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My work on earth is well-nigh done,
I wait the setting of the sun,
I hear the surging of the sea
That beats upon eternity.
I see far off the shadowy realm,
And thither turn the trembling helm.

The winds that blow so cold and drear
Grow softer as the end draws near!
The distant gleams of silver light
Relieve the darkness of the night.
There stand upon the misty shore
Faint forms of loved ones gone before!

The voice that once said "Peace, be still"
Now whispers softly, "Fear no ill."
I sail alone, yet not alone;
The Saviour takes me for his own.
I wait his greeting when I land,
I wait the grasp of Christ's blessed hand.

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MARRIAGES

In Oshawa, July 23, by Rev. J. Hodges, B. A., James Peter Lesk, Enniskillen, and Miss Alice C. McLean, Oshawa.

In Oshawa, July 25, by Rev. J. Hodges, B. A., Norman O. Richardson and Miss Eva McCourt, both of Whitby.

In Oshawa, July 27, by Rev. J. Hodges, B. A., Dr. Robert Wilson, Montreal, and Miss Helen May Whitney, Oshawa.

At the residence of the bride's father, on July 27, 1904, by the Rev. Prof. James Ross, D. D., Mr. James H. Cayford of Dayton, Ohio, to Adelaide Louise, eldest daughter of Mr. David Rolland, Westmount.

At the residence of the bride's parents, Mary street, Orillia, on Wednesday, July 27th, by the Rev. Dr. Gray, D. D., Barbara, second daughter of John McNiven, to H. Thoburn, of Allandale.

On Wednesday, July 27th, at the Presbyterian Church, Napanee, by the Rev. W. W. Peck, M. A., LL. B., Winifred Beatrice, eldest daughter of William Templeton, Esq., Napanee, to John F. Van Every, B. A., of Owen Sound.

At Parry Sound, Ont., on July 27, 1904, at the residence of the bride's mother, by the Rev. Henry Harper, assisted by the Rev. B. B. Strangways, Harriet Armstrong, to Thomas C. Begg.

At the residence of the bride's parents, on July 28, 1904, by the Rev. Andrew Henderson, Mr. John J. Brown, of Selkirk, Man., to Annie Rhoda, second daughter of John E. Goyton, of Manitou, Man.

BIRTH

At 36 Laval avenue, Montreal, on Friday, July 22nd, 1904, to Mr. and Mrs. John A. Gunn, a daughter.

DIED

At Redlands, California, July 28, Edith Forster, aged 6 years and 5 months, daughter of Rev. George Logie, Flagstaff, Arizona.

Suddenly at his residence, 42 Stanley Ave., Ottawa, on Friday, Aug. 5, 1904 Alexander Lumsden, in his 62nd year.

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Note and Comment.

Rev. John McInnis of Santa Clara, California, is visiting friends in his boy-hood's home in P. E. Island, Canada has given a good man ministers to our American neighbors.

Rev. R. Abercrombie, a minister of the United Methodist Church of England, has never, during the forty-three years of his ministry, been absent from the pulpit for a single Sunday.

In England there are 2,050,718 communicants in the Church of England, 2,010,530 in the Nonconformist churches. The latter have 3,389,848 Sunday school scholars, as against 2,919,413 in the Established church.

It is claimed by the Pan-Presbyterian Council, that has just closed its session in Liverpool, that there are now in the world's Presbyterianism 5,137,328 communicants. The last Methodist Ecumenical Conference in 1901 claimed 7,659,285 Methodist communicants throughout the world.

The patriarchal Presbyterian missionary to the new Hebrides, Dr. John G. Paton, now nearly eighty years old, has been making a tour of the churches in Victoria, Australia, in the interest of the mission to which he has given his life service. He hopes to end his days among his beloved people there.

The South-western Presbyterian regrets that so good an old-fashioned Presbyterian as Mr. Davies was nominated as the Democratic candidate for the vice-presidency on Sunday morning. That paper adds: "Where little regard is paid to the Lord's day by the leaders, it is no wonder that it becomes easy to others to encroach upon God's time."

The census of 1900 gave the negro population of the United States as 8,833,994, double what it was in 1860, when the negroes numbered 4,441,830. The negro population, including those in the American usular possessions, is now estimated at 9,250,000. These figures give some idea of the seriousness of the negro problem in the American Republic.

For the Torrey-Alexander evangelistic meeting, to be held in Liverpool in September, an immense building, to seat eleven thousand people, is being erected. A choir of three thousand voices is being organized, as well as a band of ushers numbering one thousand. The recent tour of these evangelists through Great Britain and Ireland has been spoken of as one of the most notable evangelistic efforts in fifty years.

In England, during the last three years, prosecution for embezzlement, due directly to betting, have increased forty per cent. An effort is being made to secure the enactment of a measure which will do away with street betting. "The London Christian" says that the bill before parliament is a very drastic one, but it is of no use to play with

the matter; that the thing must be crushed without pity, in the interests of the nation. The betting mania, unfortunately, seems to be growing everywhere, demoralizing all who come under its influence.

The Roman Catholic bishops of Ireland complain that so very few of the public offices are occupied by Roman Catholics and that very few Catholics are to be found in positions of value and trust in banks, and in the management of railways, &c. The answer given by Mr. McCarthy, the author of "Priest and People," is that the education given to Roman Catholic young men is so ecclesiastical that they are unfitted for the responsibilities of office.

Considerable sensation was caused in England by the lodgment in jail at Leicester, for three days, of the venerable Thomas Champness, Wesleyan minister, who refused to pay 3s 1d and 7s 6d costs' claim opposite education rate. When Mr. Champness, who resides at Lutterworth, was liberated, a procession was formed to one of the Wesleyan churches, the crowd singing "O God, our help in ages past." It is stated that Mr. Champness was too feeble to take part in the demonstration.

Dr. F. E. Clark, father of the Christian Endeavour movement, has returned from his fourth around-the-world tour in the interests of the society. He was absent six months, and attended conventions in Hawaii, New Zealand, Australia, South Africa and in the various European countries. In South Africa a union service of the Dutch and English societies was held in Dr. Clark's honour. This was the first meeting of such a character attempted since the Boer British war.

The Pittsburg Presbyterian Banner has the following appropriate reference to Rev. Dr. J. Cumming Smith, pastor of the Tabernacle church, Chicago, who died from attack of appendicitis, July 7th: "Dr. Smith was one of the ablest and most prominent clergymen of Chicago. He was a Canadian by birth, graduated from Knox College, and afterwards serving as instructor of classics in the same college. He was pastor of the Howard Street church, California, from 1887 to 1897, when he came to Chicago. He was a man of fine presence, had a charming personality and was greatly beloved by his people. His death is a distinct loss to the Church."

A correspondent of the New York *Evening Post* describes the work of a unique school for immigrants in Springfield, Massachusetts. The school was established originally as the French-American college, and was designed particularly to overcome the clannishness of the French Canadian immigrants in Massachusetts and to facilitate their assimilation into the body of the population. Five or six years ago, in response to a request from young men and women of all nationalities, the doors were flung wide to all nations, and at present Italians, Armenians, French, Greeks, Bulgarians, Macedonians, Spaniards, Syrians, Nova Scotians, Canadians, Poles, and Japanese are represented,

A prominent French writer, M Paul Passy, recently discussed "The Religious Condition of France," in an article published in the *Contemporary Review*, in the course of which he points (the situation in the following terms: "The great majority of Frenchmen belong to no definite religion. Although they are nominally Catholic and have recourse to the Roman Church on important occasions, yet they show by their conversation and by their conduct that they have no respect whatever for the Church. So that the religion of the majority of Frenchmen may be said to be a Deism, tinged with a mixture of Pagan and Christian influences." This is a startling commentary which the Roman Catholic church has wielded in that country.

Speaking in London recently on the text, "Watchman, what of the night?" Dr. Campbell Morgan said that wherever he had gone in the United States during the last three years he had felt the breath of the dawn. Everywhere, he said, the churches, are awakening. And then he added that he had been three weeks in England and he went nowhere without hearing much about a coming visitation, of the daybreak and of showers of blessing. Concerning the spirit of the age, he said: "I am not one of those who believe that the church of God must catch the spirit of the age. A thousand times no! The church must know the spirit of the age, not to catch it, but to correct it."

Here is an interesting story about the Democratic habits and manners of the Pope of Rome, told by a prominent Roman Catholic ecclesiastic, now on a visit to the United States. "His manners," he says, "are amazingly democratic. To an American they would appeal very strongly, for he impresses you as if he had lived in and absorbed much of the American principal of democracy. His rise from a poor barefooted peasant boy, with his piece of Indian meal bread in his pocket for his luncheon at school, to the highest office in the Roman Church has not in the least changed his native simplicity of manner. He is essentially a man of the people, and his popularity throughout Italy is universal." Many instances of his democratic habits are given. He has his secretaries eat with him, an unheard-of thing in the Vatican. The etiquette of meeting him has been wholly changed. All that business of kneeling before him and kissing the ring on his hand and the cross on his slipper has been done away, and he receives visitors as any other gentleman does. He rises to greet them when they come, gets a chair for them, and goes with them to the door and bids them good-bye. He receives the civil authorities of Rome and members of the hitherto hated Italian government. When he goes to church he walks right in, and refuses to be carried in a gorgeous chair. Pomp and ceremony he detests. When he rides out through the Vatican grounds he insists on having an open carriage instead of the closed carriage that has hitherto concealed the sacred personage from view. These things have greatly shocked and scandalized the swarm of traditional ecclesiastics in the Vatican, but Pius X, is a man with a will and he is having it. The world moves and the Pope moves with it.

Union of the Churches.

Geo. E. Newman, Brighton

As church union is being discussed from various view-points, I may contribute my mite as a layman to the discussion.

I am in favor of church union for many reasons.—It is undoubtedly in accord with the will of Christ that we should be one. But I am not in favor of union as a time and money saving expedient, as I am convinced that, an union springing from such motives would engender spiritual lethargy. It strikes me that what is wanted is an outpouring on all classes, of the spirit that descended at Pentecost; that all, both clergy and laity, need to be baptised anew with Pentecostal zeal for the spiritual uplift of humanity, and then, an union founded upon, or springing out of such a hungering and thirsting after righteousness, would be a blessing to humanity. I am not able to speak definitely of the doctrines and practice of the Congregational church, for all my experience has been limited to the Methodist and Presbyterian churches; the polity and teaching of these two are very similar. As a layman, I am very strongly in favor of a modified itinerancy for the welfare of both the pulpit and the pew. I think the call might be made for say five years and renewable on the request of three-fourths of the members of the church.

As it is at present in the Presbyterian church it sometimes happens that congregations and ministers are not suited to each other, yet the congregation has no way of rectifying a hasty judgment except resorting to means that are likely to disrupt the congregation.

It occurs to me that the great difficulty to be overcome in consummating an union is the settling of the temporalities—i. e. the investments for schools, colleges, missions, superannuation, etc., but surely these difficulties can be overcome by capable business men that both churches can supply; the saving of time and energy would be great in the outlying and less densely settled parts of the country. I know of many cases where a Methodist or a Presbyterian minister holds a service for a handful of listeners on Sabbath morning, then hurries off ten or fifteen miles for a similar service in the afternoon, and then to a third appointment in the evening, having driven thirty to forty miles during the day. Whereas were there union he need not have driven more than five or ten miles at the most, perhaps none at all; moreover, if the minister had a less scattered flock he ought to be able to attend better to the spiritual needs of those under his care.

These are a few of the thoughts that occur to me on the principles that should underlie and the advantages that should spring from church union.

John R. Reid, Ottawa.

Agreeable to promise, I now give you my views on the subject of union. It is true that this question is "in the air," so to speak. At any rate, it is very much in evidence, not only in the columns of the press, secular and religious, but likewise as the text for deliverance from both pulpit and platform.

It is equally true, that apparently the majority of the representatives of the Presbyterian, Methodist and Congregational bodies favor a union of the three denominations. I

use the word apparently *advisedly*, because, while the proposal for union is presently being received with a sort of a first blush of popularity, there is a very grave doubt in my mind whether a large measure of this enthusiasm would not evaporate if the leaders in the governing bodies of the three denominations were face to face with the problem of consummating on a satisfactory common basis, what, as a theory, falls so agreeably on the public ear.

