

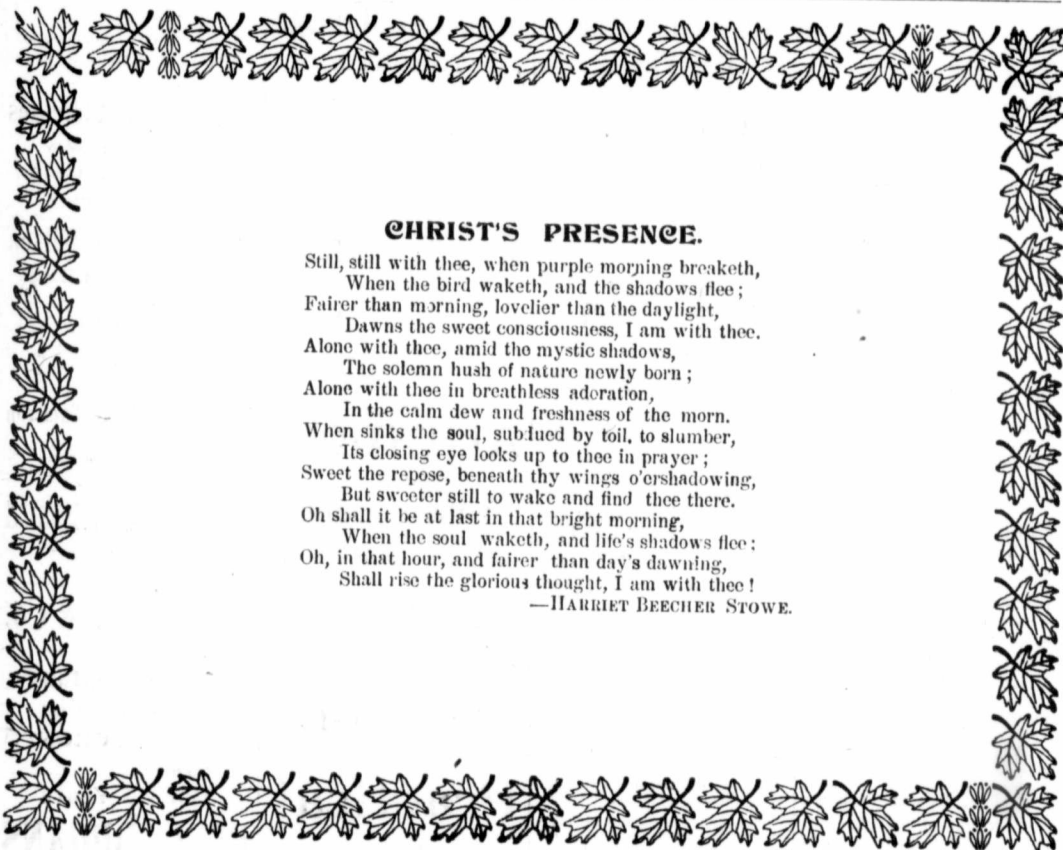
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Still, still with thee, when purple morning breaketh,  
 When the bird waketh, and the shadows flee;  
 Fairer than morning, lovelier than the daylight,  
 Dawns the sweet consciousness, I am with thee.  
 Alone with thee, amid the mystic shadows,  
 The solemn hush of nature newly born;  
 Alone with thee in breathless adoration,  
 In the calm dew and freshness of the morn.  
 When sinks the soul, subdued by toil, to slumber,  
 Its closing eye looks up to thee in prayer;  
 Sweet the repose, beneath thy wings o'ershadowing,  
 But sweeter still to wake and find thee there.  
 Oh shall it be at last in that bright morning,  
 When the soul waketh, and life's shadows flee:  
 Oh, in that hour, and fairer than day's dawning,  
 Shall rise the glorious thought, I am with thee!  
 —HARRIET BEECHER STOWE.

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**MARRIAGES**

On July 25th, 1904, at the residence of the bride's father, 403 Huron street, by the Rev. Dr. Wallace, assisted by Rev. C. O. Johnson, Dora Louise, eldest daughter of William J. McMurtry, to George W. Atkinson of Toronto.

At the residence of the bride's father, "Glen Prosen", Oakdale, Ont. on July 12, 1904, by the Rev. R. G. MacBeth, of Paris, brother-in-law of the bride, assisted by the Rev. Dr. McNair, Sara Meikle Vincent, third daughter of ex-Mayor Thomas Patterson, of Oakville, to Jos. Macqueen, of Portland, Oregon.

On July 29, by the Rev. John A. Turnbull, Margaret C. Robertson of Toronto to Robert Preston, M. E., Sydney Mines, C. B.

At 60 Brookfield street, Toronto, on July 27, 1904, C. McLean Fraser, of Nelson, B. C., to Clara A. Cassidy, of Toronto, by the Rev. H. A. Macpherson, of Chalmers Church.

On July 27, 1904, at the residence of the bride's mother, 797 Bank street, Ottawa, by the Rev. J. W. H. Milne, Katherine, youngest daughter of Mrs. R. C. Dewar, to J. Herbert Ralph, of the Public Works Department.

**DIED**

On July 20, at Vancouver, B. C., Harriet Mingaye Bowell, eldest daughter of John M. Bowell, collector of Customs, and grand-daughter of Hon. Sir McKenzie Bowell, aged 20 years and 10 months.

Suddenly, at Yoho Island, Muskoka, on July 30th, Rev. J. Campbell, M. A., LL.D., etc., in the 64th year of his age.

At Redlands, California, July 28th, Edith Forster, a ged seven years, only daughter of Rev. Geo. Logie, Flagstaff, Arizona.

At Northfield, on the 25th July, Jennie, daughter of John Clacher, aged 18 years and 11 months.

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## Note and Comment.

A Scotchman has published a letter, in which he contends that the best memorial to John Knox would be a union of the sundered Presbyterianism of Scotland.

Hitherto Iceland has enjoyed the distinction of being the only country without a railroad, but it is now to have a short one, for the purpose of working some sulphur mines at Theiststykur, about seventeen miles from Huavik, the nearest harbour.

In the Maritime Provinces there are between 30 and 40 ordained missionaries laboring in our varied Presbyteries supplying 100 preaching stations. One result of their labors is that over 200 are yearly led to profession of faith in Christ—in the mission fields thus cultivated.

Rev. J. A. McKean, the present moderator of the Synod of Toronto and Kingston, commenced his labors as a catechist at Quoddy and Moser river, Halifax county, 28 years ago. He is a native of Tatamagouche, N.S.

In Germany when a person breaks down with consumption, he is sent to a Government sanatorium, where he is kept until he recovers or dies. In the meantime his family receive a weekly pension from a fund to which the patient himself contributed when he was in good health. By this means the risk of spreading the disease is avoided.

War on the liquor traffic has broken out in Newfoundland, the government having appointed a commission to investigate and report upon the liquor laws now in force in the province, no doubt with a view to making them more stringent in a good part of Newfoundland, under local option provisions in the liquor laws, the people have succeeded in suppressing the traffic.

A year ago Sir Ernest Cassel placed at the disposal of the Egyptian government \$40,000 to be used for the benefit of sufferers from disease of the eye. A travelling hospital has been accordingly established under the direction of Mr. A. F. MacCallan, formerly of the London Ophthalmic Hospital. The hospital consists of several tents, and is moved from place to place, to obviate the necessity of patients making long journeys to obtain treatment.

Another Presbyterian minister in Nova Scotia has just celebrated his ministerial jubilee—Rev. James McLean a native of Pictou county which has given so many ministers to the Presbyterian church of Canada. He is now 76 years of age, and retired from active congregational work in September, 1900 though he still does good service in the home mission field. He ministered one year in Mabou, C.B., twenty-one years in Shubenacadie, N.S., and twenty-four years in Great Village, N.S. He was licensed to preach the gospel in 1854.

One of the most remarkable railroads in the world is the Oroyo, in Peru, which runs from Callao to the gold fields of Cerro de Pasco. Commencing in Callao, it ascends the narrow valley of the Rimac, rising nearly 5,000 feet in the first fifty-six miles. Thence it goes through the intricate gorges of the Sierras till it tunnels the Andes at an altitude of 15,645 feet the highest point in the world where a piston rod is moved by steam. The wonder is doubled on remembering that this elevation is reached in seventy eight miles.

Speaking of the proposed union of the Presbyterian, Methodist and Congregational churches of Canada, the Belfast Witness says: "This most desirable consolidation of Christian forces seems in a fair way of being realised in Canada; and if in Canada, why not also in our countries? What overlapping waste of effort and of money, competition and sheep stealing, petty irritation and paltry rivalry will be averted, and made to cease by this piece of truly Christian policy."

Mr. Archibald McTaggart, a farmer of Elgin county, Ont., celebrated his hundredth birthday two weeks ago. In a great gathering, at which there were present no fewer than eighty-two of the McTaggart family, including children, grandchildren and great-grandchildren. One of the principal speakers on the occasion was Dr. Colin McTaggart, who had come 250 miles to attend the celebration, and who declared that his venerable uncle's long life and present health were directly attributable to the temperance habits which he had practiced so long.

When the volcanic eruptions in Guatemala last year covered the coffee plantations, it was believed that the industry was ruined and that Guatemala had received a blow from which recovery would be slow. Many planters abandoned their ash covered plantations and believed themselves ruined. But the activity of the volcanoes was followed by heavy and long continued rains, which washed away a great deal of the ashes and incorporated more of them with the soil. The result is a crop nearly as large again as last year's. Hereafter, when the volcanoes of Guatemala erupt and spout ashes, the only unfortunate coffee planters will be those whose fields are outside of the showers.

Shop-keepers who do a business by mail some times are the recipients of curious letters. Here is one that was recently received by a London firm from a gold miner in Alaska. "Gentlemen,—Enclosed you will find an envelope which you will tear up in small pieces and place in a glass of water; let it soak for an hour or so, then stir and drain off slowly; add more water and drain and you will find thirty grains of gold for which you will send me a stylographic pen wrapped up in a late newspaper." These instructions were duly carried out, and the gold valued at 5s. obtained, in exchange for which the ingenious miner was sent a stylographic pen wrapped up in two newspapers.

The tendency of French priests to leave the Roman communion continues strong

and steady. One of these, the Abbe Bois-seau, says the Belfast Witness, in renouncing that church, writes to his bishop—"As a child I had a naive belief in the Catholic religion. As a youth the object of my studies was to become a priest. As a Levite, burning with zeal, kneeling at the foot of the cross, in the solitude of my cell, I have often wished to die as a martyr to my faith. The martyrdom has come, but under another form. It came in the day when study, reflection, and experience, turning my ideas towards that free examination which has been excommunicated by infallible dogma, proved to me that the church of Rome has withdrawn itself from the spirit of Christ, and has become by its varyings and human doctrines an institution which enslaves rather than delivers the conscience." It is said that many priests in the mental recoil and revolt have given up all religion.

A Welsh Episcopalian minister prints in his parish magazine some pointed remarks on the stinginess of his congregation. He says—"The average Churchman, who contributes his 5s or 10s a year towards his church, thinks that he has accomplished a feat of marvellous generosity, while his fellow-Nonconformist, no better circumstanced than he in life, contributes as many pounds as he does shillings in the year." This complaint leads the Belfast Witness to say: "This seems to us to be a strong argument for Church Disestablishment and Disendowment in Wales, but we do not discover that Mr. Jones draws his moral. The example here in Ireland points definitely in that direction. Since Disestablishment Irish Episcopals have immensely improved in their givings to Church objects. And look at the tremendous outburst of liberality in Scotland when the Free Church was formed in 1843, and ever since."

A Presbyterian missionary writing from Liaoyang, Manchuria, to friends in Scotland gives the following respecting Sabbath observance: "I find the people more susceptible to spiritual impression just now, probably on account of the crisis through which their country is passing. For example, a very interesting incident occurred at the close of the usual Bible class, at which 350 would be present in the city here last Sabbath. The subject happened to be Sabbath observance. As you are aware, we have experienced great difficulty all over Manchuria in impressing the native Christians with the duty of keeping the Sabbath by not trading or pursuing their ordinary occupations. After studying the subject, with special reference to the passage in the last chapter of Nehemiah. I invited those who had been making a first stand in a year just closed to state their experiences; whereupon two merchants, a joiner, a teacher, a farmer, and a petty officer rose and warmly affirmed that, apart from spiritual gain altogether, they had never known a year so materially prosperous to them. They had not only no hesitation in continuing the practice of strict Sabbath observance, but strongly advised all hearers to cast in their lot with them in this matter." Very remarkable testimony from such a service.

