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ALONG THE BRIGHT WAY.

BY FRANK L. STANTON.

I.

*I'm not forever singing this world's no friend to grace,
With a flower or two a-smiling in a happy human face!
If the sky has lost its blue,
There's a lesson sweet for you
In the rain that rims the roses that were dying for its dew!*

II.

*I'm not forever singing of Jordan's stormy banks,
For somehow I'm enlisted in the hallelujah ranks!
I'm with the souls that throng
Those stormy scenes along,
And the tempest still is melting in the music of a song!*

III.

*I'm not forever sighing, though even sighs and fears
Must come when Joy is hidden in the blessed gift of tears!
It's still the human way
In winter wild, and May,
We are walking to the beauty of the sweet, rewarding Day!*

IV.

*Far off that Day is shining, and the glory of its light
E'en in the starless heaven makes a pathway through the night;
So night by light is riven,
And Love, by Love forgiven,
Finds welcome at the gates of Love, and reads its dreams in heaven.*

MARRIAGES.

At the manse, Campbellford, Ont. on July 14, 1902, by the Rev. A. C. Reeves, B. A., Mr. Robert Boyes to Miss Margaret Davidson, both of Campbellford.

At the residence of the bride's father, on June 25th, by the Rev. John Moore B. A., Mr. William Harold Little to Miss Alice Gertrude Stephens, both of Seynour East.

At Athol, on July 15, 1902, by Rev. H. D. Leitch, N. A., Mr. F. McRae, to Mary Catharine, second daughter of John J. McMillan, both of Athol.

On July 15, at St. Giles' Presbyterian Church, by Rev. Alfred Gandler, B. A., Miss Margaret Dickson to Mr. F. A. Pearson, both of this city.

At the Church, Maisonneuve, by the Rev. W. M. Mackerauer, B. A., on July 9, 1902, Herbert George Priest, of the City of Montreal, to Jane Elizabeth, daughter of Robert Gilbert, of the town of Maisonneuve.

At the Parkdale Church, Toronto, on the 17 July, 1902 by the Rev. A. B. Winchester, cousin of the groom, assisted by the Rev. A. L. Geggie, Mr. John Winchester, K. C., Master in Chambers, Osgoode Hall, to Minnie M., daughter of the late William Butler, Esq., formerly of Cobourg, all of Toronto.

At High Point, Reach township, July 1st, by Rev. R. McCulloch, uncle of the bride, Mr. Thos. Kenwick, Toronto, and Miss Lillian, eldest daughter of Mr. Philip Maryn.

At Canton, July 9th, by Rev. R. McCulloch, uncle of the bride, Rev. Harry Curtis and Gertrude Winona, daughter of Mr. E. Hawkins.

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Note and Comment.

Mr. Andrew Carnegie has increased his donation for the extension of the Aberdeen Public Library and the erection of two branch libraries from £6,000 to £10,500.

Marconi has cabled from Cronstadt, Russia, to London stating that he had received wireless signals from the Cornwall Station, 1,400 miles distant and partly inland.

That Protestantism is not declining in France is attested by the fact that the evangelical churches in this country contribute 267,000 pounds toward the support of religious and charitable institutions. The church has sent eighteen missionaries at one time to the Zambesi and forty to Madagascar, doubling in the last three years their contributions.

Harper & Brothers have just sold 1,300 copies of *The Right of Way* in a single day. This is evidence of the lasting vitality and popularity of a really good book, for this, Sir Gilbert Parker's greatest novel, was published last year. In spite of the continual rush of new novels, however, *The Right of Way* still remains among the novels that sell sensationally.

A despatch announces the collapse of the Campanile of St. Mark's, Venice, a greater loss to the world's picturesque than would flow from the similar destruction of any other historic monument in Europe. This is explained by the special significance which the tower enjoyed as part of a unique ensemble. It had definite uses and intrinsic merits as a work of art.

Some interesting statistics compiled from the British Volunteer returns for 1901 are published. It appears that the strength of the force in Scotland is 59,459, made up of 11,189 artillery, 1828 fortress and railway engineers, 740 submarine mining engineers, 45,085 infantry, 617 members of Medical Corps, 221 mounted infantry, and 2055 cyclists. The infantry possess eight Maxim guns.

The announcement on Monday that Sir Michael Hicks Beach, British Chancellor of the Exchequer, intended to resign, scarcely caused a ripple in the markets, though it was generally recognized as an event of almost equal importance to that of the resignation of Premier Salisbury. Since the close of the Boer war a feeling of security pervades the British markets which, apparently, nothing can disturb.

The barb-wire fences, which proved such a characteristic feature of the war in South Africa, have been removed. A hope has been expressed that the stone block-houses, which are quite a feature of the landscape, like the Peel towers of Scotland, and the Martello towers of the south coast of England, will not be destroyed. The suggestion is a good one, providing they may not prove too unpleasant reminders to the loyal Boer subjects.

In the fifteenth century (A. D. 1415) John Huss, the Protestant reformer in Bohemia, was publicly executed (burned to death) at the instigation of the Roman Catholic church, because of his evangelical teachings. Now (it is reported) there is a movement on foot in the Russian [Greek] Catholic church to canonize him as a martyr. The doctrines which Huss condemned were held equally by both churches; his name was obnoxious to the one as to the other. That he should now be thus honored is a marvel!

It would appear that Montreal is blessed with an ideal street railway company. Last week, entirely on their own initiative, they gave all classes of their employees a substantial increase in wages, to take effect the first of July. A similar action had been taken about three years ago. We are not surprised to learn that the men are greatly pleased, and are enthusiastic in their praises of the company. A street railway company that will do more than it is forced to is a welcome innovation.

The stampede of a herd of cattle one day last week, in Chicago, drunk on distillery refuse, illustrates the physical effects of alcohol, for it was this that was the exciting cause of the trouble. Over a score of the cattle were trampled to death and many others injured, and the whole herd of six hundred was maddened with excitement. It reminds one of the devils in the herd of swine. The cattle acted very much as men do under the influence of the product of the distillery. The daily papers give, day by day, a long record of murders and self-destruction committed by men under the power of strong drink.

In an address on the cure of tuberculosis, delivered in New York on Monday, Dr. H. M. Biggs, of the Health Department, said: "Tuberculosis is an absolutely preventable disease. It is on the decrease in New York. If the death rate of twenty years had kept up the ten thousand deaths from consumption in this city last year would have been seventeen thousand. Tuberculosis is not only preventable but curable. It is simply a question of how early a diagnosis is made. Thousands, tens of thousands, of persons die because their physicians have not the moral courage to say to them, 'This is tuberculosis, and now is the time to take precautions.'"

One of the original ideas incorporated in the new Harper's Weekly, the first number of which was issued on July 5, is the separation of the journal into two parts, the editorial section and the pictorial section. This arrangement is designed to facilitate the family reading, and in order that the literary part of the paper can be read by some members of the family circle at the same time that the pictures and their accompanying text are enjoyed by others. Each separate section is securely wired and the leaves cut, so that for convenience, comfort and readability the new weekly stands easily at the head of the world's periodicals.

It is said that sunstroke is more apt to occur on the second, third or fourth day of a heated term than on the first. Loss of sleep, worry, excitement, close sleeping rooms, debility, abuse of stimulants, predispose to it. It is more apt to attack those working in the sun, especially between the hours of eleven o'clock in the morning and four o'clock in the afternoon. On hot days wear thin clothing. Have as cool sleeping rooms as possible. Avoid loss of sleep and all unnecessary fatigue. Do not check perspiration, but drink what water you need to keep it up, as perspiration prevents the body from being overheated. Have, wherever possible, an additional shade as a thin umbrella when walking.

If Roman Catholicism were simply a form of religion we would feel toward it as toward any other form of religion; but it is associated with a scheme, here and else where, now and always, for political power and religious despotism. The Washington Post reports Bishop Kelly as saying at a banquet in Washington City on May 14: "I am a Catholic first, an American after, and a long way after; I am not an American Catholic, but a Roman Catholic." Let this be borne in mind. The allegiance of every priest is to a foreign power, in Rome, the center, in all ages, of political ambition. The oath of every Roman Catholic Bishop makes clear why Bishop Kelly said: "I am not an American Catholic, but a Roman Catholic."

The number of monks and nuns in Spain is given by the official statistics at 50,000; but, according to the leading Protestant organ of Madrid, *El Cristiano*, it is widely believed that these statistics are false, and that the real number does not fall short of 60,000 to 70,000. The larger part of this formidable body is engaged in teaching so that through them the Roman Church is enabled to exert a very strong influence on the rising generation. Another country in which Roman agents are very numerous is Holland, where there are 28,000 priests for a Roman Catholic population of 1,600,000, one for every sixty persons. There, however, thanks to a Protestant Government and an active Protestant majority, Rome is losing ground, the percentage of Roman Catholics having fallen during the last fifty years from 40 to 33 or 34.

It is claimed for Ludhiana, writes a lady missionary in that city, that it is a place of "first" things in the founding of Protestant Churches in the Punjab. There was baptized the first convert, was organized the first church, was sent forth the first Indian missionary. There was inaugurated the first mission school, the first orphanage, the first printing press, the first newspaper, the first dispensary, the first Christian boys boarding school, the first medical school for Christian women. The church building is the oldest in North Western India, and the Indian Christian community the oldest in the Punjab. The Ludhiana Presbyterian Church is not only the first self-supporting Church in the Punjab but it is self-directing as well,

The Quiet Hour.

The Tabernacle.

S. S. LESSON.—Exodus 40:1-13. August 3, 1902.

GOLDEN TEXT.—Ps. 110:4. Enter into his gates with thanksgiving, and into his courts with praise.

BY REV. J. W. FALCONER, B.D., HALIFAX, N.S.

And the Lord spake, v. 1. Months before (ch. 25) God had given the plans and specifications for the building of the tabernacle. Now He directs how it is to be set up. Moses' part and the people's, both in the building and in the setting up, and in the services that were appointed, was to do as they were bidden. God would have them learn that He is to be worshipped in the way in which He Himself appoints, and not in the way in which our own fancies may lead us. God longs, oh! so greatly, that we should find Him; but He knows that, unless we come in the path that He directs, we shall certainly lose our way.

Thou shalt set up the tabernacle, v. 2. The tabernacle stood for the divine Presence, and here for the first time God came to dwell with His people. Abraham and Jacob had gained temporary visions of the heavenly power and grace, but these visits of God had thus far been short. Now God will meet with His people upon the mercy seat. Rev. 21:3 assures us that the "abernacle of God is with men, and He will dwell with them." The earth is not void of the divine light. God walks to and fro in our earth: He is among men. The clearest proof of this is in Jesus Christ; for the Gospel of John says (1:14) that the "Word was made flesh and dwelt among men." Here was the permanent spiritual presence, of which the tabernacle was a passing type. The fine gold of the earthly structure might become dim; but nothing can ever tarnish the beauty of that life which Jesus has revealed to the world, neither can the ravages of time mar the glory of that teaching which He came to make known to us. God is among us in the Spirit of His only begotten Son.

The ark of the testimony, v. 3. Israel's most precious possession, because God's dwelling place. Its most precious part, again, was the mercy seat. The ark was overlaid with gold, but the mercy seat, as most holy of all, was made of gold. God dwelt above the mercy seat; and while the penitent might dread his own transgressions in the breaking of the ten commandments which were contained within the ark, here was a cover placed over those transgressions, as it were, and God would meet with the people.

The table, v. 4. Upon the table were placed the shewbread and the several utensils in eating, spoons and flagons and bowls. It surely was meant that the ordinary blessings of life, our bread and our drink, are part of the gift of God to us, who meant that we should sanctify our most common things unto Him. The thanksgiving of the modern Christian home in the blessing at meal-time and the petition in the Lord's Prayer, are true successors of this olden custom;—a confession of dependence. (Compare Gen. 28:22; 1 Cor. 10:31.)