I am quite well aware that many will be surprised that the writer is not in full accord with the majority on this question, but I must confess, frankly, that to my mind, it does not improve on acquaintance. "In union there is strength," it is urged. Quite right! No one will dispute that fact. Let me say, however, that there can be unity in variety. Does nature not afford a grand object lesson in that regard? Most assuredly it does! The vast realm of nature is one great endless variety. And yet, there is a unity of purpose running throughout the majestic whole, from the tiniest atom to the most stupendous pile—a unity proclaiming in beauty and power "the Hand that made us is Divine." And so, Mr. Editor, just as the Divine Creator designed an endless variety for nature, I am firmly of the opinion that it is His all-wise design that while there should be unity of purpose in regard to religious work, that work would be best carried on along various channels. The existing condition of things in connection with the propagation of religious truth in the world was, in my judgment, so ordered by the Almighty, and I have always been and am now strongly of the opinion that "well enough had better be left alone."

In so far as the several evangelical branches of the church are concerned, there is practically a union now in regard to the fundamentals of religion. We might go a step further and bring about what is termed a federation of the churches, one resultant effect of which would likely be a mutual understanding in the case of new fields, so that there would be concentration rather than dissipation of effort.

Yes, Mr. Editor, even at the risk of being roundly and soundly criticised I must take a stand in opposition to the proposed union. I do not believe God ever intended (speaking reverently) that the several branches of the Christian church should be fused into one religious mass. Of late years we have been coming closer together and as time goes by a true catholic spirit seems more and more to dominate the religious world. Let us be devoutly thankful for that! Let us realize that the work is a common one, and while loyal to our respective denominations, may we never forget that our aim is one and the same. Denominational swagger is as bad as denominational injustice. We should steer clear of both. One of the most encouraging signs of the times, is the utmost general disposition to drop the various points of creed that used to harass men's lives. Thank the good Lord for that.

With such a spirit, and an ever-growing spirit of harmonious co-operation about in Christendom, I prefer to leave the work of christianizing the world in the hands of the several splendid denominations whose labors have been so abundantly blessed. Let each, proud of its history, catch a fresh inspiration, as it realizes what has been accomplished

and press forward for still grander results.

May the only rivalry between us be a good natured Christian rivalry as to which shall achieve the noblest record in so high and holy a cause.

W. E. Drysdale, Montreal.

The subject of Christian union is certainly in the air. At the present time what the church of God really needs is *reconstruction*. Denominationalism is not a bad thing, and often proves a stimulus to greater effort. Corporate unity is not wholly desirable, what is urgently needed is a better understanding among the various religious organizations. There are on this continent about two hundred and fifty-six kinds of religious bodies. In Canada we have not so many but what an advantage it would be to have: I—Centralized interest at work. II—A more economic administration of funds. III—An understanding or agreement as to methods, practical methods for laying out the country for occupation by various bodies so that there may be as little as possible overlapping each other. Without these, what do we find? I—A most wasteful expenditure of force, movements are not only duplicated but reproduced a hundred times in miniature in one denomination after another; special talent is restricted to a narrow field. II—Buildings and church plants are multiplied, but lie largely disused. III—Sects and communities are at logger-heads on *unessential* points. As a recent writer has put it: "The church has reached a point where a vast constructive work is to be done. Its scattered parts must be knit into a powerful and aggressive whole, to turn a solid front upon the evil of the world. The times are ripe for a successor of Peter the Hermit, of Luther, Knox, Calvin, Zwingli, Savanarola, Whitefield, Finney, Moody. Whether a great preacher, theologian or evangelist, he will certainly be a business man, a man of vast energy and executive capacity, who shall perform this miracle of organization of which many dream." This united spirit should prevail not only through the smaller bodies but between the Anglican and others, yes, why not the Roman Catholic. There has been a distinct division between the Anglican and other bodies almost as marked as between the Roman Catholic and Protestant bodies—the time has surely passed for any one religious body to arrogate to themselves the position of being *The Church*. The Anglican church would lose nothing but gain immensely by taking the step necessary towards recognition of the other Evangelical bodies, to the extent of exchanging pulpits occasionally. Let all suspicion, jealousy and antagonism be done away with. Quite recently we have noted with pleasure a disposition on the part of the Roman Catholics to unite and work with others amicably together for great common causes. A new situation has arisen—the opening up of our great west. In these new possessions we are face to face with a vast population who, whatever may be the reason, are not as a whole, progressive, enlightened, educated or highly moral. From such books as Ralph Connor has written, viz., *Black Rock*, *Man from Glengarry* and from recent addresses of our Klondike missionary, Rev. John Pringle, we get a good idea of the material which it will be the privilege and duty of our ministers and missionaries to mould and build up a righteous people. The problem now is not for Anglican and Evangelical to waste energy and spiritual strength in contending for mastery over each other but for them to unite in changing and bettering the condition of

the people. What is past is past. Our present duty is to bring peace, industry, intelligence, high ideals and spiritual living to our new country men. This is a work to fill all the hands and hearts of all the churches and perhaps in a common task, each may learn to understand and regard each other who have one Lord, one hope, one heaven. In short I am not so anxious for nor do I see so much need for corporate unity as there is real need for a united spirit and proper methods for accomplishing what is the wish uppermost in the hearts and minds of all God's people, viz., the Salvation of the world. "When the church of God is in reality a powerful and hard working body of sincere, honest, and loving people, the world will soon be saved."

Rev. R. G. MacBeth, Paris.

Certain passing statements made by me on the subject of Church Union in the course of an address at the Knox College Summer School have been reported in the press. The reports were correct as far as they went but they were necessarily much condensed, and in answer to requests I venture to put these statements into more extended form. The views of one individual may not be of any special consequence, but the Church is made up of individuals, and every one of them ought to study the present situation and in some way contribute his share to the settlement of a question involving eternal concerns. No right-thinking man would care to enter a protest against a spiritually-grounded and spiritually-directed movement for union, and this contribution is not intended as such. But it is intended to raise some points which ought in the judgment of many to be considered with a view to preventing undue and disastrous human haste in this matter. It is quite apparent to any one who knows the Church and the Country in some degree and who has discussed this subject with Ministers and laymen at different points that the authorities must proceed with great caution. The people are not going to be stampeded into organic union by a few meetings of prominent men in the several denominations. Anything that looks like an effort to force the movement will assuredly defeat the end in view. There must be the utmost care as to the grounds and motives upon which union is sought as well as in regard to the methods adopted to reach it or else the last estate will be worse than the first. Inspired leadership always eventuates for the glory of God, but hasty man-made plans in this movement will produce discords, secessions and schisms, enough to make the angels weep.

1 It ought to be said at the outset that there are many earnest students of Scripture who do not believe that Christ in his intercessory prayer required what we call organic union of the denominations. If they believed that He did so require they would drop everything else till it was brought about. But many of them say to believe this from the famous passage in John is to get themselves into difficulty over the doctrine of the Trinity with its three distinct persons. Others point out further that, in Christ's answer to John, who claimed credit for stopping a man who was casting out devils, it is made clear that people may be doing the same work without being in the same company. To be doing the work is the important thing.

2 But it is quite clear from His prayer that Christ does expect unity in aim, spirit, purpose and devotion to the will of God. It is

equally clear to all observant persons that this unity is found entirely independent of outside form. One can find it in the most diverse kinds of labor organizations as they act together in federations or at particular junctures in the industrial world. It is trite to say that it is found amongst diverse kinds of military bodies but the illustration is still valuable. It fell to my lot to be in active service where infantry, cavalry, artillery, scouts and cowboys were in one brigade. We scarcely knew each other and had little intercommunication, but throughout the campaign, which needed the work of all, we acted unitedly as one man under the command of the General. The followers of Knox, Wesley and Booth may seem to be quite separate bodies, but they are all soldiers of God's brigade under the generalship of Christ, who seems to need and who certainly uses them all in His campaign to recover a lost world.

3 It is evident that this deeper unity of aim and purpose and spirit not only exists amongst people who are in different bodies, as just stated, but it is equally evident that it does not always exist amongst people in the same body. Everyone has known instances in which greater unity of spirit and purpose existed between churches of different denominations in reaching the unsaved and in cleansing a community than existed between churches of the same denomination which secured members from each other and sometimes belittled each other's work. There is a better effect produced on the outside world by the sight of churches of different denominations uniting to do common work in co-operation than by the sight of disunion in a single congregation or between churches that bear the same name. This, some one says, should not be the alternative, but we have to deal with facts as they are where humanity has not reached the ideal. Our Central India field is a case in point. All parties are in earnest about missionary work, but active co-operation between different churches in fields at home or abroad would be a much more edifying spectacle even to the heathen than the present unhappy division between brethren of the one denomination.

4 There are many who think that because God has not made all men in the same mould as to constitution, temperament, methods of thought, etc., it is hard to hold them all together in one outside hoop even though it could be made of iron. There seems to be a certain constitutional and temperamental difference between the people now in different churches which it is well to recognize, although this may not be so evident in some cases. Many would rather have the cordial unity of aim and spirit now existing than the explosive quality of the nondescript body which would result from forced and hasty organic union.

5 There is a distinct doctrinal difference between some of the denominations. Each one stands for some truth which is made prominent in its creed. What would be the creed of the United Church? It may be said that the difference is not so great when the churches properly understand each other. That, at least, is an argument in favor of a gradual rather than a sudden movement. Some there are who draw attention to the fact that there is more infidelity to-day in countries which one cast iron church organization tries to control than in the countries where men find their doctrinal affinities in a freer way. This may be an argument worth considering in favor of a federation or "league offensive and defensive" with denominational freedom.

6 Many feel that the financial aspect of the union question has been made far too prominent. This is simply carrying modern business methods of combination into religious work. But, without discussing the rightness or wrongness of these methods, we can say that the church is not supposed to pay dividends like a joint stock company, nor to run as a going concern without constant calls upon its members. It is a means of grace to people to give. They shrivel spiritually when they do not give self-sacrificingly. Instances are not infrequent where two churches of the same denomination united, and the united church gave little if anything more than the two separately. In such cases spiritual life languishes. The windows of Heaven's blessing are closed when men are robbing God. This is the teaching of the Spirit in Malachi, and every one has seen it in practical operation. There is such a thing as the separate Churches properly provoking one another to love and to good works. There should be no quarter given to, nor any use made of, the idea that people would not have to contribute so much in the united Church.

7 The West has been quoted freely as needing and asking for organic union. As a matter of fact the people of the West did not begin the movement, and if any part needs it the East requires union more than the West. In the East population is more congested, and one man can overtake more work than in the larger distances of the West. The odds against the Church are greater in the West and more work has to be done outside the Congregations—hence more men are required in proportion to the population. I have not met any Missionary Superintendent in the West who considers that organic union would materially help the work there, where the people demand their own services perhaps more than in the East. After living in the West since pre-confederation days, I feel quite sure that no one Church could have done the work that all together accomplished in providing ordinances and in building the seats of learning that have done so much for the country. The University of Manitoba became possible because each church had its college, and each church had its college because it appealed to different elements in the population.

8 This matter of organic union has not as yet touched the consciousness of the people in the several churches, and it is the people we have to deal with ultimately. They do not lightly give up their inheritance, nor easily abandon great and inspiring traditions. They do not readily let go their hold on what they consider to be Scriptural possessions in doctrine or policy. We honor this feeling because history has been made by people who had convictions and dared maintain them. Hence the grounds and the motives for seeking organic union must be made clear to the people who need to be shown that they will not be asked to enter outward alliances at the cost of giving up essentials in their Faith. Let the good work go on, but let it be steadily advanced upon sound principles and not rushed under the epidemic influences of human expediency.

When one needs more theology to get into a church than he does into heaven, either the gate below is too narrow or the one above too wide.

The Quiet Hour.

Elijah on Mount Carmel.