## Our Contributors.

To the Editor:

A statement has been published by the Committee appointed by the last Assembly to prepare a text book for the promotion of Missionary study among the young people of our Church. In that statement appear the list of topics to be dealt with and those who are asked to treat them. The idea is a good one. The proposed treatment is comprehensive. But why should the possible efficiency of a work of this kind be imperilled by having some important subjects treated by persons who can in no sense be the most suitable parties to treat them. "Home Missions in British Columbia and the Yukon," by John Pringle, D. D., is very proper. He is the right man for that subject, and no doubt for the reason that his knowledge is first hand.

Many of the other subjects and those to treat them seem very well arranged. But why is this idea of first hand knowledge not carried out? Why should one who has never seen Formosa be chosen to treat of that subject over our splendid missionaries who are laboring there? He may have a facile pen and put things well; but give us the words of the men who are at the guns. An American representative at the seat of the present war is reported as having said "I wish I was at home in New York just now, I might have a chance of learning how things are going on out here." The absurdity of the thing is apparent. Why should one, who has yet to see anything of India, be chosen to treat of "Educational work" and "Literary work," and "Evangelistic work," and "Medical work" in India, over such a man as Dr. Wilkie, (and others), who has admittedly spent twenty years of successful work along these lines. The entire mission staff, in fact of India, seem in this important work to be ignored. Let the actual missionaries speak in a text book of this kind. Let the committee act as a revising committee if necessary. But let the words come from the front and not from the rear. It is not the men who are "standing by the stuff" that our young people want to hear from, but from the men who are driving the advance stakes of Christendom. A thousand times better that the young reader and student of a series of articles of the kind contemplated, shall feel himself drawn by the pen of Pringle to the scene of Pringle's life, to the heart of Formosan needs; to the midst of India's teeming millions by the pen of one who has lived, and yearns to live and die for India's people; than to have the inspiration dulled by the thought that it only comes from some literary closet in Confederation Life Building, Toronto, or any other home sanctum. Give us the best in a thing of this kind. If we do not get the literary style, let us have at least the glow of enthusiasm that comes from the fiery centre of activity. We want no cold platitudes, no mere commonplace missionary apothegms! No heartless, prosaic piecemeal, but the warmth and glow and soul fusion that arises from the field of action. The best, if we do not mistake, can only be given by the faithful, trusted, laborious missionary who lives in the midst of the life he would seek to elevate and be instrumental to redeem.

JAS. M. McLAREN.

Lachute, Que., July 16th., 1904.

"Catholic" or "Roman Catholic"—  
Which?

In the British House of Commons some time ago, Mr. John Redmond called the attention of the Speaker to the use of the appellation "Roman Catholic" in a report presented to the House; and strongly objected thereto as being offensive to them. The Belfast Witness deals with the subject in the following trenchant terms. We quote:

Really these gentlemen are as unfair and intolerant in their assumptions as they are ignorant in the forthputtings of their ecclesiastical terminology. But, apart from this tu quoque argument, what claim, we ask, have Roman Catholics to be called par excellence, "Catholics?" Their Church never was, and is not now, the Catholic or Universal Church—as this word really and truly means. The Church of Rome never prevailed over the whole world. It was never universal even in Christendom. For, not to speak of the Greek or Eastern Church, which remains to this day a separate Communion, it never prevailed universally in the West of Europe. The Culdees first, and the Waldenses afterwards, maintained a long and noble struggle against the errors and encroachments of Rome. And the Church of Rome does not prevail now, neither in Europe nor in the great Republic of America. In the United States the Roman Catholic element reaches only some ten millions out of its population of some seventy millions. And at home its claim to universality is the ravings of a sick man's dream. For in England less than 5 per cent. belong to the Roman Communion; and, taking Great Britain and Ireland as a whole, less than 12 per cent. of the Baptized Christians are Romanists! And yet Messrs. Delany, Campbell, and Redmond offensively insist that they are the "Catholics" of the world! A little more modesty, and a little more regard for fact and for truth and for the feelings of their Protestant neighbours, would not be out of place, and would eminently commend these Nationalist members to the respect of all well thinking men. They might be content to accept as their proper designation the appellation given to their Communion by the councils and hierarchy of their own Church. "It manifests great ignorance of Roman Catholic ecclesiastical history, and an utter disregard for Roman hierarchical authority, and even for infallibility itself to omit the 'Roman' from that Church's title." In the Bull of Pope Adrian IV., addressed to Henry II., when selling Ireland to the English King for Peter's pence, he twice speaks of his Church as "the holy Roman Church." And the official title fixed at the Council of Trent is "Roman Catholic" or "Roman" only. Further, in the catechism ordered by the Maynooth Synod, and approved by the Roman cardinal, archbishops, and bishops of Ireland, published by Gill & Son, Dublin, for the use of Irish children, these words occur as an act of faith—"I believe these and all other Articles which the Holy Roman Catholic Church proposes to our belief." And in answer to the question 2, "Why do you call the Church Roman?" Answer—"The Church is called Roman because the visible head of the Church is the Bishop of Rome." What has Mr. Redmond to say to all this? Does he still say the appellation "Roman Catholic"

is offensive to him? Then let him dissever his connection with Rome, and join some other Church which has stronger claims to be called "Catholic", and doubtless the clerks of the Irish Department and of the House of Commons will take care to give him the appellation to which he is righteously entitled. As it is, he must surely by this time see that, as a follower of the Pope of Rome, his insistence on being called a "Catholic", has no solid basis in history, or in fact, or in philology, or in Christian feeling, or religious sentiment. The Speaker of the House of Commons, whilst gently trying to allay the perturbations of Mr. Redmond's spirit over this business by assuring him that there was no desire on any hand to say or do aught that would be offensive to the members of the House, gave him little hope of any reform in the nomenclature. He could hardly do otherwise. Indeed, it behoved him to guard against the erection of a new standard for life and conduct in the Parliament of the people. For if everything that is offensive to the Nationalist members is to be done away with, then farewell to a Protestant King, to a Protestant Chancellor, to a Protestant Chaplain, to Protestant prayers, for all these are an offence to the Roman Catholic mind.

We observe that several of the Anglican papers resent very strongly this assumption of these Roman Catholic members to the exclusive use of the word Catholic, as if their Church was thereby disavowed and disowned. Let us hope that in this mirror some of the Anglican exclusives who insist on calling themselves "The Church" may see their absurdity, and the deformity which characterizes them, and so learn to walk a little more softly, and speak a little more humbly than is their wont. For Esop's frog was not a bit more ridiculous than are these gentry with their insane and un-Scriptural pretensions.

### Crazy-Quilt Creeds.

With a certain sort of people to-day the most acceptable form of religious creed is the crazy-quilt pattern, made of odds and ends from incongruous materials with a great deal of very brilliant "feather stitching" to cover the seams. Almost "any old thing" will do if it only be gaudy enough. Sea green China silk and royal purple "moire antique" all "go," and a bit of "plain yellow and red" is by no means to be despised. And when the whole is completed, it ought to be entered at a county fair in competition for "a silver-plated tea set of four pieces." There are still old-fashioned people who prefer a bedspread all of one weave and one color, but they are people of no "esthetic" culture and do not count.

"Doctor," said a good sister the other day addressing her pastor, "you called me a heathen yesterday in your interview with the reporter of the Daily Blank." "Oh, no, my good woman," was his reply, "all I said was that you mixed heathenism and Christianity with the usual results—amusement to your friends and trouble to yourself." "What do you mean?" "You say you believe that God is love? Very well. You got that from the Bible. You say that God is impersonal. Exactly. That is pagan. But just how any entity lacking the personal characteristics of consciousness, volition and emotion can 'love' is a problem that must excite anxiety in its defenders and derision among its foes."

Notwithstanding the many attempts made just now to fuse all religious conceptions in one indistinguishable mass, Jesus Christ



warned his immediate disciples that they never could use his religion merely as a patch upon some old and outworn system only fit to be discarded. "We do not see how we can reconcile this teaching of yours with our previous creeds." "Do not try to do it," said Jesus: "Throw the other away. What I teach is self-consistent, congruous, fit. Take it as a whole or reject it as a whole, but do not think that you can use it for patching to make some threadbare paganism or discredited philosophy hold together a little longer."

The favorite method among such creedal tailors is by violent exegesis to explain that "no one" up to the present time "has really understood Jesus." But if that be true he must have wonderfully succeeded in being unintelligible. Leverrier, the great French astronomer, discoverer of Neptune, in order to file his claim to a most important discovery which he did not wish to make public until he could pursue his investigation further, wrote a full account of it in most elaborate cipher to a friend in England, requesting that the paper be kept until he should choose to disclose its contents. Within a week he received back the whole communication, turned into perfect English. If Jesus Christ had spoken in riddles and written in cuneiform characters, he could not have concealed the gospel for nineteen centuries.

There is no kinder, no more gentle, no more gracious creed than that of our Saviour, Jesus Christ; but there is no one less compromising. It will not go into strange bottles. It will not be used to adorn or reinforce other systems. It stands by itself to conquer, or it stands by itself to fail. Its primal and fundamental principles can be put into a primer and taught a child. There is nothing occult about its essential nature. Instead of its being true that the message requires a new revelator to bring out its hidden meaning, Jesus himself said, "In secret have I taught nothing." He claimed for himself absolute clarity, absolute independence and absolute finality. Moses might testify of him, but not even Moses could dominate him, much less use him.

And as Jesus stood then he stands now. He will not be ranked with others; he ranks only with himself. He is the whole orb of truth. He is the sole Saviour of the world. He is the only Master of the conscience. And this position which he asserts whenever he speaks, assumes whenever he commands, he will not himself renounce nor permit his disciple to compromise. He is not one of many. He is Lord of all; and he who would simply take advantage of him to bolster up some other teacher betrays him.—The Interior.

### Is the Theologian Disappearing ?

Prof. Scott, of the Congregational Theological Seminary, Chicago, said recently: "One result of religious uncertainty is the disappearance of the theologian. The younger scholars, under radical influences, have turned away from theology; so that it is now very difficult in America to find men qualified to become professors of theology." This opinion is held by other careful observers, says The Presbyterian, Philadelphia; and it continues:

"It is said that in our theological seminaries very few students are making a specialty of systematic theology. The times do not favor fine theological distinction and definitions. Doctrine is not prized, nor understood, as in the days of our fathers. Doubt and uncertainty abound. Loose thinking is dominant. All sorts of opinions

prevail in and out of the church. A hearing is given to all kinds of isms. Indifference in regard to what men believe obtains. The reading of the day can hardly be called theologic, even in ministerial circles.

"Is it not time our divinity schools were giving special attention to this subject, and were offering special inducements to their brightest men to devote time and energy to the fullest and most accurate mastery of theology? They should be able to turn out men who not only understand it in its various relations and branches for ministerial purposes, but who can teach it and expound it, and defend it as occasion requires. Theology is the greatest and grandest of sciences, and is bound, sooner or later, to come to its rightful and regal position as an enlightening, stimulating, regulative, and discriminating factor. We do not believe the world has outgrown the need for it, or that any substitute for it exists."

### Not a Candidate.

The story is told of Senator Vance, of North Carolina, the champion story-teller of the State, who has a broad stripe of Calvinism down his back, though he is not a communicant of the Church, that, riding along in Buncombe county one day, he overtook a venerable darkey, with whom he thought he would have "a little fun."

"Uncle," said the Governor, "are you going to church?"

"No sah; not exactly. I'm gwine back from church."

"You're a Baptist, I reckon, ain't you?"

"No, sah; I ain't no Baptist. De most of de bredren and sistern about here has been under de water."

"Methodist, then?"

"No, sah, I ain't no Methodist's nudder."

"Campbellite?"

"No, sah; I can't arrogate to myself de Camellite ways of thinkin'."

"Well, what in the name of goodness are you then?" rejoined the Governor, remembering the narrow range of choice in religions among North Carolina negroes.

"Well, de fac' is, sah, my old mars'er was a heruld of de cross in de Presbyterian Church, and I was fetch' up in dat faith."

"What! You don't mean it? Why, that is my church!"

The negro making no comment on this announcement, Governor Vance went at him again.

"And do you believe in all of the Presbyterian doctrine?"

"Yes, sah; dat I does."

"Do you believe in the doctrine of predestination?"

"I dunno dat I recognize de name, sah."

"Why, do you believe that if a man is elected to be saved, he will be saved, and if he is elected to be lost, he will be lost?"

"Oh, yes, boss; I believe dat. It's Gospel talk, dat is."

"Well, now, take my case. Do you believe that I am elected to be saved?"

The old man struggled for a moment with his desire to be respectful and polite, and then shook his head dubiously.

