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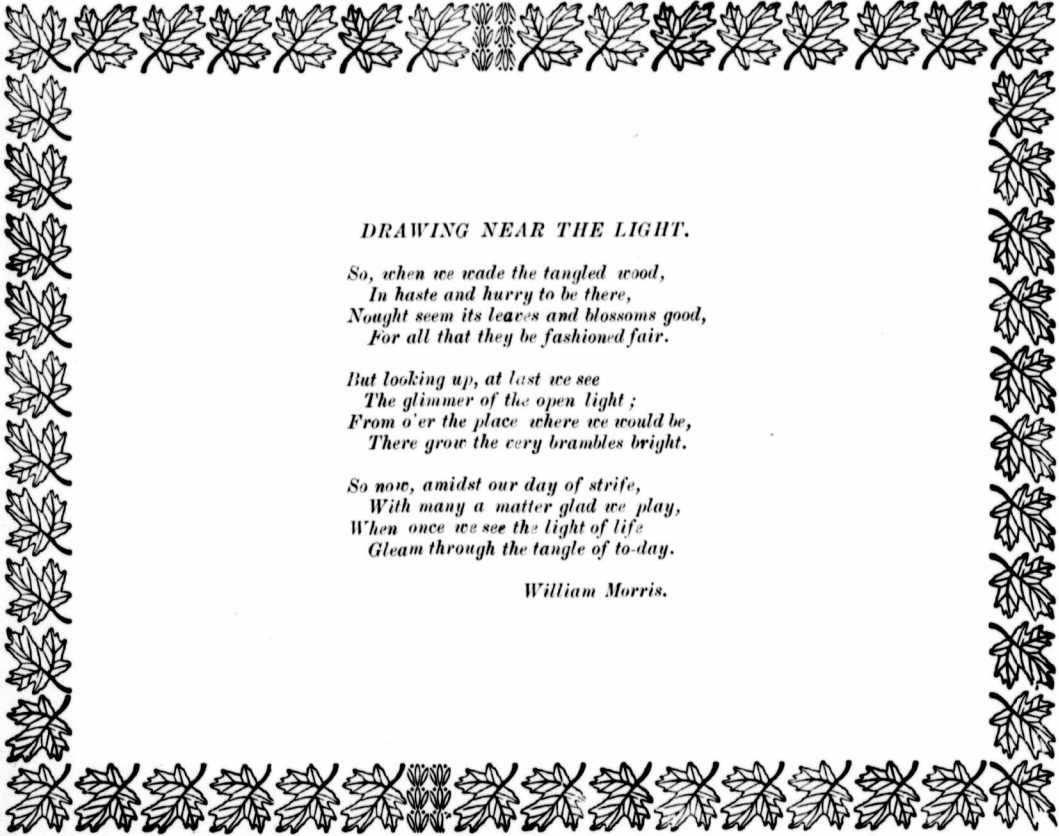
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DRAWING NEAR THE LIGHT.

*So, when we wade the tangled wood,
In haste and hurry to be there,
Nought seem its leaves and blossoms good,
For all that they be fashioned fair.*

*But looking up, at last we see
The glimmer of the open light;
From o'er the place where we would be,
There grow the very brambles bright.*

*So now, amidst our day of strife,
With many a matter glad we play,
When once we see the light of life
Gleam through the tangle of to-day.*

William Morris.

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Note and Comment.

The word "perityphlitis" says the Westminster Gazette, was inserted into one of the most widely circulated of cheap modern dictionaries while it was at press last Wednesday.

The Lord Justice General of Scotland, Lord Blair Balfour, upon whom a peerage of the United Kingdom has been conferred, is a son of the Manse, and he is also related by marriage to the late Rev. Sir Henry Wellwood Moncrieff, Bart., who was for long a prominent leader of the Free Church.

The collections at the opening services in connection with the new St. Andrew's United Free Church, Blairgowrie (Rev. William Muir, B.D., B.L.), conducted by the Rev. Dr. John Watson, Liverpool ("Ian MacLaren"), and Rev. Dr. Walter Ross Taylor, Glasgow, amounted to £500.