S. S. LESSON, 1 Kings 18: 30-46. Aug. 21, 1904.
GOLDEN TEXT—If the Lord be God, follow him.—1 Kings 18: 21.

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

And Elijah said unto all the people, Come near unto me, v. 30. It was the time of testing, and the emotions of the people must have been aroused to the highest pitch; but the prophet was calm. He had nothing to hide. He desired that they should see all his preparations. It is only the man who is genuine who can thus call on the people to come near. The false man, the mere wonderworker, has something to hide, and would have the people blinded that they may be deceived; but he who honestly does God's work in God's name in the clear light invites investigation.

And he repaired the altar of the Lord, v. 30. All profanity and frivolity is a destroying of the altar of God. It is often done in mere thoughtlessness; the consequences, nevertheless, are the same. The frivolous and profane become the really God-forsaken. People seem especially prone in these days to this particular sort of sin. To keep our Yea, yea and our Nay, nay, to reverence God and the godlike in ourselves and others is, in the spirit of Elijah, to help stop the desecrating process.

And said, Fill four barrels with water, v. 33. We have here evidence of the strength of Elijah's faith. Had there been any trickery he would never have saturated with water the place where the sacrifice was to be consumed; but he made plain every detail of his preparation. We may see here what takes place in every day life. The man who is straight has nothing to conceal, no tricks to play, no schemes to work.

Hear me, O Lord, hear me, that this people may know that thou art the Lord God, v. 37. What an intensity of faith and of devotion breathes in this prayer. There is indeed a longing that his conduct may be justified, and the prophet would have been more than human if that had been left out, and he was after all a man of like passions with ourselves. But the burden of the prayer is that God's honor may be vindicated, and that the people who had been led astray through wicked queen and weak king may be brought back to faith in Jehovah. It is such a prayer as this that can be made with a very passion of faith. When self-seeking is almost forgotten, and the man's nature is ablaze with desire for the blessing of others, have we found our prayers fall back like broken-winged birds? Then let us see that the selfish desire is cast out of them, and we may beseech the throne of God with fervor and intensity of faith and of desire.

Then the fire of the Lord fell, v. 38. When men pray as Elijah, the fire of the Lord is sure to be given. We read in our religious papers of methods to be followed that there may be a revival of interest in the kingdom of Christ. Whatever methods may be adopted to improve on present ones, there must be a faith like that of Elijah's, and then, no matter how many things be against us, the blessing will fall upon those who thus seek and those for whom they pray.

And when all the people saw it, they fell on their faces, v. 39. Blind though the people had been, there was no shutting their eyes against such a testimony as this. When

His servants are faithful and God manifests Himself in wonders, the multitudes are thrilled by it. They may be fickle and foolish, but the divine still appeals to them. Surely the lesson is to seek God, to wait upon Him if we are to have power with men.

And the hand of the Lord was on Elijah, v. 46. It had been a day of marvellous experiences for the prophet, and we could not wonder if he had been utterly exhausted. But there was work yet to be done, and as he was thrilled through and through with the consciousness of God's hand upon him, there seemed no undertaking that was impossible. When the spirit is fired with the consciousness of God's presence and help, it is wonderful what the body is capable of. And if that is true in regard to the bodily force, it is true in regard to all our equipment. It is not that we lack in what we have, but in the conviction that God will use us abundantly in His service. This is sometimes to be seen evidenced in the wonderful work which is accomplished by a servant of God, who is at the front of Christian work. And again it is to be seen in the case of some humbler worker, who is not prominent in the eye of the church, but who nevertheless in some quiet corner accomplishes great things for the kingdom of Christ. The great thing therefore in every worker is to keep in such constant and living touch with the Almighty, that he shall be at all times fitted with all the fullness of God.

Thanksgiving.

BY AMY PARKINSON

I thank thee, Lord, not only for the joys
I may have seen,
And for the days of quiet restfulness
That in my life have been,
But I thank Thee, too, for every suffering hour
That lies between.

I know not why some things that seemed so good
Have passed me by,
And things from which my spirit shrank with
dread
Have drawn so very nigh;
But I take my lot with thankfulness, because
Thou knowest why.

I give Thee grateful thanks, for I am sure
No drops can fall
Of bitterness into the cup I drink,
But Thou dost count them all;
And I know no trial for Thy sympathy
Can be too small.

So, Lord, I take with thanks from Thy dear hand
All Thou dost send,
Knowing that every sorrow borne for Thee
To some great joy, doth tend,
Where the weary rest, and troubled hearts grow
glad,
And pain shall end

Central Peace

If quiet and peace could only be had by withdrawing from the duties and occupations of active life, then quiet and peace for most of us could never be. It is not in our power to fly to some far and still retreat in whose quiet we may escape the evils and troubles here. And the corner will never be found in this world where care and evil shall be unknown by human beings. But the peace which the Saviour gives his own is peace of heart and mind amid daily duties. It is that "central peace" which may subsist at the heart of endless agitation.—A. K. H. Boyd, D. D.

The Passing of Christian Endeavor.

BY DAVID JAMES BURRELL, D. D., LL. D.

Let the young people keep their seats while this discussion is going on. There is no reason why they should lose their tempers over the simple statement of an indisputable fact. Christian Endeavor is passing; and what is to be gained by denying it? More than that, I for one say, Let it pass!

On the day Christian Endeavor was born—less than a generation ago, it "passed" the fondest expectations of "father Clark." It came into the world with seven-league boots on, and has been passing slow and sleepy things continually until this day. Now and then a pastor rushes to his church door or study window and sees it "passing" and—like a sailor who has caught a momentary glimpse of the sea-serpent—writes to his religious paper about it.

Wake up, brethren, and see it pass! In the year of grace, 1903, more than 2,000 new Endeavor societies were organized. A "passing" wonder! It broke the record. And more classes were organized for Bible study than ever before; more bands for missionary study; more money given for missionary work. Think of the "spent force," in such a movement as this! And how the Lord must rejoice to see the young people spending it in just this way.

The secretary of the Young People's Department of the Presbyterian Home Mission Board reports that last year the Christian Endeavor Societies were the only organizations in the church that did not show a deficit. "Passed" again!

More Endeavor Societies were engaged in Evangelistic and benevolent work last year than ever before. More pastors bore testimony to the loyalty of their young Endeavorers than ever before. More missionaries wrote to headquarters of their indebtedness to Christian Endeavor than ever before. In work for prisoners in our State prisons and among the soldiers and sailors the last year has been the best in the history of the movement. In view of these facts it is difficult to see how anybody can deny that Christian Endeavor is "passing." It is like "the Empire State Express;" one can hardly count the telegraph poles along the way.

The last Pennsylvania State convention had a registered attendance of over 18,000! The New York convention had 3,300 registered delegates with an attendance at the meetings of over 5,000 day after day. Shades of our political fathers, what were you thinking of to allow an Endeavor crowd to "pass" your great caucuses and conventions in this way?

Dr. Clark has just returned from the greatest trip that he has ever taken in all the history of Christian Endeavor. In New Zealand, Tasmania, Australia, South Africa, England, Scotland, Ireland, Wales, Germany, France and Switzerland, he was met everywhere with overflowing audiences, in some cases numbering over ten thousand, and in every case filling the audience room to its utmost capacity. Wherever he went he found Christian Endeavor going and growing. And he now returns to his native land to report the "passing" of this great movement to those who rejoice in the triumphs of truth and righteousness.

Now and then a local Endeavor Society gives up the ghost, as it ought to. There are churches where an Endeavor Society is as much out of place as a threshing machine would be in a girl's dormitory. But the movement was never represented by so many societies or so many members as to day. And these members were never doing such practical, definite work for Christ and the

Church as they are doing to day.

Aye, Christian Endeavor is "passing." Let friends of youthful energy and progress fall in. Others may stand aside and see it "pass."—The Christian Intelligencer.

Seeing Things Rightly.

BY THEODORE L. CUYLER, D. D.

There is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace; for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the same person after he is regenerated is that he looks at Christ with a new eye, and has discovered him to be the very Saviour and guide that he needs.

But there is no direction in which we are apt to make more egregious mistakes than when we look to our heavenly Father's providential dealings. Some Christians are betrayed into a heathenish habit of talking about "good luck" and "bad fortune," and using other expressions that convey the idea that human life is a mere game of chance. Blind unbelief may be expected to err, and to scan God's work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light and to call them by wrong names. We speak of things as afflictions, which are really great blessings under a dark disguise. We often congratulate people on getting what turns out to be a dangerous snare or a lamentable loss. Quite as often we condole with them over occurrences which are about to yield to them blessings more precious than gold.

Be careful how you condole with a man who has lost money and saved his character, and be equally careful how you congratulate a man who has made a million dollars at the expense of his religion. A severe sickness has often brought recovery to a sinner's soul, and suffering often works out for a Christian an exceeding weight of glory. Let us learn to see things rightly and call them by their right names. Then we shall not put funeral palls over rich blessings, or decorate temptations with garlands of roses. Let us all ask God to open our eyes and give us spiritual discernment. Then we shall discover that this life is only a training school for a higher and a better one; then we shall see a Father's smile behind the darkest cloud, and at the end of the pilgrimage of duty it will be one of the raptures of heaven to behold the King in his beauty and know all things even as we have been known.

If we possessed clearer discernment we should not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when he reiterated his remonstrance against borrowing trouble in advance, and when he said, "Be not, therefore, anxious for the morrow; sufficient unto the day is the evil thereof." Worry is not only a sin against God, it is a sin against our health and peace. It sometimes amounts to slow suicide. Honest work, however hard, seldom hurts us; it is worry that corrodes and kills. There is only one practical remedy for the sin of anxiety. Let us not climb the high wall until we get to it, or fight the battle until it opens, or shed tears over sorrows that may never come, or lose the joys of present blessings by the sinful fear that God will take them away from us. We need all our strength and all the

grace that God can give us for to-day's burdens and to-day's battles. To-morrow belongs to our heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust, and that he is able to keep all that we commit to him.—The Presbyterian Banner.

August 10. Standing Alone.

Some Bible Hints.

We need never think about enemies, nor, indeed, about friends; only about the one Friend (v. 31).

If we have not received all things with Christ (v. 32), it is because we have not yet received Christ.

Nothing can separate us from the love of Christ (v. 35) but sin, which is the hatred of Christ. Therefore nothing is to be feared but sin.

We are more than conquerors (v. 37) if we are Christ's, because we are more than ourselves.

Suggestive Thoughts.

For the sake of men there are few things more necessary than to be independent of men.

Loneliness is the best company, if it drives us to God.

The Bible woe that is least feared is, "Woe unto you when all men speak well of you!"

The opposition to men which is a virtue if for God, is a sin if for egotism.

A Few Illustrations.

The soldier who stands *mo* alone is the one at the front of all the army—its general. So stand alone that you may lead.

Your friend may be in the room, but if you do not know it, you are as lonely as if your friend were at the antipodes.

Lonely Christians are like the separated piers of a bridge—of use just because they are separated.

A Christian who stands alone for God is like a banner which moves alone—but an army follows.

To Think About.

Have I a real and constant sense of God's presence?

Do I regard the opinion of God more than that of men?

Do I dread the things that God would have me dread?

A Cluster of Quotations.

In the strength of Jesus' name

I with the monster fight;

Feeble and unarmed I am,

But Jesus is my might.—Wesley.

They are slaves who dare not be

In the right with two or three.—Lowell.

He has not learned the lesson of life who does not every day surmount a fear.—Emerson.

Because right is right, to follow right

Were wisdom, in the scorn of consequence.

—Tennyson.

The Pauline Committee.

Though all the committees end the spirit of Paul, the missionary committee needs it most, and is most in the footsteps of the great apostle.

The committee should provide monthly missionary meetings. It will seem hard at first, but afterwards very easy.

Plan a year's campaign in advance. It is nearly as easy as to plan one meeting. Choose your leaders for each meeting, and hold a meeting of the leaders, outlining the course you want followed.

If the twelve monthly missionary topics

do not meet your local need and the particular stage of your missionary studies, then change them in whole or in part, remembering, however, that thereby you lose the wealth of helps provided for the international topics.

Let each of the twelve leaders gather ideas and information. At the close of a month let them meet for the interchange of both.

Use in every meeting maps, pictures, and curios.

Remember that most persons gain their first interest in missions through the lives of men, and make the biographical side of each meeting prominent.

Do not try at each meeting to be exhaustive, but try to make whatever is given so impressive that it will be remembered.