"Come, now, answer my question," pressed the Governor. "What do you say?"

"Well, I'll tell you what 'is, Mars Zeb. I've been libbin' in dis hyar world nigh on sixty years, an' I nebber yet hyard of any man bein' 'lected 'thout he was a candidate."

### Literary Notes.

The leading article in The Living Age for July 30th was "Count Tolstoy on War." This is the complete text of a ten column let-

ter in The London Times, in which Count Tolstoy recently arraigned Russian Government and Czar with such vehemence that the Russian Council of State had under serious consideration the punishment of the author for his plain speaking. It is in the Count's most characteristic and scathing style.

The Cosmopolitan, (Irvington, New York) for August opens with an editorial on "The High Privilege of the Voter." Then follows an article by Sidney Mornington on "Simon Lake and His Wonderful Submarine. Railroads Above the Clouds; Modern Manners and the Unmannerly Age, Wall Street's Wild Speculation: 1900-1904; and A Dinner at Delmonico's"—these are among the other articles of interest which with several good short stories go to make up an excellent number of the magazine.

Perhaps the most interesting book discussed in the August number of Current Literature (Current Literature Publishing Company, 34 West 26th Street, New York) is In the Bishop's Carriage, by Miriam Michelson. Nance Olden, the heroine, is a remarkably clever thief, and the first half of the book is taken up with her experiences in "working" an unsuspecting community. The author has struck a somewhat new note in the way of fiction, and the book should be read by many. The chapter reproduced in curtailed form in this magazine makes one wish to read the story in its entirety. Another interesting book is Booker T. Washington's Working With the Hands, of which the reviewer says, "This book, on a whole, enhances one's appreciation of the man and of the work he has in hand. In the history of our country no more providential man has yet appeared."

The war in the East being still the one topic of sustaining interest, it is natural that the magazines should continue to present to us articles on various phases of the struggle and the people engaged therein. The July number of The Nineteenth Century and After, Leonard Scott Publication Co, contains the following: "How Japan Reformed Herself," by O. Eltzbacher; "The Women of Korea," by Lieut.-Colonel G. R. J. Glunicke; and "International Questions and the Present War," by Sir John Macdonald, C. B. LL. D. On more general subjects are the following: "Tramps and Wanderers," a practical view of the Athanasian creed, "The Virgin-Birth," "Invisible Radiations," and "Concerning some of the Enfants Trouvers' of Literature."

### Edition de Luxe.

The Grand Trunk World's Fair folder, which is the finest specimen of railway literature yet issued on the Louisiana Purchase Exposition, is in great demand. A good supply has been issued, and any one sending four cents in stamps to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal, can secure a copy.

Michigan Presbyterian:—The Lord is not going to do for us what we can do and ought to do for ourselves. He will pardon our sins, but he will expect us to ask for pardon. He will save us, but he will require us to work out our own salvation. He will provide all the means for man's development in holiness, but he will expect us to do our part earnestly. He will offer a welcome to all men, but he will expect us to make that welcome known. His love is infinite, but he requires that we shall reflect his love so thoroughly that it shall be real to all men. If we refuse to do our part to extend Christ's kingdom, we are hindering its triumph, and spreading disloyalty among those who should be faithful and loving subjects.

## The Quiet Hour.

### Obadiah and Elijah.

S. S. LESSON, 1 Kings 18: 1-6, August 14, 1904.

GOLDEN TEXT—I thy servant fear the Lord from my youth. 1 Kings 18: 12.

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

And it came to pass after many days, v. 1. Of all kinds of service that God's children may render, there is perhaps no one form harder than waiting, just waiting His will. And it is a service which is required not infrequently. Many a poor invalid lies year after year, longing to go out to active service; and yet God's providence says "Wait!" It is hard to realize, but none the less gloriously true, that "they also serve, who only stand and wait."

And Ahab called Obadiah, v. 3. Even a king needs a counsellor. No one is so sufficient to himself that there do not arise crises when he is led to see that he needs some one to advise with. Happy it is for us when we know of a wise and faithful friend upon whom we may call for advice, and who, we know, will advise free from any selfish motive.

Now Obadiah feared the Lord greatly, v. 3. The fear of the Lord had taken a deep hold upon his life. He seems to have been of a quiet, peaceable disposition, one who naturally shunned danger; and yet he was so ruled by his fear of God that, when it was a question between his own safety and duty, he did not hesitate, but cared for the prophets of God at the risk of his own life. As the old saying puts it, "Fear God, ye saints, and then ye will have nothing else to fear." If one is like Obadiah, his fear of God will make him strong to do the right thing at any cost, and when the test comes, he will not fail.

Peradventure we may find grass to save the horses and mules alive, v. 5. How strangely mingled are the fates, not only of human beings, but even the lower animals are called upon to suffer for man's folly and wickedness. It is well to recognise the fact, however impossible we find it to explain, and at least it should deepen our sense of moral responsibility. Ahab wished to save the cattle, and yet their suffering was the result of his own ill-doing. When we see how far spreads the result of sin, we should hate it with perfect hatred, and shun it whenever we are tempted by it.

And he knew him, and fell on his face, v. 7. Obadiah is overcome when he meets the prophet. One reason, doubtless, is the unexpectedness of it. The last man he had thought to meet that day was Elijah. And there is this possibility of the unexpected all about us. If it is borne in mind, it certainly should save us from ennui. We know not, any moment, but some great crisis may be thrust upon us. The other thought that overcame Obadiah was doubtless the strong character of the prophet. Obadiah served Jehovah himself, but did it quietly. He would never dare to beard the king as Elijah had done, and so the milder, weaker nature does deference to the stronger. And yet each in his place was useful. If God has meant us for Obadiahs, we need not distress ourselves because we cannot be Elijahs.

When I come and tell Ahab, and he cannot find thee, he shall slay me, v. 12. We are tempted to despise this man whose first thought was for his own safety, and yet he is the same man who risked his life to save

the Lord's prophets. Let this teach us to remember the un wisdom of judging hardly those who are guilty of some sudden weakness. There may be in the one whose act has proved him a weakling, possibilities of heroic deeds. Men are not always the same. The hero does not always act like a hero, and the coward is sometimes brave.

I thy servant fear the Lord from my youth, v. 12. This was something to be grateful for, and something worth remembering. He may have faltered, but his life through he had sought to serve God. I don't know that a man can say anything better for himself than that, and if he can say it truthfully, then whatever weakness there may be in him, yet God will deliver. Start life in the fear of God and its goal will be glorious.

### Bell's Story.

#### Another Covenant Chapter.

The prophet Elijah looked over his own land—the land of the ten tribes—and he saw that his people had "forsaken the covenant of their God, thrown down His altars, and slain His prophets with the sword." The great purpose was born into his soul, to turn the heart of the nation back again to the God of Abraham, Isaac, and Jacob.

Elijah was like his great progenitor Jacob, he was of a practical turn of mind. If a thing is to be done, there must be some means devised for the doing of it. This problem was before Him—"How shall I reach the heart of this nation, so that it shall hear my message and heed it?" It was a big problem as big a problem then as it would be today, but Elijah knew he had a great God behind him in his enterprise, and he was not timid in the arranging of a plan. He would make the weather a preacher, and that should speak for the living God and for him as His prophet so that Israel would be glad to hear the message he had to deliver.

He appeared before Ahab, and announced what he was going to do and then disappeared. For three years and six months there was neither dew nor rain in Israel, and the land longed to see and hear Elijah with a mighty longing. When the word was sent round, "Behold Elijah is here," all Israel gathered at Mount Carmel, ready to watch every movement and listen to every word as for their life.

Then in the presence of the nation, and of the defeated prophets of Baal, Elijah prayed down fire upon the sacrifice; and next, in the quiet of the mountain top, the man who knew how to pray upon God's promise, prayed down an abundance of rain upon the thirsty land, and the message went home to the heart of every man, woman, and child in Israel—"The LORD, He is the God, the LORD, He is the God."

If we look out over the Christian world just now, may we not moan as Elijah did, "Thy people have forgotten thy covenant, they are turning their backs on thy house of prayer, and despising or denying thy message."

Are there any Elijahs now upon whose heart God can so lay these things that they shall indeed travail in birth for nations, not merely for individuals? The promises through a crucified Christ are for the nations. "So shall He sprinkle many nations." John Knox, with his face to the earth, wrestled for the nation—"O God, give me Scotland."

and the world wondered at the answer he received.

If the LORD our God has purposes of large mercy toward the world of this generation, so that "nations that knew not Him shall run unto Him," how shall He reach them with that message of mercy, so that a whole nation at once shall hear and heed it?

May it possibly be that He, failing response to gentler messengers, may be compelled as in Elijah's day, to take the weather as His preacher? may be compelled to withhold rain until the humbled nation has learned that the dews and rain are still good gifts of the living God who gives or withholds at His will. Then, if the rain is lacking long enough, they will, like Ahab, hunt the world for some Elijah who will know God's covenant, and how to take hold of it so as to pray down first the fire to convince, and then the rain to bless and heal.

God has a purpose of special and effectual mercy, not only to nations, but also to the whole world. This petition from our Lord's own lips—"Thy will be done on earth as it is in heaven,"—is yet coming down in a glorious answer. "The earth shall be covered with the knowledge of the glory of the Lord as the waters cover the sea." "The zeal of the Lord of hosts shall perform this."

But how shall it be done?

For some time it has been deep in the heart of the writer that in some way He will need to set His Bible up, first before His own people, and then before the whole world, as actually His own word, every jot of which His honor stands pledged to fulfil. God "has magnified His word above all His name." Until His people have again learned to do the same, they are powerless to win the world, they are powerless to act as God's arm. How can God teach His people so that they shall really understand, that the whole Bible is the word of God?

Ever since the drought of 1903, it has seemed such a feasible way for Him to do this, to withhold rain until the nations are humbled in the dust, to teach His Elijahs their covenant hold upon the rainbow covenant, and then to give them faith and courage to lead the humbled nations to the throne of grace. Then a modern repetition of the double scene on Mount Carmel will fulfil Christ's own word, "Elias verily shall come, and restore all things." The first thing that needs to be restored among God's own people is full faith in the plenary inspiration of the whole Bible, even of the book of Genesis.

Elijah in Israel found bitter failure even in the midst of overwhelming success, because the thing he had set his heart upon could not be until after the "decease that was to be accomplished at Jerusalem." Though it may have been whispered in his ear as it was to Simon, "Thou shalt not see death until thou hast seen all that thou hast asked for." But the Elijah that is to prepare for the way for His millennial victory shall achieve complete success, for the lips that never overstate anything have said, "Elias truly shall first come and restore all things."

Shall it have to be through the terrible famine preacher that the coming Elijah shall speak?

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness." "Let favor be shown to the wicked yet will he not learn righteousness." God has long tried the "favor" giving "rain from heaven, and fruitful seasons, filling our heart with food and gladness." It may be that now, even in great mercy, He will effectually try the other way, sending judgments that shall "shake terribly the earth," and prepare the inhabitants of the world to receive their

King.  
"It is time for Thee, Lord, to work, for they have made void thy law."

**The Heart of the Gospel.**

A story is told of Lapaux, a member of the french Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed."

What is it? What is it? asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, then be buried; and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end."

And the philosopher, crestfallen and confounded, went away silent.

**When and What to Read,**

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple o put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.

**Peace, Obedience, Faith.**

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated Obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, Faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—Hurlburt.

In a remote churchyard in Cambridgeshire I read a few years ago an epitaph, nearly a century old, on two aged sisters. The text included in it was, "When the morning was come, Jesus stood on the shore." It seemed to me to sum up lives in which the patience of faith had been the guiding principle. These two forgotten disciples had trusted through the night and the toil. They were willing to wait. They knew it would be well to-morrow morning.—H. C. G. Moule, D.D.

**Our Young People**

**August 3. Obedience.**

**Some Bible Hints.**

God "tempted" (v. 1), that is, "tried" Abraham, but only as the chemist tries the gold to see whether it is pure enough for making coins.

If there had been other sons, or if Abraham had not loved Isaac (v. 2), it would have been no test at all. The proof of obedience is not in easy matters.

Whatever may bring loss, it is impossible that obeying God will bring it, either to ourselves or our dear ones (v. 12).

Men seek blessings from many directions, but there is only one way in which they come, and that is along the road of our obedience (v. 17).

**Suggestive Thoughts.**

There is no merit in obedience, unless it is hard; there is no grace unless we continue until it becomes easy.

The best school of obedience—better even than Abraham's mount—is the Garden of Gethsemane.