The candlestick, v. 4. This gave light to the tabernacle at night (Compare 1 Sam. 3:3), and is explained in Zech. 4:2-12. Light is one of our most essential possessions, and it were impossible to carry on the work of

the world without this blessing. The candlestick gave men a reminder that the light which they enjoyed was a consecrated thing: it came forth from Him who said, "Let there be light." The new covenant of Christ is better provided, because He has come as the "Light of the world" (John 8:12), and all can find in Him that direction which is so necessary.

The altar, v. 6. Scarcely any people have been found who had not some form of rude structure, called an altar, and on it often the most cruel sacrifices were offered. This was because men felt they had broken God's law; and they attempted to appease His wrath with gifts. It is only in Christ's teaching that we find no altar and no sacrifice. He, the spotless Lamb of God, has once for all "offered up of Himself a sacrifice to satisfy divine justice." Through this we have free access to God. Christian churches are the only temples that have no altar.

Most holy, v. 10. All things connected with the tabernacle were holy. The original meaning of holy was "separated unto God." The people of Israel were holy because they were separated unto God. The Holy Land was separated unto God. But since things that were separated unto God must partake of His character, holy gradually obtained an ethical signification. This holiness is the condition of our acceptance—"Holiness, without which no man shall see the Lord."

The priest's office, v. 13. One tribe was chosen to act as priests for the rest of the nation. Christianity has no priests; but all of us are priests unto God: "Ye are a royal priesthood," 1 Pet. 2:9. Many evils came into the Church when the Roman Catholics developed the system of sacerdotalism. The priests claimed to be on a different level from ordinary Christians, and assumed power which belonged only to God. They gradually became tyrants, and their influence was so strong that it took many a conflict to regain the freedom of the New Testament faith. Christ is the one High Priest. Through Him each believer may have free access to God.

Old Age.

I am sad, alone and weary, in the afterglow of life,

Too old to perform life's duties, or mingle in its strife;

Useless to those above me, falteringly I go,
Down in the valley, with tottering step so slow.

Once I was young and happy, in the morning-tide of life.

The world seemed full of gladness, I dreaded not its strife;

The flowers the birds, the sunshine, thrilled my soul with joy.

Life was a dream of happiness; cares did not annoy.

But these no longer thrill me; the flowers I cannot see;

I cannot hear the chorus the birds sing in the tree;

My loved ones all have left me, silently one by one,

And I am old and desolate, wishing my journey done.

Father, I am so weary, my soul longs to be free;

I long to see my loved ones who have been so long with Thee.

Sunshine to me is darkness; day to me is night;
I long to smell the flowers, I long to see the light.

Dixie's Six Cents.

A short time ago a pale-faced little girl walked hurriedly into a bookstore, and said to the man serving at the counter: "Please, sir, I want a book that's got 'Suffer little children to come unto me' in it; and how much is it, sir? And I'm in a great hurry." The shopman bent down and dusted his specs.

"Suppose I haven't the book you want, what then, my dear?"

"Oh, sir, I shall be so sorry; I want it so!" And the little voice trembled at the chance of a disappointment.

"Will you be so very sorry without the book?"

"Well, sir, you see I went to school one Sunday when Mrs. West, who takes care of me, was away; and the teacher read about a Good Shepherd who said those words, and about a beautiful place where he takes care of his children, and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about him before I die. I'd be so strange to see him and not know him. Besides, if Mrs. West knew I was here, she'd take away the six cents I've saved running messages, to buy the book with; so I'm in a hurry to get served."

The bookseller wiped his glasses vigorously this time, and lifting a book off the shelf he said: "I'll find the words you want, my little girl, come and listen."

Then he read the words of the loving Saviour, Luke 18:16 (get your Bibles and find the place, children), and told her how this Good Shepherd had a home, all light, rest, love, prepared for those who love and serve him.

"Oh, how lovely!" was the half breathless exclamation of the eager little buyer; "and he says, 'Come.' I'll go to him. How long do you think it may be, sir, before I see him?"

"Not long, perhaps," said the shop-keeper, turning away his head. "You shall keep the six cents, and come here every day, while I read some more out of this book."

Thanking him, the small child hurried away. Tomorrow came, and another morning, and many days passed, but the little girl never came to hear about Jesus again.

One day a loud voiced, untidy woman ran into the shop, saying: "Dixie's dead! She died rambling about some Good Shepherd, and she said you was to have these six cents for the mission box at school. As I don't like to keep dead men's money, here it is." And she ran out of the shop.

The cents went into the box, and when the story of Dixie was told, so many followed her example with their cents that at the end of the year "Dixie's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger sheep to the Good Shepherd.—Christian Observer.

Meeting the Great Issues.

He who is waiting to meet a great issue as it presents itself lives a leisurely life. There is little for him to do at ordinary times. Great issues rarely present themselves as being great, and when they are before one they do not seem to be of exceptional importance. The only way to make sure of meeting great issues fittingly is by meeting every issue as it should be met. Then a little thing met worthily may prove to be a great thing met as it should have been met.

The Power of Christ.

But while I have shown your helplessness, I want to put by the side of it the power and willingness of Christ to save you. I think it was in 1636 a vessel was bound for Portugal, but it was driven to pieces on an unfriendly coast. The captain had his son with him, and, with the crew, they wandered up the beach, and started on the long journey to find relief. After a while, the son fainted by reason of hunger and the length of the way. The captain said to the crew: "Carry my boy for me on your shoulders." They carried him on, but the journey was so long that after awhile the crew fainted from hunger and from weariness, and could carry him no longer. Then the father rallied his almost wasted energy, and took up his own boy and put him on his shoulder, and carried him on mile after mile, until, overcome himself by hunger and weariness, he too fainted by the way. The boy lay down and died, and the father, just at the time rescue came to him, also perished, living only long enough to tell the story—sad story, indeed! But glory be to God that Jesus Christ is able to take us up out of our ship wrecked and dying condition, and put us on the shoulder of his strength, and by the omnipotence of his gospel bear us on through all the journey of this life, and at last through the opening gates of heaven! He is mighty to save. Though your sin be long and black, and inexcusable, and outrageous, the very moment you believe I will proclaim pardon—quick, full, grand, unconditional, uncompromising, illimitable, infinite. Oh, the grace of God! I am overwhelmed when I come to think of it. Give me a thousand ladders, lashed fast to each other, that I may scale the height. Let the line run out with the anchor until all the cables of earth are exhausted, that we may touch the depth. Let the archangel fly in circuit of eternal ages in trying to sweep around this theme. Oh, the graces of God! It is so high. It is so broad. It is so deep. Glory be to God, that where man's ear gives out God's arm begins! Why will ye carry your sins and your sorrows any longer when Christ offers to take them? Why will you wrestle down your fears when this moment you might give up and be saved? Do you not know that everything is ready?—Dr. Talmage.

The Safe Way.

"Supposing that, after all, you should find that there is no God nor Judgment, and that your life of self denial had therefore been based on delusion, what a fool you would feel!" said one to me who was revelling in health and wealth, and, alas! like the prodigal of old, "wasting his substance in riotous living," seeking, by present gratification, and the poisoned pleasure of sin, to close his heart to God and the truth. Answering him according to his folly, I said, "Supposing that there should be both God and judgment, a judgment that consigns the sinner to an endless and hopeless doom, and a God who is 'of purer eyes than to behold evil,' and who will 'by no means clear the guilty,' in that case you would be the fool."

Horace Bushnell once declared that there is no greater mistake than to suppose that Christians can impress the world by agreeing with it. The world has many that agree with it. What it needs, and what it appreciates, is the manliness that can stand apart from it and force it to a better way.

Our Young People**The Call To Separation.**

2 Cor. 6 : 14-18 ; 1 John 2 : 15-17.

The Christian Endeavor Prayer Meeting for August 3.

When a physician enters a smallpox pest-house, he does not run much risk of catching the dread disease. He has protected himself against it by frequent vaccination, sometimes as frequent as once a week. He wears robes covered with a disinfecting solution. Above all, he is very careful not to take directly the breath of any of the sufferers. And by observing these simple precautions, he is able to be a genuine nursing angel in that terrible visitation.

During the outbreak of smallpox which came upon Boston in the years 1901 and 1902, there was a doctor who led the opposition to vaccination, believing it to be both useless and harmful. He wrote and spoke long and bitterly against the practice, and especially against the law making it compulsory. He defied the law himself, and advised others to defy it. One day, to prove his points, he asked the city physicians to let him enter the pesthouse and pass around the wards with them, but without any of their protections. They allowed him to do so, thinking that the result would warrant them in thus risking his life. Without vaccination or the disinfecting robe, he breathed the pest-house atmosphere, and even took the breath of a patient.

In a short time this foolish doctor himself came down with smallpox, and for a while his life hung in the balance. He will always bear about with him the disfiguring reminders of his folly.

All this, Endeavorers, is only a symbol of the way we Christians are to be separate from the world of sin. We are to enter it, to be sure, but we are not to enter it without protection. We are to have received into our bodies the water of life. We are to wear the robe of Christ's purity. We are not to go for our amusement, nor in bravado, but only on errands of mercy and of love. We are to mingle with sinners as Christ did, being in the world, but not of it. And so long as we do that, we are safe from all contagion.

Prayer.

O Lord, who art the rest of thy children, we heartily thank thee for all the enjoyments of our life, for the daily mercies by which our bodily frame is nourished and sustained, and for all the manifold delights given to the mind. How great is thy goodness! How many are the streams that flow from the fountain of thine eternal love! Teach us, heavenly Father, more and more to enjoy our life in thee, to eat our meat in gladness and singleness of heart, praising God; to trace all power, wisdom, and beauty up to thee, the Giver, and to find delight in our labor, whether with the hand or with the understanding, as in the service of our God. Forgive us, O Lord, all the faults, negligences and ignorances of which we have been guilty. How unworthy does our life appear, even to ourselves; how much more unworthy to thee! Blot out the thick cloud of our offences which has arisen before thee, and suffer us to behold the bright light of thy reconciled countenance, our King and our God.—Selected.

Hints on Topic.

Whatever is engraved on the seal will appear on the wax. If God is written on your heart, His name will be written on your life. You cannot have a world-loving life and a God loving heart.

No one has ever been able to help the world much that did not live above the world and separate from it. It is very hard to stand below a man and push him up, but it is easy to stand above a man and pull him up.

Pentecost compares the Christian to a telegraph wire, which must be completely isolated before it can convey the electricity. So if the Christian would bear to men any message from God, he must be isolated from the interests of the world.

Bishop Huntington asks us to notice that the command, "Come out from among them, and be ye separate," has two parts. The coming out is comparatively easy; it is keeping ourselves separate, unspotted from the world, that is hard. We are to be clean every whit.

We are to separate ourselves not only from what is wrong, but also from what is right in itself, if it separates us from Christ—if it takes time that should be given to Christ, or absorbs interests that should be His. Much work and much play deserve this kind of separation.

One of the most beautiful sentences among all the beautiful sentences of Philips Brooks is this: "Keep your life pure, that some day God may make it holy." It is into the house swept and garnished, cleansed from all defilement, that God enters, as well as—if God does not enter—the seven devils.

Who of us, when tempted by the world, has to face such an ordeal as was met by the Chinese Christians during the Boxer outbreak? Well for us if we can be as firm as they were! One mother of a large family, for instance, when they urged her to recant, declared stoutly, "We are Christians to the end. No recanting in this family."

Daily Reading.

Mon., July 28.—Dagon and God. 1 Sam. 5 : 1-5
Tues., July 29.—God or Baal. 1 Kings 18 : 17-39
Wed., July 30.—God or devils. 1 Cor. 10 : 19-31
Thurs., July 31.—Light or darkness. Eph. 5 : 11-11
Fri., Aug. 1.—Depart ye. Isa. 52 : 11-15
Sat., Aug. 2.—Come out. Rev. 18 : 1-10
Sun., Aug. 3.—Topic. The call to separation.
2 Cor. 6 : 14-18 ; 1 John 2 : 15-17

The Real Touchstone.

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar and honey? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of buyer when we sell and seller when we buy, if we want to deal fairly.—Francis de Sales,

Our Contributors.

The Sabbath

BY GEO. W. ARMSTRONG.