Daily Readings.

Mon., Aug. 15.—Courage in God. 2 Kings 18: 1-8.

Tues., " 16.—Strength in battle. Deut. 20: 1-4.

Wed., " 17.—Alone at home. Matt. 10: 17-21.

Thurs., " 18.—David's confidence. Ps. 27: 1-6.

Fri., " 19.—"A certain young man." Mark 14: 43-52.

Sat., " 20.—Paul's courage. Acts 21: 7-14.

Sun., " 21.—Topic—Standing alone for God. Rom. 8: 31-39.

The Way of the World.

Good stories always are too short,
The dull ones are too long;
Nice people always go too soon;
There must be something wrong.

I'd like to find a storybook,
The best I've ever read,
Which would go on forever 'n' ever,
At least till I was dead.

My porridge bowl is much too big,
The pie plate is too small;
The tattest cherries hang too high;
It isn't right at all.

I wish the cook would bake a pie
As big as that full moon,
And then a little one besides
To eat to-morrow noon.

—Florence Wilkinson, in "Kings and Queens."

The Child's Orthography.

Clara, a serious-minded, college girl, who did astounding things in everything mathematical, was by nature a remarkably poor speller. Her reasoning powers were excellent, but she could not remember from day to day the spelling of the simplest words.

She was desirous, of course, of overcoming this difficulty, and to this end frequently asked the girl who sat next to her at the table to give her words to spell. This practice, Clara claimed, helped her more than did any amount of silent study, and as she grew more proficient she began to plead for longer and more difficult words.

"Give me a hard one," she begged one day. "A long, long one."

"Well," replied her mischievous neighbor, after thinking for a moment, "here's a splendid one with three syllables. Be careful now, Clara, it's a tremendous one. Spell 'Iota.'"

Clara wrinkled her mathematical brow, got her reasoning powers in good working order and pondered deeply for several moments; then she spelled it "Eye-ough-taigh."

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Next to Bible study, there is nothing else to strengthen the faith of a young Christian so much as the study of old Christians. Pick out the other men and women who have really made a business of serving the Lord, and ask them if they know anything about the Lord's personal leadings. And consider the answers you get. Take a man who has gone through life with everything coming right for him at the critical time; perplexities cleared away when he was himself at his wits end; sickness and trial removed when at length he could endure no more; food and raiment supplied when visible supplies were just exhausted; spiritual strength given at a moment when the heart was sick with dread of yielding to a great temptation—when a man out of a lifetime of such experiences has come to old age in the firm conviction that God does care intimately and minutely for his servants, what a tremendous argument for faith it is. And then when you go round a community and find a dozen aged saints all ready to bear the same testimony, the establishment of one's confidence ought to be firmer than the everlasting rocks. For God is no respecter of persons, and what he has done for so many others he will surely do for us. In order to get all the truth, we must notice what these well-tried witnesses give thanks for. They have not always had prosperity. God says he watches when the sparrow falls, but there is no sign that the sparrow will never be allowed to fall. But neither sparrow nor man is going to be hurt. And the man who walks close to God learns what things God is most interested in. The Father would much rather see you a good man than a rich man, of course. And if God shapes the course of any one of us with the apparent object of taking away from us worldly good things and giving us more of heavenly good things, it is more a proof of providence than any doubt of it.

"CHRISTIANITY AND CURRENT LITERATURE."

The "British Weekly" is loud in praise of Dr. Henry Van Dyke's address before the Pan-Presbyterian Council at Liverpool, on "Christianity and Current Literature." Beginning with a brilliant defense of "book religion," and following this with a rapid presentation of the beauty and power of the Bible, he tells us that it is true that "Christ wrote no volume; but he absorbed one literature, the Old Testament, and he inspired another, the New Testament." He protests against that ignorant and wicked exclusion from schools of a volume which Huxley and Arnold called "the most potent in the world for moral inspiration. 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." He finds the Bible to be the elevated plane from which all the great Anglo-Saxon writers have looked out upon life, each telling us what is to be seen therefrom, as "the man upon a mountain peak tells you not of the mountain upon which he stands, but of what he sees therefrom." The message of the great masters of English verse from Shakespeare to Tennyson, he flashes forth in a line devoted to each, and shows how everyone of them has drawn his best inspiration from some Bible truth. And his close, describing the "loftier and serener region (of the Word) where through the clear air of serious thoughts one can learn to look soberly and bravely upon the mingled misery and splendor of human existence," will be remembered long.

Lutheran Observer:—It is a perfectly just demand that preaching shall concern itself with concrete conditions. Men need and they want applied Christianity. They have a right to look to the pulpit for help, hope, inspiration in their daily lives. The great problem with them is how they are to gain and keep possession of their souls in spite of the things that assail their faith and that tempt them to apostatize. What they need to feel is that the gospel is not a beautiful theory of life about which they hear on Sunday, but a mighty ally every day, adapted to aid and strengthen them in all their trials and vicissitudes and bear them through in triumph. They are entitled to hear the saving truth applied to the concrete social, economic, political and commercial conditions of the world and times in which they live. They have a right to demand that the pulpit be alive to the spirit of the age, understanding its movements, sympathizing with its heart-hunger, and able to speak to the living needs of the day in the living thought and language of the day. "Preaching for the times" in this sense will always be in order. No other sort will meet imperative requirements. Here as in nature, adaptation to environment conditions means success.

A LIVING FAITH.

A living Christian faith is that acute sense of the reality and worth of the things of Christ that makes a man live for them. It is the faith that shapes life. It is more than a mere intellectual assent to the facts of Christianity. Christianity is historic. It had a beginning from a Person who really lived, and whose life is accurately recorded; and it has had growth, clearly marked and defined. The character of its founder is distinctly known; the nature and general purport of his teachings are correctly reported. It is a historic event, and as such is to be accredited. It is a matter for belief, just as Caesar and his empire are, or Plato and his philosophy, or Shakespeare and his poetry. But this faith does not touch the springs of life.

Furthermore, the assent of the mind to Christian doctrine is not always equivalent to living faith. Men do not always make the connection between knowledge and conduct. A body of truth held in the mind is valuable only as unmined gold is valuable—it exists as a possible resource. To be a living power it must feed, incite, guide life. Faith making the connection is living faith. To many a man who knows of the historic Jesus of Nazareth, life is no more than to some who know nothing at all of Him. One may be familiar with and give credence to the great truths in Christ's teaching, and yet entirely ignore them in his conduct. He has not made vital contact between truth and life.

The advantage of having belief so clear that it can find clean-cut, concise statement in a creed is inestimable. It is a question whether inner conviction can have any force at all in life so long as it is too vague for distinct credal statement. A creed is a power so long as it utters a vital faith, so long as it is warm with truths born of vital personal experience. But the danger is that truth so formally embodied becomes embalmed, fastened like a cold dead weight upon a mind it does not fit, satisfied with mere intellectual affirmation without the vital confirmation of experience. A living faith grows, and, like the chambered nautilus in its shell, enlarges its statement of truth, or packs into the old words vastly richer new meaning, as the seasons roll.

A living faith is that power by which all the content of Christian creed and Christian history is converted into one material for life. It makes God more than an object to be thought about and argued about, rather a Person to pray to, to trust, and to obey. His love is the mainspring of life. God in Christ, who loved us and gave Himself for us, is to the believing heart the supreme fact of life. It sends a man down into the business and the battle of life, and even into its pleasures, with a supreme sense of the eternal issues of earthly service, and of the spiritual relations that lie back of existence, directing it to the wise and proper use of all that belongs to time and sense. It puts one into personal relation with a living God.

The sense of a Divine Existence is one of the ineradicable elements of human nature. All men always feel it. But few make it real enough to affect their conduct. Many live as though God were dead. Trusting to luck, taking the risk of eternity, believing that life does not affect destiny, despairing under hardship—what is all this but denial of the God and Father, whom Jesus revealed? Now a living faith corrects all that. It makes God the supreme factor in life. Christ is forever the assurance of God. His friendship is real. The soul is as sure of Him as of the closest friend, and surer.

By a living faith comes a more vivid sense of the reality and worth of the unseen world of the spirit. Its power is felt. Men come to live for it. A new glory glows over all the common things of the world, when they are regarded as the symbols of the life and power and wisdom and beneficence behind them. And life is consecrated to spiritual ends in all its material pursuits. It makes love not a passion for the body, but a reverence for soul. Heaven, with the dear angel faces, once known here, but lost awhile, looking out upon him, lies about the man with a living faith in his heart. It does not take him out of the world, but it makes the world different. It makes his life more hopeful, more aspiring, more divinely significant. He walks not by sight, but by faith, amid all that earth calls him to of duty and trial, of joy and sorrow.

Decay is written over all the earth. The things which are seen are temporal. Who lives in the senses, gains, only to lose, builds only to destroy. A living faith lays up treasures in the soul of man that abide forever, builds a character that shall stand the tests of time, and spring immortal into life. It makes a man live by the power of spiritual vision.—Christian Intelligence.

SENSATIONALISM.

It is so easy to be unconventional, and so promising in apparent results, that the wonder is that the minister so seldom yields to the temptation to adopt those tricks which, while they create a stir, "make the judicious grieve." All that any man in the pulpit has to do in order to draw attention to himself is to kick over the traces, in dress, speech or deportment. We knew one minister years ago who achieved not a little notoriety by simply wearing a particularly disreputable-looking cap. When his contemporaries all appeared in silk hats upon Sunday morning, he would ostentatiously display a slouchy cap, which later he would stuff into his coat pocket as he stalked down the aisle. It was by no means a difficult feat, but it served his purpose. In another pulpit, not very remote, another minister made himself "the cynosure of all eyes" by the vigorous way in which he thrashed about a palm leaf fan on hot summer afternoons. We knew a third who attained newspaper distinction by wearing a red necktie. These and similar affectations always cause a stir, and "he can do little who can not do this." It is far easier than to excel in learning, logic or piety. Account for it as we may, or fail to ac-

count for it if we must, the extreme methods of the sensation-monger which fill the pews of a church most rapidly, destroy its usefulness as a church of Christ. Unless the crowd is converted, it will submerge the Christianity of the congregation. Curiosity is the most evanescent of our emotions; nothing so quickly rouses us as the "peculiar;" nothing so quickly wearies us. The floating element in any population is easily gathered but with difficulty held. Unless held the labor of collecting such auditors is hardly "worth the candle." For this reason the merely spectacular or outre has no place in the pulpit; and he who can, like Paul, stir a whole city by the truth, must not be confounded with one who excites merely a widespread sensation by personal extravaganzas.

If the hearers in the pews realized how difficult are the problems which confront the minister, how serious his labors and how weighty the burdens laid upon him, there would be more prayer offered for him. Dullness has been called the pulpit's "most deadly sin;" but it is not more deadly than sensationalism. To be "smart" is as fatal as to be stupid. The preacher must not be wholly a philosopher nor the least bit of a buffoon. He must draw the world; but if he draw it simply to himself and not to the cross, he is of all failures the most dismal, his apparent success only making more noticeable and more lamentable his real defeat.—Interior.

"Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way."

The American consul at Freiburg, Germany, in reporting matters of interest to American employers and employees, confirms what we have often said, that "the Continental Sunday" is the holiday of the well-to-do and the workday of the poor. He tells of a "compromise" recently effected between employers and employees in that city, regarding Sunday opening, in each case the employees getting the worst of it. Upon the Continent various attempts have been made to restrict or even to forbid Sunday traffic; but in Freiburg the merchants have insisted that the peasant's day of freedom was the tradesman's day of gain. In consequence, the keepers of shops wished to treat Sunday as a labor day, pure and simple. The conflict has resulted in an ordinance opening all the stores and shops on Sunday during certain hours,—shorter hours in the summer and longer hours in the winter—markets being opened Sunday mornings the year round. The merchants appear to think that having thus established a legal right to demand certain labors from their employees on Sunday, they can trust themselves to lengthen the hours of labor later on. "The Chicago Interior says: "It may be added here that a careful count of open stores in one of our smaller cities in Illinois recently, showed one-fifth doing business during some part of Sunday as on other days of the week. Back of the fight for Sunday baseball in the East this summer, is the fight for Sunday toil; for the legal right to work with a bat carries with it the legal right to earn money with a hammer."

