

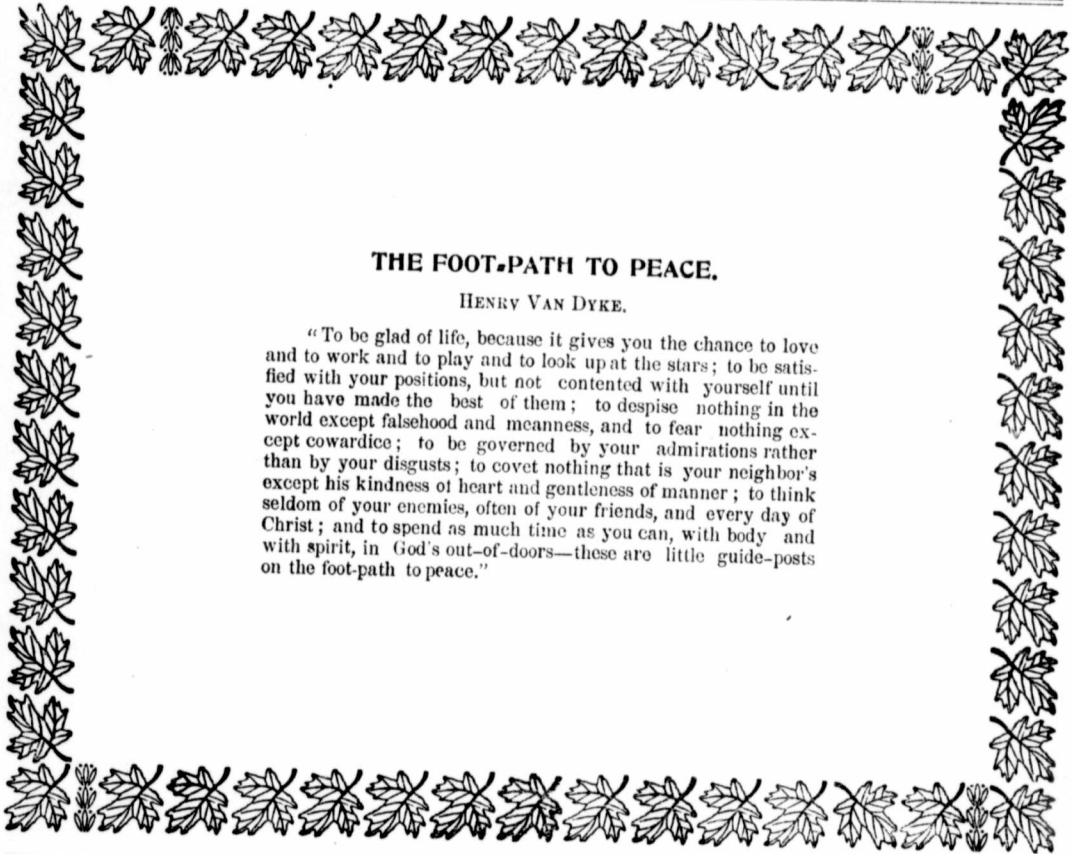
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MARRIAGES

In the First Presbyterian Church, St Catharines, by the bride's father Sept. 22, Herbert Kenwick Inskater to Helen Hepburn Ratcliffe.

On Wednesday, Sept. 21st, 1904, at Huntsville, by Rev. A. McVicar, Alexander Cameron to Gertrude Turnbull, Huntsville, Ont.

In Owen Sound, by the Rev. Dr. Somerville, on Aug. 31st, W. H. Wright to Margaret Cameron, both of the Township of Keppel.

At the residence of the bride's father, Alfred Watts, Hill street, on the 14th inst., by Rev. Dr. Somerville. Annie C. Watts to Alexander Williamson, of Owen Sound.

At the residence of the bride's parents, 167 Walmer road, Toronto on Sept. 20, 1904, by the Rev. Dr. Wallace, assisted by the bride's uncle, the Rev. A. R. Gregory, Kitty Allison, the only daughter of John A. Paterson, K. C., to Saxon F. Shenstone, of Chicago.

At the Presbyterian Church, Wingham, Ont., on Sept. 21, 1904, by the Rev. D. Perrie, assisted by the Rev. A. A. Laing, B.A., Claude L. Laing, manager of the Bank of Hamilton, Berlin, to Nellie, youngest daughter of Dr. P. Macdonald, M. P., of Wingham, Ont.

At the Manse, Collingwood, on Tuesday, Sept. 6, by the Rev. J. A. Cranston, M. A., Frederick McGinnis to Sadie Marie Wellard, both of Collingwood.

On Sept. 1, 1904, in Old St. Andrew's church, Toronto, by the Rev. John McEwen, Ethel Elsie, only daughter of Mrs. E. Agnes Brodigan, to J. Everett Oles, Peterborough.

At the residence of Mr. D. Crowson, 67 Alexander St., Toronto, on Monday, Sept. 5, 1904, by the Rev. Dr. McTavish of Central Presbyterian church Joseph Wilberforce Herdsman, Inspector Canadian Niagara Power Co., Niagara Falls, to Margaret McClive, daughter of the late John McClive, formerly of Montrose, Welland county, Ont.

On Thursday, August 25th, 1904, at St. Andrew's manse, Winnipeg, Man., by the Rev. W. J. Clark of London, Ontario, Grace Agnes McIntosh of Vancouver, B. C., to Donald Scott McLennan, son of Sheriff McLennan of Lindsay, Ont.

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Note and Comment.

Dr. Murray Mitchell, the oldest minister and missionary of the old Free Church of Scotland, has entered on his ninetieth year. He spent many years in very successful work in India.

Iowa drunkards will be forced to work in coal mines, according to present plans of the State Board of Control. It is planned to buy extensive coal land at the new inebriate hospital, near Knoxville, and put the men sent to the institution at work to supply all State institutions with fuel at actual cost of production.

A Japanese Christian woman is head nurse at the great Tokio hospital. Another Japanese Christian woman is head nurse at the Hiroshima hospital. The head nurses on three of the Japanese hospital ships are also Christians. All of these are wide awake to their privileges and opportunities as workers for Christ. The Red Cross Society classes them among its most trusted agents.

The Baptist Convention, meeting in Truro, N. S., after a lengthy discussion, adopted, with but few amendments, the report of the committee appointed to draft a basis of union between the Baptists and the Free Baptists of the Maritime Provinces. Open communion was agreed to. Dr. Trotter, of Acadia College, spoke of the movement as likely to be "a stride toward a greater union of the churches."

The profession of nursing is held in high esteem in England. Many who are there classed as ladies—daughters of army and navy officers especially—have gone into it. Trained women nurses are now a part of every British military expedition, and are sent out to the Far East and Africa in every troop ship, as necessary and important as the officers themselves. They receive the greatest consideration.

Bourke Cochrane, a prominent politician and orator, of New York, in a recent speech before the Holy Name Society, declared that the conversion of the United States to Catholicism ought to be one of the objects of the society. Within a century he expected to see this brought about. The Philadelphia Westminster remarks: "We have known just as wise men as Mr. Cochrane to predict the end of the world within five years. The five years came, but the end didn't, neither will Mr. Cochrane's prediction."

Mr. William Williams, a prominent Congregationalist in London, England, has just died, aged seventy-five. He was a son of John Williams, the martyred missionary of Erromanga, whose tragic death, in 1839, created such a profound impression, and became the seed of such heroic missionary services as those of John Geddie, John G. Paton, the two martyred Gordons, Robertson, Annard, McKenzie and others, who have made such a magnificent record in the New Hebrides.

The new Soudan. United Mission has just issued an appeal calling for immediate and vigorous action in behalf of mission enterprise in that needy field. The appeal points out that the Soudan, with a population of from fifty to eighty millions, has only a half dozen mission stations and less than twenty missionaries. Bishop Tugwell, of the Niger Dr. Millar of Hausaland, and others working on the spot, say that unless Christianity is brought immediately to the West and West Central Soudan, these immense and populous regions will in a few years become Mohammedan.

It is a singular fact that the two archbishops of the Church of England are grandsons of Scottish Presbyterian ministers. Archbishop Davidson's grandfather was minister of Inchture, then of the Outer High Church, Glasgow, and latterly of Tolbooth Parish Church, Edinburgh. He was a popular preacher and a man of much personal charm. Archbishop Maclagan, of York, is the great-grandson and name-child of a man who was famous in his day. Dr. William Dalrymple. The Anglicans of G. B. know where to look when they want particularly good and able men.

Three years ago a Mohammedan merchant from Timbuktu went for trade to the English settlement of Bathurst, on the Gambia River. Some one gave him a text card in Arabic. The next year he traded again in Bathurst and asked for the book from which that wonderful text was taken. When the Bible was shown him he bought it and went away. The third year the merchant came to Bathurst and bought eighteen Bibles for friends who wanted the book. Now, the British and Foreign Bible Society is arranging to open a Bible depot in Timbuktu—the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism.

The Northwestern Christian Advocate laments the decline of the custom of family worship, and regards it as one of the gravest dangers that meet the church in our day. For religion is not something to think about merely in the church or on special occasions, but always and everywhere. Nothing helps so much to make religion a reality to the child and therefore to the man, as daily worship in the family. It makes the father a true priest, and hallows the very atmosphere of the home. Many a father, if his children would speak what is in their hearts, would be asked a question similar to that of the little girl who one day said to her father: "Papa, is God dead?" The parent was shocked at the question. At last he said: "My child, why do you ask such a question as that? Don't you know that God isn't dead?" "Why, I thought, papa, that God must be dead, for you don't ask him any more to take care of us—as you used to." It is thus that parents train their children to skepticism. They are acting as though God were dead, or else that it did not matter much whether his blessing were invoked or his aid asked.

The British Admiralty has recently given out a compilation of statistics intending to illustrate the extreme cheapness in construction of the men-of-war of Great Britain as compared with those of other Powers. The cost per ton of the King Edward VII, is represented at £89, while the French Patrie cost £113 to build. The price paid by Russia for her most modern warships is figured at £100 per ton, that paid by Germany £90, while the United States is to pay £97 for the new vessels now being laid down.

The Christian World reports that a scheme has been launched by the Methodist Episcopal Church, South, for the establishment of a Methodist Mission at Jerusalem, and a commanding site, costing \$2,400, has been fixed upon. The mission is especially intended to reach the thousands of Arabs who come to Jerusalem from the surrounding country to sell their produce. Dr. James Shaw of Bloomington, Ill., is at the head of the movement.

During the past year the German people consumed alcoholic liquors to the value of \$750,000,000. Drinking is steadily on the increase, the increase amounting to \$125,000,000 per annum in late years. It is not much wonder that the German Emperor and many of the best people of that country have become alarmed at the increase in drinking and drunkenness. The facts stated are brought out in a report made by a commission appointed by the emperor to investigate the drink question. This portion of the report is said to have greatly astonished the Kaiser, who exclaimed: "An increase of six hundred millions in five years! This tremendous guzzling must be stopped somehow."

A medical correspondent of the London Presbyterian writes that paper in the following terms on Sunday excursions:—"Defenders of the Sunday excursion have generally thought that their strongest ground lay, not in its direct mental and moral effects so much, as in the physical benefits to persons who were unable on any other day of the week to get open air, with the indirect mental and moral advantages which flow from an improved physical condition. Whether the majority of Sunday excursionists are persons who cannot at any other time get to the country is open to doubt, but the alleged physical benefits are effectually disposed of by the *Lancet*, in an article on some disgraceful mismanagement at a London terminus on a recent Sunday. We have grave doubts, it says, whether the excursions promoted by the Sunday League are not extremely harmful. It cannot be good for men or women, and still less for children and infants, to spend some five hours in a crowded train, and to be rattled over a badly laid road in an inferior carriage, for the sake of spending a short time in an overcrowded seaside resort. The Sunday League would do better to transfer its subscriptions to one of the genuine agencies which exist for giving children and other workers a holiday in the country of decent length. There is neither rest nor relaxation and certainly no moral uplifting in such excursions."

Our Contributors.

Christianity and Current Literature. An Address Before the Pan-Presbyterian Council in Liverpool.

BY THE REV. HENRY VAN DYKE, D.D.

To attempt a description of the relations of Christianity and Current Literature in a twenty-minute address is as absurd as it would be to try to explain the philosophy of the absolute between two courses of a dinner. The most that I can hope to do is to suggest a few thoughts which may lead you either by way of agreement or by way of contradiction to a further consideration of the subject.

What Literature Is.