The Sabbath as a divine institution belongs to the whole human race and not specially to one particular nation. It is as old as creation. Hence Christ taught: "The Sabbath was made for man." We have no definite knowledge of how it was observed during the anti-diluvian and patriarchal periods of the world's history. Not until God codified His law on Sinai does it become a factor in the organized obligations of men.

The great purpose of the Sabbath is twofold; 1st, Rest; 2nd, Worship. It is therefore quite legitimate to infer that as the early fathers of our race worshipped the God who had ordained one day in seven for this act of devotion and sacrifice they would in some way or other neglect its observance. The Sabbath is now, and always has been a necessary means of keeping alive the spiritual idea so strikingly characteristic of our human nature. As to its necessity and importance to man in his triune nature—physical, mental and spiritual there can be no manner of doubt. Man's covetousness may defy the divine edict; but, as in all non-obedience to divine, or, nature's laws, punishment will inevitably result. An overworked body becomes decrepit; an overworked mind becomes enfeebled; a neglected soul becomes debased. Hence the infinite wisdom of God's beneficent provision. And God blessed the seventh day, and sanctified it—and shall we who are the creatures of His hand and dependent upon His bounties cancel that which He has set apart? To do so under the dispensation of Moses was beset with terrible consequences. Exodus xxxi—14, 15, unmistakably states this plainly. "Ye shall keep the Sabbath therefore; for it is holy unto you, every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall surely be cut off from among his people." Law is inscrutable and disobedience and punishment are wedded in insoluble bonds. How thankful we should be that "the law was given by Moses but grace and truth came by Jesus Christ" God's grace and mercy may suspend a punishment without cancelling an obligation. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. It is infinitely unwise to temporize with God's grace and to risk the operation of His law.

The Sabbath holds a high place in God's esteem hence: He blessed it; He sanctified it; He hallowed it; He frequently commands that it be kept. It is to be a perpetual memorial of His goodness to the Hebrews when they cast off their servitude to the Egyptians and through the mighty hand and outstretched arm of the Lord their God were rescued and redeemed. God frequently makes covenants and gives signs; and seals them with outward manifestations; so He says to the children of Israel: Verily my Sabbaths ye shall keep; for it is a sign between you and me through out your generations. God also makes it

a type of His eternal rest. The Sabbath is an institution of no inferior rank in God's eyes. How unwise in men to try and thwart His designs—designs which are pre-eminently for man's good. The law of Sabbath observance is not limited to man only but the lower creation which serve him are also the objects of God's considerate kindness. This is stated clearly in the fourth commandment, it is reiterated in the xxiii chapter of Exodus 12 verse. Six days shalt thou do thy work, and on the seventh thou shalt rest; that thine ox and thine ass may rest and the son of thine handmaid and the stranger may be refreshed. And in all things that I have said unto you be circumspect." God puts parental obedience and Sabbath keeping on the same basis. Lev. xix. 3 ye shall fear every man his mother and his father, and keep my Sabbaths, I am the Lord your God. God puts reverence for His house and Sabbath keeping on the same basis. Lev: ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord. The Sabbath though it is so strictly observed, is not intended to be a day of dullness or moroseness, and void of attractiveness and pleasure. It is rather an opportunity for pleasures of a higher and more ennobling nature—pleasures that divert the mind and soul from the transitory things of the world and direct them to God who is the true source of all real and abiding pleasure. "If thou call the Sabbath a delight, the holy of the Lord, honourable and shalt honor Him not doing thine own ways nor finding thine own pleasure, nor speaking thine own words. Then thou shalt delight thyself in the Lord." And, to the right thinking mind, this is the highest delight the unverse contains.

The Sabbath is the day on which the secular yields to the spiritual.

The Sabbath has many alias' It is known as the Sabbath of the Lord. The Sabbath of rest. The rest of the holy Sabbath. God's holy day. The Lord's day.

With the latter name—the Lord's day, we as Christians are more interested. The Sabbath is the seventh day; the Lord's day the first day of the week. The change is one of the letter not of the spirit. The seventh day was the memorial of the Jewish covenant; the first day the memorial of the Christian covenant. The seventh day was rest from the work of material creation. The first day was the rest from the great work of human redemption.

"Twas great to speak a word from nought,
Twas greater to redeem."

It may be said God's commandments are eternal, and so they are. But God who can create and enact can also change—Christ is Lord also of the Sabbath. God would not sanction the spirit of His laws being violated, nor would He bless with His grace those who disregard His declared precepts; and yet all Church history from the days of the apostles shows unmistakably that the first day of the week has been sanctioned and blessed by the manifestation of the divine presence and glory. The first day

of the week has apostolic sanction and custom—"upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." (Acts xx 7. The sermon was a long one—he continued his speech until midnight—It should be a warning to his successors for it ended disastrously.) The first day of the week was also the day for 'taking up the collections' which shows it was the *meeting day* of the early Christian Church. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." To all true Christians the Lord's day is a delight; a day of rest, of joy, of gladness. A day only less precious than the rest it typifies, the eternal Sabbath day. May its sacredness ever increase until this earth is transformed into a second Eden.
London, Ont.

The Ploughshare for the Sword.

Are we nearing the day of universal peace? To many there are no signs of the coming of the Prince of Peace. They see wars and hear rumors of wars. They look at the standing armies, at the more deadly explosives invented and the more destructive arms. They are the growing powers of nations and the approaching lines of contact, which mean conflict. To them militarism is becoming the dominant spirit, and the day may not be distant when there will be oppression, conflict, and destruction such as the world has never seen.

In support of this view many unpleasant and discouraging facts may be adduced, but the view is, we think, partial and defective. We should take in the whole world movement, and we should allow a sufficient time to determine the direction and force of the movement. Fifty years ago, or even twenty-five, there was no such sentiment against war as now. It was commonly assumed that it was inevitable and legitimate, as being practically the only method of settling international differences. National aggression was not seriously condemned as wrong; the acquisition of territory by conquest was going on with few protests. The sentiment of the world has advanced so far that the mitigation of the horrors of war is not only made a study, but a subject of international agreement. The Red Cross is recognized even by the Turk. The whole world protests against many things which were then matters of course in war. The American-Spanish war, the South African, and the Philippine wars have all been carried on in the face of the world speaking its moral convictions as to what was done. Every nation now recognizes its responsibility to the conscience of the world. When this is so, the day of peace is nearer, for when right must be shown the sword remains in its scabbard.

The international conference at The Hague was the expression of a rising conviction and marked a new era. It was more than a conference, it was the establishment of a new order, just as when the court supersedes a mob. Already the court of arbitration is recognized, and it will be appealed to more and more. International diplomacy is becoming more open, and seeks its ends along the paths of right. In other words, nations are coming to the platform of the moral law as between citizens, and accept responsibility to a higher tribunal. That tribunal is the court of God.—United Presbyterian.

Every Creature.

BY MRS. W. McCLUSKY.

When Christ commissioned the disciples He said: "Go ye into all the world, and preach the gospel to every creature." As a rule, the thought expressed has been limited to the human family, but may it not include the whole nation? It is true that God gave man dominion over every living thing, but he is to rule righteously, as one who shall render an account of his stewardship. Rowland Hill said: "I would give nothing for that man's religion whose very dog and cat are not the better for it." How can the gospel be preached to the "whole creation," animate or inanimate?

Gospel means glad tidings or good news; and in this great, beautiful structure of our Heavenly Father, one of the "many mansions." Every act of kindness to the lower orders of life is to them the gospel, and to man has been given the opportunity to convey the message. That this thought is making progress against cruelty and brutality is evidenced in the Audubon Societies, and societies for the prevention of cruelty to animals and other similar organizations. Not even for scientific research are all of the bird's nests to be robbed, the butterflies gathered by scores, and insects tortured. Science may claim her offerings, but the sacrifices should receive human treatment at her hands. Not for the pleasure of man should the wholesale slaughter of the deer and other animals be carried on until there is danger of their extinction. It is not even sportsman-like—not mentioning the gospel message—for one party of hunters to slay fifty deer in one season, which has been done in the forests of our own state. It is the same spirit that deprives the poor of bare necessities of life that others may be surfeited with luxury. The beautiful songsters of the woods are indiscriminately destroyed for their coveted plumage. Are not their cries heard by the Heavenly Father, and will He indifferently pass them by? He is considerate of all the works of His hands. There was an ancient city that for his sins was doomed to destruction, but the inhabitants repented and thus the calamity was averted. For this one man was exceedingly displeased, because he had warned the people of the impending evil. But the Lord said to him: "Dost thou well to be angry? Should I not spare this great city wherein are six score thousand persons, that can not discern between their right hand and their left; and also much cattle?"

Vegetation claims a share in the gospel message; the trees and flowers demand consideration, while they contribute so largely to man's comfort and pleasure. Alas! the depleted forests in our fair land tell the story of man's insatiable ambition, but here, too, there are signs of betterment. Forest preserves and government protection are calling the people's attention to the threatened destruction and perils resulting from it. It seems to be a natural tendency of human nature to gather things; in a woods tramp the first instinct is to pick every flower, collect the mosses, and be on the alert to accumulate, and to what purpose? In most instances it is simply for the pleasure of possession; everything is very soon thrown away, only to repeat the experience at the next opportunity. Why not leave nature's treasures in their own beautiful surroundings for themselves and for others who will pass that way? Is it not their Father's house, as well as ours? Jesus loved all nature. He said that God clothes the grass;

and one day He asked the disciples to consider the wonderful beauty of the lilies. At that time He said: "Behold the birds of heaven; your heavenly Father feedeth them." He said on another occasion: "Not a sparrow shall fall on the ground without your Father." All are the possessions of the Lord, and it is not the privilege of humanity to wishlessly destroy because it has the power.

One of the most beautiful pictures of Christ's reign on earth is the portrayal of the animal creation at peace with each other under the guidance of a little child. To the children is given the privilege of hastening the coming of Christ's kingdom by observing the law of kindness to every creature. By studying their manner of life, watching their habits, and their adaptability to the surrounding conditions, one more fully realizes God's wisdom and love.

May Christ's gospel be preached and lived in its fulness, and so hasten His coming when the longed for days will be ushered in, which ages ago were seen in prophetic vision. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Holland Patent, New York.

Sparks From Other Anvils.

Evangelist: The Bishop of Chichester has issued a note to the clergy of his diocese declaring that the practice of having communion at evening service is unlawful. This has led the Council of the Church Association, the leading Protestant organization in the Church of England to announce that they are willing to defend any clergyman in the courts who may be prosecuted by his Bishop for adopting or continuing the practice of celebrating the Lord's supper in the evening.

Congregationalist: The rule of brevity in public meetings is a good one, but if ever it might have had an exception it would seem to have been in the case of Dr. Koonce of Rampart, Alaska, who drove twelve hundred miles in a dog sled in order to attend the Presbyterian General Assembly and was allowed just five minutes to tell of his field and work. But perhaps those five minutes counted more than thirty would have done, and if the audience knew about that journey the sight of the speaker must have had all the effect of eloquence.

New York Freeman's Journal and Catholic Register: As we write these words King Edward VII is dying. . . . A state funeral looms up in place of the pageant which, if it had taken place, would have been the grandest and most imposing London had ever witnessed. . . . The lips that were to utter blasphemies against the Blessed Sacrament in taking the coronation oath will never utter those blasphemies. It is well known that Edward VII, if he had his own way, would never have shocked millions of his Catholic subjects by taking a blasphemous oath which English law compelled him to take. It was after England had apostatized from the faith that had led her out from the darkness of barbarism into the resplendent light of civilization, that her kings and rulers were forced to blaspheme against the Holy Eucharist."

Advance: A young man once applied to a dry goods merchant for the position of clerk. The merchant asked him if he was a good salesman; he replied that he could sell goods when people wanted to buy. The

merchant said: "I want a clerk to sell goods to people who do not want to buy." It is very easy to interest people in preaching, in Bible study, in Christian work, who want to be interested. But there are many people who do not want to be interested, who are afraid if they do get interested, that they will be obliged to give up some of their pleasures. There is in our time too much lamenting over the fact of the fewness of those who come to prayer meeting and church services, and too little laying of wise plans for those who do not want to come, for far they will be interested and converted. Our need to-day is to interest those in Christianity who do not want to be interested.