IMPORTANT PRIVY COUNCIL JUDGMENT.

The biggest bit of Presbyterian news is the judgment of the Privy Council, at London, England, in the appeal case of the Free Church of Scotland against the United Free Church. It gives to the small and almost insignificant minority of the original Free Church who remained outside the union with the United Presbyterian Church in 1900 all the property of the Free Church, together with funds amounting to about a million pounds sterling. The case has been before the courts almost ever since the union. The remnant of the Free Church claimed that they were the legal and rightful heirs of the Disruptionists of 1843; that the majority were not justified in forming a union with the United Presbyterians; that in such union the majority surrendered the principle of State Establishment, which the original Free Church maintained, and qualified and abolished as their creed the Westminster confession of Faith by passing a Declaratory Act; and that those who remained outside the union constituted the Free Church as it existed prior to 1900, and were heirs of both the name and the property and funds of that Church. The majority claimed that the Disruption documents did not make the principle of State Establishment of the Church vital or essential, and that the practice of the Free Church subsequent to 1845 disregarded it; that the Declaratory Act of 1892 was not inconsistent with the Westminster Confession; and that, in any case, supreme legislative power in doctrine and in polity inhered in the Church.

Any one of several ways may be found out of the difficulty. Application may be made to the British Parliament for legislation authorizing union; or the union of the Free and United churches might be repealed, in which case the Free Church would revert to its original position and retain control of the property; or the United Free Churches might put themselves within the minority pale by adopting a declaration of faith relative to the Church and the civil power. As there are more ways than one of killing a cat, no doubt a settlement of some kind will be reached.

It is rather a relief to find in the July number of the Contemporary (Leonard Scott Publication Co., New York) but one article bearing directly on the war which appears to be the one topic discussed in all its varying phases in most of the current magazines. Colonel E. Emerson writes of "Japan at War," showing that patriotism is the strongest characteristic of the Japanese people. "A Schoolboy" answers Mr. Weisse's article on "The Religion of the Schoolboy" published in the May Contemporary, proving that schoolboy morality and religion are not the minus quantities Mr. Weisse makes out. Other articles of interest are: "The Religious Situation in France"; "Personal Government in Germany"; "Maurus Jokai and the Historical Novel"; and "The Extinction of the Londoner."

Home and Mission Committee

The date fixed for the meeting of the Executive of the General Assembly's Home Mission Committee, is Tuesday, 11th October, 1904. The meeting will be held in the Presbyterian Church Offices, Toronto.

The Inglenook.

The Force of Habit.

BY MARGARET MEREDITH.

During a destructive flood in Oklahoma, this paragraph appeared in *Enid Eagle*: "The force of habit was forcibly illustrated by an incident last week at the pumping station of the water works at Enid. A tank standing just outside of the building is kept full of water for accommodation of passers-by and neighborhood stock. A cow accustomed to drink at this tank came for her morning drink. The valley was covered with water to within two or three inches of the top of the tank, but the cow went over the waste of water to the tank. Twice she stuck in the mud and appeared to be in danger of drowning, but by perseverance she finally reached the objective point. After drinking long and copiously she turned about and slowly made her way to land, apparently satisfied that she had done the only available thing to find water."

That clipping I have kept about me; not to amuse me by any means, but because it is so keenly true a picture of myself, in the absurd unbelievable power of habit upon me.

Do you feel, nothing of this in yourself—or very little? Do your actions proceed sensibly, logically, for cause as the twenty-four hours of the day go by? Or do you find yourself against your every intention and wish, dropping now and again into "the rut" of former days, and waking up too late to inaugurate, this time, the improved, different mode of procedure which you have planned definitely every day for ten years past?

I am not speaking of right or wrong only: the acts may, like the silly cow's, be quite innocent, but less satisfactory than you could have made them. But when it is a matter of right and wrong, how bitter many a time is the pain caused to us and to others by the irremediable habit—or I should rather say, "the so seldom repressed habit"—which we have allowed to form itself! The temper and tongue, how little willing we are in our hearts that they behave as they do. And we might have brought them into right ways long ago. We must now.

I wonder how—apart from prayer. Is not this about the idea: we say a sharp word; a "cruel," a "mean" word we hear really rightly call it, and we feel sorry and instantly resolve to do better ever afterward; and actually expect that we shall. Now is not that preposterous? To take a plunge along a ruinously bad rut, realize with peculiar force that it is ruinously bad and simply stay there; stay there ready to take another plunge along it when the next provocation gives us the impetus.

Should we not attend to the "doing better" this time? Not trusting to next time? Should we not set to work to think how best we can unsay that word, and then compel ourselves to thus unsay it? Very humiliating, but right: intensely hard, but not so hard as improving by waiting till next time.

And then it has a splendid reward in another way. I knew one sweet woman who habitually "took back" the unreasonably angry words which occasionally—only once in a long while—she uttered; and those straightforward unsayings of what had been meanwhile stinging and rankling, not only restored good feeling and mutual happiness, but especially intensified it, were to those

who lived beside her the sweetest moments of all her sweet behavior and did more than any others to settle in them respect and reverence for her and delight in her companionship and love for her.

I told of her once to a good mother who was mourning her hasty injustices of speech. She cried out against the inexpediency of "apologizing" to her own child, but I argued from observation, so she considered the idea, and next day she said to me: "I found out that it worked like a charm, I tried it. It was touching to see Mamie when I had got the word."

Not only wrong words, but wrong acts can be undone; many a mean little bit of revenge, many a slighted duty, many a selfishness, many a cruelty. Horribly hard even on paper, but each resolute, real undoing lifts us out over the edge of that rut and gives us a better chance for our future. —Presbyterian Banner.

The Faith of Little Hans.

BY EDITH MILLER.

A fierce wind came sweeping around the corner of Pennsylvania Avenue one morning in the winter of '84; down the deserted street it rushed, whirling the freshly fallen snow into little light heaps, then scattering it madly in every direction. Against this storm a young woman was making what progress she could toward the postoffice. A pair of dark eyes and a very pink nose were all that were visible above her wrappings. "I must hurry," she thought, as she glanced up at the great clock, and in a few minutes she was at her desk in the Dead-letter office. Her work was to open and read all the letters whose destination could not be found from the envelope, and whose contents often reveal the desired address.

What a motley pile it was that lay before her! Here was one from a broken-hearted father begging a wayward son to come home, and telling him that his voice and smile alone could remove the dear melancholy that had settled upon the dear old mother.

Here was another from some queer old gentleman full of the small-talk and scandal of his own village, and touching upon political scandal then rife in the city where his letter had found lodgment.

There were letters full of the vivacity of the school-girl, letters full of the burning love of the college boy, letters whose prim upright hand and gossipy nature suggested spinsterhood, letters to convulse you with laughter, and letters that would give you the headache. Yet, strange to say, not one of these eager correspondents had taken the pains to write the correct address on the envelope that contained so much that seemed to be of the greatest importance. Perhaps they were too much absorbed in what they had said from their hearts to take thought for the formal writing on the outside.

The young clerk had worked her way down through a large heap, and was beginning to think of lunch, when she came upon a peculiar little envelop addressed in German to "Jesus in Heaven;" she tore it open hastily, and found a soiled sheet written all over in a child's cramped hand. Some of the words seemed blurred with tears, and she could scarcely make them out.

Here is the translation:

"Dear Jesus,—I have prayed so hard to you, but I guess you could not hear me so far off, so I am going to write you a letter. We came over a big ocean when it was summer-time. My mamma has been sick all the time. Can't you send her something to make her well? And, dear Jesus, please send my papa some work to do, so he can buy us some warm clothing and something to eat, and please do it quick, for we are cold and hungry."

"Nobody knows I am writing to you. I thought you might send us something for a surprise."

"Hans Brahm.
"P. S.—My hands are so cold I can't write very much."

Katrina's eyes were filled with tears as she came to the end. She sat for some time with the letter in her hand; as she folded it she resolved to do something to make the little boy happy. She said, "whatever his parents may be, this beautiful child faith must not be destroyed." That evening after dinner she told several of her friends about the matter, and they were eager to help her make up a box.

It was ready in a few days. There were some flannels for the mother and little Hans, comfortable clothes for the father, and toys enough to make the boy believe that the Christ Child did not live in Germany only. At the very top lay a crisp ten-dollar bill. As soon as the box left the house Katrina wrote a letter to Hans. She told him his letter had been received, and that Jesus had sent one of his servants on earth to help him, and that a nice box was on its way out West.

Not long after there came a letter of warm thanks from the father. He explained how they had been in the country but a few months, and had not yet found work.

As the weeks went by, another and another letter came, telling of fairer prospects and brighter days. One thing they assured Katrina—"that they could never forget her kind letter and generous help in the time of saddest need."

—Harper's Young People.

Habits.

Ned was watching grandpa put on his shoes. "Why do you turn 'em over to shake 'em before you put 'em on?" he asked.

"Did I?" said grandpa.

"Why yes, you did; but I didn't see anything come out. I have to shake the sand out of my shoes most every morning."

Grandpa laughed. "I didn't notice that I shook my shoes, Ned; but I got in the habit of shaking my shoes every time before putting them on when I was in India."

"Why did you do it there?"

"To shake out scorpions, or centipedes, or other vermin that might be hidden in them."

"But you don't need to do it here, for we don't have such things."

"I know; but I formed the habit, and now I do it without thinking."

"Habit is a queer thing, isn't it?" said Ned.

"It's a very strong thing," said grandpa, "remember that, my boy. A habit is a chain that grows stronger every day, and it seems as if a bad habit grows strong faster than a good one. If you want to have good habits when you are old, form them while you are young, and let them be growing strong all the while you live."
—Mayflower.

Continued Consciousness.

BY C. H. WETHERBE.

We should not allow ourselves to be misled by the materialistic theory that when the Christian believer dies his soul or spirit remains in his body, to sleep there until the day of resurrection.

The Bible, properly interpreted, teaches the assuring and shining truth that the real personality of the believer passes from this world into the heavenly home at the time of his death. It is one continuous life, an uninterrupted consciousness, beginning with the believer's reception of Christ's life and moving on unhindered into the eternal years. One's physical death is only a mere incident in the onward progress of his spiritual and holy life. The word "departure" is used in the Bible to signify the Christian's change from his physical relations to the purely spiritual ones which he enters upon as he leaves this world. The great Bible expositor, Dr. Maclaren of England, in a sermon says: "Gazing in thought for a moment on that Lord risen from the grave, with the old love in his heart and the old greeting upon his lips, we see here, of course, as every body knows, the demonstration of the persistence of a human life through death, like some stream of fresh water holding on its course through a salt and stagnant sea, or plunging under ground for a short space, to come up again flashing into the sunshine." These words are fully in accord with true Bible doctrine. Our Lord said: "I am the resurrection, and the life." These words appear to mean that not only did Christ have the power to raise people from the dead, but, with the resurrection, there would be life in the raised ones. It is certain that death has no such dominion over believers who have experienced physical death as to keep their spirits in the body, and hence in an unconscious condition. What becomes of the theory that spirits sleep in dead bodies, in such instances as those where the bodies dissolve, leaving nothing but bones? Does one's soul still cling to his bare bones? And when the body has been consumed by chemical fires, including the bones where is the spirit? Why not say that the spirit is also burned out of existence? Nonsense!

The golden truth is, the believers real life proceeds onward, all the while conscious of the presence and power of the Lord of his love.

The Power of Pleasantness.

The amount of happiness that a thoroughly pleasant woman can create has never yet been measured, says an exchange. Even a negatively pleasant woman, who does not do or say unpleasant things, is extremely restful and apt to be approvingly remembered by her family and friends. A recent philosopher has given the sage advice to the modern Coelebs in search of a wife, "Always choose a wife whose mouth turns up at the corners," and if that advice is followed the chances for a happy home are certainly doubled.

Some arts and talents are beyond the powers of those of us who are "just average." It may well dishearten the ordinary woman to contemplate ideals of beauty, of social charm, of artistic literary, or even business genius among her sisters, and to be expected to rise up and be gifted and successful herself, when she knows perfectly well that she cannot do anything of the sort. But the power of pleasantness is possible to everyone. It may come more natural to be unhappy, or bored, or pessimistic; but being

pleasant is nevertheless always attainable and sustainable, and makes life happier, on the whole, than extraordinary gifts and talents.