If even a worldly soldier's first duty is obedience, much more is obedience the first duty of the soldier of the Cross, for the Captain of our salvation never makes mistakes. Obedience, begun in fear, is never ended except in love.

**A Few Illustrations.**

Obedience is fitly symbolized by its first letter: it must be entire—a perfect circle.

The sword is not brave, though it goes into the thick of the conflict. No one is brave who cannot fear.

A father asked his two boys to bring him a book. One said he would, and didn't; the other said he wouldn't, and did. Neither of them obeyed.

The auger may start at the right point but come out at the wrong one. Obedience counts only when it goes all the way.

**To Think About.**

Do I obey God because I love Him, or because I fear Him?

Is my obedience in the easy things, or also in the hard ones?

Am I trying to obey God in my own strength or His?

**A Cluster of Quotations.**

Obedience is more than the means of felicity; it is that felicity.—Vinet.

Obedience is dutifulness added to devotion.—Canon Carter.

The moment our lives are laid down in uncompromising obedience to Him, they are laid down in utter and uncompromising contrariety with the things He has told us we are not to love.—Speer.

Obedience is the organ of spiritual knowledge.—Robertson.

**Order!**

Reverence is the foundation of a good prayer meeting, but you cannot have reverence without order. Nor can you get order with buoyant young people without working for it.

Do not allow the members to stand talking after the leader has taken his place. Let that be understood as the signal for settling down, and for silence.

If any are persistently disorderly, let a general warning be given before the society, followed by a private talk from the president, or lookout or prayer-meeting committee chairman, if the offence continues.

Station some of the more stable members

in the back of the room, and among the groups of the disorderly.

Give the leader a few placards in bold type, that he may quietly display them when they are needed; such signs as: "Please stop whispering," "If You will not Worship, do not keep Others from worshipping," "Be still before God," "This is God's House."

If all other means fail, make an example of the worst offender by expelling him from the room and the society.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distress yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

**Prayer.**

Dear Lord, if I do not know Thee, it is surely my fault, not Thine. For Thou dost know me, and Thou dost long to have me know Thee. Help me to speak to Thee often. May my first thoughts and my best thoughts be associated with Thee. And speak Thou to me, my Master, even when I forget thee, and so call me back to a knowledge of Thy dear presence. Amen.—Selected.

**Daily Readings.**

Mon., Aug. 8.	—The first duty.	Deut. 4: 1, 2, 6.
Tues., "	9.—Our whole duty.	Eccl. 12: 11-14.
Wed., "	10.—It takes charge.	Josh. 23: 1-8.
Thurs., "	11.—Is blessed.	Ps. 106: 1-3.
Fri., "	12.—Shows good sense.	Ps. 111: 1-10.
Sat., "	13.—Christ's obedience.	Phil. 2: 2-8.
Sun., "	14.—Topic—Obeying when obedience is hard.	Gen. 22: 1-8.

One realizes the tremendous gravity of the work which confronts the church in performing its duty toward Mohammedanism on hearing the remark of some women in Egypt who attended evening meetings of the United Presbyterian Mission at Assiut. They said the Gospel was "like milk," and the prayers beautiful, if one word could be left out. What word? *Jesus*. Just leave out Jesus!

Does He sit beside you at the desk? Does He bend beside you over the counter or the stove? Does He swing with you the tennis racquet or the golf stick? Do these suggestions appear fanciful to you, half profane, or do they seem the merest every day occurrences? Would it be His *absence* from these common scenes that would be unreal to you, unbelievable, terribly strange?—Amos R. Wells.



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## DR JORDAN'S NEW BOOK \*

We quote the following from a recent number of the Glasgow Herald in regard to "The Philippian Gospel," by W. G. Jordan, D. D.

It is little more than a year ago since we recorded our impression of a book by Professor W. G. Jordan on "Prophetic Ideas and Ideals," and now we have pleasure in extending the same cordial welcome to a series of his meditations on St. Paul's Epistle to the Philippians. Dr. Jordan has been for several years a professor of Old Testament exegesis, but he is on congenial soil when dealing with the character and teaching of the great Christian apostle, and in these short expositions the reader will find much that is both suggestive and stimulating expressed with charm and lucidity. There is no parade of learning, and yet the competent scholar will detect the evidence of careful study of the original Greek as well as of wide general culture. The book breathes a spirit of devout sincerity, and is evidently the work of one in deep sympathy with the many-sidedness of St. Paul's mind. Were we to single out any trend of thought we should say that what gives special value to these "meditations" is the emphasis laid on Christian experience as a definite fact in man's spiritual life which must be accounted for and not simply ignored or explained away. The Christian church emerged into history as a body of believers united not merely by a common faith but by a common experience. They believed themselves in living actual communion with the risen Christ. The nature of this experience is well expressed by Dr. Jordan in the following words:—"The great thought that runs through the teaching of Paul is the vital union of the believer with Christ, a union now of spirit and life which will grow into a union of character and destiny. Though he dwells on

\*"The Philippian Gospel." By W. G. Jordan, D. D., 3s 6d. (Edinburg: Fleming H. Revell Company)

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the two sides of historical reality and spiritual power it is the actual present grasp that Christ has upon his personal experience that, more and more becomes prominent and significant in his thought" (p 186). And then, again, he elsewhere remarks (p 42) that "those who laugh at this experience as an unreal thing, as a feeble mysticism which will not stand the searching light of science, simply show the shallowness of a scepticism which seeks to ignore one of the mightiest powers that the world has ever known." This seems to us of utmost importance in an age when the minds of men are so much occupied with criticism. Is this direct, personal communion with Christ a reality or only a form of hallucination? If the latter, then the finest types of character and the most fruitful work in the world are the result of mental disease. It is one of the best features of Dr. Jordan's book that it brings us into contact with this throbbing life, and helps us to see that it is the most significant thing in the spiritual history of mankind. It is a fact not to be explained away, and probably during the next few years will be recognized as the true strength and startling point of Christian apologetics. We cordially recommend his little book on a great theme.

## TOO MUCH JEREMIAH.

"O give me back the days of youth, when I, I too, was young," is the cry of the despondent poet who consciously has reached "the sere and yellow leaf." To which we add,—now that another dismal commencement season has come and gone,—Give us back the jubilant orations of our lads and lasses in whose "bright calendar" there is no such words as fail. "What if the boys and girls did put a surplus of the lights in their lamentations. God bless them for it. We have had during the past month several hundred orations from several hundred of our prominent "statesmen, orators and divines;" and if anywhere anybody has seen anything over which to shout "Hallelujah," his report therefore has failed to reach our ears. Our paragraph writers were accustomed to make merry over "the boy who knows it all" and "the sweet girl graduate," but we cannot get along without them. We vote their immediate return to the commencement stage. We are tired of Jeremiah. We are dying to hear Isaiah shout again, "Arise and shine, for the glory of the Lord has risen upon thee." We are sick of our "problems." Trot out some young and brave knight to talk to us a little while about our blessings. We can stand a touch of pessimism now and then in a sermon,—just a trifle, mind you, even there,—but we have no use for it where young men and young women are stepping off into active duties of the greatest age since man was created. Many a beardless boy with the light of heaven in his eye possesses after all a wiser philosophy than the solemn faced and ponderous college president who hands him his diploma with an ominous shake of the head.—Interior.

## SUDDEN DEATH OF PROF. CAMP- BELL.

Monday's Globe contained the following: Rev. John Campbell, LL.D., until a few weeks ago Professor of Church history and apologetics in the Presbyterian College, Montreal, died very suddenly at his summer home, "Yoho Island," Lake Joseph, Muskoka, on Saturday morning. Dr. Campbell had retired, apparently in good health, after spending an enjoyable evening with a party of friends who had come over from the island of Mr. W. B. McMurrich nearby. In the morning, as he failed to respond to the usual calls, Mrs. Campbell entered his room and found him lying in bed dead, there being indication that he had passed peacefully away in his sleep.

Dr. Primrose was immediately summoned from his residence, only a short distance away, but on examination he stated that Dr. Campbell had been dead for some time, having succumbed to a clot of blood on the brain. Friends of deceased say that he had not been himself, since the last meeting of General Assembly in June, at which, owing to the appointment of Prof. Scrimger to the Principalship of Montreal College, Prof. Campbell handed in his resignation, but his condition was not in any way regarded as serious. On Friday he had appeared somewhat distraught but he did not complain, and in the evening he seemed to thoroughly enjoy the presence of the party from the neighboring island. Prof. Campbell had moved to his summer home in June, where his wife and youngest son, Gerald, were with him.

Deceased leaves three sons—Dr. R. P. Campbell, Superintendent of the Montreal General Hospital; Dr. John Campbell, who obtained his medical degree about a year ago, and who is now surgeon on a steamer which at the present time is on the West African coast, and Gerald, at home. There are two brothers surviving—Mr. Wm Campbell of Toronto and Mr. T. Nelson Campbell of Atlin, B. C., and three sisters—Mrs. J. Herbert Mason of Toronto, Mrs. Junor, wife of Rev. K. F. Junor, M. D., of New York, formerly missionary to Formosa, and Mrs. J. S. Ewart of Winnipeg.

Rev. Dr. John Campbell was born in Edinburg, Scotland, in 1840, son of the late James Campbell, for many years a well known publisher in Toronto. He entered a business life in New York, and afterwards in Toronto until 1861, when he matriculated at the University of Toronto, gained there many scholarships and prizes, and graduated in 1865 as prize man of the year with the Prince of Wales prize and two gold medals. He studied divinity at Knox college, where he also took the Prince of Wales' prize. He was sergeant of No. 6 Co., Q. O. R. at the battle of Ridgeway, 1866. Having completed his theological course in Edinburg he became in 1868 minister of Charles Street Presbyterian Church, Toronto. He served as Senator, and also examiner in the University of Toronto, and in 1873 was appointed professor of Church history and apologetics in the Presbyterian College, Montreal. He was a fellow of the Royal Society of Canada, and in 1895 was one of the com-  
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mission appointed by the Ontario Government to enquire into the state of the University of Toronto. One of his public addresses was entitled "The Perfect Book and the Perfect Father." It was in reference to certain statements made in this address that he was condemned for heresy by the Presbytery of Montreal in 1863. His appeal to the Synod of Montreal and Ottawa was almost unanimously sustained, only three members siding with the Montreal majority. Last June he resigned his chair in consequence of the appointment of Prof. Scimger to the principalship of the college. He was a writer of great ability, and his private studies were chiefly in the line of history, ethnology and philology. He married in 1875 Miss Mary Helen, eldest daughter of John S. Playfair, and a cousin of Lord Playfair.

Montreal, July 31.—(Special). The news of the death of Rev. John Campbell in Manitoba yesterday came as a shock to his friends in this city, and many were the tributes paid to his memory. For many years the deceased had been prominent in connection with the Presbyterian College and was known all over the Dominion as a distinguished scholar.

#### CANADA AND MILITARISM.

We sometimes doubt if those who would almost seem to desire Canada to be known as a military land, rather than as an agricultural, industrial and commercial country, quite realize what it is for a country to endure the burdens and submit to the tyrannies and atmosphere of a military regiment. Canada is not a military country, for which fact its people might well every day and every night of their lives give thanks to God on bended knee. Not many Canadians would care to change places with the military-ridden, liberty denied masses of Russia; yet Russia is only a strong object lesson of militarism in the saddle and of rule over the common people by military force. In a recent book, "Russia as it Really is," by Carl Joubert, there is the following vivid picture of the poor Russian peasant dragged away from home and family to die in the Far East.

"The town hall of a provincial town; behind the barrier which divides the room in two is huddled together a motley assortment of men and women, and perhaps a few children. There are mothers and fathers, wives and sons, with faces anxious to the degree of pain. Their solicitude is all for the younger amongst them, round whom they press, clinging to their arms, and gazing wistfully into their haggard, callous faces. The opening in the barrier is kept by two soldiers that none may pass through until their names are called. In the other portion of the hall there is a table at which some officers are seated, and in front of the table is a long barrel shaped box, with an opening at the top, supported on a trestle. The young men are sorted out from their relations, and formed into a ragged line along the barrier. They are about to take part in a grim game of chance. The stakes are years of human life, and the bank pays nothing if it loses. They file past the ballot box, dipping their hands

in as they pass, and drawing out a slip of paper, and in accordance with the number on the paper is their fate decided. For those who have drawn unlucky numbers but one hope remains—that they may be found medically unfit. Within my own observation I have known young men to starve themselves for two months before the recruiting time, so that they might be rejected on medical grounds. Some even maim themselves for life rather than chance that medical examination. Oh, the joy over the rejected! Oh, the tears for those who are taken! It is a pitiable spectacle."