Literature is the art in which the inner life of man seeks expression and lasting influence through written words. Races and nations have existed without it; but their life has been dumb, and with their death their power has departed; they have vanished into thin air. What do we know of the thoughts and feelings of those unlettered tribes of white and black and yellow and red, flitting ghost-like pantomime across the back ground of the world's great stage? Whatever message of warning, of encouragement, of hope, of guidance, they may have for us remains undelivered. They are but phantoms, mysterious and ineffective. But with the art of Literature, life arrives at utterance and lasting power. The Scythian, the Etruscan, the Phœnician are dead. The Greek, the Hebrew, the Roman still live. We know them. They are as real and potent as the Englishman, the American, the German. They touch us and move us through a vital literature.

Religion is a life—the life of the human spirit in contact with the Divine. Therefore it needs a literature to express its meaning and perpetuate its power.

It is the fashion nowadays to speak scornfully of "a book religion." But where is the noble religion without a book? Men praise the "bookless Christ," and the adjective serves as a left-handed criticism of his followers. True, he wrote no volume; but he absorbed one literature, the Old Testament; and he inspired another, the New Testament. How wonderful, how supreme is the Bible as an utterance of life in literature! With what convincing candor are the hopes and fears, the joys and sorrows, the deep perplexities and clear visions of the heart and of man under the divine process of education disclosed in its pages! What range, what mastery of literary forms! History, biography, essays, epigrams, letters, poetry, fiction, drama—all are here. The thoughts breathe with inspiration, the unconsumed words burn with the divine presence, the figures live and move. And most of all the central figure, the Christ himself, long expected, suddenly revealed, seen but for a moment, imperishably remembered, trusted and adored, stands out forever in the simple words of a few brief chapters, the clearest, most enduring, most potent personality in the world's history.

I do not hold with the saying that "the Bible is the religion of Protestants." If that were true the Protestants would be in the position of mistaking the expression for the life, the lamp for the light, the stream for the fountain. But I hold that without the Bible Christianity would lose its vital touch with

the past, and much of its power upon the future. It would be like a plant torn from its roots and floating in the sea.

The Place of the Bible in Literature.

Christianity owes an immense part of its influence in the world to-day to the place of the Bible in current literature in a sense so large and splendid? What book is so widely known, so often quoted, so deeply revered so closely read by learned and simple, rich and poor, old and young? Wherever it comes it enriches and ennobles human life, opens common sources of consolation and cheer, helps men to understand and respect one another, gives a loftier tone to philosophy, a deeper meaning to history, and a purer light to poetry. Strange indeed is the theory of education, that would exclude this Book, which Huxley and Arnold called the most potent in the world for moral inspiration, from the modern school house. Stranger still the theory of religion which would make of this book a manual of ecclesiastical propagandism rather than the master volume of current literature.

"Beware of the man of one book," says the proverb. The saying has two meanings. The one-book man may be strong, and therefore masterful; he may also be narrow, and therefore dangerous. The Bible exercises its mightiest and most beneficent influence, not when it is substituted for all other books, but when it pervades all literature.

Christianity Expresses Itself in Literature.

Christianity needs not only a Sacred Scripture for guidance, warning, instruction, inspiration, but also a continuous literature to express its life from age to age, to embody the ever-new experiences of religion in forms of beauty and power, to illuminate and interpret the problems of existence in the life of faith, and hope and love. Close this outlet of expression, cut off this avenue of communication, and you bring Christianity into a state of stagnation and congestion. Its processes of thought become hard, formal, mechanical; its feelings morbid, spasmodic, hysterical; its temper at once over-sensitive and dictatorial, like that of a man who makes the mistake of using his house as his castle. It grows suspicious of science, contemptuous of art, and alienated from all those broader human sympathies through which alone it can reach the outer world. Insulated, opinionated, petrified by self-complacency, it sits in a closed room, putting together the pieces of its puzzle map of doctrine, and talking to itself in a theological dialect instead of speaking to the world in a universal language.

Books it may produce—books a plenty! Big fat books of dogmatic exposition; little thin books of sentimental devotion; pious puppet-show story-books in which the truth or falsehood of certain dogmas is illustrated by neatly labelled figures stuffed with sawdust and strung on wires. And these an insulated Christianity, scornful of what it calls mere literary art and unsanctified charm would persuade us to accept as a proper religious library. But John Foster spoke the truth in his *ess. 7*. "On some of the Causes by which Evangelical Religion has been Rendered Unacceptable to Persons of Cultivated Taste," when he calls these books "a vast exhibition of the most subordinate materials that can be called thought in lan-

guage too grovelling to be called style." Certainly they are not literature, nor is it either to be wondered at or much regretted that they are not current. They do not propagate religion; they bury it.

Very different are the works by which the spirit of Christianity has been expressed, the vivifying influence of Christianity extended in the world of modern thought and feeling. There are sermons among them, like the discourses of South and Barrow and Liddon and Bushnell; and religious meditations like the Confessions of St. Augustine and the Imitation of Christ; the books of sacred reasoning like the letters of Pascal, and Butler's "Analogy," and Drummond's "Natural Law in the Spiritual World"; and divine poems like those of Dante and Milton and George Herbert and Cowper and Keble. But there are also books which are secular in form, neither claiming nor recognizing ecclesiastical sanction, presenting life in its broad human interest, and at the same time revealing the ethical, the spiritual, the immortal, as the chief factors in the divine drama of man.

What Christian Literature Has Done.

Christian literature includes those writings in which men have interpreted life and nature from a Christian standpoint, in language of distinction and charm, touched with the personality of the author, and rounded into form of clear and lasting beauty. The standpoint does not need to be always defined and described. A man who looks from a mountain peak tells you not of the mountain on which he stands, but of what he sees from it. It is not necessary to name God in order to revere and obey him. I find the same truth to life in "King Lear" as in the drama of Job, and the same sublime, patient faith, though the one ends happily and the other sadly. The book of Ruth is no more and no less Christian, to my mind, than Tennyson's "Dora." There is the same religion in "The Heart of Midlothian" as in the Book of Esther. The parable of the Rich Man lives again in "Romola." In "Dr. Jekyll and Mr. Hyde" St. Paul's text, "The flesh lusteth against the spirit," is burned deep into the heart.

No great writer represents the whole of Christianity in its application to life. But I think that almost every great writer since the religion of Jesus touched the leading races, has helped to reveal some new aspect of its beauty, to make clear some new secret of its sweet reasonableness, or to enforce some new lessons of its power. I read in Shakespeare the majesty of the moral law, in Victor Hugo the sacredness of childhood, in Goethe the glory of renunciation, in Wordsworth the joy of humility, in Tennyson the triumph of immortal love, in Browning the courage of faith in God, in Thackeray the ugliness of hypocrisy and the beauty of forgiveness, in George Eliot the supremacy of duty, in Dickens the divinity of kindness, and in Ruskin the dignity of service. Irving teaches me the lesson of simple-hearted cheerfulness, Hawthorne shows me the hatefulness of sin and the power of penitence, Longfellow gives me the soft music of tranquil hope and earnest endeavor, Lowell makes me feel that we must give ourselves to our fellow-men if we would bless them, and Whittier sings to me of human brotherhood and divine Fatherhood. Are not these Christian lessons?

Christianity in Fiction.

I do not ask my novelist to define and discuss his doctrinal position, or to tell me what religious demonstration he belongs to. I ask him to tell me a story of life as it is,

seen from the point of view of one who has caught from Christianity a conception of life as it ought to be. I do not ask him even to deal out poetic justice to all his characters and shut the prison doors on the bad people while he rings the wedding bells for the good. I ask him only to show me good as good and evil as evil; to quicken my love for those who do their best, and deepen my scorn for those who do their worst; to give me a warmer sympathy with all sorts and conditions of men who are sincere and loyal and kind; to strengthen my faith that life is worth living even while he helps me to realize how hard it is to live well; to leave me my optimism, but not to leave it stone blind; not to depress me with cheap cynicism, nor to lull me with spurious sentimentalism, but to nourish and confirm my heart with Sir Walter Scott's manly faith, that "to every duty performed there is attached an inward satisfaction which deepens with the difficulty of the task and is its best reward."

The use of fiction either to defend or to attack some definite theological dogma seems to me illegitimate and absurd. I remember a devout and earnest brother who begged me to write a story to prove that Presbyterians never held the doctrine of infant damnation. I would as soon write a story to prove the binomial theorem. But that fiction may serve a noble purpose in renewing our attraction to virtue in sharpening our abhorrence of selfishness and falsehood, in adding to the good report of things that are pure and lovely, in showing that heroism is something better than eccentricity tinged with vice, and, at its deepest, in making us feel anew our need of a divine forgiveness for our faults, and a divine Master to control our lives this is true beyond a doubt; for precisely that is what our best fiction from "Waverley" down to "The Bonnie Brier Bush" and "Sentimental Tommy" has been doing. Name half dozen of the great English novels at random—"Henry Esmond," "David Copperfield," "The Cloister and Hearth," "Lorna Doone," "Romola," "The Scarlet Letter"—and who shall dare to deny that there is in these books an atmosphere which breathes of the vital truths and the brightest ideals of Christianity?

It must be admitted that there is a great mass of printed books, fearfully current at present, of which this cannot be said. Some of them breathe of patchouli and musk, some of stale beer and cigarettes, some of the gutter and pesthouse, many do not breathe at all. The presses of England and America are turning out, for every day in the year, about six new works of fiction, most of them works of affliction. It is a deplorable waste of time and labor, to say nothing of brains. But I do not see in it any great or pressing danger. The chemists tell us that the paper on which these books are printed will not last twenty years. It will not need to last so long, for the vast majority of the books will be forgotten before their leaves disintegrate. Superficial, feeble, fatuous, inane, they pass into oblivion, and the literature which emerges and abides is that which recognizes the moral conflict as the supreme interest of life, and the message of Christianity as the only real promise of victory. There are three mischievous and perilous tendencies in our modern world against which the spirit of Christianity, embodied in a sane and virile and lovable literature, can do much to guard us.

Perilous Tendencies of the Times.

The first is growing idolatry of military glory and conquest. It is one thing to admit that there are certain causes for which a Christian may lawfully take the sword. It

is another thing to claim, as some do, that war in itself is better for a nation than peace, and to look chiefly to mighty armaments on land and sea as the great instruments for the spread of civilization and Christianity. The forerunner of Christ was not Samson but John the Baptist. The Kingdom of heaven cometh not with observation, nor with acquisition, nor with subjugation. If all the territory of the globe were subject to one conquering emperor to-day, no matter though the Cross were blazoned on his banner and his throne, the kingdom of heaven would be no whit nearer. "Not by might, nor by power, but by my spirit, saith the Lord." That is the message of Christianity. A literature that is Christian must exalt love not only as the greatest but as the strongest thing in the world. It must hold fast the truth bravely spoken by one of America's foremost soldiers, General Sherman, that "war is hell." It must check and reprove the lust of conquest and the confidence of brute force. It must firmly vindicate and commend righteousness, and fair-dealing, and kindness, and the simple proclamation of the truth, as the means by which alone a better age can be brought nigh and all the tribes of earth taught to dwell together in peace. It must repeat Wordsworth's fine message:

"By the soul

Only the nations shall be great and free."

The second perilous tendency is the growing idolatry of wealth. Money is condensed power. But it is condensed in a form which renders it frightfully apt to canker and corrupt. A noble literature, truly in harmony with the spirit of Christ, will reiterate in a hundred forms of beauty and power his teaching that "a man's life consisteth not in the abundance of the things which he possesseth." It will expose with splendid scorn and ridicule the falsehood of the standard by which the world, and too often the Church, measure what a man is worth by his wealth. It will praise and glorify simple manhood and womanhood, "plain-living and high thinking." It will teach that true success is the triumph of character, and that true riches are of the heart.

The third perilous tendency is the growing spirit of frivolity. A brilliant British essayist in his life of Robert Browning has just said that the Nineteenth Century has already become incomprehensible to us because it took life so seriously. This was probably not intended as a compliment, but if the Nineteenth Century could hear the criticism it would have good reason to feel flattered. An age that does not take life seriously will get little out of it. One of the greatest services that Christianity can render to current literature is to inspire it with a nobler ambition and lift it to a higher level. I remember an old woodsman in the Adirondack forest who used to say that he wanted to go to the top of a certain mountain as often as his legs would carry him such a feeling of "heaven-up-histedness." That is an uncouth, humble, eloquent phrase to describe the function of a great literature.

"Unless above himself he can

Erect himself, how mean a thing is man!"

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is busied in bric-a-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where through the clear air of serious thoughts I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down

with a cheerful courage to play a man's part in the life which Christ has forever ennobled in his divine presence.

The Moment of Greatest Danger.

It is a fact which all close students of human nature must have observed, that there is a backwater of temptation which is more deadly than its assaults. You may fight hard against a temptation, and fight victoriously. You may beat it off and crush it down, and then, when weary with the conflict you suffer the strain of vigilance to relax, it will steal in and easily master the citadel which lately it spent all its force to win. Beware of the moments in which you succeed the best. They are the most perilous of all. Just when the consciousness of triumph seems to permit and justify disarmament for a moment, the subtle foe with whom you have to deal will steal in on you and win a treacherous victory. Never relax the strain. Never forget that each new victory opens a new danger and gives fresh call for vigilance and courage to keep what has been won. Never believe that the devil is asleep; never believe that a besetting sin has been eradicated; never boast of a coming victory.—J. Baldwin Brown.