Central Christian Advocate: There is a theory of redemption which the evolutionist holds, which marks, to be sure, an ascent of man from his lowly ancestor in the monkey to the level of an Emerson or Milton and to yet higher levels, but which eliminates the fact of redemption from a law broken by the Fall of Man. The theological systems of Christendom are based on the Fall of Man and its pursuant scheme of Redemption by the sacrifice of our Redeemer. Evolution brushes that away. What becomes of the Creation, the Temptation, the Fall, the long maturing scheme of Atonement, Gethsemane, Calvary, the Resurrection, the Ascension, if the corner stone is all swept away?

The Weekly Prayer Meeting.

THE DOMINION PRESBYTERIAN has just come in, and I have read the article "by a Presbyterian Elder" under the above heading.

What is wrong with our prayer meetings? Are they really too small? or are they *too large*?

Nearly two hundred years ago, a German boy of ten went to a boys' boarding school at Halle. When he left it at sixteen he left behind him in that school seven prayer circles.

Why did not young Zinzendorf leave behind him one large prayer circle in that one school instead of seven little ones? Evidently his prayer circles were built on the principle of "two or three." When they outgrew that, they must have divided, and so multiplied. May it be that the secret of success in prayer meetings is to be found in Zinzendorf's plan?

The real secret is perhaps a double one. It lies first, in Zinzendorf himself, and second, in his Heaven-directed way of doing things.

It may be worth while for those interested to consider well this question: Are our prayer meetings too small? or are they not really *too large*? HOPE.

Moses had before him, as the adopted son of Pharaoh's daughter, a dazzling opportunity for worldly wealth and power; but we read that, as soon as he reached years of discretion, Moses "refused to be called the son of Pharaoh's daughter." Just such a decision must be made by each of us, for the world is ready to adopt us, and offers glittering inducements.

Diamond asserted most truly that most of the difficulties of trying to live the Christian life arise from attempting to half live it. They would disappear entirely if we gave ourselves up to it with unreserved enthusiasm.

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Pursuing our usual custom at this season of the year, there will be no issue of the DOMINION PRESBYTERIAN for the next two weeks, viz: July 30th and August 6th. Subscribers are requested to make a note of this, that they may not think their papers have gone astray.

Here is another edition of the "Lost Prayer Book" story, which we find in an American Presbyterian Journal, and which is well fitted to point a moral:

"A once popular minister gradually lost his influence and congregation. The blame was laid entirely upon him. Some of his church officials went to talk with him on the subject. He replied: 'I am quite sensible of all you say; for I feel it to be true; and the reason of it is, I have lost my prayer-book.' He explained: 'Once my preaching was acceptable; many were edified by it, and numbers were added to the church, which was then in a prosperous state. But we were then a praying people. Many joined in prayer that my preaching might be blessed to the conversion of sinners and to the edification of saints. This, by the blessing of God, made us prosper. Prayer was restrained, and the present condition of things followed. Let us return to the same means, and the same results may be expected.' They followed the suggestion, and in a short time the minister was as popular as he had ever been, and the church was in a flourishing state."

Let ministers and their flocks who are getting discouraged, because there are no times of reviving and refreshing being enjoyed, try this prayer cure—"praying always with all prayer and supplication in the spirit." What courage it would bring to many a discouraged pastor's heart to know that even a few of his faithful people met at stated times—say Saturday evening or Sunday morning to supplicate God's blessing upon himself and his work. "Wherever two or three are gathered together in my name there am I in the midst of them"—God's presence in the little prayer circle means God's blessing. Try it.

DEATH OF REV. NORMAN RUSSELL.

Regret will be felt throughout the Church at the tidings which have just been received by cable from Mhow, India, of the death there, of the Rev. Norman Russell, one of the well known members of the Church's missionary staff in India. Except that the cause of his death was dysentery, no news has yet come to hand, and probably his illness was quite brief. Two years ago, Mr. Russell had a severe illness, which it is feared, so weakened his constitution that he the more easily fell a victim to the trying disease which has now cut short his life. He was forty-two years of age and leaves a widow and four children. Toronto was his birth-place, and his father was one of the founders of the Central Presbyterian Church, Rev. Dr. McTavish's. In his childhood, his parents removed to Winnipeg, but he took his art's course in the University of Toronto. He studied Theology in Manitoba College, and in October 1890 went to India as the missionary of the Central Presbyterian Church, Toronto. In addition to special evangelistic work among villages in India, for which his intimate knowledge of the native languages particularly qualified him, Mr. Russell possessed the gift of graphic descriptive power and an excellent literary style. Besides contributing sketches to English magazines, he was the author of an interesting book, entitled, *Village Life in India*. The sympathy and prayers of the whole Church will go out towards the bereaved wife and children in that far off land. Fortunately, a brother, Rev. Frank Russell, also a missionary in the same part of India, was present at Mhow when his brother died, and the cable message came from him.

Referring to the fact of a bill being before Congress to require all places of business to be closed on Sunday, the Christian Observer of Louisville, makes the pertinent remark that, "the way to accomplish this result is not to apply to the Federal Government for more laws (except as to places that are exempt from State laws) but to awaken the Christian people of this land to the sinfulness of Sunday trading." Yes, without the enlightened Christian conscience, the legal enactment will not accomplish very much. The same paper, in the same connection, quotes an ice dealer as saying: "I wish my customers would let me deliver their Sunday ice on Saturday." The remark suggests that the root of the trouble about Sabbath trading and the running of railway trains and excursion steamers on Sunday, is that many people—including many Christian people—are indirectly responsible for a great deal of unnecessary Sunday work because they persist in sacrificing the Sabbath rather than their own convenience. Once let the public conscience be awakened to the importance of remembering the Sabbath day to keep it holy, and the need for legal enforcement of the Sabbath will be greatly diminished.

DEFECTIVE COMMON SCHOOL TEACHING.

The stage of national development, which we have now reached in Canada, and the present needs of the country, clearly indicate the need, and call for constantly increasing specialization in education beyond a comparatively elementary point. We have art schools, industrial schools, technical schools and others, all intended to give instruction only in special subjects or a special class of subjects. A large majority of the youth of the country will never seek for education beyond what can be given in our common schools, and as industrial competition becomes keener, an increasing number of young people will seek and will be driven to avail themselves of instruction in special subjects. It is obvious that, to be able to avail themselves in the fullest degree of special instruction, it will be absolutely necessary that they are thoroughly well grounded in elementary subjects, such as reading, writing, spelling, arithmetic, geography and English composition.

We are proud in Ontario of our Common school system, and there could hardly be any greater heresy than to insinuate even, that it does not secure efficient teaching in at least these elementary subjects named. When politicians in parliament criticise adversely and arraign our school system as inefficient, we are disposed to discount more or less the sincerity or justice of their criticism. But when business men, or those who teach along special lines, tell us that, in their experience they find the teaching in our common schools of the elementary branches specified 'very inefficient', the stricture calls for more serious attention.

The Canadian Manufacturer's Association is composed of business men, who have opportunities as employers of labor to discover the truth respecting the teaching of elementary subjects in our common schools, and they have no temptation, such as a political partizan has to distort the truth. In the capital of Ontario is a branch of the Association named, and it has a certain number of its members as representatives on the Technical School Board of that city. The Technical School is for giving special instruction in certain practical subjects such as its name indicates. The principal of the Technical School is Dr. W. Pakenham, and his qualifications are highly spoken of. But he and his fellow-teachers in the Technical School, feel themselves greatly thwarted in their special work from the want of thorough teaching in the city schools of the elements of a common school education. The state of matters is not likely any better in the town, village and country schools. It is evident that the youth, whose education is defective at the very beginning, must be more or less handicapped all through life. And herein lies the great importance of sound and thorough elementary education, and the necessity and importance both of proper qualification and thorough conscientiousness on the part of every teacher. The representatives of the Manufacturer's Association on the Technical School Board say that, "In discussion with the principal and teachers of the Technical School, it transpires that, the majority of boys com-

mencing this special course of education, have for example, no working knowledge of vulgar fractions, and an absolute ignorance of the nature even of decimal fractions, that their spelling, punctuation and English composition are so inferior, that in the commercial course, it is necessary to devote a considerable portion of the time to teaching these elementary subjects."

If this state of things prevails throughout the country, it is a most serious matter. Canada has unlimited resources of all kinds, but unless we have skilled and intelligent workmen to turn them to account, we can never take that place among the nations of the earth, which, because of our vast resources, is our due. We see how much depends upon our teachers, and the teachers of the rudiments of an education.

An evangelistic campaign under the auspices of the Protestant Ministerial Association and the Y.M.C.A., is to be inaugurated in Ottawa, the chief object of which is to bring the Gospel to those who seldom or never attend any place of worship. A large tent is being provided which will be set up at some central point in the city. The services will be held on Sunday at 4.15 in the afternoon and 8.30 in the evening. The opening service will be held on Saturday evening. The co-operation of the members of the Y.M.C.A. and of the Christian workers of the different congregations is confidently expected, and the assistance of singers from the different church choirs is desired. The services will be largely evangelistic. The movement is an excellent one and should elicit the hearty sympathy and practical co-operation of the Christian men and women of the city.

NATIONAL COUNCIL OF WOMEN OF CANADA.

No feature of our time is more marked than the place which women have taken in public affairs, religious, educational, philanthropic, and also, to some extent, political. Amongst the many organizations of women which have been formed, either to advance themselves as members of society, or to promote the good of the world, the National Council of Women holds an important place. The formation of this order or society in this country, was largely due to the efforts of Lady Aberdeen, whose incessant activity in many directions in the Dominion, while her husband was Governor General, will long be gratefully remembered. The Victorian Order of Nurses, and the National Council of Women are two of the many undertakings she was particularly interested in, and with which her name is most closely identified. It can only result in good to society, that women should take an active interest and part in everything that can promote human well-being. The more closely they are associated with every movement for the advancement of mankind, the better, for indeed no large undertaking with this object, can ever be successful in the highest degree without the co-operation and active personal aid of women. The best and most enlightened portion of society now freely acknowl-

edges this and both seeks and welcomes their help in every uplifting enterprise. The scope of the National Council of Women is very wide as will shortly be seen, and throughout its whole sphere it is doing good work.

The National Council of Women of Canada is one branch of an International Council which includes Great Britain, the United States, France, Germany, Switzerland, Sweden, Italy, New Zealand, Australia, Holland, Denmark, Argentina and Tasmania. This International Council is capable of indefinite extension, and what may we not hope for the good of mankind, when women the whole world round, are banded together to enlighten and lift up not only their sisters, but the whole of society in its widest range.

The ninth annual meeting of the Council for the Dominion has just been held in St. John, New Brunswick, and appears to have been in every respect most successful. The Council overtakes its work largely through committees by means of which a division of labour is effected and the best results attained. To mention the names of some of the subjects entrusted to committees will indicate partially the kind and scope of the work done by the society: Education, Industry, the Professions, Laws relating to Women and Children, Women voters and their responsibilities, Social Reform. At the head of each of these committees is a convener, who is expected to keep herself thoroughly informed of all that is being done in her department in this country, so that if asked for information upon it, by any member of the Council of Women in any other country, she will be prepared to supply it, or say where it may be obtained. All this looks to a very thorough kind of work and organization for mutual international help.

Then in addition, also, under its own separate Convener, are Committees on the Care of the Aged and Infirm Poor, Female Immigration, Custodial Care of Feeble-Minded Women, Laws for the Better Protection of Women and Children, for the Promoting of the Industrial and Fine Arts, Women in Agriculture, Domestic Science, Women on School Boards, the Spread of Pernicious Literature, the Press, for the Promotion of a Uniform Standard and Dominion Registration of Teachers, Vacation Schools and Supervised Playgrounds.