#### RUSSIA MUCH IN EVIDENCE

Russia has again recently been very much in evidence.

As to the war, there has been the same almost unvaried story of Japanese success. Japan has better guns, better strategists, better generals, a better Intelligence Department, and greater ability to keep intended movements secret from the enemy.

Russia's next recent contribution to world-wide excitement was the seizure and sinking of British and German merchant vessels by irregular Russian cruisers. There is considerable difference of opinion as to whether these performances of Russian vessels were deliberately planned in order to embroil all Europe, or whether it indicates that Russian Ministers of State are as incompetent as Russian Generals on the field. Britain has strongly protested to Russia against any further irregular inolestation of her vessels with the result that Russia has promised reparation and greater care in the future.

Scarcely had the reverberation of these muttered thunders subsided before the world was startled by a detonating crash in the shape of the assassination of M. Von Plehve, the principal Minister of the Czar and considered by many to have been the power behind the throne. The effect has been consternation in Russia, this occurrence being believed to be but the beginning of a coming series of revolutionary events which may not exempt even the Russian Emperor himself. M. Von Plehve, it is agreed on all hands was not only the instrument, but to a great extent the instigator, of the despotic measures which will forever make his name infamous. His influence it was that reversed and thwarted measures for extensions of Russian self-government, and for greater liberty of discussion in press and platform; his much of the responsibility for the oppressions and massacres of the Jews; his the crushing out of that autonomy and those privileges of Finland which had been solemnly guaranteed by the Czar. Revolutionary assassination of monarchs and of cabinet ministers is a poor remedy; but it is a matter rather for regret than for wonder when one hears of people long harried by tyranny turning on their oppressors.

Dark as it looks, good may eventually come out of it all! Things often must come to their worst before they can come to their best.

#### THE CREEDS IN THE WAR.

If one were looking for evidence that in the last days of man's abode on earth race distinctions would give way to a mood of common human brotherhood and kinship of the spirit, he could hardly have a more pregnant omen than the present-day situation. The trader and merchant hope for Japanese victory because they believe that Japan as possessor or controller of Asiatic mainland territory will stand for the open door. The Jew wishes for Japanese rather than Russian victory because of memories of intolerance and fears of the extension of an area of that intolerance. The Roman Catholic knows that Japan will extend to Asiatic territory a legal status for Roman Catholic missions and churches which the Orthodox Greek Church never will concede save grudgingly if at all. The Protestant missionaries know that Japan will encourage and protect that which Russia will fend off and prohibit. In short, Russia defies the sentiment of the "open door" in religion, she incarnates as a nation that spirit of bigotry and religious monopoly which died a natural death in the rest of Europe in the nineteenth century, and which the twentieth century Europe and America has no mind to see take root on Asiatic soil, where even now nations non-Christian in belief have come up on the higher level of free thought and free speech.—Boston Transcript.

The work of the Protestant deaconesses makes great advances in Germany. Pastor Filledner opened the first house for deaconesses October 13, 1836. To-day there are 75 such "mother" houses, with 14,501 sisters therein enrolled. These ministrants by the bedside of the sick are scattered over 5,211 fields of labour, including 1,221 hospitals, 48 homes for convalescents and 313 refuges for incurables. Others are engaged in orphan asylums, founding homes and rescue missions for fallen women. The income of the principal institution is now fourteen million marks.

By a marked and significant reaction, the management of the Chautauqua Assembly are increasing their plans to emphasize the religious elements of their summer program. The tendency to magnify superlatively the intellectual and sociological elements in the Assembly interests is thereby to be checked. The morning devotional hours will be each week in charge of some leading evangelical minister, such as Bishop Vincent, Dr. Dorchester, of Pittsburg, Dr. J. Wilbur Chapman, Dr. James Gray, President Faunce, of Brown, Professor Hulley, of Bucknell, and Dr. Padgett, of Indianapolis. Rev. Hugh Black of Elmberg, will preach on Sunday, August 14. "Mission Week, with a daily program under the direction of five well-known secretaries of American mission boards. In the week August 7-13 the general topic will be "The Bible in Modern life." The principal lecturers of that period will be professor George A. Coe, of Northwestern University, Dr. Ira Landrith, secretary of the Religious Education; Rev. Byron Forbush, the "boy problem" expert, and Professor S. H. Clark.

Port Morien congregation, Capel Breton, comprising 93 families, presents a unique record. Not a single death occurred during 1903 nor up to the present time in 1904.

## The Inglenook.

### How Peggy Learned to Cook.

One of Peggy's culinary ambitions had been to learn to make good sauces. Perhaps because she had spent so much of her life in hotels and boarding houses she had a very high idea of the part a good sauce would play in making a fine dish of a plain one.

So when she was in a house of her own with a husband who confessed a fondness for made dishes, it was quite in keeping that she should endeavor to master sauces before she gave her mind to the cookery of meats or vegetables. She was fortunate in finding an excellent little manual on sauces, and she forthwith set to work to try them.

One of the first things the book told her was that the French gave the name of mother sauces to the white and brown sauces, because they were the foundation of all others. Peggy did not mean to learn how to make them all at one fell swoop, but she decided that the "mother" white and brown sauces at least would be hers as soon as possible.

Following the instructions in the small book, she selected a very clean little agate ironware saucepan to make her trial sauce in. This she put over the fire, and measured into it a tablespoonful of butter. As soon as this had fairly begun to melt, she added to it a rounded tablespoonful of flour—the spoon containing as much above the rim as there was below it—and stirred the flour and butter diligently. In a minute they were blended and had begun to bubble. Close by in a cup was a measured half pint of milk. This now went in, and Peggy continued to stir incessantly until the three were mixed. A few minutes' cooking and stirring resulted in a beautiful thick smooth white sauce, about the consistency of double cream. This Peggy seasoned with a teaspoonful of salt and saltspoon of white pepper, and then viewed the work of her hands in triumph. The white sauce was a success!

The brown sauce was a trifle more complex, but Peggy was too much encouraged by her good luck to let a little thing like that check her. Again she measured out her butter and flour in the same proportions and proceeded to stir. But this time, instead of adding the liquid as soon as the butter and flour began to bubble, she continued stirring. The butter and flour began to grow yellow in a few minutes, then to turn brown; and just before they looked as though they were going to blacken, Peggy turned in a cup of bouillon she had in readiness. Sometime she would learn to make that too, but now she was content to use that from a can.

The sauce was not quite so brown as she wished it to be, but Peggy had a helpful hint in the book. She added to the sauce a few drops of kitchen 'bouquette', and had the satisfaction of seeing the brunette hue for which she longed. Both "mother sauces" were within her powers!

While the latter sauce was very useful in some circumstances, Peggy thought then and afterward that the white sauce with its modifications, was more useful. For instance, when she wished to make an oyster sauce, what was it, after all, but the white sauce in another form? The proportions were the same—in fact, the

proportions of all sauces were always the same. That was one thing she found that she could absolutely depend upon. The tablespoonful each of flour and butter, the half-pint of liquid, were as the law of Medes and Persians, which alter not.

So when she went to make her oyster sauce, all she had to do was to half fill the half-pint cup with oyster juice, make up the rest with milk, and pour it upon the bubbling butter and flour. This too becomes thick and smooth. Or if tomato sauce were the goal of her desires—and tomato sauce was so good for various things—she cooked a slice of onion and a bay leaf in a half pint of tomato liquid, which she drained from a can for fifteen minutes, strained them out, cooked her butter and flour together, and used the tomato liquid as she would have used milk.

Perhaps it was tomato sauce that Peggy found most comfort. She liked to make it to eat with roast lamb, and to warm the lamb in afterward. She enjoyed to eat it with fish. She thought it delicious to use it with macaroni; and when she came to use it with eggs,—Peggy was a great believer in eggs, especially in the spring of the year, and thought them far more wholesome than much meat in the early warm days.

Of course she learned how to poach them very soon, she would fill her frying pan half full of salted boiling water, slip the eggs one at a time into this, and watch the whites harden and the yolks grow solid with never-failing interest. After a while she bought herself an egg poacher, which fitted into her frying pan and had a little muffin ring sort of an arrangement for each egg. This prevented them from breaking, and kept them of uniform size.

This was one of the places where the tomato sauce came into play, for poached eggs were never so good, to Peggy's mind as when served on toast with tomato sauce poured over them.

For the matter of that, the toast was good without the eggs, if the tomato sauce was poured on it.

Then she learned to make an omelet. She had a beautiful recipe. She put the crumbs of a thick slice of bread to soak for ten minutes in a half a cup of milk. Then she beat very stiff the whites and yolks of four eggs, beating them separately. With the yolks were mixed the soaked crumbs, the milk, and a teaspoonful of melted butter into this she stirred the whites very lightly—just enough fairly to mix them, adding a teaspoonful of salt and a little pepper, and turned them all into a shallow omelet pan in which she had melted a teaspoonful of butter.

Then the hard part. The mixing of the omelet was a mere joke compared to the cooking of it. But Peggy had provided herself with an omelet knife as well as omelet pan, and she used the former skillfully enough, even at first, slipping it under the omelet and tipping the pan a little to one side to allow the butter to flow where it was most needed. The omelet puffed and hardened, and when the egg seemed firm all over where it touched the pan, Peggy turned one-half of an omelet over the other slipped it all on a heated platter.

### How There Came to be Eight

MRS. A. C. MORROW.

There were seven of them, maidens in their teens, who formed one of those blessed "Do without bands." It was something entirely new, this pledge to "look about far opportunities to do without for Jesus' sake;" but they were earnest christian girls, so they organized with enthusiasm. There first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty cent one. So the others decided to choose a bronze, which was only five cents, and save the twenty cents. And they had \$1.40 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty five cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk stockings nor high priced embroidery. She used the buttons of an old dress for a new one; bought just half the usual amount of plush for the trimmings, and did without flowers on her best hat.

Elsie never uses expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket book which was good and substantial, but not alligator, and walked to school when she used to patronize the horse cars.

Confectionary had been Mamie's extravagance. Once a week she went without her accustomed box of bon-bons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and pop corn are Sadie's favorites. And as she began occasionally, "to do without" these, she was surprised to know by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without desert one day in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think this history would have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruching and embroidery and fancy trimmings were not so much as thought off. She did not drink tea nor coffee. As the days wore on her heart was heavy, for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room she could see nothing which anyone would buy. Occasionally her mother had been used to giving her a penny to buy a doughnut to eat with the plain bread and butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even in the cake.

A copy of the Missionary paper came to Maggie's home. Alice had given a subscription to each of the band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her room she knelt and

asked the Father to show her some way in which she could sacrifice something for Him. As she prayed, the pretty pet spaniel came up and licked her hand. She caught him up in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I cannot, darling, I cannot," she said as she held him closer. His name was Bright, but she always called him "Darling." She opened the door and sent him away. Then she lay on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that he gave His only begotten Son." She stood up. "I suppose He loved His only Son better than I love my darling. I will do it," she said. Hurriedly she called Bright, and went away. When she came back she held five new five dollar bills in her hand. She put them into her "Do without envelope" and sent them to the Band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

"Come here, Bright," he called as he entered his gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his playmate.

The next morning when Maggie answered a knock at the door, there stood Bright, wriggling, and barking, and wagging his tail.

"My darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read:

"My dear: Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night, on my knees, I offered the remnant of an almost wasted life to God. I want to join your band, and I want to be in the service as you did by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus."

So that "Do without Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark, at Psa-cxxvi 6 She thinks she knows what it means.—Christian Missionary.

### English Hospitality.

Punctilious unselfishness must constantly be practiced by a hostess, and in this direction no better model can be found than the high-bred Englishwoman. She and her countrywomen generally understand the letting alone of guests in its finest form. In an English home one is never wearied by the feeling that, as a bright American club woman once said: "One is talking for one's board."

There is always perfect freedom of action in an English house until the dinner hour. No offense is taken if a guest chooses to spend the entire day in her room, but etiquette demands that the evening dressing

bell be regarded as an imperative summons to appear at dinner with the entertaining, powers polished to their utmost. Knowledge of the world and of books, originality of thought or speech must be levied upon by the possessor to entertain or enter into discussions which may come up. Many women and men, too, who have been lacking in the conversational gift, have still made reputations for themselves by the knowledge which enabled them to pose as good listeners. Good taste, good temper and good manners all come from a gentle heart. Cultivate the last, and the others will arrive.