A home with one pleasant person in it is never a hopelessly unhappy home. As a factor in home-making, the resolution to be pleasant, to keep in tune to "put a cheerful courage on," is worth any ten accomplishments and graces. The photographer knows so well the charm lent to the most commonplace countenance by a sunny expression, that his "Look pleasant, please," has come to be a joke. How many dreary countenances he sees, that cannot even brighten to order, and how many dreary homes must lie in the background. And if his sitters would only carry his suggestion home and practice it, what domestic deserts would blossom as the rose!

There are moments, perhaps, when a woman's fortitude cannot enable her to be positively pleasant. Such moments grow more and more rare as pleasantness becomes a steady habit; but they exist. At such times the value of being negatively pleasant comes in. To have control enough to come through a disagreeable crisis without having done or said the unpleasant thing is to acquire real power over others as well as ourselves. To be pleasant does not imply weakness, nor invite being trampled upon. On the contrary, the pleasant woman gets her way where the imperious or nagging woman is defeated; pleasantness is a power which the wise woman acquires early and learns to value more every year.—Montreal Witness.

Get Straight When Little.

Mr. Wooding has bought a nice home, with lawn, trees and shrubs of all kinds around it. One tree has grown quite large, right in front of the house, but crooked.

Mr. Wooding thought he would straighten that tree. He got strong men, who planted thick stakes on either side of the tree, and then, with a strong rope, they tried to bend it straight. It was no use, it had grown crooked.

While the men were pulling at the rope, Eddie and his sister stood by looking at them. "See, children," said Mr. Wooding, "if that tree had been straightened when it was little, it would now be beautiful. It could have been done easily. It is now too big and we can't make it straight. It will stay crooked as long as it lives. So it is with men and women. When little, they can grow straight and become good and useful. If they grow up crooked, that is, with a bad character and disposition, they are likely always to remain so."

Don't grow up crooked and ugly. Grow straight. That is, grow beautiful and good.

—Pansy.

King Edward.

I heard this week on reliable authority, says the "British Weekly," a little story of the tact and kindly feeling by which our king endears himself to foreign countries. When King Edward visited Portugal, red baize was put down from the landing-stage, and as this proved to be nearly three feet too short, a Portuguese flag was laid down to cover the gap. Crowds of people were on either side of the narrow gangway. When the king saw what had been done, he saluted the flag, and would not walk on it, but walked to the side amongst the people, to their great delight.

What the Doctor Does.

The first thing the doctor does when he is called to see a fretting, worrying baby is to give it a medicine to move the bowels and sweeten the stomach. The doctor knows that nine-tenths of the troubles affecting babies and young children are due to irritation of the stomach or bowels, and that when the cause is removed the child is well and happy. Baby's Own Tablets are an always-at-hand doctor, and promptly cure all the minor ills of little ones. They contain no poisonous "soothing" stuff, and may be given with safety to the tenderest infant, or the well grown child. Mrs. J. Overand, Hepworth Station, Ont. says:—"My little one was much troubled with indigestion, and Baby's Own Tablets gave immediate relief. I found the Tablets the most satisfactory medicine I have ever used for children." Sold by all medicine dealers or sent by mail at 25 cents a box, by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Some Everyday Philosophy from Mrs. Wharton's New Story.

"Get your life down to routine—eliminate surprises. Arrange things so that, when you get up in the morning, you'll know exactly what is going to happen to you during the day—and the next day and the next. I don't say it's funny—it ain't. But it's better than being lit on the head by a brick-bat. That's why I always take my meals at this restaurant. I know just how much onion they put in things—if I went to the next place I shouldn't. And I always take the same street to come here—I've been doing it for ten years now. I know at which crossings to look out—I know what I am going to see in the shop-windows. It saves a lot of wear and tear to know what's coming. For a good many years I never did know, from one minute to another, and now I like to think that everything's cut-and-dried, and nothing unexpected can jump out at me like a tramp from a ditch."

He paused calmly to knock the ashes from his cigar, and Garnett said with a smile: "Doesn't such a plan of life cut off nearly all the possibilities?"

The old gentleman made a contemptuous motion. "Possibilities of what? of being mu't fariously miserable? There are lots of ways of being miserable, but there's only one way of being comfortable, and that is to stop running round after happiness. If you make up your mind not to be happy there's no reason why you shouldn't have a fairly good time."

"That was Schopenhauer's idea, I believe," the young man said, pouring his wine with the smile of youthful incredulity.

"I guess he hadn't the monopoly," responded his friend. "Lots of people have found out the secret—the trouble is that so few live up to it."—From "The Last Asset," by Edith Wharton, in the August Scribner's (Fiction Number).

The Popular Route to World's Fair.

Now that the World's Fair is in complete running order, the Grand Trunk Railway System have inaugurated a double daily through car service, Montreal to St. Louis, which gives the public an exceptional route to the Ivory City. In addition, patrons are offered stop-over at any point in Canada, Detroit, Port Huron, or Chicago, Ill., without extra charge. Do not make a mistake, but see that your tickets read via the Grand Trunk—the great double track route to St. Louis.

Ministers and Churches.

Ottawa.

Rev. S. W. Fisher, B.A., of West Flamboro, Ont., conducted the services at Stewarion church on Sunday.

Rev. Dr. Armstrong of St. Paul's, and Rev. A. E. Mitchell of Erskine church exchanged pulpits at the evening service.

Rev. D. Strachan of Brockville occupied the pulpit of St. Andrew's church, most acceptably and will preach again next Sunday.

Rev. E. J. Shaw, Whitelake, will conduct services in Stewarion church the remaining three Sabbaths of August—14th, 21st and 28th.

The Rev. Dr. Armstrong in St. Paul's church preached from the text "Whereas ye know not what shall be on the morrow" Jas. 4:14. He made special reference to the sudden death of the late Mr. Alex. Lumsden. Mr. Lumsden had been in his pew the previous Sunday. On Monday forenoon he was attending to business with his usual alertness. He was preparing to leave town with his wife who had been for some time in a weak state of health. The trunks were at the station, the cab was at the door, when with awful suddenness he was called to pass the boorne whence no traveller returns. Surely we know not what shall be on the morrow.

Dr. Armstrong referred to Mr. Lumsden's long continued connection with the congregation as one of its foundation members.

In earlier years he gave much personal attention to its financial affairs as secretary of the temporal committee. In later years although his own extensive business prevented him from rendering personal service the church held a strong place in his affections and received from him constant and liberal support. Mr. Lumsden had in him as the basis of his character some of the best elements of manhood. His truthfulness was genuine and outspoken. He had courage to speak what he thought and to give effect to what he considered right. His disposition was kindly and his tenderness was not the less real because often hidden. His genuine kindness was known best by those who knew him best.

He had a great abhorrence of shams and appearances but real reverence for the good—for God's truth.

He was possessed of immense energy and his alertness brooked no stagnation in any enterprise with which he was connected.

When one so strong, so energetic, so full of plans and purposes is thus taken from our midst we would be hopelessly frivolous if we did not pause and consider and if with personal application the truth did not come home "ye know not what may be on the morrow."

Toronto.

Rev. W. G. Wallace, D. D., of Bloor street church, is spending his vacation at Lake of Bays, Muskoka.

Rev. Robert Hall of the City Mission writes:—"A few days ago Mr. J. O. Anderson sent me \$10 and now sends me \$5 more to be used for summer outings for sickly children. This \$15 is part proceeds of a sale of work and garden party held at Windermere, Muskoka, by children of Mr. J. O. Anderson and Mr. A. T. Cringan, supported by summer visitors at Windermere."

Western Ontario.

Rev. Dr. Rose, of Montreal, will be inducted pastor of St. Andrew's church, London, on Sept 21.

Rev. A. H. McGillivray and Mrs. McGillivray of Chatham are in Detroit, where they will spend a short vacation.

Rev. A. McLaren, M.A., occupied the pulpit of Chalmers' church, Woodstock, both morning and evening services.

In St. Paul's church, Woodstock, Rev. Mr. Brokinshire of Port Dalhousie conducted both morning and evening services on Sunday.

Rev. A. A. Laing, of Marlborough, preached at Burns on Sunday of last week. Rev. K. McDonald, of Forest, occupied the pulpit last Sabbath.

Rev. Mr. McWilliams of the First church, St. Marys, occupied the Avonbank pulpit on Sunday afternoon last, in the absence of Mr. Stewart, who is visiting for a few days at his former charge at Melbourne and Riverside.

Rev. M. C. Harriston, Ont., occupied the pulpit of St. Paul's church, Prince Albert, N.W.T.; last Sunday and preached very acceptably.

Rev. Mr. Munroe of Gladstone, Man., occupied the pulpit of Knox church, Galt, last Sabbath. Mr. Munroe has many friends in Galt who were glad to meet him again.

Mr. Cameron is on an extended holiday trip in the West, and has visited Edmonton, Calgary, Medicine, Hat., as well as Prince Albert, where he will remain for a few weeks.

In Elora, last Sunday, Knox church pulpit was occupied by Rev. J. L. Skerret, late of Glasgow, Scotland. Rev. Logie Macdonnell officiated at Chalmers church, and Mr. Archer conducted services at St. John's.

Rev. A. McWilliams of the First church, St. Marys, has been granted a four weeks' vacation, and the first three Sundays the pulpit will be occupied by the Rev. Dr. Marsh of Hamilton and the last Sunday by Rev. T. A. Cosgrove, a former pastor.

Eastern Ontario.

Rev. J. U. Tanner of Lancaster holds prayer meetings in Bainsville every Wednesday evening.

Rev. A. Govan of Williamstown preached an impressive sermon in Knox church, Lancaster on Sunday morning.

The annual anniversary social of Salem church, which will be held on the Manse grounds, Summerstown, on Friday evening, Aug. 19, promises to surpass all previous efforts in this line.

A special meeting of the Glengarry presbytery to deal with call from Parkhill, Ont., congregation to Rev. A. Graham, B. A., pastor of Knox church took place in Lancaster on Tuesday of last week. Rev. L. Beaton of Moose Creek officiated as moderator. Rev. H. D. Leitch of St. Elmo represented the Parkhill congregation and the presbytery of Sarnia, J. J. Fraser, Alex. Cameron, W. J. Scott and J. A. McDougall representing the session of Knox church, Alex. A. McLennan, the managers' board, and Samuel Macpherson and John A. McLean representing the congregation. Each in turn spoke with deep regret at the prospect of losing Mr. Graham, who had so faithfully and successfully labored as pastor of Knox congregation, during the past ten years. Nothing but the utmost harmony has prevailed between pastor and people and were it not for the fact that the congregation are prone to believe that calls to the clergy emanate from a high source they would be loathe to acquiesce in the matter of their pastor's translation. They feel that Lancaster's loss is Parkhill's gain. Mr. Graham expressed himself as sincerely appreciating the expression of kindly feeling as voiced by the representatives from his congregation. He too felt keenly the thought of severing that joyous connections with his present charge where such good fellowship had marked the nine and a half years of his pastorate here, but having calmly and prayerfully considered the call now, he felt it his duty to accept. Rev. James Burnett moved the motion of translation which was seconded by J. U. Tanner, and both spoke of the loss about to be sustained by the presbytery as well as the congregation. Mr. Graham will preach his farewell sermon on Sunday, August 14, and Rev. J. U. Tanner was appointed moderator pro tem and to preach the pulpit vacant.

Northern Ontario.

The congregation at Depot Harbor is contemplating the erection of a church to cost between \$2,000 and \$3,000.

The Rev. Dr. McTavish of the Central church, Toronto, conducted the anniversary services in connection with St. Andrew's church, Parry Sound, last Sunday.

Rev. J. A. Miller, B. A., of Parry Sound, spent two days at Rosseau last week, where he acted as moderator in the giving a call to Rev. R. Drinnan of Webwood.

The Rev. R. Drinnan, lately of Webwood, has received a call from the Rosseau congregation which will be considered at a special meeting of Presbytery to be held at Parry Sound on the 11th inst.