Hospitalities were generously dispensed by the citizens of St. John to the members of the Council and the whole occasion was felt to be inspiring and helpful in a large degree. The meeting of a large body, comprising some of the most intelligent and public-spirited women of the Dominion, cannot but advance the general good in many ways, and is deserving of every encouragement. The verdict of one, would, without doubt, be that of all as to the good effect of so many meeting together from all parts of the Dominion for the purpose contemplated by the Council. "I never so truly realized before that I am a citizen of a great Dominion as since I have been meeting fellow-workers from all the Provinces, and discussing matters of mutual interest with them daily at these meetings. I have learned so much concerning conditions and interests in

the other parts of the Dominion since we have been together, that I feel as if I had never fully realized before what it was to be a Canadian." The Council will next year meet in the city of Toronto.

NOTES OF AN ONLOOKER.

A recent volume, by a United States writer, purporting to be "The Literary History of America," starts up the question, so often discussed, of the true literary standing of the United States. The people of the big adjoining Republic talk a good deal about their literature; and I suppose would be dissatisfied to be told, as one writer tells them, that in a literary sense their country has remained "a distant province of Britain," and will probably always so remain. The same is true of Canada. We hear talk of Canadian literature. What we necessarily get is something of English literature "made in Canada."

A reviewer in the last number of the Contemporary Review, reviewing Prof. Barrett Wendell's book, endeavors to sum up the mind of America, taking the literature of the republic as evidence. He finds the hall mark of her literature to be isolation and inexperience—provincialism. The isolation has been accountable for the inexperience. But the United States is becoming a world-power, making the old idea of a sequestered independence impracticable, with the result, as the reviewer thinks, that narrow ideas must give way, and that there must be an ever closer understanding with Britain, "the only other power at once 'Imperial and Democratic,' to which, one might better say, Empire means but a great Democratic Alliance." Under the influence of these new factors, thinks the writer, the United States is clearly destined to become a good deal more "European than it is, before regaining, so to speak, its intellectual balance."

Literary Notes.

Harper's Magazine for August—the special Midsummer number—is full of attractive features. The illustrations of the opening story, "A Revelation in Arcadia," are reproduced in colors. Other stories are "The Reckoning," by Edith Wharton, "Eglantina," by Mary E. Wilkins, "Little Sister," by Roy Rolfe Gibson, and "Perdita's Lovers," by Richard Le Gallienne. Among the articles are "The Lineage of the Classics," "France's Touring Craftsmen" and "Parallel Growth of Bird and Human Music." We are able to give only a slight idea of the varied and most interesting contents of this number. Harper and Brothers, New York.

The Midsummer number of St. Margaret's Chronicle has just reached us. This very neat little magazine is edited by the pupils of St. Margaret's College, Toronto, who are certainly to be congratulated on their work. The various articles, stories and poems are well written, and the magazine should be most welcome to those who have already graduated from the College. News of the graduates, as well as of the present students, is gathered under the heading "Personals," and to many this feature of the Chronicle will appeal most strongly.

The new Knox College Calendar has been issued, and copies may be obtained by applying to the Secretary of the Senate, Rev. R. C. Tibb, 31 Bernard Av., Toronto.

The Inglenook.

A Summer Girl.

BY HELEN MARSHALL NORTH.

A flutter of pink muslin, a gleam of floating pink ribbons of a summer hat wreathed with roses, and a charming, earnest girl face looking out from under it, and all the piazza people at the great hotel said: "That must be Rosamund Ellis, the college girl whose coming has been talked of so long."

And every one in the house soon knew, by the cordial greeting extended by old friends and the admiring glances of those who met her for the first time, that to Rosamund Ellis fairly belonged the fame of belle of the Mountain House.

The great, fashionable hotel crowned a height in the center of a New England village, lately found out and occupied as a summer resort by a somewhat unique circle of city people. At the head of the little company was a cultured, highly intellectual man, whose fame as orator and writer has gone the world over. With him came a college professor or two, a poet and a novelist, each attracting a little coterie, and exulting in the rare beauty and healthfulness of the hills. The real denizens of the town, whose ancestors had transformed the wilderness into a habitable place, were in the main, intelligent, God-fearing farmers, in whose eyes the pretty white church with its slender spire pointing heavenward from the village green, represented the true meaning of all life, material as well as spiritual.

The new city comers, however, secretly despised the plain little church and its plain service, and often used the words "narrow" and "bigoted" in speaking of its worshippers. And quite naturally the village people who were outside the church, and especially those whose gains were increased in the service of the new-comers—all those whom the church longed to win to Christ—were dazzled by the glitter of the gay city people and readily adopted their sentiments.

Sweet Rosamund Ellis had found nothing in her home life to help her onward in spiritual ways, but at college her pure nature yielded to religious influences, and she had, early in the course, given her heart and soul loyally and earnestly to the service of her Saviour. From being a day to be spent in idleness and social pleasure, the Sabbath had become to her a day to be joyously given to spiritual things. The hours for communion, for reading the Word and meditation, for helping others on in the upward way, seemed all too short. She not only revered and carefully observed the day, she loved it.

So it happened that when the young girl came down to breakfast the first Sabbath morning after her arrival at the hotel, looking as fair as a spring blossom in her fresh, white gown, and with her face shining with the joy of early Sabbath morning thoughts, the chatter of the hotel company jarred painfully on her heart.

"We are off for a horseback ride to Whitecap," said a jolly young fellow, "with dinner at the new Mountain House, and a ride home by moonlight. What do you think of that?"

It was not an easy matter for the girl to assert her position in the face of their care-

less talk. She particularly despised cant and self-righteousness. The young men and maidens clustered around her laughing and planning. Some of them knew her ideas about Sabbath keeping, and looked on with eager curiosity to see what she would do.

"But what about the morning service if we all go horseback riding?" she said at length, lightly, but with a quiver, as she faced an audience so thoroughly out of sympathy with her manner of keeping the day.

A volley of answers, just such as she expected, met her little venture. "It was too warm to go to church; the pastor didn't know how to preach; the choir didn't know how to sing; it was vacation time; let church-going have a rest with other duties of the year;" and some one breathed that ancient, sophistical platitude about "worshipping God in nature."

But Rosamund quietly held her way. "When I was in the mountains last year," she said, "I heard some one say to the old pastor of the town, 'What a fine thing for your church and the place to have this brilliant company of men and women here for the summer; it gives new life to the old town and must be a great incentive to the young people.'"

"I shall never forget the old man's answer; 'Better, a thousand times better, if the brilliant men and women had never seen our little town. They openly despise the worship of God's house and all that goes with it. They draw away from its service the boys and men who must care for their horses, and drive them about on their Sunday excursions; they teach them the use of wine and tobacco; they profane every Lord's day all through the summer, and the fact that they are cultured, intelligent and highly esteemed in the world outside adds terrible weight to their example. And when at the close of the season, all the gay guests unite in an entertainment for our benefit they think they are doing an act of charity. Some of the visitors are members of Christian churches at home, I am told. How can they answer to their God for the long summer violation of his command to reverence the Sabbath? They excuse themselves by saying that I cannot preach as well as their city pastors; that I do not deny. But surely God's word is powerful, however feebly it is set forth, and there must be some thought in any honestly prepared sermon, which should reach and help a true Christian, however lacking in eloquence the preacher may be. I do my best,' said the old man, humbly.

"Now," said Rosamund, still lightly, "if any of you feel like adding to the burdens of that good old man, I am not one of you. Every Sunday this summer I shall go to church morning and evening, God willing, and not once shall I go riding or take part in an excursion of any sort. It is the Lord's day, not ours, you know; and I truly believe," she added softly, "that we can make the Sabbaths among these hills beautiful memories for all our lives."

The little company gradually dissolved and formed in groups on the piazza, in the parlors and in quiet corners to talk over the situation. In a half hour the horses were brought gaily up to the front door, and a

party, much smaller than the original one, galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor noted their coming, and wondered much what had brought them.

By degrees, Rosamund won the day. She talked to the fishing young men so effectually that they gave up Sunday sport, and the small boys who usually attend them on their excursions had a chance to go to Sunday school. She interviewed all sorts of Sabbath breaking people, and won many to her way of thinking. She added her fresh, well trained voice to the choir and sang solos to attract the music-lover. She induced a city musician to preside at the little organ. She made friends with the old pastor and his wife, and warmed their hearts by her earnestness and Christian sympathy.

And when the Lord of the vineyard cometh and reckoneth in that little village, then, but not till then, will be known all that Rosamund the prettiest summer girl in the mountains, wrought for his kingdom.—*Christian Observer.*

Laugh.

Laugh merrily while life is here,
For death cuts short all laughter;
Laugh all thy life, and let the tear
Come if it will hereafter.

More laughter in the world would bring
The "touch of nature" nearer;
Good will would flourish 'neath its wing,
And man to man be dearer.

No time like now—the future lies
A darkened road before us;
So let thy laugh outweigh thy sighs,
And merry be thy chorus.

We know that man is prone to tears,
And born an heir to sorrow;
But what's the use of doubts and fears
Of what may be the morrow?

The evil of the day we read
Sufficient is for keeping;
So laugh away, let naught impede,
And give a truce to weeping.

—Bret Harte.

Holiday Excesses.

An observant commentator remarks that the notion that there is something in going away for the summer which permits the most radical indulgence in diet and exercise, without fear of consequences, is one that all children and many adults share. The habits of life that are followed regularly for ten months of the year are suddenly cast aside; and often the greatest excesses in walking, eating, surf bathing, tennis, golf, or whatever the new occupation may be, are undertaken. Children are allowed, as a rule, to be much too active. Because the air is good and it is "the country" they run and play from dawn till dark without let or hindrance, sometimes returning in the autumn actually reduced in flesh and strength because of their incessant movement. Delicate girls, whose walking through the winter is limited to a few blocks at a time, begin their summer life tramping miles over rough roads, and wonder that they are exhausted and listless for the change from city to mountain or shore.

"Some folks can't mind their business;
The reason is, you'll find,
They either have no business,
Or else they have no mind."

John's Adventure With Bees.

"Where are you going, papa?" called Edgar as Mr. Barker drove up to the door.

"To Lawson's woods. Who wants to go with me?"

"I do; I do!" exclaimed John and Edgar eagerly.

"Jump in then. Mike, have you got the pails for the honey?"

"Shure, and I have iverything we'll be wantin'."

The beautiful brown horses started at a brisk trot up a winding road in the Allegheny Mountains.

"Papa, what have you got pails and an ax for?"

"This time, instead of buying honey, we are going to hunt for bee trees, and shall need the ax to cut them down, and the pails to put the honey in."

"But, papa, bees live in hives, and there are none in the woods," exclaimed matter-of-fact Edgar.

"Bees sometimes make their homes in trees instead of in hives. When warm weather comes the queen bee, who is the mother of the bees, begins to lay eggs. Some days she lays as many as three thousand, so that in a short time she has a large family, and the hive becomes too small."

"Don't I wish my old hen would lay as many eggs as that! Then I would have plenty of money all the time," exclaimed John.

"Go on, papa, and tell us some more," said Edgar.

"Well, what do you think the queen bee does when her hive becomes too small?"

"Maybe she goes into a larger hive; does she?"

"No, but the old queen takes part of the bees and leaves the hive, thus making more room for the young bees."

"Wouldn't it be nice to give them a hive to go into?"

"People sometimes put out empty hives but if the bees do not find a hive they fly away to the woods and make their home in hollow trees. Such trees are called bee trees."

"Whoa! Here are bees flying around. We will stay quiet and watch where they go."

"They soon traced the bees to a large tree."

"Now, boys, gather dry leaves and small twigs together, and pile them at the foot of the tree."

"What for?"

"We will build a fire, and the smoke will make the bees come out of the tree, so that we can get the honey without being stung."

A fire was soon started, and when the bees came out of the tree, Mike began chopping it down, while the boys looked on eagerly. Soon the tree fell, and John and Edgar ran forward to watch their father and Mike take out the honey.

"This took some time. At last Mr. Barker said: "It's about twelve o'clock so we will have lunch at once."

"Goo-dy, goo-dy! Now we will have some honey," cried John, jumping up and down in great glee.