### Leap Year.

Why is it that women are permitted to propose in leap year? Here is the answer as given in a contemporary: "It appears that in the year 1258 a statute was published by the Scotch Parliament ordaining that during the reign of 'Her Maist Blessit Majesty Margaret' every maiden and lady of high or low estate should have liberty to speak to the man she liked. If he refused to take her to be his wife, she should have the privilege of fining him £100 or less, according to his estate, unless he should make it appear that he was betrothed to another woman, in which case he would be free to refuse. After the death of Margaret the women of Scotland became so clamorous for their privileges, and to appease them another act of Parliament allowed them to propose every fourth year."

### The Secret of Success.

One day, in huckleberry time, when little Johnny Flais  
And half a dozen other boys were starting with  
their pails  
To gather berries, Johnny's pa, in talking with  
him, said,  
That he could tell him how to pick so he'd come  
out ahead.

"First find your bush," said Johnny's pa, "and  
then stick to it till  
You've picked it clean. Let those go chasing  
about who will  
In search of better bushes; but it's picking tells  
my son—  
To look at fitty bushes doesn't count like picking  
one."

And Johnny did as he was told; and sure enough,  
he found,  
By sticking to his bush while all the others chas-  
ed around

In search of better picking, 'twas as his father  
said;  
For, while the others looked, he worked, and so  
came out ahead.

And Johnny recollected this when he became a  
man;  
And first of all he laid him out a well-determined  
plan;  
So, while the brilliant triflers failed with all their  
brains and push,  
Wise, steady-going Johnny won by "sticking to  
his bush."

—St. Nicholas.

### New Innovation on Grand Trunk.

The Grand Trunk Railway System, ever on the alert to inaugurate new innovations that are conducive to the comfort of patrons travelling on their lines, have added to their principal trains a staff of train porters, who will be located in the first-class coaches to look after the welfare of passengers. This new system has been installed on the "International Limited," leaving Montreal 9.40 a.m. for the West, and the fast train between Toronto and Montreal arriving Montreal 6.00 p.m. The system has also been established upon the fast trains between Toronto and Detroit, Niagara Falls and Port Huron, and Montreal, Toronto and Chicago. The Grand Trunk are the first line in Canada to

### Childhood Dangers.

#### How the Heavy Death Rate Among Children May be Reduced.

The death rate among infants and young children during the hot weather is simply appalling. For example, in the city of Montreal alone in one week, the death of one hundred and six children was recorded. Most of these deaths were due to stomach and bowel troubles, which are always alarmingly prevalent during the hot weather, and most, if not all, of these precious little lives might have been saved, if the mother had at hand a safe and simple remedy to check the trouble at the outset. As a life saver among infants and young children, Baby's Own Tablets should be kept in every home. These Tablets prevent and cure diarrhoea, dysentery, cholera infantum and all forms of stomach trouble. If little ones are given the Tablets occasionally they will prevent these troubles and keep the children healthy. The Tablets cost only 25 cents a box, and a box of Baby's Own Tablets in the home may save a little life. They are guaranteed to contain no opiate or harmful drug, and may be given with safety and advantage to a new born babe or well grown child. If your dealer does not keep the Tablets, send the price to the Dr. Williams Medicine Co., Brockville, Ont., and a box will be sent you by mail post paid.

install this new idea, and the public will appreciate the great convenience it will be to first class coach passengers, who will have a porter to look after their needs, give information, and do all he can for their comfort en route. This new feature will be especially recognized as a boon to the travelling public by ladies travelling alone and with children.

### Life, Death, and Love.

A woman lay with closed eyes and quiet breath waiting to welcome an angel whose presence seemed to overshadow the white-curtained room. A man knelt beside the bed, the woman's hand pressed close in his against his cheek, while his lips moved as if in prayer.

In the Room were Life, Death, and Love. "What have you given her?" questioned Death of Life.

"I brought her my best gifts," answered Life: "youth, health, beauty, joy, and Love." "Has Love brought her good gifts?" again asked Death.

Said Love with wistful eyes, "I brought her brave, bright hours, sunshine and laughter, happiness, and glory in living, and then a heavy cross. The sunshine she shed all about her, even with the fading of Life's glory—the cross hidden deep in her soul cast out self and made a new radiance and beauty there."

"Let her come to me," said Death, "Life had much to give, but peace and rest are not for Life to bestow. Love would give all, but must reckon with the human heart, I will crown and glorify and bless her."

Life fled from the quiet room with a sigh and one whispered, tender word; but Love lingered, brave even in the full presence of Death.

"What of him?" said Love, pointing to the kneeling figure.

"He made the cross?" Death asked.

"Yes," said Love, weeping.

"We must teach him," said Death, "what he could not learn from life."—L. M. S., in The Outlook.



## Ministers and Churches.

### Ottawa.

The pulpit of St. Andrew's church was occupied by Rev. William Patterson, of Buckingham. Next Sabbath, Rev. D. Strachan, B.A., of St. John's church, Brockville, will preach.

Rev. Dr. Armstrong of St. Paul's church, and Rev. Dr. Ramsay, of Knox, exchanged pulpits on Sunday evening.

"Getting Good in a Wrong Way," was Rev. A. E. Mitchell's subject in Erskine church in the evening.

Rev. Mr. McElroy, of North Williamsburg, will be inducted pastor of Stewarton church, Friday, Sept. 2nd.

### Toronto.

The congregations of Central Methodist, and the Westminster church worshipped together in Westminster church, on the two last Sundays; while alterations were going on in the Methodist church. Rev. John Neil preached the first Sunday, and Rev. J. A. Rankin, the last.

The services in Cooke's church were conducted by Rev. Geo. M. Rourke of Sac City, Iowa. Mr. Rourke is a graduate of Princeton, and is looked upon as one of the rising young men of the American Presbyterian Church.

The Rev. Dr. Warden, who has been attending the meeting of the Presbyterian Council in Liverpool, England, has returned to Toronto accompanied by Mrs. Warden.

The Presbyterian, London, England in speaking of Principal Cavan's closing words the Presbyterian Council in Liverpool says: "Nothing heard during the Conference was finer in its lofty spiritual tone and graciousness than his address, and as the aged father stood, with his delicate frame and thin, ascetic face, he seemed the embodiment of all those lofty aspirations to which he himself gave utterance. No one has impressed the Council more by his intellectual capacity, his graciousness, and his spirituality, than the aged and honored principal who has preceded over it."

Prof. J. E. McFadyen of Knox College, Toronto, left last week for San Francisco, where he will take part in the summer school at the Berkeley Pacific Theological Seminary. He will give a course of seven lectures on "Problems of Faith and Life, as viewed by biblical writers." He will visit Winnipeg, Banff and Vancouver on the way, and on his return, near the end of August, will join Mrs. McFadyen at the Lake of Bays.

Chalmers Church, is now in the hands of painters and electricians. The interior of the building will be decorated and an electric lighting system installed. When finished, Chalmers will be one of the finest churches in Toronto. Services, during the alterations, will be held in the school room. The minister, Rev. H. A. Macpherson, remains at his post during the hot months. In September, however, he hopes to visit New York, where he will enjoy the privilege of studying the work of some of the leading churches.

The funeral of the late Rev. John Campbell, LL. D., took place Monday afternoon to the Necropolis from "Erleigh," Sherbourne street, the residence of Mr. J. Herbert Mason, whose wife is a sister of the deceased. The services at the house were conducted by the Rev. Dr. Warden and at the grave by the Rev. Carey Ward of St. Peter's Anglican church. The chief mourners were Dr. R. P. Campbell and Mr. Gerald Campbell of Montreal, sons of the deceased; Mr. Wm. Campbell, brother of the deceased; and Mr. Henry Barber, the pallbearers were President London, University of Toronto; Dr. James Bain, librarian; Mr. Wm. Tytler, school inspector, Guelph; Dr. W. H. Ellis, Mr. James Playfair, of Midland, and Mr. John King, K.C. Among others present at the funeral were Chief Justice Moss, Rev. A. McMillan, Rev. R. P. MacKay, Mr. W. J. Morrice, representing the Presbyterian College, Montreal; Rev. J. McP. Scott, Rev. R. C. Tibb, Dr. Geo. Kennedy, Rev. Dr. Gregg, Mr. Jas. Gunn, Mr. Jas. George, Mr. H. Alley.

### Western Ontario.

The choir of St. Andrew's church, Ancaster, gave a service of song on Sunday evening.

Rev. Mr. Wilson, Glencoe, preached last Sunday evening in the Shakespeare church.

The new \$7,000 church at Cayuga is now well under way. The foundation is now nearly completed.

On last Sabbath services were conducted by Rev. John Gilpin, of Aberfoyle, in Duff's church here, and Knox church, Guelph.

Rev. G. R. Fasken, St. Paul's church, Toronto, preached in St. Andrew's church, Guelph, last Sunday.

At the recent meeting of the Paris Presbytery held at Woodstock, Rev. S. O. Nixon was elected moderator for the ensuing year.

The Rev. Mr. Leitch preached his last sermon as pastor of Knox church, Stratford, on Sunday evening.

Mr. Logie Macdonnell, of Queen's, a son of the late Rev. D. J. Macdonnell, is supplying the pulpit of Rev. H. R. Horne, in Elora.

Rev. M. C. Cameron, pastor of Knox church, Harrison, Ont., is enjoying a trip to Kamloops and the west.

Dr. Alex. Gilray, of College St. Presbyterian church, Toronto, will preach at the Clanrossil church on Sunday, and on Monday, Aug. 8th, will give a lecture in the church on "Rome."

The pulpit of St. Andrew's church, London, was filled by Rev. Robert Aylward, pastor for some years at Parkhill. Mr. Aylward was at one time a member of the Congregational body and was pastor of the First church in London.

At Knox church, Stratford, Rev. Mr. McLaughlin of Harrington, occupied the pulpit on the 24th July. Rev. M. L. Leitch conducted the services at Mr. McLaughlin's church, Harrington.

A call from St. Paul's church, Truro, N.S., in favor of Rev. Dr. McLeod, of Attwood, signed by a majority of the members and adherents of that church was presented at a special meeting of the Presbytery of Stratford last week.

The many friends of Rev. Kenneth G. Barton, who filled the pulpit of Chalmers church, Guelph, during Rev. Mr. Glanford's vacation, last year, were glad to welcome him back again, as well as hear him preach once more. Mr. Barton has just returned from Europe.

The Lucknow congregation of which Rev. A. Mackay was pastor for many years, has extended a call to Rev. D. T. McKerroll, of Sutton. The stipend is \$1,000 with four weeks' vacation.

Rev. Dr. McKay of Chalmers church, Woodstock, and Rev. Mr. Hollinrake of Dundas street Methodist church, exchanged pulpits last Sunday evening. Both were greeted by large congregations.

Rev. G. C. Patterson, M.A., of Embro, occupied the pulpit at Knox church last Sunday and preached a helpful sermon on the subject of man's responsibility to God.

At Knox church, South London, the pastor, Rev. J. G. Stuart, referred to the death of Mr. Andrew Thomson, who was for many years one of the leading members of the congregation, and also a member of the board of managers.

At a meeting of the Montreal presbytery on Friday the call from St. Andrew's church, London, to Rev. Professor Ross, of the Montreal Presbyterian college, was considered and Prof. Ross having accepted, the presbytery gave its consent to the change.

### Eastern Ontario.

The church in Pembroke is to be enlarged.

Rev. J. R. Frizzell, late of Athens, was inducted pastor of Knox church, Whitewood, Assa., on July 8th.

Rev. D. Munroe has been inducted as minister to the Presbyterian congregation at Whitney and Madawaska.

Rev. A. Graham, B.A., pastor of Knox church, Lancaster, exchanged pulpits with Rev. P. F. Langill of Martintown, on Sunday.

Arrangements have been made for visiting all the congregations paying less than \$500 a year in Brockville Presbytery with a view to seeing what can be done to raise the stipend to this amount.

Another lawn social under the auspices of St. Andrew's congregation, Williamstown, is announced to take place on the Mansie lawn on Thursday evening, August the 11th.

Rev. A. C. Caldwell, who has been assisting Rev. C. H. Daly, at Lyn, and who has recently been extended a call to the Westport church, has declined to accept it, he having decided to take a post graduate course at Edinburgh and Glasgow.

Rev. Mr. McElroy, of Wilbur, preached in St. Andrew's church, Lanark village, last Sabbath.

Rev. H. Taylor, preached in St. Andrew's church, Pakenham, the two last Sundays.

Rev. Mr. Wallace of Middleville, preached most acceptably in St. John's church, Almonte, Sunday week. Rev. Mr. McFarlane occupied the pulpit last Sunday.

For a few weeks beginning last Sunday, service will be held in Knox church, Cornwall, in the morning and in St. John's church in the evening. Rev. Mr. McGillivray will officiate in both churches until Rev. Dr. Harkness returns from a holiday trip, after which Rev. Dr. Harkness will conduct the services in Rev. Mr. McGillivray's absence.