Mr. A. O. Macdonald, who is a student of Princeton Theological Seminary and a graduate of Manitoba college, will conduct the services in Westminster church, Mount Forest, for the next four Sabbaths, during the pastor's holiday.

Montreal.

The Rev. Professor McNaughton officiated at both services in St. Paul's church.

Rev. Donald Guthrie, D. D., of Baltimore occupied the pulpit of Crescent street church on Sunday.

Rev. Agnilla Webb preached in the American Presbyterian church. Erskine church is closed during August.

Rev. A. Wynne Thomas of Aberystroth, Wales, occupied the pulpit in St. Andrew's church, Westmount.

Rev. D. A. Thomson of Hastings, preached in Chalmers' church. Rev. Prof. Ross took the service for Rev. Dr. Reid in the evening.

A memorial service to the late Professor Campbell was held in Melville church, Westmount, on Sunday morning, conducted by Rev. Professor Ross.

The many friends of the Rev. Dr. Mowatt, will deeply sympathize with him and Mrs. Mowatt in the bereavement they suffer in the loss of their youngest son, Brooke Birkmyre, who died last week in the General hospital. The young man had been suffering for the past six months from a paralysis of the whole left side of his body, caused, it was believed, by a malignant tumor pressing on the brain. He was twenty-two years old, and had a rather delicate constitution, which necessitated his spending a quiet life at home. An operation was performed on Wednesday, which was to have been the first of a series by which it was hoped to relieve the paralysis, but the patient was too weak to endure the strain, and though for a short time relief seemed to follow the operation, it was realized early Thursday that he was sinking, and shortly after five o'clock in the afternoon he lapsed into unconsciousness, and so passed peacefully out of his sufferings to his rest.

British and Foreign.

The "Boston Globe" charges anarchists are coming to the United States in the disguise of the Salvation Army.

Report has it that the late Presbyterian Council at Liverpool was about the best of the series. The next Conference will be held at New York in 1908.

English Nonconformists are taking a deep interest in English politics. Their opposition to the Education Act and to the Licence bill is very strenuous and constrains them to oppose government measures that are good.

The London Presbyterian says: The Rev. J. Smyth Wood, M.A., will receive a right hearty welcome to London. His decision to accept the call to Clapham Road has given great joy to that church, and to all who are interested in the fortunes of one of our most important congregations. Mr. Smyth Wood is an eloquent preacher whose heart is in the Evangel, and we doubt not that under his ministry continued progress will be made.

The Archbishop of Canterbury has accepted the invitation of the Episcopal church in the United States to be present at the General Convention in Boston in October next. The Archbishop hopes to leave England before the end of August, and to visit, if possible, some of the chief centres in the United States and in Canada, but the final arrangements are not yet definitely made. The Archbishop hopes to return to England about the middle of October.

There have been Summer schools of Theology and Institutes and Conferences in the Old Country at which subjects of living interest have been discussed. Presbyterians have born a prominent part at these meetings. Criticism, confessions, creeds, church authority, sociology, etc., etc., have been discussed. At some meetings the present party division in the Church of England afforded food for thought.

Edinburgh is losing one of its most popular preachers in the person of the Rev. Dinsdale T. Young, who is coming to London to take up the pastorate of the Wesleyan Chapel, Great Queen street. Mr. Young's ministry at Nicolson Square, Edinburgh, during the past three years, has been extraordinarily successful. The London Presbyterian says: He attracted such large congregations that hundreds had frequently to be turned away from the doors. A very able preacher in the same church some years ago was the Rev. Joseph Bush, who was allowed to remain for a much longer period than that which obtains under the usual Wesleyan Circuit regulation.

The Salvation Army had a great Congress in London a few weeks ago; the greatest they ever held. Representatives were present from many countries beyond the limits of the British Empire. King Edward asked General Booth to visit him at Buckingham Palace to tell him of the progress of the "Army." The general gladly responded to the invitation, and the King gave him a kindly greeting for the Congress. The Lord Mayor of London also showed his wonted courtesy to the "Army."

The American religious papers, while expressing regrets at Dr. Campbell Morgan's departure from the States, regard with approval the steps taken to regain the ground lost at Westminster Chapel. The principle which has guided Dr. Morgan applies, in their judgment, to American as well as to British cities. They feel that the "down-town church problem" should be tackled by the best men. An interesting account of one of our own "down-town" congregations will be found in "Church News."

It is announced that Mr. Kruger died worth from £750,000 to one million sterling, and that prior to his flight from Pretoria he was negotiating for the transfer of property amounting in value to another £250,000. In view of the modest salary attached to the late position of President of the defunct Transvaal Republic, it is difficult to understand how Mr. Kruger succeeded in amassing such a great fortune. He was not a speculator in the ordinary sense of the term, and he was not a philanthropist. We do not recollect, says the Belfast Witness, that he gave of his money while he lived for the relief of the compatriots whom his ambitious folly ruined; and apparently they are not to be assisted from his purse now that he is dead.

"The Times" says—It is understood that the government remains firm in their determination to pass the Education (Defaulting Authorities Bill) before parliament is prorogued. There is more uncertainty concerning the Scottish Education Bill, opposition to which has been augmented by the adoption of Sir Charles Renshaw's amendments introducing the principle of differential rating (on the basis of population, as well as on that of valuation). In its original shape the measure might not have been subjected to much further adverse criticism, but as matters stand any opportunities for renewed discussion are likely to be made the most of, and in the circumstances ministers may find themselves compelled to drop it, so that their arrangements for terminating the session on or about August 16th shall not be thrown out of gear.

The census of India reveals some facts that will hearten Christians, and prove the best reply to those who constantly belittle the results of missions there and elsewhere. In one state nearly one-fourth of the inhabitants, in another more than one half are registered as Christians. Dr. George Smith, C.I.E., states that there are in India nine religions, whose followers, numbering many millions, have yet to be evangelized. But it is pointed out by the report that eight of these nine are either disintegrating or declining. Thus we may feel assured that in time India will be won. But it is a vast population, a congress of many nations, and the East moves slowly, very slowly; yet it moves; of that there is no manner of doubt. So let us have faith and patience.

Laying of Corner Stone.

On July 14th a large gathering of members and friends attended the laying of the corner-stone of St. Andrew's church, Huntingdon, Que. The new church is built with an annex instead of a basement; that is, there is to be the church proper, and to the rear a building fitted up with rooms and a hall which, on special occasions, when there is a large attendance, can be added to the church, from which it is divided by a rolling screen. The church itself is 67 by 67 feet; the annex 37 by 65 feet. The interior of the church is so planned that no seat will be better than another for seeing and it will accommodate 400. The ceiling, which is to be dome-shaped, rises 28 feet from the floor. The hall of the annex will seat 200, so that, at a pinch, a congregation of 600 can be accommodated. The architect has introduced a number of innovations in church-building designed to contribute to the comfort of those who attend and to lessen labor in preparing for meetings. Everything is to be substantial, and of that the walls give promise. They are of stone, and finer blocks of limestone have not gone into a building in this village. In thickness the walls taper from 3 feet at the foot-

ing to 20 inches at the top. By means of curves in the walls buttresses are avoided and a handsome appearance attained. The tower is placed at the north-east corner, and, therefore, faces Bouchette and Prince streets, and will furnish the main entrance. It will carry a spire the pinnacle of which will be 70 feet from the ground. The stone is uniformly of one color and comes from the bed of the Chateauguay below the dam.

When the choir began singing the 118th psalm there were over 600 people present. W. H. Walker, M.L.A., chairman of the building committee, presided and asked the rector of St. John's church, Rev. W. A. Fyles, to lead in prayer, after which the choir sang hymn 164. Rev. Donald Stewart of LaGuerre read from the second book of Kings, Solomon's prayer at the dedication of the temple. Hymn 469, "The church's one foundation," having been sung, Rev. George Whillans of Georgetown prayed. An opportunity was given to the people to come up and view the corner stone and the documents to be deposited in it. The place selected for the stone is on N.E. angle of the tower and about a foot above the floor. Arch'd Muir, sr., read extracts from the session minutes, showing the elders unanimously decided the pastor, Rev. P. H. Hutchinson, should lay the stone. He had expressed a wish that one of the venerable members of the session be given the honor, or at least, he be allowed to name an associate, but the session decided he alone should act.

John Cunningham, a member of the session, stepped forward and said: In the name of the congregation of St. Andrew's, I present you this trowel for the purpose of laying the corner-stone of new St. Andrew's church.

Addressing the assembled crowd Mr. Hutchinson said this was the greatest day of his life. From the time he had come among them he had cherished the idea of a place of worship more suited to the present needs, and now his desire was realized in this auspicious beginning. What pleased him most was the harmony that exists among the people, which he trusted would continue to the end. The old church was a solid building but had ceased to meet all the requirements of the congregation, for, in these days, more than a place to worship in was needed. Besides that, he held that nothing was too good for the worship of our Maker, and that the place where we met to do so should be in keeping with the means of the people who assembled within its walls. He thanked the session for the honor in assigning to him the laying of the stone.

The bottles having been deposited and the stone lowered, Rev. Mr. Hutchinson having tested it with the level said: I declare the corner-stone of this house for the worship of God to be well and truly laid.

The choir sang hymn 262 and Mr. Hutchinson pronounced the benediction.

The congregation then assembled on the lawn in front of the residence of Mr. James Stark, where addresses were listened to with much interest. Mr. Walker again presided and gave a synopsis of the history of the congregation from its beginning, and then called on Rev. Geo. Whillans, who said he came to offer his own and the warm congratulations of the people of Georgetown to the Presbyterians of Huntingdon on the great enterprise which they had begun.

Rev. R. G. Peever spoke next, bringing messages of good will from the Methodists. Mr. W. S. MacLaren, M.P., also offered his congratulations, and the proceedings were closed by the chairman after Mr. Arch. Muir, sr., had read a document which had been placed on the corner stone outlining the history of the church.

Liquor and Tobacco Habits.

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

75 Young Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted. Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross, Premier of Ontario. Rev. John Potts, D.D., Victoria College. Rev. Wm. Caven, D.D., Knox College. Rev. Father Teefy, President of St. Michael's College, Toronto.

Right Rev. A. Sweetman, Bishop of Toronto.

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

By the Rev. R. M. Dicky of Selkirk, Manitoba, Formerly a Pioneer Missionary to the Yukon.

Selkirk, May 28th, 1904.

Dear Dr. McTaggart:

"I would give all I possess in the world if you could bring me the end of this road I am travelling," said an inebriate to me one night when I offered to accompany him to the end of his street.

He was a man of excellent qualities with a good business, a comfortable home and a promising family, but he had become a slave to strong drink, and the end seemed inevitably drawing near. My heart was sore for him. I prayed with him and for him—what more could I do?

That night my mail contained a pamphlet regarding the treatment of inebriates by Dr. McTaggart of Toronto. At any other time I would have thrown it in the waste paper basket, but the thought of my friend was then uppermost in my mind.

On glancing at the first cover my eye caught the name of Sir W. R. Meredith, Premier Ross, Dr. Potts, Principal Caven, Father Teefy and Bishop Sweetman. These men would not lend their names to anything that they did not believe in. I thought "there may be something in this."

The sentence "Drunkenness is a disease and is so recognized by the leading medical authorities of the world," arrested my attention for it agreed with my own conclusions from long experience in active temperance work.

After carefully reading the pamphlet from beginning to end, I came to the conclusion that the treatment would at least be worth a trial.

Next morning I went to my inebriate friend and offered to send for it if he would agree to take it faithfully. He readily consented for he was willing to try anything that might free him from such bondage. In a week the medicine arrived. No one knew anything about it but ourselves. That man says he never tasted intoxicating liquor since he commenced the treatment, and his perfect health, prosperous business and happy home confirms the statement. He tells me that he has absolutely no desire for strong drink and no difficulty whatever in refusing treats.

In order to put it to a thorough test I next approached a most confirmed drunkard—a man college bred, who had gone through a considerable fortune, whose family life was ruined and himself a physical wreck. He was induced to take the treatment. After a few days he showed marked improvement in general health. In a week he was so well that he wanted to work. I spoke to a number of employers about him and told them of his reformation, but, they only smiled at my optimism. One man however, not a total abstainer himself, said: "Well, I want to quit he ought to have a chance." He gave him work. Soon it became evident that he was a new man and he was offered a position of responsibility which he has filled with eminent success. He is now a respected and worthy member of society and he insists strongly that the men under him must be temperate.