Character.

It is a very curious and interesting fact that the word "character," which comes into our English speech directly and without change of sound from the Greek, signifies first the sharp tool with which a seal or a die is engraved, and then the inscription or the object which is cut in the seal or in the die. Our character, then, is the image and the subscription which we cut upon our life; I say which we cut, for, however, much happens to us and bears upon us from outside causes beyond our control, it is true, in the last analysis, that we determine our character. We hold the tools which cut the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. As a man thinketh in his heart, so is he. The style and the subject of the engraved character depend on the choice of tools and on the manner of their use. The legend on the seal shows what was in the mind of the engraver as he cut with his tools. Here is a seal with a cross cut in it. That cross was the leading idea in the engraver's mind for that seal; and his busy tool translated that invisible thought of his mind into this fixed and visible sign. Character is invisible thought translated into visibility, and, fixed before the eye, cut on the life.—Rev. Charles Cuthbert Hall, D. D.

In 1835 a Buriat chief living near Lake Baikal, in Siberia, went to Mr. Swan, the London Society's Missionary, saying that he wished to establish a memorial of his baby boy who had died. The chief suggested that he be allowed to pay toward the expense of printing the Buriat Bible thirty-five cents, which had been given the child. He knew that the money would not pay for much of the Bible but he thought that perhaps it might pay the cost of the dot over the "i" in the word "Saviour." "I do not give the money to you," said the Chief, "I give it to print a dot over one letter in the name of my Saviour; and may this memorial of my dear dead baby be for the benefit of my friends who are yet without Christ." This incident, given by Mr. Canton of the B.F.S. in his "Little Hands," reads like a New Testament illustration of faith that is great.

The Quiet Hour.

The Advantages of Worrying.

BY HENRY ROBINSON PALMER.

A great deal is said of the usefulness and the foolishness of worrying, and most of this is true. But we lose sight of an important fact if we do not recognize that there is also an advantage in worrying in a certain sense. In an ideal condition of mind, with a persevering will, bent on the maintenance of the highest standards and the achievement of the remotest goals, there would be no sense in worrying, and it would be a distinct disadvantage to us to indulge ourselves in it. But unfortunately we are not able to keep ourselves in an ideal mental condition, and our wills are apt to become weakened. When everything goes smoothly we are prone to drift and not to do our best, and that is the reason why a little worry is sometimes wholesome for us, unpleasant as it may seem while we are suffering from it.

Let us suppose the case of a young man who in a time of prosperity thinks he is doing as well as need be. He is not exerting himself to his utmost, he is not making the most of his opportunities. His position in business seems secure, and he takes little thought regarding the insecurity of commercial situations in general. By and by he hears a rumor that leads him to suspect that he may suddenly be "out of place." The business in which he is employed may be on the verge of changing hands, or the consolidating tendency of the times may threaten his continuance in the post where he appeared to be so safe. Then, if he is like most young men, he begins to worry. He frames plans, more or less definite, to be put into operation if he should find himself out in the "cold, cold world." He racks his brains for suggestions for the future. He gives closer attention to the business in hand than he has been giving, and so commends himself more than before to his employer. It is a time of general renovation and repair in his mind. It is also a season of strengthening and safeguarding, however lowly or unworthy the motive. From being a careless person, willing to drift, he becomes a thoughtful young man, carefully reckoning his way, intent on letting no opportunity slip to advance his business fortunes.

The mood may not last long. The threat directed at the stability of his position may pass and he may return to his old carelessness of mental habit. But so long as he has been stimulated by worrying, its advantage has been demonstrated. If he would maintain the stimulation by the exercise of a better motive than worrying, he would make a success in the commercial world. And of course the same principle is true of every kind of mental and moral activity.

We become careless of our habitual attitude toward loftier things than mere business. We are content to get along passably well in our relations to the spiritual life. Yet when some great anxiety forces its way in upon us, we begin to plan for a closer regard for those things that are more than temporal. Of course we do not all need this spiritual stimulus of worry, nor do we any of us need it all the time, but cannot most of us testify to a wholesome worrying that has brought us back, and given us a momentary insight into the folly and wick-

edness of spiritual drifting and religious recklessness?

Worrying furnishes a less ethical motive than the philosophers could wish, but we should recognize its practical value in the affairs of life. To do right and to be right only because we are afraid of the consequences of the failure to do so and so to be, is not so fine a thing as to do and be the best we can for the sake of this doing and being. In other words, it is better to be driven by love than by fear. But still worrying has its advantages.—New York Observer.

The Prayer Seeker.

(WHITTIER.)

Along the aisle where prayer was made,
A woman, all in black arrayed,
Close-veiled, between the kneeling host,
With gliding motion of a ghost,
Passed to the desk, and laid thereon
A scroll, which bore these words alone:
Pray for me!

Back from the place of worshipping
She glided like a guilty thing;
The rustle of her draperies, stirred
By hurrying feet, alone was heard;
While full of awe, the preacher read,
As out into the dark she sped:
Pray for me!

Back to the night from whence she came,
To the unimagined grief or shame.
Across the threshold of that door
None knew the burden that she bore:
Alone she left the written scroll,
The legend of a troubled soul—
Pray for me!

Glide on, poor ghost of woe or sin;
Thou leav'st a common need within;
Each bears, like thee, some nameless weight,
Some misery inarticulate,
Some secret sin, some shrouded dread,
Some household sorrow all unsaid
Pray for us!

Pass on! The type of all thou art,
Sad witness to the human heart!
With face in veil and seal on lip,
In mute and strange companionship,
Like thee we wander too and fro,
Humbly imploring as we go,
Pray for us!

Ah, who shall pray, since he who pleads
Our want perchance hath greater needs?
Yet they who make their loss the gain
Of others shall not ask in vain,
And heaven bends low to hear the prayer
Of love from lips of self-despair:
Pray for us!

In vain remorse and fear and hate,
Beat with bruised hands against a fate
Whose walls of iron only move
And open to the touch of love.
He only feels his burdens fall
Who, taught by suffering, pities all,
Pray for us!

He prayeth best who least unguessed
The mystery of another's breast
Why cheeks grow pale, why eyes overflow,
Or heads are white, thou need'st not know,
Enough to note, by many a sign,
That every heart hath needs like thine.
Pray for us!

"The religion that costs nothing," says an acute writer, "is worth exactly what it costs." Every ounce of effort we put into our religion comes back to us, sooner or later, in power. If we have no power no worth the reason is not far to seek—there has been no sacrifice, no pang, no striving.—Ex.

Prayer

O God, thou art the Fountain of all truth and light and in Thee is found no darkness at all. May the truth shine into our minds and fill them with light. Free us from the blindness of prejudice and bigotry and passion, and may we sincerely desire to know only the truth on all subjects that the truth may make us free. Give us the breadth and calmness, the tolerance and charity, of the truth-loving mind. May we not fear for the truth, but trust it and know that at last it shall prevail. Help us to be good scholars in the school of Christ that he may teach us his will and way and fill us with his Spirit. May we trust Thee perfectly in the midst of the shadows of our present imperfect knowledge and not forget that what we know not now we shall know hereafter. Here may we simply follow the light as it falls from Thee on our path until it leads us home. And this we ask in Jesus' name. Amen.

The Danger of it.

A young lady in Morristown, N. J., grasped the guy wire on the electric light pole in front of her father's house to see if she could get a slight shock. Her hand was suddenly contracted by a powerful current which swept through her body. The young girl screamed in agony. She writhed and twisted and fell to the ground, but she could not relax her hold upon the live wire, which was burning her hands, for she had reached up with her left to tear her right hand away. Men and boys ran toward her, but no one dared put out a hand to save the girl. Then her mother ran out. "O mamma," cried the girl, "save me!" "My hands are burning up!" The mother quickly grasped her daughter around the waist, but was hurled to the ground as if by a blow of a club. Finally a man came up with presence of mind enough to take an ax and sever the wire. He was in time to save the girl's life, but she was fearfully burned. The incident suggests tragedies that are taking place every day before our eyes. Many people are willing to tamper with sin and run the risk of a slight shock. A boy likes a glass of wine that will make his nerves tingle, and many are asking themselves, How far can I go in the wrong way without being overthrown? That is the way the devil fishes for men and women. People grasp his wires and get a slight shock, and only laugh at danger; but some day they take hold of a live wire, that has all the fire of hell in it and they are struck through and through with death. It is better not to play with the devil's wires at all.—J. Wilbur Chapman.

Beauty works its way from the heart to the countenance. It is the glow of the soul placed where the world can see it.

Christianity is positive in its suggestions, in its teachings and in the power it bestows for carrying out its precepts and principles. The genius or demon of Socrates interfered it is said to prevent his doing wrong. The Spirit which governs Christians not only suggests their abstaining from evil, but puts before them a positive object at which to aim—the actual doing of the right. Beyond this it enables them to do right actions, by a power not their own. The negative abstaining from evil may leave the world no worse than it is, but positive right action is certain to make it better than it is.—M. C. Gates.

The Shorter Catechism.

A poet tells in the pure Scotch how he was dismissed from school for being unable to repeat the shorter catechism and how his mother taught him:

"Said she, 'ye'll learn thae questions noo,' an' when I vowed to mend She drew me close unto her side an' learnt me 'Man's great end'.

Then aff these simple words I learn'd and faurder couldna get; But what I leart that afternoon sticks in my memory yet."

It was our pleasure recently to ask a class of adults the answer to the first commandment. One answered, "To love the Lord with all our heart." Another, "Remember the Sabbath Day to keep it holy." We remark to them, if it be so hard to receive proper answers from matured people like them, what must we expect from the children?

On another occasion we were attending a meeting of Presbytery in the centre of one of the western states. The Bible class was given to the writer of these lines to take charge of for the morning. It was encouraging indeed, to find ready answers to the catechism. Matured ladies at once vied each other to respond. We found on investigation that some had been so versed in the shorter catechism that in their younger days they had taken prizes for efficiency. In the instance of failure mentioned, one elder remarked that fifty years ago, it had been the custom for the children to learn these questions and answers; but that now all that was changed.

We are perhaps now entering upon a new epoch in the life of the church. If the Lord is going to write the law upon men's hearts, it seems as if the writing will have to be the same as the scriptures. Why not then have our children recite the law, so the Lord can fasten it upon their hearts the better? If they don't study it, how can the Lord help them? Elder.

A Prayer of Peace.

From the midst of many cares and much weariness we look up to Thee, O Father in Heaven, to calm our souls with a vision of thy strength and patience. Help us too, to be strong and patient, we pray. We revolt against these trifles which have power to harass us; we feel shame that their dominion over us is so great. Lift us up into liberty, O Lord. Speak peace unto our vexed spirits. Print upon our faces the repose which is thy Spirit's signature. So send us through the day serene in thine imparted power, and may men see thine image in us and praise thee. Amen.

Many a trusting child is cast down because the little love-service, which may be required, seems too small to be counted for aught in the great harvest field, forgetting that the dear Lord asks of his children only so much as He gives them ability to perform.—Augustus C. Thompson.

The young man leans upon his strength; the old man upon his staff and both upon God.

No one need go down to eternal death who is able to turn round and go the other way; for the other way leads to eternal life.

Be sure of the foundation of your life. Know why you live as you do. Be ready to give a reason for it. Do not in such a matter as life, build on opinions or custom or what you guess is true. Make it a matter of certainty.—Thomas Starr King.

Our Young People

October 9. Helping one Another,

Some Bible Hints.

Bearing the infirmities of the weak is not acquiescing in them, but trying to remove them (v. 1).

We are to please our neighbors, but only for their good, for their upbuilding; there is a pleasing which is for evil, for down-pulling (v. 2).

Christ did not please His human self, but He did please His divine self; it is hard to please both selves at the same time (v. 3).

As soon as a Christian is received into church, he should be received into the heart's affection of every member of the church as unreservedly as Christ received us (v. 7).

Suggestive Thoughts.

This called an "honorary member's meeting," because an honorary member should lead, and honorary members should take part in it to a large extent. Moreover, the subject concerns the help that honorary members should give the society.

The less a man thinks he needs the help of his brother Christians, the more likely he is to be in sore need of that help.

The best help in the Christian life you can give a man is generally to set him to helping some one else.

Christ will be our great Helper, but He usually sends His help through Christians.

A Few Illustrations.

Pressure on one part of a body of water is felt at every other part. The church should be like that.

The greatest and strongest of God's forces, such as light and gravitation, are precisely those that fit the closest into the needs of the least portions of God's creation.