The Millbrook Reporter says:—On Sunday, Rev. Mr. Abraham, of the First Presbyterian church, Port Hope, preached morning and evening, sermons eloquent and earnest, strong appeals to higher and nobler life and a plea to "Come and See the Christ, as Philip advised of old." Mr. Abraham, tho' young in years, is mature in thought, conservative in doctrine and thoroughly imbued with the all sufficiency of the Gospel, as inculcated by the Great Teacher.

The Presbytery of Giengray held a special meeting in Knox church, Lancaster, on Tuesday, Aug. 2, for the purpose of considering a call to the Rev. A. Graham, of that place, from the congregation of Parkhill, Ont. Last Sunday the Rev. P. F. Langill read the notice from the clerk of the presbytery, citing the congregation to be present.

Much sympathy is felt for Rev. C. G. Young, of Prince Albert and his little children, in the death of Mrs. Young, while Mr. Young was away from home. The Winnipeg Tribune says: The funeral service was held on Friday evening at the manse, Prince Albert, and the procession composing practically the whole town's population, proceeding to the C. P. R. station, it having been decided to send the body east to her old home at Aruprior, Ont., for interment. The whole-hearted sympathy of everyone in the town went out to the bereaved ones in the hour of their sore trial.

At the last meeting of Peterboro Presbytery in response to a circular from Rev. Dr. Lyle, Convener of the Assembly's Augmentation Committee, asking Presbytery to see that ministers receiving less than \$500 have their salaries increased to the minimum, it was agreed that a committee consisting of Messrs. Potter, McIntosh Torrance, Yule, Johnston, (Wm.) Abrams, ministers; and Mr. J. F. Clark, elder; be appointed to take into consideration the whole matter of the increase of stipends and to draft a plan whereby the request of the Assembly's Augmentation Committee will be carried into effect, said committee to report at the Presbytery meeting in September.

The next quarterly meeting of Peterboro Presbytery was appointed to be held in Campbellford on the 20th September, at ten o'clock a.m.

Rev. Mr. Whitelaw has been granted six months leave of absence which, it is hoped, will help to restore him to wonted health.

On Wednesday afternoon of last week a meeting of Brockville Presbytery, was held at Chesterville when Rev. Wm. Crawford of Brockville, was ordained and inducted pastor of the congregation. Rev. Mr. Chisholm, of Kempsville, moderator of Brockville Presbytery, presided. The sermon was preached by Rev. Mr. Ferguson. Rev. Mr. McDonald addressed the people and Rev. Mr. Logan the minister. In the evening a reception was tendered Rev. Mr. Crawford by the congregation, at which there was a very large attendance. The ministers who took part in the induction, Rev. Mr. Stewart, and Rev. Mr. Crawford made excellent addresses and there was also a fine program of vocal and instrumental music.

In Peterboro Presbytery Rev. Mr. Atkinson was re-elected moderator for the ensuing six months.

The following were appointed as delegates to the several mission fields within the bounds of Peterboro Presbytery, viz.: Cardiff, Mr. Whitelaw; Chandos and Burlough, Mr. Atkinson; Harvey, Mr. Potter; Oak Hill, Mr. Skeene; Cordova, Mr. McLennan. The delegates to Augmented charges were as follows: Pontypool, etc., Mr. Camp; Warsaw, Mr. Macdonald; Havelock, Mr. Reeves.

### North Ontario.

Rev. Mr. Edington of Wyevalle, having resigned and accepted a call to North Easthope, his resignation was accepted.



Other routine business was disposed of and the Presbytery adjourned until Tuesday, Sept. 6th.

The Rev. F. Smith of Bradford, occupied the Victoria Harbor pulpit on Sunday evening.

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

Principal Gordon of Queen's University, was present and delivered an address on the Relation of the Church to the University.

Keas. J. A. Cranston, M.A., and J. H. Bolland, B.A., attended the regular meeting of the Barrie Presbytery held in the county town on Tuesday. Rev. I. Crow, moderator, presided.

The Presbytery of North Bay met at Sprucevale, Tuesday, 19th inst., when there was a large attendance of ministers. The Rev. J. J. Cochrane, of Kearney, was elected moderator for the ensuing twelve months.

Mrs. J. C. Thompson was at the last meeting of the Collingwood W.F.M.S. Auxiliary presented with an appreciative address and a certificate of life membership. The presentation was made by the president, Mrs. W. A. Copeland.

At the close of the regular meeting of the Westminster W.F.M.S. Auxiliary in Mount Forest, Mrs. W. G. Hanna, who has been the efficient president for five years, was asked to leave the chair and an address was read by Mrs. Hermiston, expressive of the high esteem of the society. The address was accompanied by a certificate of life membership presented on behalf of the Auxiliary by Miss Hunter.

Rev. H. D. Cameron, of Allandale, is giving a series of Sabbath evening addresses on Jerusalem and the Holy Land, he having been a delegate to the late World's S. Convention.

A call from Callander to the Rev. J. Steele was sustained by Presbytery and accepted by Mr. Steele. His induction was appointed to take place on Aug. 2nd, the Rev. G. Johnston to preach and preside, Rev. J. Becket to address the minister and the Rev. J. A. Mann to address people.

At the evening session the Rev. S. G. Steele was ordained by the laying on of the hands of the Presbytery as Missionary to the French River field.

Next meeting of Presbytery to be in Callander in September, followed by a Convention of Young People's Societies.

**Western**

At the recent meeting of the Hamilton Presbytery Rev. D. M. Robertson, who was called recently to St. Anns and Wellandport, signified his acceptance of the call, and the arrangements were made for his induction on Aug. 9.

Mr. A. E. Armstrong, a licentiate, signified his acceptance of the call to Lyndoch and Carlholme and the necessary arrangements were made for his ordination and induction on Sept. 8.

Rev. Dr. Murray, of Kincairdine filled the pulpit of Erskine church, Hamilton for two Sabbaths with great acceptance. The next four Sundays the pulpit will be occupied by Mr. L. H. Currie, of Knox College, Toronto. He will have charge of the work during the absence of Rev. R. Martin, who is taking his vacation with his family at Bruce Beach, Lake Huron.

Rev. J. B. McLaren, Columbus, who has been assisting in missionary work in Manitoba for some months, has received a call from the congregation at Kenton, Man.

**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 Teeff, 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.

**Maritime Provinces.**

St. Matthew's church, Mulgrave, was re-opened last Sunday, Rev. Mr. Forbes, of Glace Bay, officiating. The interior has been thoroughly reconstructed.

Rev. Dr. D. J. Fraser, of St. John, has accepted the appointment in Montreal College, to the Chair of New Testament Literature, &c. The Lunenburg congregation has called Rev. Mr. Frame.

**The Late Prof. Campbell.**

Prof. Ross writes of Prof. Campbell that 'one could not live near Dr. Campbell without feeling a strong attachment to his charming personality and great admiration for his many and varied gifts. He was an original investigator of some prominence in the department of ethnology. His mastery of foreign language was wonderful, and his skill as writer of verse, forceful English is well known. And he was not merely a plodding scholar; he had a brilliant and powerful imagination, and could clothe its productions with the warm emotions of a true Celt. I trust that his excursions into the realm of poetry may yet see the light. Some of his fugitive pieces seemed to me to possess a rare rhythmic beauty and true insight into the meaning of nature. He was a warm hearted, chivalrous and enthusiastic friend. He and his wife were never weary of entertaining and serving in every possible way those to whom they were attached. No one could have been more considerate of the feelings and interests of his colleagues than he was. In discharging his duties as acting principal he displayed a tact and skill and knowledge of human nature for which his friends had not previously given him credit. I thought many years of usefulness were yet before him, and his sudden death is inexpressibly sad.'

**State of the Funds.**

The following are the receipts for the several mission funds to the end of July, 1903, 1904.

	1903	1904
Home Mission Fund....	\$15,188 00	\$13,381 00
Augmentation Fund.....	1,668 00	1,625 00
Foreign Mission Fund....	9,975 00	21,910 00
French Evangelization..	3,599 00	2,316 60
Pointe-aux-Trembles		
Fund.....	1,040 00	1,558 00
Widows & Orphans' Fund	882 00	771 00
Aged & Infirm Ministers		
Fund.....	1,145 00	1,058 00
Assembly Fund.....	466 00	434 00

It will be seen that with the exception of the Foreign Mission Fund and Pointe-aux-Trembles Fund the contributions are less to this date than at the corresponding period last year. This is especially true of the Home Mission Fund, the receipts for which are nearly \$2,000 behind. The increased contributions for Foreign Missions are owing to the special effort on behalf of last year's deficit.

Treasurers having missionary funds on hand will oblige by forwarding the amount. They can be allocated according to the desire of the congregation at the end of the year.

R. H. W.

Toronto, July 30th, 1904.

**Chinese in Honan.**

A letter was received recently by Rev. R. P. McKay, Secretary of the Foreign Missionary Society, from Miss Bella McIntosh, who was sent out from Toronto last autumn to the mission station at Weiwei, Province of Honan, China. She writes of the beautiful position of the station on the Wei River, where to the west is a splendid view of a mountain range, and the great number of grain fields which lie in the immediate vicinity, show the prosperity of the inhabitants.

"One Sabbath morning," says the letter, "I walked out to a village and heard a number of weird sounds. On coming to the place from where they proceeded I found that it was a funeral procession, with a drummer beating on his instrument with great vigor, the noise of it mingling with the wailing of human voices. Within a few minutes' walk of this spot where the solemn ceremony over the dead was being performed, a number of the natives were at work in the fields, unconcerned over the noise and untrodden over the desecration of the Sabbath. Presently the bell rang in the chapel, and it was a great surprise to me to find the number of Chinamen who had gathered there to join in the

service. As one looks into the upturned faces of the people listening to the everlasting Gospel, it is apparent that to many of them the tidings are of great joy. They sing the hymns so heartily, making melody in their hearts, if not in their voices. Men without Bibles can be seen looking over the shoulders of the persons in front and reading of the life that is to come."

**Sparks From Other Anvils.**

Sunday School Times:—Body without spirit is the most worthless thing in the world. Jesus likened it to the salt earth from the dead sea which, when its savor was gone, was not fit to grow flowers in the bed nor fruit in the garden. It is almost as if he said, better be a dead body which grow violets and vegetables, than a living body which because of a dead soul grows only hateful, hurtful, selfish deeds, unbeautiful, unloved, Pascal once said, "Man is but a reed, but he is a thinking reed." When we take the thinking, loving, worshipping out of man, what a worthless, pitiful reed indeed is there left! There is a natural body, and it is thought; and there is a spiritual body, and it is life,—life here, and life forever and forever.

Christian Observer:—In our religious life spirituality is its very highest quality. This spirituality is more than intellectual, for it is the intellect bowing in deep devotion before the throne of God. It is more than morality, for it is the conscience, quickened into firm conviction, rendering happy obedience. It is also more than sentimentality, for it is the emotions, kindled by the flame of love, throbbing with abiding consecration. It thus implies that the head, the conscience, and the heart are to be touched, moved and warmed by the Spirit of light, life and love, in order to the production of the truly spiritual element in religious experience. Such a life is the life which is hid with Christ in God. It is the life which walks in the Spirit and not after the flesh. This is the life where spirituality is rampant.

Christian Intelligencer:—A loving heart makes a willing hand. Where there is no affection there is no spontaneity in service. Their "heart made them willing" hence the contributions of the children of Israel to the tabernacle were so spontaneous and full of good cheer. There was no constraint put upon them except the constraint of love. Their willingness was not the result of any external inducement. The fountain was right, therefore the stream ran full and free and joyous. The whole man is moved by the heart. This is true, both in a physical and moral sense. When the heart stops beating, man stops living, when the heart stops sympathizing and loving, man stops praying and giving and doing. That attachment is worth nothing where the heart is not the propelling power. That religion is nothing but a cold abstraction; it is worth nothing if it does not engage the heart; it is worth nothing if it does not engage the heart of him professing it. Real, earnest, zealous workers in the Church, and the royal givers are they who have hearts that make them willing, whose pulsations answer to the heart beats of their Divine Lord and Master; who put a heart into everything they have, and give and do. Let the Church be replenished with such, and we shall see a wicked world surprised and made better.

Southwestern Presbyterian:—The history of men like Rehoboam and Jeroboam teaches us the lesson that except one be born again he cannot enter into the kingdom of heaven. The principle of heredity is so mighty, the practical reproduction of evil so universal and potent, that nothing short of a change of nature can compass its influence. History and experience no less than the direct words of Christ tell us of the necessity of the new birth.