To my personal knowledge more than a dozen other men have taken Dr. McTaggart's treatment. A few of these were only half hearted; they wouldn't take it regularly, or they did not complete it, and continued to cultivate the old evil company. These few were improved but not cured. I have carefully observed as far as in my power and have made every possible enquiry about each man I knew of taking the cure, and, so far as I can learn, every man who faithfully followed the directions, and completed the course, was perfectly cured, and has stayed cured.

The few cases of failure referred to only prove what Dr. McTaggart insists on very strongly, namely that unless a man is really desirous of giving up the use of strong drink no medicine can cure him, or at least the cure will only be temporary and as the Doctor unequivocally affirms that there must be the co-operation of the patient, no one can be even helped without their knowledge or against their inclination, but for any person who is fully determined I have now no hesitation whatever in recommending the treatment.

The knowledge of so many cases of homes made happy, manhood restored, and hope rekindled by a means that is inexpensive, (the cost being only \$25.00) without publicity, or loss of time from business, lays it upon me as a duty and a pleasure to write these words of testimony in the hope that my brethren in the ministry may be encouraged to induce some poor slaves of the appetite to make a fight for freedom.

I am, yours faithfully,

R. M. DICKEY.

Health and Home Hints

Hot-Weather Desserts.

Most families welcome a small variation on the old stand-bys, and there is always a demand for simple practical desserts for hot weather, a season when pastry and heavy puddings should be largely eliminated from the menu. Most people find a dessert of fresh fruit, au naturel, a trifle unsatisfying; but it should be freely used in summer cookery, and the various cereal preparations now in the market furnish excellent material for family desserts, especially when there are children. Even a mold of cold oatmeal, thickly covered with grated coconut and sugar, and served very cold with a pitcher of cream, finds ready acceptance on a hot day. If cream of wheat is used for breakfast, a bowlful of this may be molded, iced with coconut meringue lightly browned in the oven, and served as above; or strips of candied orange or lemon peel may be stuck all over it like porcupine quills, and a hot syrup take the place of cream.

Whipped cream, meringues and pudding sauces transform many otherwise plain dishes, both to the eye and palate. An unsweetened bread pudding is much lighter than a sweetened one. To make it, cut three or four slices of stale bread in strips, butter lightly, and arrange on a pudding dish; pour over this two beaten eggs with three cupful of milk, bake in a moderate oven till set, and serve with sweet, foamy sauce, flavored with nutmeg. Another bread pudding is made by arranging the strips of buttered bread cob-house fashion and pouring over them a hot, sweet comote of fruit—stoned cherries, rhubarb, plums, or whatever may be in season. This, too, should be chilled before serving, and tastes better than it sounds, especially if stale sponge cake is substituted for the bread.

Cooking Fruit in the Oven.

Many fruits are richer and better for being cooked in the oven, instead of stewed on top of the stove. This is especially the case with apricots, prunes and apples. All fruit cooked in the oven should be closely covered to prevent its browning. It should be cooked slowly, care being taken that it does not dry on the dish. This will not happen if it is well covered with water at first, and taken from the oven when the water and sugar have boiled down to a rich jelly. In most cases the fruit should be cooked about half a day, or for several hours. A stone-

Let the GOLD DUST twins do your work!



Are you a slave to housework? **GOLD DUST**

has done more than anything else to emancipate women from the back-breaking burdens of the household. It cleans everything about the house—pots, pans, dishes, clothes and woodwork. Saves time, money and worry.
Made only by THE H. K. FAIRBANK COMPANY,
Montreal, Chicago, New York, Boston, St. Louis.
Makers of COPCO SOAP (oval cake).

THE DOMINION PRESBYTERIAN

ware pipkin or a heavy earthen pudding dish, covered with a plate, is the best thing to cook fruit in.

Prunes, if cooked in this way, should be sprinkled with fine shavings from the yellow rind of an orange. They "dry brown" easily, and therefore should be tightly covered and cooked slowly.

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

Apples cooked in the oven attain the consistency of a rich preserve. They should be pared and quartered, sprinkled lightly with sugar, flavored with lemon and nutmeg, and cooked all day very slowly until the fruit is a deep red and nicely crystallized. They should be served with cream. Apples prepared in this way are rich, and for this reason many housekeepers may prefer the old-fashioned apple sauce for ordinary use.

What the Twentieth Century May Behold.

World of Missions.

In his address as chairman of the Congregational Union of England and Wales, Dr. Robert F. Hurton said:—

It is calculated that the sporadic efforts of the eighteenth century produced 70,000 converts. Warneck estimates that as a result of the nineteenth century there are 11,000,000 Christians won out a proportion, as 70,000 is to 11,000,000; that is the probable population of the globe in the year 2000 A. D. Yes, all the kingdoms of earth made the kingdom of the Lord and of his Christ. That is assuredly his design. In a little island of the Southern Seas there is the grave of a missionary, and an epitaph:

"When he came in 1848 there was not a Christian; when he left in 1872 there was not a single heathen." So it will be said of this island planet in the ocean of the universe which was visited by the divine missionary.

"When he came there was not a Christian in it; when he left it there was not a heathen."

Growth of Foreign Missions.

Few of us realize in these days of great missionary activity, that it is only a hundred years since the church first undertook to send the gospel to heathen lands. A few striking facts with reference to missionary progress have been culled by the Missionary Helper and are given below.

1800—The foreign missionary societies numbered seven.

1900—They numbered over five hundred.

1800—The income of the seven societies amounted to about fifty thousand dollars.

1900—The income is over fifteen million dollars.

1800—The number of native communicants enrolled in Protestant mission churches was seven thousand.

1900—There are now one million five hundred thousand native communicants.

1800—Not one unmarried woman missionary in all heathen lands.

1900—There are at least two thousand five hundred and seventy-five.

1800—Medical missions were unknown.

1900—There are now more than five hundred medical missionaries, one-fourth of this number being women.

1800—There were no patients treated

by Christian physicians.

1900—There are now over two hundred thousand patients under treatment in hospitals and dispensaries, established by foreign missionary societies.

1800—Only one-fifth of human family had the Bible in languages they could read.

1900—Nine-tenths of the world have the Word of God in languages and dialects known to them.

A Glass of Water.

Drink a glass of water when you get out of bed in the morning. Never mind the size of the glass. Let the water be cold if you will. Some people prescribe hot water, but that isn't necessary. You may have washed your face already and relished the experience. You may have taken a cold plunge into the tub and delighted in the shock and its reaction. The brisk use of the toothbrush has left your mouth clean and the breath sweet. But you are dirty still. Drink a glass of cold water and enjoy the sensation of being clean inside. All that is luxurious in the cold bath cleansing the outside artificial. That which should prompt the glass of water after sleeping is natural. As a test, tell the nine-year-old protestant against his morning scrub of cold water that he may escape it by drinking half a pint of the fluid. He will jump at the opportunity.

Sleep has drawn upon the water in the blood, and the instinct of the animal under natural conditions is to replenish the circulatory system and distend the blood vessels anew. The food in the stomach which had so much to do toward inducing sleep has disappeared, leaving a mucous substance in the alimentary canal. Yet man would wash his face and leave these half-clogged canals do the duties of another day.

Drink a glass of cold water in the name of cleanliness. It becomes one of the shortest and easiest of toilet duties. It is swallowed in a second, and in five minutes it has passed from the stomach, taking with it the clogging secretions of the alimentary tracts. It has left behind the stimulus that goes with cold water, and by filling the arterial system to the normal it puts a spur to the circulation that has grown sluggish in the night. It is one of the greatest of awakens and one of nature's own stimulants.

Drink a glass of water before breakfast, another before luncheon and another before dinner. Water is the best, cheapest and pleasantest medicine.

Muskoka Tourists.

The prospect for a heavy tourist traffic to the "Highlands of Ontario," including the several districts north of Toronto, is very promising, and in comparison with last year, the number who have already gone in this year is in excess of last. The Muskoka Lake district is getting a large quota, and the hotels and boarding houses are filling up. Many new cottages have been erected since last season by wealthy Americans. Last week General Caldwell, Acting Governor of Jamaica, and wife, were registered among the guests of the "Royal Muskoka," as well as many prominent people from across the border line.

Huckleberry Pudding.—One tablespoonful of butter, half a cupful of light brown sugar, half a cupful of milk, one egg, two cupfuls of flour, one tablespoonful of baking powder, a little spice. Add last one cupful of huckleberries, bake in muffin pans, and serve with liquid sauce.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.
Brandon, Brandon.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, Trebeho, 3 Mar.
Portage, P. La Prairie, 8th, March.
Minnedosa, Minnedosa, 17 Feb.
Medora, 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, Sept. 13 10 a.m.
Stratford, Knox, Stratford July 12, 10.30
Huron, Thames Road, Sept. 6 10.30 a.m.
Sarnia, Sarnia, July 13 11 a.m.
Maitland, Wrooxter 20 Sept. 10 a.m.
Bruce, Paisley 6th Sept. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrews K. 20 Sept. a.m.
Peterboro, Campbellford 20 Sept. 10 a.m.
Whitby, Whitby Oct. 18 10 a.m.
Toronto, Toronto, Knox, 2 Tues. monthly.
Lindsay, Sundland, 20 Sept. 11 a.m.
Orangeville, Orangeville, July 5.
Barrie, Barrie Mar 1 10.30 p.m.
Owen Sound, Owen Sound, Division St. 6 Sept. 10 a.m.
Algoma, Blind River, March.
North Bay, Spruceclade July 19 10 a.m.
Saugeen, Guthrie Ch. Hamston, Sept 20
Guelph, Knox Ch. Guelph, Sept 20 10 30

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 13 Sept. 2 p.m.
Montreal, Montreal, 12th, September 9.30 a.m.
Glenagarty, Avonmore, 5th Sept 7.30 p.m.
Lanark & Renfrew, Zion Church Carleton Place 1 Oct.
Ottawa, Rockland 7 June 10 a.m.
Brockville, Kempville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
Inverness, Whyconagh 10 May, 11 a.m.
P. E. I. Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Tatamagouche 2 Aug.
Truro, Truro, 10 May 10 a.m.
Halifax, Canard 5 July
Lunenburg, Lunenburg, Sunday 2.30
St. John, Fredrickton 5th July 2 p.m.
Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK

CHEMIST AND DRUGGIST.

ACCURACY AND PURITY

71 Sparks St OTTAWA

PHONE 159.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Menford Breakwater," will be received at this office until Monday, June 27, 1901, inclusively, for the construction of a breakwater at Menford, County of Grey Ont., according to a plan and specification to be seen at the office of H. A. Grey, Esq., Engineer in charge of harbor works, Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Menford, Ont., and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, May 27, 1901.

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

A Great Club Offer.

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

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

The Dominion Presbyterian,
Ottawa, Ont.

CANADIAN PACIFIC.

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

TWELVE TRAINS DAILY (except Sunday)

BETWEEN

OTTAWA AND MONTREAL

FROM UNION STATION

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

FROM CENTRAL STATION (Short line.)

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

EIGHT TRAINS DAILY (except Sun.)

Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.
Leave Ottawa (Union)
1.50 a.m. daily
8.30 a.m. daily except Sunday.
1.15 p.m. daily,
5.00 p.m. daily except Sunday.

Through connections to all New England and Western points.

GEO. DUNCAN.

City Ticket Agent, 42 Sparks St
Steamship Agent, Canadian and New York line

RICE LEWIS & SON.

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Ties, Grates, Hearths, Mantles

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TORONTO,

The Royal Bank of Canada.

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Capital Authorized \$3,000,000
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Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

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

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

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



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved for private work-lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, 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 homesteader, the requirements of this Act as to residence prior to obtaining patent, may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, 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 adjoining township.

A settler who avails himself of the provisions of clauses (2) or (4) must cultivate 40 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 20 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant Lands to which the regulations above state, large thousands of acres of most desirable land are available for lease or purchase from the road and other corporations and private firms Western Canada.

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

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

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

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

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

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