In a chain each point is held together by two links, and each link must do its part. If it is necessary for the strong to help, it is quite as necessary for the weak to allow themselves to be helped.

The pruning knife helps the fruit tree quite as much as the prop helps it. Blame may help your friend more than praise.

To Think About.

What definite persons am I trying to help?

Am I humbly willing to receive the help I need?

Am I learning from the great helper how to help others?

A Cluster of Quotations.

Live for self, you live in vain;
Live for Christ, you live again;
Live for Him, with Him you reign.
Help whomever, whenever you can;
Man forever needs aid from man.
—Wilcox.

Let the very humblest man know that he may one day have it in his power to help the strongest man he has ever known.—Joseph Parker.

Ah, woe for the word that is never said,
Till the ear is deaf to hear!
Ah, woe for the laggard feet that tread
In the mournful wake of the bier.
—Sangster.

Two New Socials.

A musical entertainment, made up of out-of-the-way features, such as a whistling band, Jew's harp chorus, comb brigade, dumb orchestra, sun flower quartette, songs in for-

eign languages, old-time songs, and the like.

A banner social, to which the Endeavorers, by selection and appointment, bring each of them the banner of some distant country, show it to the society, and tell something about the nation to which the banner belongs. He may sing a song connected with it, recite a poem, show a picture or in some other way, appropriate to his country, entertain the company.

Thrown Away.

Moncure D. Conway was walking one day with Ralph Waldo Emerson in his garden. In the course of the conversation he asked Mr. Emerson, "What in your judgment is the best poem you ever wrote? Emerson immediately replied "Days."

"Daughters of time, the hypocrite days,
Muffled and dumb like barefoot dervishes,
And marching single in an endless file,
Bring diadems and faggots in their hands.

To each they offer gifts after his will,
Bread, kingdoms, stars and sky that holds them all,

I in my pleached garden watched the pomp,
Forgot my morning wishes, hastily
Took a few herbs and apples, and the day
Turned and departed silent. I, too late,
Under her solemn fillet saw the scorn."

Which, being interpreted, means this, that the soul that had the right to choose, chose kingdoms and things when it might have had the sky and God.—Rev. Charles E. Jefferson, D.D.

The Dreamer of the Leaves.

In the wind blown leaves of Autumn the children sang and played—their locks as golden as the leaves—their voices merry as the winds that sang the harvest song. The last sigh of the faded Summer was but the echo of a dream—faint as the ripple of an unseen rill lost in dim vales of violets. And all day long the children played, and made bright garlands of the leaves—garlands of silver and of gold, till twilight came, and sweetly their mothers called them home. But one, with eyes that knew the light of God, and mirrored dreams of heaven, so loved the leaves that, weary of the day, he laid down to rest beneath their golden canopy. And the winds grew gentle and sang him to sleep, and kissed the curls down over the dreaming eyes. And called a childless mother through the twilight still: "Come home!—come home!—come home!" And then there came an echo from an Unseen Land: "Come home!—come home!" And the child dreamed of home, and God, and all his angels read his dreams.—Atlanta Constitution.

If we were to believe in the survival of the fittest, there would not be much chance for some of us. But the glory of the gospel is this, that God comes to the unfit.—Meyer.

Daily Readings.

M., Oct. 3. Bearing burdens. Gal. 6:2-6.
T., Oct. 4. Co-operation. Phil. 4:1-3.
W., Oct. 5. Elder and younger. 1 Pet. 5:1-7.
T., Oct. 6. United by love. 1 John 4:7-11.
F., Oct. 7. Members one of another. 1 Cor. 12:12-27.
S., Oct. 8. Paul's "Finally." 2 Cor. 13:11-14.
Sun. Oct. 9. Helping one another. Rom. 15:1-7.
(Honorary members' meeting.)

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"THE EPISTLE TO THE PHILIPPIANS." *

Dr. Jordan has given us in this book an interpretation of Paul which every one must value who has any earnest desire to know more about the foremost man of the race.

It is a book well fitted to answer the needs of the average man who is not a theologian, nor a scientist, but who wants more light on the things that matter most.

Here we see "The great constructive genius of his age" a living man facing the most overwhelming circumstances with an unshaken mind. We are carried back to Philippi and A.D. 60 and we realize "that the revelation which the Great Apostle received from his Master and ours is neither ancient nor modern but power of life through all time."

It is the struggle of the most heroic soul that ever lived so far as we know in an environment the most adverse, inspired by an enthusiasm of humanity the like of which we have no record of in human annals.

We are told that "Paul at this time was often weak and lonely, oppressed with cares and harassed by many distressing circumstances, and yet his letter had a triumphant tone." "The great conquerors entered Rome in triumph acclaimed by the fickle crowd and with broken hearted kings and wretched slaves in their train as visible proofs of their power. Paul came as an obscure captive weary and travel-stained, but he has proved to be a greater force in the world's highest life than any conquering Caesar. The documents he sent from his prison have had more permanent power than the edicts of the emperor."

The book is full of sentences one would like to quote. "Abstentions from a few evil or questionable things may suffice to make a Conventional Christian, but falls far short of the aspiration of a living disciple." "To die is to gain" "That is an utterance of faith, reached not by reason-

*Meditations—the most recent work of Rev. Prof. W. G. Jordan D.D., Queen's College, Kingston.

ing from a creed but by seeing the real outcome of God-given life." "Paul because he entered so fully into the lives of others stands before us as a man who is rich in nature, noble in spirit, independent in judgment, strong in character." Read the chapter which tells us that he was a Rationalist, a Moralist and a Mystic, and "It is because Paul was all of these things that he was each one in the right way."

This book will prove a friend and charming companion to him who knows how to use it aright. It will help him to face the trials of life with more steadfast front, for the writer has been able to present "that most living and mobile spirit the world has ever seen," in a way that commands our interest and appeals to our best impulses. As Dr. Jordan says himself "These meditations are utterly vain and feeble if they do not assist in deepening the impression that we have here a series of noble utterances worthy of one who being constrained by the love of Christ, poured out his life in the service of humanity."

INTERNAL CONDITION OF RUSSIA.

A correspondent of the London Times, who speaks from personal knowledge, discusses the internal condition of Russia. He points out that freedom of speech is at a considerable discount in other countries as well, but in Russia there are also incalculable and unsuspected restrictions upon freedom of thought. In the sphere of religious belief, for example, secession from the Orthodox Church to German sects is punishable with exile to Siberia and loss of civil rights, while the adoption even of creeds which are not prohibited in Russia is only possible with the sanction of the Minister of the Interior. In any case, for a person to "dissent" from the established Greek faith is to incur the loss of all civil rights, including the *ius pavenis*, while a number of administrative restraints are superimposed in addition. Moreover the ecclesiastical authorities possess powers of their own which are independent of the State and of the police. The Consistory Courts are able to condemn even suspected "dissenters" to life long imprisonment in a prison or in a monastery, or to exile them to Siberia. In the matter of political and religious freedom the Jews are, of course, at a notorious disadvantage. They are not allowed to live near the frontier, nor in particular towns nor in specified quarters of certain towns, nor are they permitted to engage in certain trades. With regard to the "freedom" of the Press, the Minister of the Interior may at any time prohibit any journal from accepting advertisements, or from being offered publicly for sale, or from discussing certain topics. The Minister of the Interior, the Minister for Education, the Minister of Justice, and the Procurator of the Holy Synod can at all times suppress any newspaper. In addition to the political censor, there is also an ecclesiastical censor, a censor for military affairs, and a special censorship for public libraries. The right of public meeting lies absolutely and entire-

ly at the discretion of the police, and strikes are in all circumstances forbidden. Elementary education in Russia is at a deplorable level, and yet whosoever teaches his children or causes them to be taught reading or writing without official permission is liable to heavy penalties because the authorities are afraid that the knowledge thus acquired may be put to an unlawful use.

CIRCUMSTANCES ARE OPPORTUNITIES.

Annie Payson Call, in Leslie's Monthly points out that circumstances, however difficult, are always—without exception—opportunities, and not limitations. They are not by any means opportunities for taking us in the direction that our own selfishness would have us go; they are opportunities which are meant to guide us in the direction we most need to follow—in the ways that will lead us to the greatest strength in the end. The most unbelieving of us will admit that "there is a destiny which shapes our ends, rough hew them as we may," and it is in the stupid resistance to having our ends shaped for us that we stop and groan at what we call the limitations of circumstances. If we were quickly alert to see where circumstances had placed the gate of opportunity, and then steadily persisted in going through it, it would save the loss of energy and happiness which results from obstinately beating our heads against a stone wall where there is no gate, and where there never can be a gate.

The work of the Protestant deaconesses makes great advances in Germany. Pastor Fliedner opened the first house for deaconesses October 13, 1836. To-day there are 75 such "mother" houses, with 14,501 sisters therein enrolled. These ministrants by the bedside of the sick are scattered over 5,211 fields of labor, including 1,221 hospitals, 48 homes for convalescents, and 313 for incurables. Others are engaged in orphan asylums, founding homes and rescue missions for fallen women. The income of the principal institution is now fourteen million marks. The Church of Scotland deaconesses are doing a good work in that country. There are many cases in which a kindly Christian woman is more useful than any male visitor could be among the poor and lapsed.

Miss Von Petzold has the doubtful honor of being the first woman appointed as a pastor in England. She is, however, not English, but the daughter of a German officer. Also, she is not connected with any of the Evangelical Communities; she has been appointed by a Unitarian congregation in Leicester. Her portrait represents her in face and costume, as much resembling the stage Portia. One remembers the story of the lady preacher who was confronted with the statement of St. Paul against such exercise of female gifts—"Ah, but," said the lady, "that is just where I do not agree with St. Paul"

PRAYER FOR GRACE.

This beautiful prayer for grace, by Robert Louis Stevenson, is worthy of being clipped out for frequent perusal: "Grant that we here before Thee may be set free from the fear of vicissitude and the fear of death, may finish what remains before us of our cause without dishonor to ourselves or hurt to others, and when the day comes, may die in peace. Deliver us from fear and favor, from mean hopes and cheap pleasures. Have mercy on each in his deficiency; let him not be cast down; support the stumbling on the way, and give at last rest to the weary."

A contemporary pleads for the proper use of the postlude. The postlude is the organ voluntary played as the congregation is going out. A suffering church has cause against the postlude. Only the judgment day will reveal the results of its sins. It is the most misused and tactless and spiritually obtuse part of the ordinary service. "It bruises when it might heal. It distracts when it might intensify. It pours out upon us hail and thunderbolts when we are waiting for the soft and gentle dew. It comes marching forth like an army with banners, when our hearts are listening for the still, small voice. After the prayers and discourse have led our struggling souls to a kind of climax of spiritual feeling, and fixed us in a state of mind for an enriching spiritual meditation, why will the postlude insist on assaulting us in our sensitiveness with the full battle of pedal and fortissimo organ. At this moment of cumulative impressiveness, why can not it come forth like some sweet, subdued, and subduing afterthought born of what has gone before, and give impulse to my soul in the direction to which the whole service has sent it? It must, or be excommunicated."

England seems intent upon raising a "Welsh question" to keep company with her "Irish problem." The dominant party in Parliament jammed through the House of Commons a new Education Act designed to coerce the County Councils of Wales into putting the public schools into the hands of the English Church, and rushed it into and out of the House of Lords against the protest of those best acquainted with the situation in that rugged and stubborn little realm. The fact is that it is too late in the day to set up any system of public education in any Anglo-Saxon country under the domination of any sect; and while the present English Government finds an experiment difficult in England, she will discover it impossible in Wales, where the church so favored scarcely exists among the native population. The original Education Act having taken the government of the public schools out of the hands of the county authorities and relegated the same to the Anglican church, the Welsh County Councils very promptly declined to raise funds for their support. The party in power retaliated by this new and special act which provides for the support of the

schools direct from London, and charges it up against certain subsidies Wales had been accustomed to receive. The Welsh have now begun the organization of independent and voluntary schools upon a large scale, but with a bitterness of feeling which bodes ill for coming days. The late Parliament seems destined to go down to history as having done more to alienate the allegiance of those whose friendship the Government needed, than any other Parliament for half a century.

The good people of Switzerland have taken hold of the "tramp problem" in a spirit at once vigorous and humane. An Inter-Cantonal Union has been formed which now covers more than half the area of Switzerland, the half where wandering and idle men constituted a menace to the welfare of society. When any honest workman is thrown out of employment by circumstances beyond his control, he is furnished with a "travelers relief book" in which his name, residence and occupation are written down. At any office of the Union he is thereupon furnished with breakfast, dinner, supper, and lodging, but not often than once in six months at the same place. The public become agents of the Union and keep informed of any parties in the canton who have applied for help. In some of the cantons there are many such relief offices; in Zurich, for instance, fifty one. At Neuchâtel there is what we would call a model farm, where men in straits can be profitably employed without shame and at fair remuneration, the superintendent of the farm working in the fields with the men. The idle and shiftless are soon run down by these methods, and are put at forced labor or sent out of the state. The honest and industrious but unfortunate are helped to reach places where there kind of work is needed, and in default of finding such within a reasonable time, they are furnished labor on land belonging to the cantons. Inspectors from England sent to examine the operations of this system have praised it highly as practicable, kindly and efficient.