**A Fifty Million Dollar Problem.**

The above title is the caption of an interesting pamphlet issued by the passenger department of the Grand Trunk Railway System in connection with the World's Fair at St. Louis, April 30th, to December 1st, 1904. The publication contains a very comprehensive and interesting description of the Fair, given in the speech delivered by the Hon. Richard Bartholdi in the House of Representatives, Washington. The information contained in the brochure will tell you how to solve the "\$50,000,000 Problem," and help you to decide upon the best way to reach St. Louis, the cost, many suggestions, and a number of side trips that can be taken en route, with the price of tickets, etc. The pamphlet is for free distribution, and may be obtained from any of the Agents of the Grand Trunk Railway System.

## Health and Home Hints For Whimsical Appetites.

The appetite of sick persons is capricious and whimsical. No question as to preferences should ever be asked. Their tastes should be studied without their knowledge, and their preference should furnish the working basis. Everything about the sick diet should be dainty and attractive. The napkins used for the tray cannot be too crisp and fresh. The most delicate china and silver are not too good. No warmed over food should appear; everything should be fresh. Hot things should be hot and cold things cold. This is very important. All ways have too little food rather than too much. Better to have the patient say, "See I've eaten it all!" than "I couldn't eat it all; my appetite is so poor." The moment the meal is finished all food should be taken from the room.

Gruels that are properly made, delicately flavored and well served are valuable for the sick, especially where the appetite is nil or solid foods prescribed. But such gruels are seldom seen. In their place one finds too often sloppy, tepid and even lumpy concoctions miscalled "gruel." In the first place milk, or milk mixtures for the sick—and for any one else, for that matter should never be heated in any dish or basin which has been used to cook vegetables or meats. A double boiler is the best utensil for the purpose. It should be absolutely clean and colorless. Gruels are made of flour—arrow-root, farina and other flours. Since these materials are composed chiefly of starch, they must be cooked thoroughly in order to be digestible. Milk on the other hand is rendered indigestible by boiling. Consequently, the cooking of the flours should be done in water, and the milk should be added the last thing, and only brought to a scalding point.

To make flour gruel mix into a paste with cold water one tablespoonful of flour, one saltspoonful of salt and one teaspoonful of sugar. Add a square of cinnamon and a cupful of boiling water. Boil the mixture slowly for twenty minutes. Then stir in a cupful of milk and let it come to the scalding point. Strain and serve very hot.

In place of cinnamon, nutmeg, almond or vanilla flavors may be used. For a fever patient a little lemon juice will be liked best. Arrow root and farina gruels are made in the same way.

Sweetbreads, broiled fillets of chicken and squabs all furnish variety to the sick-room's bill of fare. All are easy of digestion

and more or less nutritious.

Raw beef sandwiches have been eaten with relish by many a sick person, who, if he or she had understood their composition would have refused them. If beef is desirable scrape it in the manner described above, salt it delicately and spread it on thin slices of buttered brown bread or white bread or toast. Delicious sandwiches may be made of bacon cut very thin and toasted crisp. With brown bread these furnish valuable food agents.

Toast made of stale bread is more easy of digestion than if made of the fresh kind. If it is wanted soft, dip it quickly into boiling water before it is buttered.

Uncooked beef juice is never delicious but in many wasting diseases it is of great value. Of consumption this is especially true. A flavor of cooking may be gained by heating the beef before the juice is extracted from it, either on a boiler or in a hot frying pan. Only the outer surface should be scorched. The inside should be warmed only enough to start the juices."—*New York Tribune.*

## World of Missions.

### Korea.

Korea offers one of the most interesting as well as one of the most encouraging fields of labour in which the Presbyterian Church of Canada is working to-day.

The American Presbyterian Church first began work in Korea about twenty years ago and where Dr. Underwood administered the rite of baptism to the first Korean convert in Seoul the church members now number 6,000. The marked features of Korean Christians is their desire to tell what a Saviour they have found. The Eastern division of our church has undertaken the responsibility of supporting missionary work in this country. This was inspired by the devotion and self-sacrifice of one of the bravest and truest of the sons of the Eastern Provinces—the Rev. J. M. McKenzie. He was deeply influenced by the reading of a book on Korea called the "Hermit Nation," and from that time forward, although settled in a pastoral charge, the call of the needy ones in Korea kept sounding louder and louder in his ears. Without financial support he set out, knowing it was the Lord's work, and He would supply all his needs. The record of the number of souls which he had for his hire is only written above.

After about two years service in the land of his adoption, Rev. J. McKenzie was called to a higher sphere of labour. As an immediate result, a letter was sent by some of the Koreans, who through his ministry had been touched into life, addressed to McKenzie's church, asking that another "Jesus Christ man" be sent as soon as possible to fill McKenzie's place. Besides being a strong and touching appeal it was a great testimony to the success of his work. This was felt to be a direct call from God. At that time the Foreign Mission Board (E. D.) was struggling with deficit, but encouraged by the enthusiasm and liberality of the W. F. M. S. (E. D.) the work was undertaken. There are now in the field Rev. W. R. Foote, D. Macrae, A. F. Robb, Robert Grierson, M. D., Miss K. McMillan, Miss McCully and Miss Robb. The reports and letters of the missionaries in this land of "rich soil and great possibilities" have been most encouraging, and we know that even out of present disturbances good will come.—*Woman Missionary Outlook.*

## When Sickness Comes.

### Dr. Williams' Pink Pills Should be Used to Bring Back Health.

Sickness comes sooner or later in the life of everyone. Many who for years have enjoyed the best of health are suddenly seized with some one of the numerous ills of life. Most of the ills result from an impoverished condition of the blood; thus if the blood is enriched the trouble will disappear. That is why Dr. Williams' Pink Pills have had a greater success than any other medicine in the world in curing sick and ailing people. These pills actually make new, rich, red blood, strengthen every nerve in the body and in this way make people well and strong. Mr. Alphonse Lacoussiere, a well known farmer of St. Leon, Que., proves the truth of these statements. He says:—"About a year ago my blood gradually became impoverished. I was weak, nervous, and generally run down. Then suddenly my trouble was aggravated by pains in my kidneys and bladder, and day by day I grew so much worse that finally I was unable to rise without aid. I consulted doctors, but any relief I obtained from their medicine was only temporary and I began to despair of ever being well again. One day I read an article in a newspaper praising Dr. Williams' Pink Pills and I decided to try them. I got six boxes and before they were all gone my condition was so greatly improved that I knew I had at last found a medicine to cure me. I continued the use of the pills for a while longer, and every symptom of my trouble was gone, and I have since enjoyed the best of health. I think so much of Dr. Williams' Pink Pills that I am never without them in the house." It is because Dr. Williams' Pink Pills make new blood that they cure such diseases as anaemia, rheumatism, kidney and liver troubles, neuralgia, indigestion and all other ailments due to poor blood. But you must get the genuine bearing the full "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers everywhere or sent by mail at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

When Christ called his disciples to follow him, he did not have to call twice. Not one of the twelve, so far as we know, had to have the invitation repeated. The great disciples, through all centuries, have been the obedient disciples, loyally responding to the first claim made by Christ upon them.—J. R. Miller.

The trouble with some people is that they are talking of Christian perfection before they have begun to practice it.

## Two In One...

Two Sterling Silver Golf  
ing Hat Pins in a beautiful  
Burnt Leather Case, 75c.  
Mailed to any address in  
Canada.

A. ROSENTHAL & SONS,  
JEWELERS.

"Let the GOLD DUST twins do your work!"



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

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

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

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.  
Brandon, Brandon  
Superior, Port Arthur,  
March,  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Pilot M.D., 2 Tues. Feb.  
Glensboro, Treheine, 3 Mar.  
Portage, P. La Prairie, 8th March  
Minnedosa, Minnedosa, 17 Feb.  
Melfla, Hartney 2nd week in July.  
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, F.C.S. Catharines 6 Sept 10a.m.  
Paris, Paris, 13th Sept. 11a.m.  
London, St. Thomas, 5 July 10.30 a.m.  
Chatham, Chatham, 1 July 12, 10.30  
Stratford, Knox, Stratford July 12, 10.30

Huron, Thames Road, Sept 6 10.30 a.m.  
Sarnia, Sarnia, July 13 a.m.  
Maitland, Wroxeter 20 Sept. 10 a.m.  
Bruce, Paisley 6th Sept 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrews K. 20 Sept a.m.  
Peterboro, Campbellford 19 Sept 10 a.m.  
Whitby, Whitby Oct. 18 10 a.m.  
Toronto, Toronto, Knox, 2 Tues. monthly.  
Lindsay, Sunderland, 20 Sept. 11 a.m.  
Orangeville, Orangeville, July 5.  
Barrie, Barrie Mar 1 10.30 p.m.  
Owen Sound, Owen Sound, Division St.  
6 Sept 10 a.m.

Algoma, Blind River, March.

North Bay, Sprucedale July 19 10  
a.m.  
Saugeen, Durham 5 July 10 a.m.  
Guelph, Chalmers Ch. Guelph, 13 July  
9.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2  
Inverness, Whyocomeagh 10 May, 11 a.m.  
P. E. I., Charlottetown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p.m.  
Wallace, Istanagrich 2 Aug.  
Truro, Truro, 10 May, 10 a.m.  
Halifax, Canada 5 July  
Lunenburg, Lunenburg 5 May 2.30  
St. John, Fredericton 5 July 2 p.m.  
Miramichi, Campbellton 3 June 27 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 Meaford Breakwater," will be received at this office until Monday, June 27, 1901, inclusively, for the construction of a breakwater at Meaford, County of Grey Ont., according to a plan and specification to be seen at the office of H. A. Grey, Esq., Engineer in charge of harbor works, Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Meaford, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000), must accompany each tender. The cheque will be forfeited if the 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.

**Warming Of Churches.**



**KELSEY CORRUGATED WARM AIR GENERATORS Pat'd**

are especially adapted to the PROPER and ECONOMIC warming and ventilating of churches.

Moose Jaw, N.W.T. Mar. 29, 01.  
The JAMES SMART Mfg. Co.,  
Brockville, Ont.

Gentlemen,--  
St. Andrews' Presbyterian Church, Moose Jaw, has probably the largest air space of any church edifice in the N.W.T., so that the question of heating in our cold winter seasons was a matter, with us, of earnest consideration.

After making careful inquiry as to the satisfactory heating powers of the various furnaces on the market we decided to purchase two "Kelsey" warm air Generators, and after using them for two severe winters we have no hesitation in pronouncing them VERY SATISFACTORY IN EVERY RESPECT.

Sincerely yours,  
(Rev) Samuel McLean.

Made in six sizes.

Note that Kelseys' do not have any Solid, Round Fire-Pot to Warp, Crack and Burn out.

KELSEYS ASSURE TO ITS USERS--  
most heat with least fire, mild, warm, healthful air, no escaping gas or dust, no heat wasted in cellar. Most satisfactory results.

**Over 24,000 Pleased Kelsey Users.**  
**Over 2,300 Kelseys in use in its home city Syracuse (N.Y.)**  
**In use in some 400 Canadian Towns and Cities**  
Kelsey sales for first six months of 1904 more than double those for same period of 1903.

Kelsey sales increase each and every year. Write for Kelsey Booklet.

**The James Smart Mfg. Co., Limited.**  
**Winnipeg, Man. - Brockville, Ont.**  
*Exclusive Canadian Makers.*

**CANADIAN PACIFIC.**

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After January 1st 1901.

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Incorporated 1866.

HEAD OFFICE HALIFAX N.S.

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

Capital Authorized \$3,000,000  
Capital Paid up -- 2,000,000  
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**THE CANADIAN NORTH-WEST**

**HOMESTEAD REGULATIONS.**

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

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, he may be satisfied by residence upon the said land.

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

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

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

**APPLICATION FOR PATENT**

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

**INFORMATION**

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Canada, 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 resources, 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 the Local Agent of the Dominion Lands Agency 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-mentioned refer thousands of acres of most desirable land are available for lease or purchase from railroad and other corporations and private individuals in Western Canada.

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It cost \$20,000,000. All the world is there with the best achievements of mankind. Strange people from every part of the world will greet you. Canada is there with a beautiful pavilion to make you feel at home. Write to the undersigned for descriptive matter and particulars regarding reduced rates, etc. See that your tickets read via GRAND TRUNK.

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



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

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

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

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

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

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

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- (4) *Three weeks' Creamery course—Dec. 1st, 1904.*
- (5) *Twelve weeks' Dairy course—Jan. 2nd, 1905.*
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- (7) *Four weeks' course in Poultry Raising—Jan. 10th 1904.*

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Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.  
Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

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