Englishmen are eminently practical, says the London Spectator, but their poetic literature proves them to be also highly imaginative, and though their imagination plays round power, and makes them turn their eyes with delight to their "far-flung battle line," it also gives them the faculty of sympathy, and their history shows them to be the least cruel people in the world.

The reappearance on Tuesday last week of Queen Alexandra as a participant in a public ceremony practically marks the end of the period of anxiety caused by King Edward's condition. Her presence at the review of the colonial troops in London by the Prince of Wales greatly increased public enthusiasm over what in itself was a picturesque and interesting event.

Lord Randolph Churchill declared that King Edward would have made a splendid judge by virtue of his unerring perception of character. His memory of faces and facts is unimpeachable, and he speaks French, German, Italian, and Russian, as fluently as he does English, which is his favorite language, though Queen Victoria decreed German in the home life of the Royal family. No man knows more of modern history than His Majesty, while in everything that appertains to India and its varied peoples he is an expert.

The director of the observatory at the California State University has made a discovery of great importance to the astronomical world. He has determined the orbit of a new comet which is remarkable in that it travels around the sun in a much shorter period than any hitherto known celestial wanderer. It makes a revolution round the sun in 320 days. The shortest period of any other known comet is three and a half years. This same comet was first discovered in 1848, and has not been seen since until a few weeks ago.

Turgenieff, the Russian novelist, is an amusing instance of the world wide fame unknown in a man's own birthplace. At Oranienburg, his native town, says the "Independence Belge," some foreign admirers asked the permission of the Town Council to raise a memorial, which the Council declined to grant on the ground that nobody in the district seemed to be acquainted with Turgenieff. Happily, the incident got to the ears of the Governor of the province, and he put things in so much better train that the dead novelist will before long have his statue in his birthplace.

The King's Descent.—In looking back over the line by which King Edward is descended from William the Conqueror, we find he connected in direct line with 15 out of the 35 monarchs who have preceded him—namely, William I., Henry I., Henry II., John, Henry III., Edward I., Edward II., Edward III., Edward IV., Henry VII., James I., George I., George III., and Victoria. Those who trace his lineage back to the Roman emperors and Armenian Kings find the connecting link in the marriage of Edward II. with Elizabeth of France, who was a daughter of Philip le Bel. It is said he was a descendent of Constantine VIII.

Gov. Taft seems to be progressing favorably in his attempt to settle the status of the Catholic friars in the Philippines. Instructions cabled to him in Rome last week from Washington make it appear that if the United States buys the friar lands the Catholics will have to vacate them entirely. Gov. Taft and the Washington authorities believe that the difficult matter of installing a civil government in the Philippines will be much simplified if the friars and priests are deprived of the influence which they formerly exercised through land ownership. Meanwhile a prominent Philippine churchman has been ordered by the Pope to draw up a scheme for educating missionary friars in Rome when the arrangements between Judge Tait and the Vatican shall have been concluded.

Two large gifts to charity were announced last week. One was by John M. Burke, a retired merchant and railroad director in New York, who celebrated his ninetieth birthday by giving \$4,000,000 worth of property to the endowment of a home for convalescents in or near the city. The other large gift was from the heirs of Leonard Lewishon. Mr. Lewishon died March 5th in London and left it to the discretion of his nine children as to what sum should be set aside from the estate for charity. It became known Thursday that the nine children had agreed each to contribute \$100,000 to charity as a memorial to their father, making a total of \$900,000. The value of the estate is between \$20,000,000 and \$30,000,000.

It is an appalling statement that is made in the daily press to the effect that heavy drinking is excessive and increasing among women, and especially among girls under twenty years of age. Numerous cases are cited setting forth the results of observations, in hotels and restaurants, on trains and

steamboats, at picnics and excursions, in which girls accompanied by young men commit great follies in this respect. The cause is held to be the freedom allowed young girls. They choose their own hours and companions, and those from good homes are as apt to be misled as others. The statements referred to seem somewhat sensational. The claim that well-bred girls make the majority of these offenders is evidently wide of the mark, because well-bred girls and public tipplers cannot be united in the same persons.