Probably no Bishop has ever care less for the art of oratory, says The Yorkshire Post, than Dr. Ridding, the retiring Bishop of Southwell. For many years there was an anecdote that while he was headmaster of Winchester he had begun a sermon with the words "I feel a feeling which I feel we all feel." The charitable always regarded the anecdote as being an invention, but years later, in 1883, a series of sermons were preached in St. Paul's, Knightsbridge, which were afterwards published in book form, and if the curious care to refer to that volume they will find a sermon preached by the Bishop which actually, in cold type, said, "I feel a feeling which I feel you all feel"—probably the strongest exordium to a printed sermon to be found in the language.

It is reported from Vatican circles that the Pope has no intention of yielding one iota to the French Government; that, on

the contrary, he is of the opinion that war to the knife in France might be beneficial to his interests, rather than reserve. On the other hand the opinion is entertained that the French Government have their minds made up to put a stay once and for all upon Papal pretensions, to the toleration of which not a little of the internal trouble of the past few years is directly and unmistakably attributable. Should both sides have resolved upon a struggle, the combat will be momentous, and we have not the slightest doubt as to the nature of the denouement.

FORSAKING BY CONSECRATION.

The ideal of the Christian life is that of a continuous consecration. It is a sanctified life in the sense of something set apart, dedicated to God. This consecration is not partial. It is not confined to certain sets of activities, or to particular and exclusive sections of our time, but covers the entire range of our energies and all moments. Our days are so bound each to each that it is impossible to render true service to God on Sunday and in the church, if on other days and in other places we are devoted to the world, the flesh and the devil. We cannot serve God and mammon. To whom we yield our selves servants, in the governing aims of life, his servants we are—Lutheran Observer.

Literary Notes.

Timid readers who have feared the critic's meant to leave them no pleasure in Conan Doyle will take heart of grace again when they see the handsome compliments paid their favorite by the redoubtable review of the *Quarterly*. His article is produced in *The Living Age* for Sept. 10.

The September number of *Canadian Good Housekeeping* (Dominion Phelps, Toronto) opens with "An Outing in the Aftermath" in which is described a rather original holiday spent by a family belonging to a Canadian village. Montreal is the city described in the series of articles by Clara Clement. Several good short stories and the usual number of excellent articles on household topics go to make up a good issue of this magazine.

It is announced that The Studio will shortly publish a Special Autumn Number devoted to the work of two of France's greatest humorous draughtsmen—Daumier and Gavarni. In these hurrying days these two remarkable geniuses are almost forgotten, yet both of them can, with hesitation, be assigned places amongst the most powerful and the most imaginative draughtsmen the world has ever seen. They were humorists of the first order—sometimes subtle, sometimes grim, and sometimes boisterous, but always humorists in the best sense of the word. Each of them at times took excursions into the realms of tragedy and pathos, in astonishing contrast to his usual habit of brimming humour, but above all things, each, by the force and flexibility and the significance of his line, was a draughtsman of the very first rank. The Studio's Special will contain, as usual, a large number of Coloured Plates and Photogravures, as well as full-page facsimile illustrations in black and white—Offices of "The Studio," 44 Leicester Square, London, W. C.

The Inglenook.

Mrs. Busby's Idols.

Mr. Joseph Busby eyed the sky as he leisurely walked from the barn to the house. The morning sun was veiled by a fleecy mist while low in the southwest a bank of dark gray clouds was visible.

After his prolonged scrutiny, Mr. Busby pondered the matter. It was not until he had washed his hands and face on the back kitchen porch and entered the room where his wife was taking up the breakfast, that he said:

"Pears like it might rain."

"That is what you always say if there's a cloud in the sky," Mrs. Busby said tartly; "I'll thank you to lift that boiler on, just the same."

"Goen to wash? It's most certain to rain."

"Let it rain. I haven't any patience with such weather," and Mrs. Busby rushed down cellar after a pitcher of cream.

Her husband never hurried. He put the boiler carefully on the stove, built up a good fire, and, in obedience to a gesture from his wife, took his place at the table.

Mr. Busby always thought before he spoke. This time after a brief but earnest blessing, he devoted himself to ham, eggs, and potatoes for five minutes before saying in his drawing voice:

"That was a powerful sermon of the elder yesterday, Miranda. I always thought that text about Ephraim bein jined to his idols might apply to some of us. Most everybody has idols of some sort or other."

Mrs. Busby stirred her golden brown coffee reflectively. "Perhaps so. I hope the people who need it took Mr. Ranton's fine application. As for me I once had an idol, but God took it."

There was a pause. The thoughts of both husband and wife travelled to the parlor where hung the picture of a child, a wee maiden with laughing blue eyes and dimpled arms. It was the picture of little Leah, their only child, whose death twenty years before had left the old farm desolate.

Mr. Busby's heart was too deeply stirred by memories of his child to speak. But when a dash of rain came against the window-pane his wife exclaimed crossly:

"There, it's raining. And if I don't wash on Monday, nothing goes right all the week."

"Taint an idol, is it Mirandy?" The good man of the house pushed back from the table. "Now, it don't seem jest right to be so sot as you air on doen your work exactly as you want to. It pears to me it might be an idol."

"What an idea! Just look there, Joseph. See that dirty spot on the tablecloth where you've rubbed your old coat sleeve. This tablecloth was clean yesterday morning and now it must go in the wash, making three this week. I do wish you would be more careful."

"Why, now, Mirandy, I do try to be careful. I wish you would use tablecloths. I thought you bought some turkey red ones."

"Yes, I did buy them," and a look of disgust crossed the face opposite Mr. Busby. "But I want it understood I am not going to use 'em. I will work my fingers to the bone before I'll set my table with anything but a white cloth," and she stroked the glossy linen approvingly.

"I know, Mirandy, but maybe that's another idol. You see, you think a sight of such things."

"Now, Joseph Busby, if you are going to talk such nonsense as that you better get to work. Just see there. The sun is shining. So you see it was right for me to wash after all."

"Maybe so," and the eyes of the simple-hearted man softened as he looked through the east window at the sun-kissed young foliage from which the rain drops were yet falling. "Maybe so, Mirandy, You air an uncommon woman and have been a good wife to me for twenty-seven years. You hain't got many idols, Mirandy, not half as many as I have. But this always thinkin your way is best—"

"See here, Joseph Busby," there was an undertone of almost fierceness in her voice. "I think such twisting of the Scriptures is sinful. If I have idols, I can tend to 'em, that's all," and Mrs. Busby strode into her bedroom and shut the door violently.

When she returned to the kitchen she was in possession of the field. Joseph had gone to his work.

"High time," she sniffed; "idols'—indeed!"

She put her clothes to soak, and carrying her dishes into the pantry she began washing them. Her thoughts were not pleasant ones; the frown on her face told that. The window before which she stood was thickly covered with a thick growth of morning glory vines. A few of the daintily twisted buds, unheeding the threatenings of storm, had opened their pink, blue and white cups and peered in at the flushed face of the worker. But Mrs. Busby was too busy, too disturbed by her husband's words, to notice their beauty.

"I don't see what possessed Joseph to say that," she said as she began rubbing her clothes. "I gave up the only idol I ever had twenty years ago. I—"

She stopped abruptly. "Of course, it's that letter," she went on after a brief pause. "But he is wrong. It isn't idols that keeps me from doing my—"

Again she stopped she had almost said duty. A week before a letter had come from a little town in Kansas to Mr. Busby. The letter contained news of the death of Mrs. Emma Hale, a distant cousin of Joseph's. Mrs. Hale was a widow and left one child, a boy, two years old. The writer, a neighbor of the dead woman, went on to say she could care for the child no longer and if his relatives did not come for him he would be sent to the poorhouse. Joseph pondered the matter a day and a night. He then coolly proposed sending for the child and adopting it. His wife flatly refused. What—a child, a two year old baby, to make litter on her clean floors and upset her orderly plan of life?

"You must be crazy, Joseph," she said severely. "If it was a girl now and big enough to be out from under foot, I might think of it. But there haint any use talking about it."

Joseph Busby rarely opposed his wife, even in so small a matter as talking when she bade him be silent. However this time he said:

"We are grown old, Mirandy. The baby would be something to love us!"

These words came back to Mrs. Busby as she bent over the wash tub. Did she and Joseph need something to love them? She thought of the rambling old house with its many rooms, of the fertile acres surrounding it, and of the comfortable bank account. Then her mind wandered to the distant cemetery where a white marble cross marked her baby's grave.

"I couldn't give Leah's place to another," she whispered. "And yet he might make a place for himself. Oh, my baby, I miss her still!"

Withdrawing her hands from the suds, Mrs. Busby crossed the sitting-room and entered the parlor. No one knew, not even her husband, how many troublesome questions the mother settled before her child's picture.

She opened the blinds and looked long and earnestly at the laughing baby face.

"Do you want me to dear?" she asked tearfully. "Do you want me to take a noisy, troublesome boy into this home? Is it an idol, Leah, my wanting everything to quiet and orderly?"

Ten minutes later she was back at her washing. The parlor blinds were closed and all things were as they had been excepting Mrs. Busby's eyes; there was a new light in their grey depths. At half-past nine the last clothes were on the line. Returning from hanging them out, Mrs. Busby found a neighbor, Mr. Vance at the door.

"I've been down to the station," he said, and the eight o'clock train brought a baby for you, or Busby, rather."

"A what?" demanded Mrs. Busby, catching her breath.

"A baby." It was plain to see that Mr. Vance was enjoying the situation. "A woman who was going East on a visit brought it from Kansas. Said it belonged to some of Busby's folks. She left it in care of the ticket agent, and he sent it over by me. It's down to the road in my wagon, and a trunk too. The little fellow has cried most ever since the woman left him."

Mrs. Busby took down her green gingham sunbonnet and prepared to follow him out to the wagon without a word.

"Was you expecting it?" Mr. Vance asked, somewhat disappointed at her quietness.

"Not to-day," she replied briefly.

It was a plump, but tear-stained little face that met her eager gaze. There were great blue eyes, a rosy mouth, and closely curling yellow hair. But the child was unmistakably dirty and began crying again in a piteous fashion.

Mrs. Busby held up her arms. "Come to auntie, dear," she said coaxingly. "You want some bread and milk, don't you, and to see the dear little chickens?"

At the same leisurely gait of the morning, Mr. Busby again traversed the path from the barn to the house. Miranda's line of snowy clothes drying in the sun brought to his mind the conversation of the morning, but he expected no reference to it from his wife. A surprise awaited him. The table was laid for three, and at the guest's place stood a clumsy high chair that for twenty years had stood empty in an upper room. And on the floor sat a happy-faced child surrounded by clothes pins, empty bottles, a disused candlestick and a like collection of impromptu playthings.

"Why, who is that, Mirandy?"

"Joey Hale Busby" was Miranda's prompt reply, and picking up the child, she put it in her husband's arms. "There Joey, dear, make friends with Uncle Joseph

He is the dearest little fellow," she went on, "so cunning and not a bit afraid."

"But I don't understand," and Joseph Busby's arms closed tenderly around the little orphan.

The story was soon told.

"Of course, we'll keep him, and do the best we can by him," Mrs. Busby said by way of conclusion. "Dinner is ready, and the green peas and custard pie will taste good to little Joey. I guess you were right 'bout my idols, Joseph," stopping to fasten a towel around the child's neck in lieu of a bib, "but they are overthrown. Now I'll try and not make an idol of Joey."

"You air a remarkable woman, Mirandy," Mr. Busby said, wiping his eyes. "I have always said you was a remarkable woman, and I'm a leetle afraid I am maken an idol of you,"—Hope Daring in New York Observer.

September Mottoes.

Just to be happy—'tis a fine thing to do,
To look on the bright side rather than the blue.

Sad or sunny musing is largely to the choosing,
And just being happy is brave work and true.

Just being happy helps other souls along,—
Their burdens may be heavy, and they not strong;

Your own sky will lighten, if other skies you brighten
With a heart full of song.

R. D. Saunders.

Motives count with God.

Though critics may bow to art
(And I am its own true lover)
It is not art, but heart

which wins—the wide world over!
Ella W. Wilcox.

Spend as much time as you can
With the trees and birds and flowers.

The Popocatapetls.

"Two kittens! I thought Mrs. Bruce was to let you chose one."