How they all enjoyed the bread and butter, fried chicken and cookies which Mrs. Barker had provided, and then they went in search of another tree.

"Here is a broken tree, papa, with a little hole in the trunk, and I saw a bee go in. Do you think there is any honey in it?"

"Very likely there may be. I'll be over there in a little while."

"Guess I will put this stick into the hole and see."

"No, John, don't do that."

"I am not going to wait," said John. "I can find out for myself whether there is honey in it or not."

"You better not, John, for papa said not to," said his brother.

"Oh, you keep still!"

A second later a swarm of angry bees rushed out. Some of them attacked John and stung him.

"Papa, papa, come quick, the bees are stinging John. Oh, dear, oh dear!" cried Edgar.

Mr. Barker hurried to the children and drew John away.

"My son, why did you disobey me?"

"I just wanted to see if it was a bee tree."

"You have found out, haven't you?"

"Yes, I should say I have," sobbed John.

"Oh, dear, they hurt!"

Mr. Barker quickly got some mud, which he bound on to the stings, and told John to sit down under one of the trees until the work was finished.

As they were driving home John was still suffering from the stings, and Mr. Barker said:

"My boy, I am sorry that your sport has been partly spoiled, but it will help to show you that it is best to be obedient. Isn't that so?"

"Yes, sir" replied John, penitently.—The Herald and Presbyter.

Meadow Talk.

A bumble-bee, yellow as gold,
Sat perched on a red-clover top,
When a grasshopper, wiry and old,
Came along with a skip and a hop.
"Good-morrow!" cried he, "Mr. Bumblebee;
You seem to have come to a stop."

"We people that work,"
Said the bee with a jerk,
"Find a benefit sometimes in stopping;
Only insects fly and go,
Who have nothing to do,
Can keep up a perpetual hopping."

The grasshopper paused on his way,
And thoughtfully bunched up his knees;
"Why trouble this sunny day,"
Quoth he, "with reflections like these?
I follow the trade for which I was made;
We all can't be wise bumble-bees."

"There's a time to be sad
And a time to be glad,
And time both for working and stopping;
For men to make money,
For you to make honey,
And for me to do nothing but hopping."

— St. Nicholas.

The Reading Habit.

Whoever desires to retain through life the habit of reading books and of thinking about them will do well never to intermit that habit, not even for a few weeks or months. This is a remark abundantly obvious to those whose experience of life has taught them how soon and how completely habit gains command of us. Its force cannot be realized by those who are just beginning life, when an unbounded space of time seems to stretch before us and we feel a splendid confidence in the power of our will to accomplish all we desire. The critical moment is that at which one enters on a business or a profession, or the time when one marries.

Those fortunate enough to keep up the practice of reading, outside the range of their occupation, for two or three years after that moment may well hope to keep it up for the rest of their life, and thereby not only

HOT WEATHER AILMENTS.

CAREFUL MOTHERS SHOULD KEEP AT HAND
THE MEANS TO CHECK AILMENTS THAT
OTHERWISE MAY PROVE FATAL.

When the weather is hot the sands of the little life are apt to glide away before you know it. You can't watch the little one too carefully at this period. Dysentery, diarrhoea, cholera infantum and disorders of the stomach are alarmingly frequent during the hot moist weather of the summer months. At the first sign of any of these, or any of the other ailments that afflict little ones, give Baby's Own Tablets. These Tablets will speedily relieve and promptly cure all hot weather ailments. Keep them in the house—their prompt use may save a precious little life. Mrs. Herbert Burnham, Smith's Falls, Ont., says:—"When my eldest child was six weeks old he had an attack of cholera infantum and was at death's door. My doctor advised me to use Baby's Own Tablets, and in twenty-four hours baby was better; the vomiting and purging ceased and he regained strength rapidly. I have used the Tablets for other ailments of children since and always with the happiest results. I can sincerely recommend them to mothers as a medicine that should always be kept in the house."

Little ones thrive, are good natured and grow plump and rosy in homes where Baby's Own Tablets are used. Children take them as readily as candy, and crushed to a powder they can be given to the youngest infant with the best of results. Sold at drug stores or you can get them post paid at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

to sustain their intellectual growth, but to find a resource against the worries and vexations and disappointments which few of us escape. To have some pur-uit or taste by turning to which in hours of leisure one can forget the vexations, and give the mind a thorough rest from them, does a great deal to smooth the path of life.—Youth's Companion.

Sympathy With Childhood.

Those who have occasion to speak frankly concerning their own childhood experiences, are often found to remark that the greatest blessing that came to them was the sympathy of a father or mother, or of an elder sister or brother, with their tastes and ideals. There are few things so chilling to a generous young spirit as the sneer that follows the disclosure of his inner desire or purpose, and, on the other hand, the consciousness that he is understood and appreciated, is the very elixir of life to the boy or girl before whom the world is just beginning to open. Children who grow up unduly reticent and self-constrained, or who become morose and sour, probably have lacked genial sympathy in their earlier years. In their little hearts there is a purpose not to expose themselves again to ill considered ridicule, or there is a silent conflict in their inner selves against the circumstances in which they are placed. Now, it is not enough for the older person to seek or demand the confidence of children in order to obtain it. One must win it; and there are few things that give a parent stronger influence over a child's life than to convince the little one that the parent has a genuine sympathy with it in its tastes and purposes and dreams.—The Watchman.

Ministers and Churches.

Our Toronto Letter.

The funeral last Sunday afternoon of the brave firemen who sacrificed their lives in the discharge of public duty, was a sad and most impressive spectacle. At the private services in the homes of the deceased, the following ministers of our own church in the city took part: Revs. Alex. McMillan, Alex. E. Ser, and A. L. Goggin. Seldom, probably never, has a more solemn sight been witnessed in St. James Cathedral, than the five coffins draped in front of the altar, and five groups of mourners in the front pews, while the building was filled to its utmost capacity, and outside, it is believed that in the streets 75,000 people lined the route of the sad procession. The quiet look and manner of the crowd, and tones of the voice, so different from ordinary occasions, were a tribute of respect and sympathy, and when after a long wait, the procession slowly moving, no man speaking to his neighbor, reached point after point, the perfect hush that fell upon the multitude showed that every heart was touched, while hearse after hearse passing, and the solemn strains of the "Dead March in Saul," brought tears to many eyes. Several liberal contributions have been made for the support of the widows and families left behind, and from these and other sources provision will be fully made for the support of those who were dependent upon the men who have fallen in this tragic fire. Another case of a Canadian dying at the post of duty of a very different kind, was that of a late student at the Bible Training School, M. R. A. Phair. Only last December he left the city to do mission work among the Indians in the interior of Brazil. Returning from his distant field to Donarrara for his wife, whom he had left behind there, he was drowned in the rapids of the E. Squito River. The world is really full of heroes, it only requires the occasion to bring them to light.

Rev. Dr. Murray of the Presbyterian Witness, Halifax, is well known all over the church. It was with grave concern and respect that we heard here of his serious accident. He may rest assured of sincere sympathy throughout the whole church, and there will be thankfulness everywhere, not only that it was not fatal, but that his recovery is expected, and all in the city who know him personally or by reputation, will rejoice if it is speedy and complete. Men who have the capacity for usefulness of Dr. Murray are not plentiful, and can ill be spared.

The ex-moderator of the General Assembly, Rev. Dr. Warden, has been doing duty in laying the foundation stone of a new Presbyterian church at Shelburne, Ontario, at which was present a large attendance of those interested in the neighborhood and visiting ministers. A liberal collection was made on the occasion on behalf of the building fund. Among Presbyterian ministers who have not yet left the city for holidays, we notice Rev. D. Hossack, Rev. John Neil and Rev. Dr. Armstrong Block. It is announced that on August 3rd and 10th Dr. Black's pulpit is to be supplied by Rev. R. G. Welsh, M. A., of St. George's Church, Bransbury, London, England, a leading Presbyterian minister in the capital city of the empire and an author as well.

Another striking illustration of the uncertainty of life and its plans has just occurred in the sudden death of Rev. Chas. A. Wookey, D. D., at the Grand Union Hotel, New York. The deceased had at one time held the pastorate of Zion Congregational church in this city for two years. At last General Assembly, he made application to be received as a minister into our church, had been accepted, and at the September meeting of Toronto presbytery was to be formally received.

An interesting experiment in the way of a circulating theological library is about to be made by Rev. P. of McLaughlin of Victoria University. It consists a present of about 500 volumes of the most modern theological and other works suited for a minister's use. Three books may be taken out one at a time and kept for one month for the annual subscription fee of one dollar. We should think that an enterprise like this, ought to receive a hearty welcome from many ministers whose means do not allow of their expending much upon books. The possibility of its extension beyond the range of Methodist ministers is obvious.

The Chinese laundries, on which, I mentioned in my last letter, our city council, at the recommendation of the Property Committee, sought, with a view of squeezing them out of existence,

to impose a tax of \$50.00 each are now to go free. It is the opinion of the city solicitor that the council has no power to levy such a tax, and therefore the attempt must be abandoned.

The men of the Canadian Contingent from Toronto and Ontario west and north arrived home in this city on the morning of the 12th inst., and were met at the station by a large number of friends and relatives. The reports which had gone the round of the press of unworthy treatment at the hands of officials in Britain, were unsparringly denounced, and they were unanimously in their appreciation of the splendid reception and generous treatment which they had received. After detaining, Lieut. Col. Pellatt thanked the men for the magnificent way in which they had upheld the reputation of their corps and of the country. Their disappointment at the failure of the coronation to take place was of course, very great, but the treatment of officers and men in England could not have been excelled. The bugle band under Bugle-Major Swift, Q. O. R. so distinguished itself that the leader was complimented personally by the Duke of Connaught and Lord Roberts, and an entertainment company would gladly have engaged them for a three months tour in the United Kingdom. Pity they could not have made the tour, it would have been an unique, but most effective way of drawing attention to Canada.

The glorious twelfth without which no year would be complete as a matter of course, celebrated with the unflagging enthusiasm characteristic of all loyal Orangemen. The day was about perfect for a display of the kind, and the procession in numbers and equipment, and the set onlookers, all that any Orangemen or Orange-woman could wish. The fact, however, that all the five firemen lying dead in their grief stricken homes, belonged to their order, and that their places were vacant that day, cast a shade of sadness over all the proceedings. It was relieved by the death they nobly died and was referred to again and again as an example of duty bravely done worthy of imitation by all in their respective walks of life.

Several suggestions have been made as to replacing in some suitable way, the Pavilion and Conservatory in Allan Park burned down some time ago. They still lie a blackened heap of ruins. A proposal has just been made in a strongly worded resolution of the Toronto Horticultural Society, in favor of rebuilding the conservatory. Such a place, the society believes, is greatly needed in the city and should be regarded as a winter garden, open to the public, where the lovers of tropical and sub-tropical plant life might have opportunity for the enjoyment and study of rare plants and flowers. It is surely desirable that, in a large and growing city, opportunity and scope should be given for the cultivation of all those higher tastes that sweeten, beautify and adorn life.

Our indetachable city missionary Rev. Mr. Hall, has been assiduous in his services to Rice, the prisoner condemned to death for his part in the shooting of a co-sable while being taken to jail with his two confederates, about a year ago, and he has expressed himself as prepared to meet his fate. His mother and sister after vainly seeking to obtain from the executive a reprieve of his sentence have seen him here. The law has taken its course justly we imagine will be the general verdict, but contrary to the usual practice, which we cannot see has anything to commend it, his remains were delivered to his relatives and were taken by them to be interred at his home, Champagne, Illinois, United States.

The Presbytery of Guelph held its regular meeting in Knox church on the 15th, the Rev. N. D. McKinnon occupying the chair as Moderator. The standing committees for the year were appointed. Rev. James W. Orr received a call from the Alma and Nichol congregations, promising a stipend of \$700 and a manse. Arrangements were made for his induction on the 9th July in the Alma church, providing he accepts the call. The Moderator of the Presbytery to preside, Rev. W. T. Hill to preach, Rev. J. B. Mollon to address the minister, Rev. H. R. Horne, B.A., L.L.B., the people.