The Spanish government has on hand the delicate and difficult task of bringing the Roman Catholic religious orders under more stringent civil control. A bill has been drafted with this view, which permits no order to establish itself in Spain without previous legal authorization; which subjects the instruction of the orders to the same regulations as State instruction and to government inspection; which prohibits religious associations from acquiring or holding any property beyond their places of residence, and which gives power to the Council of Ministers by a unanimous vote to dissolve any religious order in the public interest.

Dr. Meharry is considering the invitation which he has received to Australia, says the Belfast Witness. The cablegram reads—"Woolahara vacant. Would you consider offer? Cable reply." Woolahara, by the way, is one of the wealthiest suburbs of Sydney, and Dr. Meharry is well known there by reason of his occupancy of the pulpit, two years ago for a term of six months. It was in 1888 that Dr. Meharry came to the North London suburb of Crouch Hill. His preaching is, of course, occasionally perturbed, and during some of his most eloquent periods the friendly critic feels constrained now and again to whisper to himself—"Blarney." Nevertheless, Dr. Meharry is assuredly a gifted and acceptable preacher, and many an English Presbyterian church would "jump to get him," as the phrase goes.

Club life is the ruin of many of our brightest and most promising young men. The temptations connected with it are many and perilous. With many, perhaps nearly all, of the clubs in city and town, there are bars, or opportunities for drinking. There are also card-playing and gambling devices in too many of these resorts. Luring companionship is there found, and numbers yield to the various agencies at hand for their moral overthrow. Many a father and mother have had to lament the downfall of a loved son wrought by the associations and contaminations of which he was a member, and with which he was fascinated.

With pleasure, we record the fact that a contract has been signed by the managers of the Louisiana Purchase Exposition to be held at St. Louis, which guarantees that the Exposition will not be open to visitors on Sunday. This is right; and it is well that the matter is settled in advance.

The Quiet Hour.

Worshipping the Golden Calf.

Exodus 32 : 1-6, 30-35.—July 27, 1902.

Golden Text—Ex. 20 : 3. Thou shalt have no other gods before me.

Up, make us gods, which shall go before us. God called Israel to be a peculiar people. But it was difficult to be peculiar, and the people would have much preferred to be like other nations who could touch and watch and worship their blocks of stone or metal. It is always difficult to be "peculiar" in the sense in which God desires us to be such. The "peculiar" man is one who, going to a banquet where wine is freely used, can remain true to his temperance principles. He can be engaged in business and abstain from any form of injustice which offends against his conscience. God asks of His people that they should be separate from other people. Hence it is that the children of religious parents often feel that there is a difference between themselves and the children of homes where there is no religion. They cannot do all the things which others do. If they chafe against this restraint, it is evidence of the same fault that is revealed in this rebellion of the people against the laws of God. It requires moral strength to be peculiar.

And Aaron said, v. 2. Aaron had not the same power of resistance as his brother Moses. Aaron's forte was eloquence, which involved an emotional nature, and his ability to resist the demand of the crowd was small. He could not say, No. This Mosaic quality of resistance is a most enviable quality, for there are so many like Aaron, who yield to the popular call and cannot take a stand of independence. No boy or girl has been rightly trained in the problem of conduct who has not learned to withstand the wishes of a majority that clamors after a forbidden pleasure.

These be thy gods, O Israel, which brought thee out of Egypt, v. 4. In these days, the gold is run into a different mould than that of a calf. It takes the form of bank accounts and mortgages and shares in mines. People worship fine houses and elaborate decorations. They give costly entertainments, and say that these things have brought them out of Egypt. It is an age when the test of all things is wealth. Mammon rules the time. How frequently money is the test of success! People ask, "What is that man worth?" And instead of saying he is worth so many degrees of intelligence or character, the answer will be, he is worth so many thousand dollars. Children need to be taught that they do not live for the sole purpose of making money.

Moses said, v. 1. Ye have sinned a great sin, v. 30. In the words of Moses, we have the divine judgment concerning the action of Israel. God tells us that the golden calf can never bring us out of Egypt. Money may do much here below, but it cannot bear us across the sea into the promised land. At the gate of heaven we shall not be asked as to the amount of our possessions, but as to the peace of heart and the humility of spirit and strength of faith that are within us.