"Yes, mamma," said Philip, "but we didn't know which to choose an Mrs. Bruce put them all on the floor, we called 'em to see which would come, an, every time we called, these two came running to us."

"Just the same two, mamma," chimed in Bessie, "and can't we keep them? Please, mamma?"

Who could resist such eager little faces? Not mamma Dale. "They are very pretty little maltees," she said, smiling. "How can you tell them apart?"

The children lifted the kittens' heads showing a white spot in the fur on each little neck.

"Breastpins," cried big sister Edith "and Bessie's has the larger. What shall you call them?"

"I'm going to call mine Popocatapetil said Philip, who was studying geography. What?" laughed mamma and Edith together.

"I want to call mine Popotopykettle, too!" cried Bessie.

"You might name them both Popocatapetil," said Edith, still laughing, "and call one by the first end, Popo, and the other by the last, Petil,"

"And Pop and Pet for short," added mamma.

It was when the Popocatapetls had grown to be of good size that Philip and Bessie came in one day with a jet black kitten,

very glossy, very small, and very pretty.

"Children!"

"He was all lost, mamma!" cried Bess, breathless with excitement.

"And he followed us all the way home from school!" added Philip.

"Is he to be a Popocatapetil, too?" asked Edith, mischievously. "You can call him by the middle of the name, you know, and make it Cata."

"May we, mamma?"
Mamma was doubtful, but when papa came home he was positive.

"This is too much children," he said.

"You cannot have three cats; you must give one of them away."

"O, papa, 'course we can't spare Pop or Pet, and Cata is so cunning! Oh! look at him now, swinging on the chair!"

"Isn't he just the cutest—"

"You hear what I say?" interrupted papa.

"You may keep whichever two you choose, but the third you must give away in the morning."

Philip and Bessie retreated to the broad window seat in the hall. Their mournful voices now and then reached the sitting-room, where the elder ones sat reading, although all seemed uncomfortable because the little ones were unhappy.

Suddenly Edith put down her book and left the room. A few minutes later a peal of childish laughter rang out.

"What a way Edith has with the children!" said Mr. Dale, looking relieved as the laugh rang out again.

"She is a dear girl," said Mrs. Dale. "I wonder what they are laughing at."

Now it so happened that the next day was Mr. Dale's birthday, and when he came down in the morning he found upon his chair a covered basket. To its handle was tied a card: "For dear papa. With love from Philip and Bessie. Many happy returns!"

"Mew!" came faintly from within the basket. Then the cover stirred, and up perked Cata's little black face!

Papa sat Cata on his shoulder, and laughed till the tears came.

"Come here, my little rogues!" he called to the children, peeping in at the door.

"A man can't refuse his own birthday present!"

So the three Popocatapetls stayed with the Dales and were happy ever after.

—Sophia T. Newman, in *Youth's Companion*.

Beware the Little Rift Within the Lute.

I have known a fond couple to quarrel, in the very honeymoon, about cutting up a tart; nay I could name two who, after having seven children, fell out and parted over boiling of a leg of mutton. It may seem strange to those who are not married, when I tell you the least trifle can strike a woman dumb for a week. But if you ever enter into this state, you will find that the gentle sex as often express anger by an obstinate silence as by an ungoddable clamor.

Those, indeed, who begin this course of life without jars at their setting out, arrive within a few moments at a pitch of benevolence and affection of which the most perfect friendship is but a faint resemblance.

As in an unfortunate marriage the most minute and indifferent things are objects of the sharpest resentment, so in a happy one, they are occasions of the most exquisite satisfaction. What does not oblige in one we love? What does not offend in one we dislike? For these reasons I take it for a rule that in marriage the chief business is to

Crying Babies.

Babies do not cry unless there is some good reason for it. The cry of a baby is nature's warning signal that there is something wrong. If the fretfulness and crying are not caused by exterior sources, it is conclusive evidence that the crying baby is ill. The only safe and judicious thing to do is to give Baby's Own Tablets without delay. For indigestion, colic, teething troubles, constipation, diarrhoea, worms and simple fevers, these marvellous little Tablets have given relief in thousands of cases and saved many precious lives. They are guaranteed to contain no harmful drug. Mrs. John Doble, St. Andrew's East, Que, says: "Baby's Own Tablets are a splendid medicine for the cure of constipation and other ills that afflict children. I consider it my duty to recommend them to all who have little ones." The Tablets are sold at 25 cents a box by all druggists, or may be had by mail by writing The Dr. William's Medicine Co., Brockville Ont.

acquire a prepossession in favor of each other. Each should consider the other's words and actions with secret indulgence.—Lady Bedford, in "Success."

The Spirit of Italy.

Italy is now a monarchical state, and for the present moment no other form of government can be better desired for her. This monarchy, which unites and defends her, is constitutional with democratical tendencies, and ought thus not only to guard the rights of the nation, but also protect those of the free towns. In the Middle Ages the free towns passed, turn by turn, from under the protection of the Emperor to that of the Pope, according as they declared themselves Guelph or Ghibeline. Guelphs and Ghibelines now no longer exist, and the communes are no longer in warfare against one another, though their mutual jealousy still continues. Royal protection is thus rendered easier than was once that of the Emperor or Pope. However, it is now more necessary to impress on the public mind that the Commune is the most historical and natural form of Italian popular life. And this conviction, grounded in the conscience of the people should also penetrate the spirit of national government too apt to centralize! As a general rule, the southern provinces wrest from the Central Government every kind of service and benefit; whilst, on the other hand, the northern provinces are often left to their own resources.

The initiating spirit, varying from one province to another, is very strong in the north and in the greater part of central Italy but scarcely exists in the south, where, as already observed, Government is supposed to provide everything—illumination, schools, hospitals—and to construct roads and sea-ports. And why not? Did not the Roman Empire in its time provide the citizens with *panem et circenses*?—Angelo de Gubernatis, in the September Atlantic.

We do not defend everything that John Calvin did or said, and we do not have to. He learned a great deal from God's Word, but he was brought up in a very poor church. He is a great and good man who, after being brought up as a Roman Catholic, turns out to be as good a Presbyterian as John Calvin did.

Ministers and Churches.

Montreal. Chinese Missions.

Not indeed in the sense that Kipling meant, yet in a very real sense, East met West at Knox Church, Montreal, when five Chinese, two adults and three children, were received into the Christian Church, and God-speed was said to Miss Agnes L. Dickson and Dr. Isabella Little, who are going out to Macao, Canton, as missionaries under the auspices of the Women's Mission Society of the Presbyterian Church. The meeting was held in connection with the Chinese Sunday School of Knox Church, and the gathering took place in the hall where the school is conducted, but so large a congregation assembled that the hall was found much too small, and an adjournment took place to the church, which was quickly well filled. The pews in the middle of the church were reserved for Chinamen, of whom there must have been over three hundred present, and who appeared to take a keen interest in the proceedings. At the Chinese Sunday schools, it may be mentioned, an education in the English language, reading and writing, is given in addition to religious instruction, and the Chinamen are willing and apt pupils. They were well dressed, many in English garb, although, of course, most of them wore the queue. A movement, it appears, is on foot among them to conform to western fashion in their attire of dressing the hair also, so that in a short time the pigtail may cease to be the badge of the Chinaman.

The Rev. James Fleck, pastor of the church, presided at the opening of the proceedings before the arrival of Dr. R. P. Mackay, secretary of the Foreign Missions Board, who afterwards took the chair, and there was also present the Rev. Rev. James Paterson, the Rev. J. McKilham, the Rev. Dr. Mowat, the Rev. Dr. Johnston, the Rev. Dr. Campbell, the Rev. E. Scott, the Rev. Dr. Thomson, missionary to the Chinese in Montreal; Mr. Robertson, superintendent of the Knox Church Chinese Sunday school; Mr. Chin Nom Seng, assistant missionary; Mr. Ju Ho and Mr. Lee Quong, president of the Chinese Christian Endeavor Society.

The hymn, "Light of the World" was sung and Mr. Chin Nom Seng gave an address in Chinese explaining the significance of the rite of baptism. Dr. Thomson then spoke upon the events in the history of Macao—where Camoens composed his epic—which gives it a peculiar interest to western people and make it an important centre for missionary work. A special inducement was the desire of Chinamen who had come to Montreal from Canton Province to have their relatives instructed as they themselves were being instructed here. For seven or eight years it had been the desire of the Woman's Mission Society to send out lady missionaries to the wives and daughters of these men, and that wish was being realized.

Dr. R. P. Mackay spoke of the work that was being done among the Chinamen of Toronto, where a short time ago two men were baptized. They were trying in Toronto to follow the example of Montreal by carrying on missionary work among Chinamen on a larger scale than they attempted for some years, and of the six or seven hundred Chinese in Toronto there were scarcely any who were not in sympathy with their work. Their interest would be all the keener because they were sending out those ladies, and he believed it would help the work, both in Canada and in China.

Dr. Thomson then addressed in Chinese the two adult candidates for baptism, Lee Yung Fung and Lum Yin, and the parents of the infants to be baptized. These were Peter, son of Ju Ho, and Frank, whose Chinese name is Chin Tsing Quang, "light follower," and Edgar, whose Chinese name is Chin Tsung Wang, "fame follower," sons of Mr. Chin Nom Seng. Baptism was administered by Dr. Mackay. The men who were baptized were presented with copies of the Scriptures.

Mr. Lee Quong presented Dr. Isabella Little and Miss Agnes Dickson with handsome copies of the Bible in the Chinese language.

Dr. Johnston, American Presbyterian Church, gave a farewell address to the two lady missionaries, whom he congratulated on the investment they were making of their lives. He had never yet met a missionary in the foreign field who sang a dirge of sadness over his lot, despite the difficulties and dangers he went to face. He pointed to the immense work that was to be done among the four hundred millions

in China, and the great part for good or evil which the Chinese people would play when they awakened from the sleep of generations.

Miss Dickson and Dr. Little then addressed the Chinamen specially, and their remarks were afterwards translated by Dr. Thomson.

Mr. Robertson, superintendent of the school, expressed the hope that that meeting would stir up interest in Sunday school work among the Chinese, and induce many to offer their services. The results of their work were encouraging.

From their schools in Montreal they had thirty six who had joined the Church. There were 72 members of the Christian Endeavor Society. A former president of the society, who had returned to China, had opened a Sunday school for fifteen scholars, and he and his wife taught in it. One of their members had recently given one hundred dollars to Christian missions. He appealed for teachers to come forward and assist.

Quite a large number of persons, especially ladies, took the opportunity after the service, of admiring the baby Edgar, six weeks old, an exceptionally fine, big child.

Eastern Ontario.

Rev. J. S. Porter, Sailor's Missionary preached in St. John's church, Cornwall, last Sunday morning and in Knox church in the evening.

Rev. Dr. Wadrobe, of Guelph, preached with great acceptance in the Presbyterian Church, Kirk Hill, last Sabbath. The Dr. has been spending a few days with Rev. and Mrs. Morrison at the manse.

Rev. Professor J. Scrimger, principal of the Montreal Theological College, preached at both services in Knox Church, Lancaster, on Sunday Sep. 18.

The Rev. Edward Cragg filled the Brighton pulpit very acceptably from Aug. 28 to Sept. 11th, during the absence of the pastor, Rev. A. K. McLeod.

Rev. Mr. Beattie of Coburg lectured in the Woodville church on Friday last week under the auspices of the W. F. M. S. His subject was "From England to Canada by way of Egypt and Palestine."

The services in the Maxville Church on Sunday of last week were conducted by Rev. M. Tai, of Quebec.

A special meeting of the Lanark and Renfrew Presbytery was in session Tuesday at Smith's Falls, when Rev. Mr. Keith, missionary to the foreign field, was ordained.

Rev. Mr. Woodliff, of Carleton Place, gave an address on mission work in the Northwest at a meeting of the Young Ladies Home Mission Band of Erskine church, Ottawa, on Monday evening of last week.

The medical faculty of McGill has been enriched by a gift of \$50,000 from Lord Strathcona, the money to be used for general endowment purposes. Announcement of the gift was made by Dean Roddick at the opening lecture.

The Rev. J. J. Wrigat gave a missionary sermon on the Klondyke on last Sabbath in the Presbyterian church, Caintown. The house was packed from door to the pulpit and we are sure that the reverend gentleman's aim must be very aired after the great number of handshakings.

The anniversary services in connection with Melville Presbyterian church, Ashton, are fixed for the 2nd October, when Rev. J. M. McAlister B. A., of Iroquois a former pastor, is to preach morning and evening, and Rev. K. Calvert, B. D., pastor of the Methodist church, in the afternoon. A tea-meeting will be held the following evening.