The last meeting of North Bay Presbytery was held at Sandridge last week. Messrs. Smith, Henderson and Clarke were appointed a committee to strike standing committees; and the name of Rev. Mr. Cochrane was added to roll of Presbytery.

Western Ontario.

In the First Church, Chatham, the evening service will not commence until 7:30 during the summer months.

The Chatham Presbytery held its regular meeting on the 8th July and the ordinary routine business was taken up.

Mr. J. Beattie, an old Nichol boy, now minister at Binscarth, Manitoba, preached in St. Andrew's, Fergus last Sunday.

Mr. and Mrs. J. H. McVicar of Fergus, left last week for their holidays. Bro. J. McCaul, B. A., of Toronto, is filling the pulpit, and preached acceptably on Sunday last.

The corner stone of the new church, Shelburne, to be known as Knox church, was laid on the 15th by the Rev. Dr. Warden, ex-moderator of the General Assembly.

Rev. Mr. Bruce delivered an address to a small audience in Knox church, Elora, on the 16th inst. He is being sent out by the student's volunteer movement to Honan, China, as a missionary. Mr. Bruce was born in Elora, his father having taught at the High school there some twenty years ago.

The ordination of Rev. Mr. Carlisle in Sarnia took place on Tuesday, July 1st. The Presbytery of Sarnia met in the church at 3 o'clock and proceeded with the usual examination of the candidate. Rev. W. D. Bell, Moderator, of Corunna, presided, and delivered a very impressive address to the large congregation present. The Rev. Dr. Thompson, of Sarnia, delivered an impressive charge to the newly ordained minister. Mr. Carlisle will have the hearty support of his new charge, and a cordial welcome from all.

The Presbytery of Brockville met in St. John's Church on the 8th of July. Rev. Mr. McDougall, Spencerville, retired and Rev. Mr. Logie, Winchester, was appointed as moderator. Rev. Mr. Laird, Brockville, gave an exhaustive report on the schemes of the church in which he reviewed the work of the past year and recommended: 1st, That the present committee be re-appointed for the current year and have estimates issued at once; 2nd, That this committee be instructed to arrange for a visitation of congregations in the interests of the schemes where sessions deem it advisable; 3rd, That members of Presbytery who have not done so already be urged to connect themselves with the benevolent schemes of the church. The report was received and the recommendations considered. A committee was appointed to devise a plan by which all members of Presbytery might be induced to connect themselves with the benevolent schemes of the church. The Home Mission Report was presented by Dr. Stuart, Prescott. The report set forth that the mission fields were now in a prosperous condition, that Wortow and Lyndhurst now had an ordained missionary namely the Rev. J. A. McConnell and that with Augusta, Stone's Corners and Fairfield were taking steps toward the same end. The report was accepted. A committee was appointed to visit augmented charges. A committee was appointed to examine and report on the draft form of book for family prayer issued by the General Assembly's Committee. It was moved that the number of regular meetings of Presbytery be reduced to three. Discussion thereon was deferred until next regular meeting.

The presbytery of Glenora met in Alexandria on the 7th inst., and was well attended. Rev. John Matheson was elected Moderator for the next six months, but in his absence Rev. George Weir occupied the chair. Rev. Alex. McGregor tendered his resignation of the charge of Woodlands, Wales, Aultsville and Pleasant Valley, on the ground that the labour in connection with these four fields was too great for him, and that his health was being impaired. It was agreed to cite Mr. McGregor's congregation to appear in their own interests at a special meeting of Presbytery to be held in Knox church, Cornwall, on Tuesday, 22nd instant at 10 a. m. A committee, consisting of Revs. A. Graham, G. Weir, J. U. Tanner and P. F. Langill, was appointed to interview all the neighboring fields about Osnabrock and report to Presbytery on 22nd inst. It was agreed that hereafter the commissioners to the General Assembly be elected at the December meeting of Presbytery. Revs. D. MacLaren, T. G. Thompson and J. W. MacLean were named as a committee to arrange for holding a series of missionary meetings and report in September.

Eastern Ontario.

Rev. D. A. Hamilton, B. A., of Osnabruck occupied the pulpit of the Newington church last Sabbath morning.

Rev. J. McCormack, of Maxville, and Rev. P. F. Luggill, of Martintown, exchanged pulpits Sunday evening 13th inst.

Rev. Mr. McDonald of Napanee preached two very acceptable sermons in St. Andrew's church, Picton, on Sunday.

Owing to the absence of the pastor, Rev. J. D. Boyd, of Kingston, conducted the services in the Alexandria church, Sunday.

Rev. Mr. Cameron, of Hubbelltown, N. Y., and formerly of Athens, Ont., preached in St. Andrew's church, Almonte, on Sunday evening.

Owing to the inclement weather the lawn social given by the ladies of St. John's church, Almonte, last Thursday night was held in the basement of the church.

St. Andrew's Church, Lancaster W. F. M. S., held a most successful lawn social last Thursday week at the residence of Mr. J. P. Snider, East Lancaster. The receipts netted about \$55.00.

Rev. A. H. Scott, Perth, intends making a trip to Norway, as a delegate to the world's convention of Y. M. C. A. Associations, to be held in Christiania, from the 20th to the 24th of August.

Rev. D. Strachan of Brockville, preached at Stone's Corners Sunday morning and Rev. R. Laird at Fairfield in the evening. Both these appointments are under charge of Rev. Mr. Brown.

Rev. Mr. Bremer, of Montreal, who has had charge of the services in the Middleville church for the past two Sabbaths, has returned to his home.

Rev. W. M. Morris, Elm Grove, Ont., has been called to the pastorate of Tweed Presbyterian church. He will accept. Although only recently ordained he has been in the service of the church for a considerable length of time as a missionary in the west.

Rev. D. M. Buchanan, of Lanark, conducted the services in the Middleville church on Sunday last and dispensed the communion. Rev. Mr. Bennett, of Almonte, is expected next Sabbath, after which the candidates for the vacant position will occupy the pulpit for some time.

A union picnic of the two Almonte Sunday schools will be held on the 16th of August in the beautiful grounds of Mrs. D. M. Fraser of Elm Glen. Rev. Dr. McLure, a returned missionary from Homan, will address a union meeting of the congregations of St. John's and St. Andrew's church on Thursday evening next.

In the Maxville church, Sunday evening, a union C. E. meeting was held, and largely attended, no services being held in the Congregational and Baptist churches. Rev. J. T. Duley, B. A., occupied the chair, while seated with him on the platform were Rev. P. F. Langgill, Martintown, who delivered the address of the evening, and Rev. H. Bryce, Baptist. A programme was contributed by a union choir.

The trustees of St. Andrew's congregation, Lancaster, purpose extending their shed accommodation in the second concession, and to that end intend removing the little church about 50 feet south and putting it on a good foundation. The new sheds will be 228 feet long. Tenders are called for, and it is expected ample accommodation will in the near future be provided for those who drive thither to worship.

The regular quarterly meeting of the Lanark and Renfrew Presbytery was held in St. Andrew's Church, Carleton Place, on Tuesday, the 13th inst. Rev. J. Rattray, of Eganville, was appointed Moderator of the Court. The commissioners of the last general assembly gave in reports of the proceedings. The standing committees for the year were arranged for through nominations made by a special committee, and afterwards appointed. A minute was framed relative to the death of the late Rev. W. S. Smith, of Middleville. The Rev. D. M. Buchanan asked leave to resign the Moderatorship of the Session of Middleville and Darling and the leave was granted. Deputations were appointed to visit the Home Mission fields and the augmented charges and bring back reports as the year wears on. Rev. Mr. Bennett, of Almonte, was appointed Moderator of the Session of Middleville and Darling. On account of illness the Rev. Mr. McLean, of St. John's Church, Almonte, tendered the resignation of his charge.

Peterboro.

The Rev. Dr. Torrance, pastor of St. Paul's Church, Peterboro, is enjoying a well earned rest with his wife and family at Lakeport.

The Rev. J. A. Wilson, assistant at St. Paul's, is wide awake to the needs of summer auditors, and has given bright and practical sermons to attentive and appreciative congregations.

Considerable feeling has been aroused over the death of a young lad named McNaughton at Port Hope. The parents have allowed themselves to be carried away with the pernicious influence of Mother Eddy's Folly and in consequence the boy was simply allowed to die by degrees. The inquest that is being held reveals that the lad has been ill since January last and had been getting weaker and weaker every day. On the day of his death they caused him to walk to the buggy to go to Port Hope and after climbing into the conveyance his Mother noticed his chin drop and her boy was dead. It is not yet known what will be the result of the inquest, but the whole community is stirred by the barbarous treatment of an afflicted child.

Rev. Norman Russell.

Presbyterianism has suffered a shock by the death of Rev. Norman Russell, B. A., at Mhow, India. A severe attack of dysentery caused his untimely end.

His sickness must have been of short duration, as his relatives received no word of his sickness till a cablegram came announcing his death.

The late Mr. Russell was 40 years old, and an exceptionally bright young man. He was born in Toronto, but removed with his parents to Winnipeg while a child. He took an arts course in Toronto University, graduating in 1887. He graduated in theology from Manitoba College in 1890. The same year he was sent to India as a missionary by the Central Presbyterian Church of Toronto, which church his father had helped to found.

As a missionary he used special efforts for the evangelization of the villages. He was acting chaplain of the British forces stationed in his district. He devoted himself to his work to such an extent that he often neglected his own needs. The outcome was that he fell a prey to enteric, and after a long and severe illness managed to pull through. He was then sent home on furlough. During this time he gained some repute as a writer. A book, "Village Life in India," brought out by a Toronto firm, showed that he was well informed of the problems with which missionaries had to deal. He also contributed to English magazines. All his writings showed considerable power. He mentioned in a recent letter to Rev. R. D. Fraser, of Toronto, that he was contemplating a new literary work.

He was married to a Miss Hodgins, of Toronto, in 1891, and by the union had four children, all of whom survive him.

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Northern Ontario.

Rev. B. M. Smith, of Kirkfield, has received a call from the congregation of North Kinloss in the Presbytery of Maitland. The call has been accepted.

An effort is being made to bring the congregation at Magnetawan to the standing of an augmented charge; and leave was granted to effect their manse.

An effort is being made to bring Callander to the full status of an augmented charge; and to this end Messrs. Childerhose and Johnston were appointed a committee to visit the congregation.

Rev. Mr. Burnet, of Rosseau, has been elected moderator of North Bay Presbytery, and the retiring moderator, Rev. W. G. Smith, of Callander, was thanked for his services during the past year.

The Presbyterians, Sundridge, in addition to getting a stone foundation under the church have had the interior of the church painted and papered. The work has been accomplished through the efforts of the "Ladies Aid."

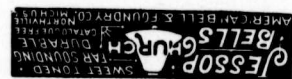
Pres-byttery of Bruce met in Chesley on 8th July. Rev. Alex. Leslie, M. A., of Elmwood, was elected moderator for the ensuing six months. A petition was presented by Mr. Mowat asking for transference of the charge of Allenford, Elsinore, and Skipness to the Owen Sound Presbytery. The Presbytery deferred action until next meeting in order to obtain a more full expression of the minds of the people belonging to the several congregations. A call from Hanover and Hampden was presented by Mr. Leslie, which was largely signed by the Hampden congregation, but as the congregation of Hanover declined to sign the call, it was not sustained by the Presbytery and the moderator was instructed to moderate in a call as soon as the people are ready to proceed.

At the Presbytery meeting of North Bay held on the 8th July, in Knox church, Sundridge, Rev. Jao. Bennett, B. A., of Rosseau, was elected moderator for the ensuing year. Rev. Mr. Cochrane's name was added to the roll of Presbytery. Rev. J. Steele tendered his resignation of the charge at Powassan. The Magnetawan congregation was given permission to sell the manse. A resolution was read from that congregation expressing appreciation of Rev. A. Henderson's services and asking that he be re-appointed for another term. The following resolution, moved by Rev. J. Becket, and seconded by Rev. A. MacVicar, was carried unanimously:—While not expressing any opinion of the principle of the Referendum in legislative matters, the Presbytery finds that opportunity is thus given on Dec. 4th, 1902, to obtain the prohibition of the liquor traffic to a limited extent in the Province of Ontario, and it therefore urges upon the voters in the congregations and among the people to vote and to work so as to secure a large majority in favor of the question so submitted.