And if not, blot me . . . out of thy book, v. 32. The tender side of greatness. Moses had turned his back on the glory of the Egyptians in order to save his own people, and with noble self-forgetfulness he plead-

that God may not forsake this rebellious nation. He would rather be destroyed himself than have Israel retracted. Thus also had Paul wished to be anathema (Rom. 9 : 3. Rev. Ver.), if only the people were redeemed. This intercession, that takes no account of self, is a type of that complete intercession which Christ is making on behalf of the world. He pleads for us at the throne of God. The Church is to day filling the same place which Moses occupied. What would the world be, were it not for the faithful prayers of the saints who are pleading with God for the conversion of sinners and the destruction of evil! The interceding church saves the world from ruin.

"It is related that Chromatius, a heathen, sought a cure from one of the early Christians who was reported to have the gift of healing. As a condition thereto he demanded that all the idols in his house should be brought. The heathen gave his keys to the Christian who went about the house and destroyed all the idols he could find, and then went to praying for the desired cure. The sick man was as sick as ever. The Christian said, 'There is yet an idol in your house which must be destroyed.' The heathen confessed that he had one of beaten gold, which he wished to save. When it was broken, Chromatius was healed." (Illustrative Lesson Notes.)

God tested His people as an engineer tests a bridge before it is opened for travel to the general public.

Prayer.

BY REV. O. P. GIFFORD, D. D.

The Bible is an art gallery whose walls are hung with pictures of men at prayer. Men in all ages, under all conditions, have prayed. The body is bound to the earth by the force of gravity, mind goes out to mind in thought, heart goes out to heart in love, the soul goes up to God in prayer. There would be no civilization without gravitation, there would be no mental life without exchange of thought, there can be no spiritual life without prayer. Prayer is the soul's gravitation towards God, prayer is the soul's exchange of thought and life with God.

Men doubting the force of gravity would not build but burrow; men shrinking from exchange of thought soon cease to think; men neglecting prayer burrow in the animal life, and become bankrupt in soul.

In prayer we do not so much seek to yoke God's will to the chariot of our purpose, as to find what God's will is concerning us and get strength to do it. We do not so much seek to get favors from God as to get God Himself. We seek electricity that we may use it for light and power; we seek God that He may use us, making us the light of the world, His power in the earth. We bring our needs to Him that He may satisfy them or show us how needless they are; we bring ourselves to Him that He may fill us with Himself.

When the sun rises even the foolish virgins need no oil. When the Sun of Righteousness arises and shines through the east window of prayer, we cast our empty lamps behind us to be forgotten. With sufficient grace the thorn in the flesh becomes a nail driven in a sure place on which to hang the wreath of victory. Holding the golden

chains that bind the round earth about the feet of God, our hands are empty of our own needs, but so full of God that we know not our own needs with which we came to pray.—E. X.

Recreation As an Accomplishment.

BY CLARA DILLINGHAM PIERSON.

Among the children of our mission kindergartens we find many who do not know how to play—little ones who are silent and helpless in any game and whose participation is never voluntary. Only a few months ago one of our teachers had to try kindly coercion on a lad of eight who entered the primary grade of a village school. She said that it made her sad to see him trotting spasmodically but obediently around in a game of, "Tom, Tom, pull away," with great tears rolling down his cheeks. Now he is cheerful, active and normal.

This sort of thing strikes us all as deplorable, for we want our children to be like kittens, frolicking joyously on any or no provocation. We do not think much beyond that. Or, yes, we provide candy pulls and straw rides and all those diversions of the teens, and are content to look up as they flit past in sport. And there are tennis courts and golf links and other expedients of athletic youth. But after that, what? and besides that, what?

I know a successful lawyer who sends his wife and children off to summer in the northern woods, but stays in the hot city to work "because he is such a poor vacator." He comes occasionally to see how they prosper, catch a few fish, look the country over, and then goes back because "there is nothing more to do or see."