An informal meeting of the members and adherents of the Maxville church was held after the regular service on Sunday evening with a view of learning whether or not the congregation was ready to extend a call to a minister. The meeting was very harmonious and the wish was that steps would be taken to extend a call to Rev. Mr. Tai, late of Chalmers' church, Quebec, to become their minister. It is expected that Rev. James Cormack, B. A., late pastor of the church, will conduct the services here next Sabbath. The morning service will be especially for the children of the congregation.

The Rev. Dr. Johnston, pastor of the American Presbyterian Church, Montreal, has been suddenly called to Kincardine, Ont., by the death of his father, who has passed away at the advanced age of 87 years. The late Mr. John-

ston was for over sixty years an elder of the Presbyterian Church, and was noted for his noble Christian work. He is survived by two sons and three daughters, Dr. J. N. Johnston of Toronto, the Rev. Dr. Robert Johnston, of Montreal; Mrs. Hodgkin of Deer Park (Toronto) Mrs. S. D. Coombe, of Kincardine, and Mrs. James Warren, of Walkerton. The late Mr. Johnston was a subscriber to the 'Witness' from almost since the time of its inception.

Presbytery of Quebec

The Presbytery of Quebec met in Sherbrooke, on the 13th, Sept., Rev. Dr. Kellock, Moderator. There was a fair attendance, and much routine business was attended. Rev'ds. Principal Gordon and W. G. Rothney were invited to sit with the Presbytery Elders. Commissioners in favor of Messrs. P. Johnston (Chalmers' Quebec), D. S. MacLeod (Winslow), A. MacLean (Marsboro), N. Beaton (Hamplden) and Henry Morrison (Leeds), were submitted and accepted.

Messrs. Jas. R. Shearer and Jno. Woodside B. A. and H. W. Cliff, students, were certified to the Senate of the Presbyterian College Montreal. Considerable time was given to the consideration of Augmentation French Evangelization, and Home Mission matters. Portneuf, which began to get supply at least 63 years ago never enjoyed the service of a pastor, and now ask for an ordained missionary. The Presbytery cordially approve their application, and apply for a grant of \$,50. To secure such services the few families there promised an average of \$27 27.

Thanks were recorded to Rev'ds. Drs. Mowatt, R. Campbell, Messrs. F. M. Dewey, J. D. Anderson, and T. Erskin for gratuitous services at Cap-a-l'Aigle during July and August. Arrangements were made for the ordination of C. F. Cruchon and C. R. Lapointe, licentiates in the Church at Lake Megantic, on the 20th October.

The Presbytery heard at length the report, and finding the Committee of the Synod of Montreal and Ottawa, appointed to visit the congregation at Kinner's Mills with a view of restoring harmony. When the Presbytery was about to consider said finding, the moderator of session and the representative elder, represented that the congregation desired to proceed immediately with a call to ministers, and they were quite hopeful that should they secure the minister they have in view that harmony would be very greatly advanced. The Presbytery therefore deferred the consideration of the Committee's finding, and granted the congregation leave to proceed with a call.

Mr. J. R. MacLeod reported that he had moderated in a call in Chalmers Church Quebec, in favor of Mr. R. S. Laidlaw, licentiate; and submitted a communication from Mr. Laidlaw intimating that he had accepted a call to Belleville, Ont., and requesting the Presbytery to proceed no further in the matter.

Principal Gordon was heard in behalf of the increased and proposed endowment for Queen's University. The Principal was very cordially received, and assented of the Presbytery co-operation in the matter of securing the said increase. To further this end the following committee was appointed, viz, Rev'ds. A. T. Love, Dr. Kellock, H. C. Sutherland, the minister of Chalmers', Quebec, and Messrs. Jno. Breakey, J. Theo. Ross, A. H. Cook, A. Baptist, and Jas. Davidson. Dr. Kellock, Messrs. J. R. MacLeod, A. T. Love, and W. Shearer were appointed a committee to visit congregations in connection with the proposed increase of the minimum stipend.

The matter of the Presbyterian visitation of Sunday Schools was referred to the Committee on Sunday Schools.

The winter Supply of Home Mission and French Evangelization fields was left chiefly in the hands of the respective committees.

The Presbytery adjourned to meet in St. Andrew's Church, Quebec, on the 13th, Dec., next at 3 P. M.

J. R. MacLeod, Pres. Clerk.

Guelph Presbytery.

The Presbytery of Guelph met in Knox church on the 20th of September, Rev. R. E. Knowles, B. A., Galt, moderator. Almost all the ministerial members were in attendance, and a large number of ruling elders. Attention was called by the Clerk to the default of certain Kirk Sessions, in not sending in the records for examination or reporting the names of their representative elders for the current year. The Finance Committee reported the state of the close as at date, the probable expenditure to the close a

the present year and for the year beginning with January next, and a rate of six cents per family in the congregations at the amount required from them for the different schemes of the church, as soon as it can prepare the same. Reports were presented by Mr. Knowles and Mr. Ross of their diligence in attending the meetings of the General Assembly in St. John, N. B., to which they had been appointed as delegates.

A vote of congratulations was unanimously passed to Dr. Torrance in view of his having reached the fiftieth year of married life, and very kind wishes were expressed for the more comfort and prosperity of Mrs. Torrance and himself.

The office-bearers and congregation of Knox church were congratulated on the occasion and commended their church edifice which they had been able to complete in a comparatively short time after the destruction caused by the recent fire.

Dr. Gordon Principal of Queen's University, Kingston, was heard in explanation in advocacy of the proposal to raise an endowment of half a million of dollars in connection with that institution. At the close of his address, which was deeply interesting and instructive throughout, the following resolution was adopted on motion of Dr. Torrance, seconded by Dr. Dickson:

"The Presbytery has heard with interest the address of Principal Gordon, regarding the interest of Queen's University, Kingston, and thanks him for the information he has given. The Presbytery recognizes the important place which the university holds among the high educational institutions of the land; the success and usefulness with which its work has been crowned, as these have been shown from year to year in its history; the equipment with which it has been furnished, the accommodation for students with which it has been provided (whose number have been increasing each session); the facilities and conveniences which it now possesses for effectually carrying on all departments of a modern university course and the high efficiency of its staff. The Presbytery, in view of the decision of the General Assembly at its meeting in Vancouver, B. C., and in 1903, not to make any change in the constitution of the university, nor interfere with the relation it sustains to the church from its beginning and the decision of the General Assembly that met in St. John, N. B., in 1904, that an effort be made to secure such an endowment as will yield an additional annual income of not less than twenty thousand dollars, for the prosecution of its work and the appointment of a large committee, composed of members from every Presbytery in the Dominion to co-operate with the Trustees of the of the university in giving effect to this decision, wishes all success to the undertaking and engages to do what it can to bring it to a successful issue, and for this purpose, and at the request of the General Assembly, appointed a committee to co-operate with other committees in charge of the movement." The names of the committee exclusive to those in the Presbytery appointed by the Assembly are Messrs. Eakin, Glassford, Dickson, Horne, Mullan, Hamilton, Torrance, Bradley, and Gilchrist, ministers; and Messrs. Hood, Gray, Scrimgeour, Simmons, Elliott, and Dr. Wallace, ruling elders.

Mr. Ross reported that the committee on augmentation according to an appointment had looked into the matter of congregations that pay their minister less than eight hundred dollars of yearly stipend, and they found only one such in the bounds. Mr. Horne was requested to attend to this case, because of his connection with the charge during its vacancy during the present settlement.

Mr. Bradley, convener, reported the following proposed arrangements for an annual missionary sermon as agreed upon by his committee, and the report was adopted. Pulpits to be exchanged as follows, the date to be the 16th of October: Mr. Gilchrist with Mr. Armstrong, Mr. Monds with Mr. Johnston, Mr. W. R. McIntosh with Mr. Blair, Mr. Bradley with Mr. Mullan, Mr. Hamilton with Mr. Robertson, Mr. Mann with Mr. Hall, Mr. Knowles with Mr. Glassford, Mr. Horne with Mr. Dickson, Mr. Ross with Mr. Wilson, Mr. Eakin with Mr. MacVicar, Mr. Cox with Mr. A. W. McIntosh, and Mr. Morrow with Mr. Scott, leaves Hawkesbury and Linwood without supply.

The clerk reported that he had assigned subjects of written exercises to the students in the bounds whose names were given him at last meeting. On inquiry it was ascertained that only two students were present, and only one of these prepared. He was heard read his exercise, which was approved, and he was encour-

aged to prosecute his studies for the ministry. The clerk was instructed to certify him to the senate of Knox College. The other students were directed to appear before the committee on his superintendence, and if their exercises prove satisfactory the clerk was authorized to certify to them.

Next meeting was appointed to be held in Knox church, Guelph, on Tuesday, the 15th November at half past ten o'clock in the forenoon.

Called to Indianapolis.

Rev. Neil McPherson, St. Paul's church, Hamilton, has received a call from Tabernacle church, Indianapolis, of which the late Rev. Dr. J. Comming Smith was pastor. In accordance with the practice of the Presbyterian church, Mr. McPherson called a special meeting of his Kirk session at the close of Sunday night's service and stated the fact to the members. He explained that on Aug. 28 last a deputation of two members of the Tabernacle church were present at the service in St. Paul's church unknown to him. They interviewed him on Monday, but Mr. McPherson did not encourage the call, saying that he felt his own work to be within the Presbyterian church in the Canadian border.

On the following Sunday, quite unexpectedly, another deputation of four from Indianapolis were present in St. Paul's church. They had no interview with Mr. McPherson. On their return to Indianapolis it seems that the deputation united heartily and enthusiastically in recommending to the joint boards, consisting of the elders, managers and trustees of the church, that a call be extended to Mr. McPherson. At a congregational meeting on Thursday last the recommendation of the joint board was heard with great pleasure and enthusiastically adopted.

Mr. McPherson stated his session that while he was indifferent to the call at first, he was in duty bound to seriously and prayerfully consider the solicitation that had come from such a body of very representative and earnest men, endorsed by the Tabernacle congregation, and he asked for several days to ponder the question.

Lindsay Notes.

Lindsay Presbytery holds its ordinary meetings a year. If the volume of business continues to increase, we shall require to have more frequent meetings, or give up trying to conclude the business of each meeting in one day. It was only after somewhat heroic efforts that the meeting in Sunderland last week, that our docket was finally cleared. It is said that many members of Parliament commit the sin of wasting time and are altogether too much. We shall have to invite some of them to one of our busy meetings, that they may learn how to begin at the beginning and work hard to the very end.

The matter of sabbaticals received needed consideration and it was resolved to take steps to ensure that the annual returns shall be more complete and accurate. We have not been sinners above all others in the matter of defective returns, and we commend the subject to other presbyteries for faithful consideration.

Many of your readers will be glad to learn that Rev. J. M. Cameron, Minister of Wick, and formerly of Toronto, has in a large measure recovered from the effects of his severe illness of last spring. We regret to add, however, that, being advised by his physician that it would be unsafe for him to continue the work of a charge which makes such large demands on his strength, he has placed his resignation in hands of Presbytery and urged that it be accepted. Many representatives from his congregation were present, and gave sincere expression of their attachment to their minister, whose counsel they had learned to trust, and whose leading was in the true path. Under his circumstances there was nothing to do but accept the resignation, and Mr. Cameron will be released on the first Sabbath in October. Our loss is distinct. We know that we are losing "the Father of the Presbytery"—not that he is old—not even in years, while in spirit he is youthful, but in our relations as co-presbytery he has been worthy of the name which all of us in our hearts have given him.

The proposal that an additional endowment of \$500,000 should be provided for Queen's University, met with the hearty approval of presbytery, and a strong committee was appointed to carry out our share of the work with vigour.

Presbytery is showing signs that the import-

ance of the S. S. work within the bounds is to have fuller recognition. All the schools, and sessions within the bounds are to be visited within the ensuing six months, and a conference is to be held at the December meeting.

In nearly all the charges within the bounds the stipend is up to or above the proposed minimum, two or three are a little below the mark, and a committee has been appointed to confer with these, with a view to a step upward.

We are to try the experiment of having the minutes of our meetings printed for one year. If we find the advance sufficient to justify the expense, the practice will be continued.

The complaint of scarcity of students for the ministry does not come from us. Our committee on examination of students reported five students of Theology, and after satisfactory report of examination these were ordered to be certified to their respective colleges.

The next ordinary meeting will be held in Knox Church Cannington on Tuesday 20th Dec., 1904.