Ottawa.

Rev. Mr. Redden, of Fort Coulonge, occupied the pulpit of the Glebe church last Sabbath. Mr. Redden is a fluent and eloquent speaker and his sermons were greatly appreciated by the congregation of the church.

The Presbyterian Sabbath school, Millbrook, of which church the Rev. Wm. Johnston is pastor united with the Church of England Sabbath School in their annual picnic on Tuesday July 22nd. The excursion was by train to Peterboro, then by steamer "City of Peterboro" down the Ottonabee River, twenty five miles to Gore's Landing. * They had an ideal day for such a union effort.



World of Missions.

A Russian Jew's Conversion.

BY GEORGE SOLTAU.

Jacob Ben Isaac had been forced to leave Russia owing to the persecution of his people by the government, and had found his way to Tasmania, where he was trying to support himself as a shoemaker.

One Sunday morning he came into the vestry saying, "Can you give me an English bible that I can read (large type) with those things down the edges. I don't know what you call them, but when you are reading on one page something at the side says to you, 'Read somewhere else.' Perhaps you know what kind of a Bible I mean."

I said, "I think you mean a reference bible."

"I don't know what you call it, but can you give me one like it?"

I handed him one at once which he took with the most reverent manner, kissed with much affection, wrapped up in a silk handkerchief and took away.

Another two or three months passed, and in our week-night prayer-meeting he was present as usual, sitting just inside the door. It was one of those meetings in which there was no earnestness or power and I felt it best to close it up sharp. I asked only those who were really in earnest for God to manifest himself amongst us, to stay and have a special time of waiting on him for the outpouring of His Spirit. To my surprise, Jacob was among the number that remained, and he moved up and took a seat at my side. I said, "Jacob, do you understand what we are remaining here for?"

"Yes, I understand."

After saying a few words of fuller explanation as to what I felt we needed and must ask for, the prayer commenced. Two or three had prayed shortly but earnestly when Jacob suddenly broke out in Hebrew. He then prayed in his broken English and used expressions like this: "Oh God of my fathers, the God of Abraham, the God of Isaac and the God of Jacob, I thank Thee that three months ago I was given a copy of the bible in English. I thank Thee, oh God of my fathers, that I have been able to read it at night time, when everybody is gone to bed, for I cannot read it in the day-time, as I am so laughed at. I thank Thee, that last Saturday night at 2 o'clock, I lit my candle and began to read from the Book of Daniel, the 9th chapter. I thank Thee, oh God of my fathers, that I read in that chapter, 'Messiah shall be cut off, but not for himself.' And I stopped and thought, 'What can this mean? How can this be? And I thank thee, oh God of my fathers, that suddenly I knew that this Messiah must be Jesus of Nazareth, for he was cut off and nailed to the cross, but not for his own sins, but for the sins of others. And I now confess before thee, oh God of Abraham, Isaac and Jacob, and before the people here, that I have taken Jesus as my Saviour and Messiah. He bore my sins away when he died on the cross, and now I am saved in him, and I worship thee and praise thee forever."

The effect of this unexpected testimony from the poor refugee Jew was wonderful. It broke the little meeting down. Everyone was sobbing, and it was as if there were a special visitation of the Holy Spirit to every heart; and the prayers that followed were mighty in their faith and full of the power of the Holy Ghost.—The Ram's Horn.

Health and Home Hints.

The Hygiene of Sweeping.

Cleanliness is next to godliness; but what is cleanliness? Harmful dirt is not always that which is most evident to the eye. T. M. Johnson, writing in Science and Industry, reminds us of this fact, and thus discourses on the difference between real and false cleanliness:

"A certain woman, weary, worn, and sad, spends most of her time stirring up dust in her house, thus keeping the atmosphere of her home almost constantly charged with flocculent solid matter, to which germs may or may not be clinging. This part of her appointed task is known as sweeping and dusting, or 'cleaning house.' She takes a broom and works it vigorously over the carpet, displacing dust and dirt in three ways. Part of it works down through the interstices of the carpet and remains there until the carpet is lifted, or, indeed, if the carpet is closely woven on the under side, the upper soft fabric will become so thoroughly clogged with dust, that nothing but a good beating or washing will remove it. Another part of the dirt, the larger particles, is swished with measured strokes to the point where the accumulation is gathered up or swept out after it has been separated from the finer particles. Most women take a delight in removing this part of the household dirt in a dust-pan, for it is visible, and, if allowed to remain long, would soon discolor the carpet. Many of them pick up a surprisingly large quantity, too, for they have a knack of throwing it forward and thus pushing the least possible amount into the carpet. But some women, and I think it safe to say all men, have the unhappy faculty of sweeping a dirty carpet without taking a teaspoonful of dirt from it; on the contrary, they rub it in. Men are particularly noted for 'rubbing it in.' The third part of the dirt disturbed by the house-cleaner's broom is wafted upward in air-currents produced by the motion of the broom. This is the finer flocculent dust that is almost invisible in the dingy room, but is very noticeable in a well lighted apartment."

The writer tells us that if the house wife is desirous of effectively removing dust and dirt from carpeted floors, the carpets must be taken up and shaken outdoors. Mats or rugs are the best floor-coverings, because they are not tacked down and can be lifted easily. The floor should have close joints and an oil finish. Open joints in the floors are receptacles for dirt, and they cannot be cleaned out. The dust on the closely jointed oiled surface can easily be removed with a damp mop, and no dust will rise to vitiate the air or settle on the furnishings. The damp mop is also of service in cleaning an impervious floor, such as oilcloths, linoleum, oiled wood, rubber, flagstones, marble, tile, etc. Linoleum he considers a thoroughly hygienic floor-covering, and especially desirable for kitchens, pantries, dining-rooms, bath-rooms, and halls and passages, particularly if there are children around. The best thing with which to sweep a carpet is a modern carpet-sweeper of approved make. This picks up most of the dirt, throws it into a receiving chamber inside the sweeper, and reduces the amount of floating dust to a minimum. Especially objectionable is the "despicable feather-duster," which simply scatters the dust to other places of lodgment instead of removing it.

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It is no uncommon occurrence for Dr. Williams' Pink Pills to restore sufferers to health after doctors, and even the best of hospital treatment, have failed to benefit them. Among those who have been benefited in this way is Mrs. John Potter, a lady well known in Wellandport, Ont. Speaking about her illness to a reporter, Mrs. Potter said: "About three years ago I was greatly run down. My appetite was poor; I suffered from severe headaches and palpitation of the heart; I was very weak and had a constant feeling of weariness which no amount of sleep could overcome. At night I perspired freely and would wake up in the morning in a very enfeebled condition. To make matters worse my trouble became aggravated with those ailments so common to my sex. I was afflicted with ulcers, and so bad were they that although at different times I had treatment from five doctors they failed to cure me. I then went to the hospital in Hamilton, and although I received the best treatment that could be given there, I was not benefited. I returned home very much discouraged, and it was then that I decided that I would try Dr. Williams' Pink Pills. I got a supply and began taking them, and to my great gratification they soon began to help me, and under their continued use my appetite returned, the headaches and violent palpitation of the heart disappeared, my weight increased, and all the troubles that had made my life so miserable vanished. It will give me great pleasure if my experience will lead some other sufferer to try these pills, as I am sure they will be benefited."

Dr. Williams' Pink Pills are equally valuable to both men and women. They cure rheumatism, sciatica, kidney trouble, neuralgia, consumption, heart ailments, female weakness, and restore the glow of health to pale and sallow cheeks. There are many imitations of this great medicine and the purchaser should always see that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. Sold by all medicine dealers or sent by mail post paid at 50c. a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

A private letter received in Woodstock from Koa Kau, the son-in-law of the late Dr. G. L. Mackay of Formosa, contains the following significant sentences:

"A little more than a year since Dr. Mackay was called home. We often feel lonely, and George leaving made another gap. But there is work on every hand to do, and time does not hang heavily on our hands. Oxford college and the girls' school will be soon closing. But there is other work to be attended to. In the different chapels work is going on as usual. While there is much to be thankful for, the many are still living without God and without hope, too much to do to think of these things—many indifferent about worship of any kind. We seek to do each duty and pray that God may send His Holy Spirit to lead the people unto Himself. A-hoa has gone to Amoy to see if the change will do him good. He writes that he is feeling better and is under the care of a missionary doctor there. Kindest regards to all the friends."

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary, Edmonton, Edmonton, March 4, 10 a.m.
 Kamloops, 1st Wed. March, 10 a.m.
 Kootenay, Nelson, B.C., March.
 Westminster Mount Pleasant, 2 Tues. 3 p.m.
 Victoria, Nanaimo, 25 Feb. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
 Superior, Fort Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Miami, July 1st.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 pm
 Minnedosa, Yorkton, 8th July.
 Melita, at call of Moderator.
 Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 7th January
 Paris, Woodstock, 12th March.
 London, 11th March.
 Chatham, Blenheim, 8th July 10 a.m.
 Stratford.

Huron, Clinton, 8th July 10.30 a.m.
 Sarnia, Sarnia, 8th July, 11 a.m.
 Maitland, Wingham, Jan. 21st.
 Bruce, Chesley, 8th July, 11 a.m.

SYNOD OF TORONTO AND KING TON.

Kingston, Belleville, 1st July, 11 a.m.
 Peterboro, Peterboro, 8 July, 9 a.m.
 Whitby, Whitby, 15th July, 10 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Cannington, 23rd June.
 Orangeville, Orangeville, 10th July.
 Barrie, Almadale.
 Owen Sound, Owen Sound.
 Algoma, Blind River, Sept.
 North Bay, Sundridge, 8 July, 9 a.m.
 Saugeen, Clifford, 21 June, 10 a.m.
 Guelph, Acton, 18 March 10.30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 1 July, 8 p.m.
 Montreal, Montreal, Knox, 21 June.
 Glengarry, Alexandria 8 July.
 Lanark & Renfrew, Carleton Place, 15th July, 10.30 a.m.
 Ottawa, Ottawa, Bank St, 1st Tues July, 8 a.m.
 Brockville, Morrisburg, July 8, 2 p.m.

SYNOD OF THE MARITIME PROVINCE

Sydney, Sydney, March 5
 Inverness, Lit. Narrows, 13th July.
 P. E. I. Charlottown, Aug. 7.
 Pictou, New Glasgow, 1st July, 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 24th June 10 a.m.
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, 1 July.
 Miramichi, Chatham, 24th June.

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b	" 103 leaves "	7:45 p.m.
b	" 104 arrives "	6:50 p.m.
c	" 105 leaves "	7:30 p.m.
c	" 106 arrives "	8:00 p.m.
d	" 107 leaves "	9:30 a.m.
d	" 108 arrives "	6:45 p.m.

P. P. J. Ry.

a	Train 109 leaves Ottawa	5:10 p.m.
a	" 110 arrives "	9:25 a.m.
b	" 111 leaves "	6:45 a.m.
b	" 112 arrives "	4:35 p.m.

- a Daily except Sunday.
- b Daily except Saturday and Sunday.
- c Saturday only.
- d Sunday only.
- e Mondays, Wednesdays & Fridays only.

For tickets or further information apply Station Agent, or

P. W. RESSEMAN,
General Supt.
Union Station (C.P.R.)
Ottawa, Ont.
GEO. DUNCAN,
District Pass Agent
42 Sparks St., Ottawa, Ont.

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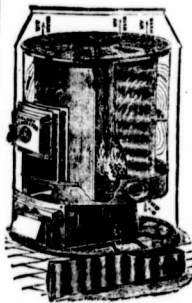
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4:15 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11:30 a.m., and 7:40 p.m. daily except Sundays, 7:10 p.m. daily.

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City Ticket Agent, 42 Sparks St
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