The Presbytery of Kingston

Met at Kingston on the 20th inst. at 2 p.m., Rev. Jno. Moore, moderator, twenty-five ministers and five elders were present. The last meeting (special) was held at Belleville, for the ordination and induction of Rev. R. S. Laidlaw in the pastoral charge of St. Andrew's congregation there. Sympathy was expressed for Dr. MacGillivray in his severe domestic affliction during his absence. His report on augmentation was received, and needed action taken. Mr. Binnie's report on Home Missions showed the benefit of visiting the fields, and that they generally are in a prosperous condition. Some time was spent on hearing the reports on the schemes of the church and with a few honorable exceptions, congregations are recommended to increase their contributions. A large committee was appointed to co-operate with the Assembly's Committee in connection with the effort to secure increased endowment for Queen's University. The committee met and reported the following resolution, viz., that the Presbytery of Kingston undertake the endowment of a chair in Queen's University; and that these be a committee to act in concert with the Assembly's Committee in soliciting subscriptions viz., Rev. H. Gracey, Convener, Profs. Goodwin and Dyde, J. Dixon, J. McIntosh, Rev. J. D. Boyd and A. Laird. The resolution was adopted unanimously.

Western Ontario.

The Locke Street Church, Hamilton, was established as a mission by the Macaulay Street Presbyterian Church 20 years ago. It became a church with a congregation in 1890. Rev. Mr. Thompson, the first minister remaining for ten years. It became a mission again and was in charge of a missionary until 1903. The mortgage amounted to over \$800, including interest, and this has all been paid. There was a large attendance of members and their friends at last night's social, and a thoroughly enjoyable time was spent. The pastor, Rev. Robert McDerment, addressed those present, referring to the progress of the church and giving a short history of it. Rev. Mr. McPherson spoke encouraging words, and his address was listened to with much interest. He was loudly applauded.

Plans have already been prepared for a modern brick structure to cost \$6,000, and with a seating capacity of about 370.

The Rev. Dr. R. N. Grant preached at Uptergrove on Sunday morning.

Applications for a hearing in the vacant pulpit in Harrow, Essex County, may be made to the Moderator, Rev. Thomas Nattress, Amherstburg.

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.

Health and Home Hints

Cucumbers on Toast.—Cut off the peel from large cucumbers, trim the ends evenly, and make the cucumbers smooth and of uniform shape. Cut them through the middle, lengthwise, and carefully, scoop out the part containing the seeds. If the seeds are large, pick them out, and put the cucumber pulp with the following ingredients: use equal parts of ripe tomato, free from juice and seeds, and fresh bread crumbs and half the amount of green peppers. Chop fine and mix thoroughly; add melted butter to moisten and a little salt. Pack the mixture in the cucumbers, rounding it up slightly. Arrange them in a granite pan, well buttered, and a little boiling water, and bake in a hot oven until the cucumber is tender. Have ready some long pieces of bread cut to fit the cucumbers, dip them in beaten egg diluted with milk and slightly salted (one cup of milk to one egg), and brown them delicately in hot butter. Take up the cucumbers with a long knife say one on each piece of toast, and serve very hot.

Lemon Cookies.—Take two cups of sugar, one cup of butter, the juice of one lemon and grated rind, three eggs well beaten. After all the ingredients are thoroughly beaten add a scant teaspoonful of soda dissolved in half cup of milk. Use enough flour to make a stiff dough. Roll out and cut into hearts and diamonds. Bake a light brown.

Rules for the Bath Room.

1. Open the window, top and bottom.
2. Take out all soiled towels, wash-clothes and linens.
3. Take out the rug, if there must be a rug, and leave it in the air awhile after shaking.
4. Run hot water into the bathtub with a dash of ammonia or soda or plain soap, and scrub well—ends, sides and bottom. Rinse well with hot and cold water and wipe dry.
5. Wash soap dishes, mugs, slab, faucets bowl, and closet with soapy water, and wipe dry.
7. Wring a housecloth as dry as possible and lightly wipe over the closet seat and lid and all woodwork and walls, and, last of all, the floor.

It sounds long to listen to, but it is short and quick work to do. Fifteen minutes means a fresh, bright-looking room that can honestly call itself "clean," till the next day.

"Let the GOLD DUST twins do your work"



Are you a slave to housework?
GOLD DUST

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

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Masters of COPCO SOAP (oyal cake).

World of Missions.

Notes From India.

At the last meeting of the Ladies' Council in India the following arrangement was made in view of the return of the Missionaries now at home. Dr. Marion Oliver, who has been at home since 1921, is on her return to the field to take charge of the Medical work among women at Ujjain. She was formerly in the Hospital at Indore. Miss Thompson is to take up the work of training nurses in the Hospital at Indore. This was the work she at first on going to India carried on; but gave up latterly when she moved to Neemuch to take care of the Widows' Home.

Miss Sinclair is to take charge of the Girls' Schools in Indore. She formerly had charge of the Boarding School for Girls at Indore; but this is to remain in the hands of Miss Duncan, who has charge for the past two years. Dr. Chone Oliver is to go back to Neemuch to take charge of the Medical work among women there.

Word has just come to hand that Rev. George McKelvie died very suddenly at Mhow Central India, where he has for a short time been acting as Chaplain to the troops. He left the Presbyterian Mission in 1891 after about two years service and has been serving as Chaplain in connection with the Church of Scotland in various places. He married a Miss Stockbridge, whose mother still lives in Mhow. He had an operation for abscess of the Liver and sank gradually after it. All who knew them will sympathize with the widow and four children who have thus lost the head of the home.

Several cases of the Plague have broken out in both Indore and Rutlam but so far they have not occasioned much alarm.

Dr. Margaret McKellar is at present over with her sisters in Michigan and has so far recovered that she expects to begin addressing meetings shortly. Her long rest in Britain seems to have broken the fever that so long refused to submit to any treatment. It is to be hoped she will not attempt more than her strength will stand. She is in great demand, as she has such an interesting story to tell of the Famine and Plague, in which she did so much, and of which she is the best authority in the Mission. If however she is to return to India again, she will need to conserve her strength now.

A remarkable Parliament of Religions was held one day in May, at Tokio, Japan. It was a great meeting addressed by Shintoists, Buddhists, and Greek Protestant Christians, and illustrated forcibly the fact that the formal resolutions were adopted to set forth, namely that Japan in fighting Russia is not warring against Christianity. The meeting declared Japan's aim in making war to be the attainment of justice, fair play, and permanent peace.

A bit of missionary life in Tsuchizira Japan: "Imagine me" says the missionary "sitting on the floor, with a little table three feet square and one foot high, and a little charcoal fire with an oven on it, on one side. I was giving a cooking lesson to six Japanese ladies. The lesson was on stuffing and baking mackerel and on making sponge cake. After the lesson in cooking came a Bible lesson. What was the missionary's reward? Three of the women of the cooking class have already become Christians.

Tired and Depressed.

The Condition of Many Young Women in Shops and Offices.

Thousands of young women have to depend upon their own efforts to gain a livelihood, and to these, whether behind the counter, in the office, the factory or the home, work means close confinement—often in badly ventilated rooms. There is a strain on the nerves; the blood becomes impoverished; the cheeks pale; there are frequent headaches; palpitation of the heart and a constant tiredness. If the first symptoms are neglected it may lead to a complete breakdown—perhaps consumption. What is needed to restore vim and energy and vitality is a tonic, and absolutely the best tonic in the world is Dr. Williams' Pink Pills. They actually make new blood, and bring health and cheerful energy to tired and depressed girls and women. Miss Viola Millett, Robinson's Corners, N.S., says: "I was a great sufferer from headaches, heart palpitation and troubles that afflict my sex. My blood seemed almost to have turned to water, and the least exertion left me weak and depressed. I used seven boxes of Dr. Williams' Pink Pills and they have made a remarkable change in my condition. I can truly say that I feel like a new person, and I strongly recommend these pills to all weak, ailing girls."

These pills cure all forms of blood and nerve troubles, but you must get the genuine with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around each box. Ask your druggist for them or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont.

Fall Cleaning Pudding. One of the quickest made puddings, when the cook is busy is the following, as it can be prepared in a few minutes. One egg, flour and milk, a small dessertspoonful of sugar, a pinch of salt, a small teaspoonful each of cream of tartar and baking soda. Mix the cream of tartar, sugar, salt and flour together, add the egg, dissolve the soda in a teaspoonful of milk, add, beat up for five minutes, rub a frying pan or griddle with a clean muslin rag in which a small bit of butter or dripping has been tied, pour the mixture in, and when brown on one side, turn and do on the other. Spread with jam and serve hot.

The work is one—to show Jesus Christ to men. The field is one—the world for which Jesus Christ died. The glory is one—His who teaches our hands to work for Him.

Special Watch Value

Gentlemen's Gold Filled Watch
—guaranteed for 20 years—perfect
timer, Elgin movement, \$8.25.

Gentlemen's Sterling Silver
Watch, Elgin movement, fully
guaranteed, \$6.25.

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JEWELERS.**

N.B.—Ottawa and Varsity Flag
Pins.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona 5th Sept.
 Kamloops, Vernon, 20 Aug.
 Kootenay, Fernie, K.C., Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 5 p.m.
 Victoria, Victoria Tues. 5 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 5 March.
 Brandon, Brandon Superior, Port Arthur, March.
 Winnipeg, Man. Coll., 2nd Tues. 11-mo.
 Rock Lake, Pilot M.D., 2 Tues. Feb.
 Glenboro, Treheine, 3 Mar.
 Portage, P. La Prairie, 8th March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, F.C.S. Catharines 6 Sept. 10 a.m.
 Paris, Paris, 13th Sept. 11 a.m.
 London, St. Thomas, 5 July 10:30 a.m.
 Chatham, Chatham, 20 Sept. 11 a.m.
 Stratford, Knox, Stratford July 12, 10:30

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 20 Sept. a.m.
 Peterboro, Campbellford 10 Sept. 10 a.m.
 Whitby, Whitby Oct. 18 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Lindsay, 20 Sept. 11 a.m.
 Orangeville, Orangeville, Sept 13
 Barrie, Barrie Mar 1 10:30 p.m.
 Owen Sound, Owen Sound, Division St., 4 Dec. 10 a.m.
 Algoma, Blind River, March.
 North Bay, Callander, Sept 28 9 a.m.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sheybrooke, 13 Sept. 2 p.m.
 Montreal, Montreal, Knox 13th, Sept 6:30 a.m.
 Glengarry, St. Elmo 6th Dec. 7-30 p.m.
 Lanark & Renfrew, Zion Church Carleton Place 11 Oct.
 Ottawa, Ottawa 9 Sept 10 a.m.
 Brockville, Kempville, Feb. 22 5 p.m.

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

P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Tatamagouche Aug.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canada 8 July
 Lunenburg, Lunenburg 23 July
 St. John, Fredrickton 30 July 2 p.m.
 Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK

CHEMIST AND DRUGGIST.

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71 Sparks St OTTAWA

PHONE 159.



SEALED TENDERS addressed to the undersigned, and enclosed "Tender for Royal Victoria Museum, Ottawa" will be received at this office until Monday, October 24, 1904, inclusively, for the construction of the Royal Victoria Museum.

Plans and specification can be seen and forms of tender obtained at this Department.

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

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

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

By order,
FRED GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, Sept. 23, 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.

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

Leave Ottawa 4:13 a.m. daily, except Sunday.
 8:15 a.m. daily, except Sunday.
 3:10 p.m. daily.
 6:20 p.m. daily, except Sunday.

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8:45 a.m. daily, except Sunday.
 3:30 p.m. daily.
 4 p.m. daily, except Sun.
 6:25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)
 Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.
 Leave OTTAWA (Union)
 1:50 a.m. daily
 8:30 a.m. daily, except Sunday.
 1:15 p.m. daily.
 5:00 p.m. daily, except Sunday.

Through connections to all New England and Western points.

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 City Ticket Agent, 42 Sparks St
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Ties, Grates, Hearths, Mantles

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TORONTO,

The Merchant's Bank of Halifax
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President: Thomas E. Kenny Esq
 General Manager: Edison L. Peace,
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THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 5 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole 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, or 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, contemplated 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 provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to 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 lands are available for lease or purchase from the Royal and other corporations and private individuals in Western Canada.

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Bonaventure Station, Montreal.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Pavement," will be received at this office until Friday, September 16th 1904, inclusively, for the paving of Wellington St., from Dufferin Bridge to Bank St., Ottawa.

Plans and specification can be seen and forms of tender obtained at this Department.

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

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

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

By Order,
FRED GELINAS,
Secretary and Acting Deputy Minister,
Department of Public Works,
Ottawa, Sept. 1, 1904.

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

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" " 2 and 3	" 40 00	" 45 00
Empires	" 40 00	" 45 00
Remington, No. 2	" 70 00	" 75 00
" " 6	" 40 00	" 45 00
Yosts, No. 1	" 35 00	" 40 00
New Yosts, No. 1	" 35 00	" 40 00
New Franklins,	" 25 00	" 30 00
Barlocks	" 35 00	" 40 00
Latest Oliviers	" 30 00	" 35 00
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" " Universal	" 35 00	" 40 00
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Manhattan	" 50 00	" 55 00
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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.

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