On that particular point of land are thirty-two different kinds of indigenous trees, flowers unnumbered, birds and little woodland creatures everywhere. There are stones almost covered with the gleaming green and gold chrysalids of the milkweed butterfly; there are queer beetles, the friendliest of chipmunks and the sauciest of red squirrels. On the beach waves of endless variety roll in foaming beauty; out on the bay shifting breezes and cloud shadows cause endless variations of blue, green, purple and gray water, with rolling white caps here and there. Sunset and sunrise are beyond the power of words to describe, and moonrise over the water is a sight never to be forgotten. And yet "there is nothing to see."

The geology of that region is especially interesting; the red jasper conglomerate is there, and so are scores of other less significant but more beautiful stones. Fossils, more or less wave-worn, are to be picked up on any stroll. The work of the glacial period is writ large for all to read.

Two Indian villages are within easy reach, where Ottawas and Chippewas cultivate their farms and weave baskets. Good, sturdy industrious Indians are here—as well as some not so industrious. There is much to learn of the early work of the mission, whose buildings still stand. There are the tidy little Indian churches, Catholic and Presbyterian, to visit, besides the annual Indian camp meeting, where the spotless tents and good singing speak well for the red man's progress, and where fat little brown paposes are swung from many of the trees.

Now I maintain that a man who finds "nothing to do or see" (and there are legions of him) in a place of that sort has been poorly educated. It's too late to do anything with him now, of course, but every child should be trained to acquire and keep a

healthy interest in simple and restful out-of-door vacations. Provide him with fresh-air resources, and you will be giving him the key to simple, inexpensive and wholesome pastimes for his whole life. You will make him comfortably independent of the whereabouts of any particular "set," and you will also strengthen the foundation of his health.

To nearly every adult there comes a time when the doctor shakes his head and says, "You should have a change and live in the open air." That prescription given to a man of indoor habits is not apt to be carried out unless he realizes that he is desperately ill, and if matters have come to that pass results are doubtful. Weak, nervous, in need of diversion, he is sent adrift where he finds nothing to divert. It is not stating the case too strongly to say that life itself may depend on ability to adapt one's self to life in the fresh air.

We Rise Through Effort.

When we ascend a hill, do we rise in spite of it, or because of it? Manifestly we do both. The hill tends to force us back, downward, and so we rise in spite of it. On the other hand, we could not rise without it. Unlimited energy on a dead level will not carry us upward. Our rising in spite of the hill, then, is to be credited to our wisdom in taking advantage of circumstances, and making of them an opportunity for rising. In either case we must do—the hill does nothing. Difficulties, losses, sorrows, tend to depress and throw us backward. They are circumstances with which we must regard as opportunities. We can rise in spite of them, and rise because of them.—Patterson du Bois.

Daily Reading.

Mon.,	July 21—The withered hand,	Mark 3: 1-6
Tues.,	" 22—The palsied,	Matt 8: 5-13
Wed.,	" 23—The demoniac,	Mark 5: 1-13
Thurs.,	" 24—The lepers,	Luke 17: 11-19
Fri.,	" 25—The blind man,	John 9: 1-41
Sat.,	" 26—Lazarus raised,	John 11: 39-45
Sun.,	" 27—TOPIC. Missions: a meeting in the interest of medical missions	John 11: 39-45

"Preach, heal." Matt. 10: 7, 8

Life.

BY HENRY VAN DYKE.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from, the goal:
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils: but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer:

So let the way wind up the hill or down,
Through rough or smooth, the journey will be
joy:
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.
—The Outlook.

The will of God be done: but, oh, the unspeakable loss for us if we have missed our opportunity of doing it!—Brooke Foss Westcott.

Paul says: "I have learned in whatsoever state I am to be there with content. Enough is as good as a feast." If we can only feel that with what God gives us we have enough, we may be happy, whatever our condition.

Our Young People

"Preach, Heal."

A Meeting in the interest of Medical Missions.—Matt. 10: 7, 8.

Once upon a time there were two young men. Their father was a great king, and he gave the princes each a beautiful casket, telling them that inside were two crowns made all of diamonds as glorious as the day. The caskets were not to be opened until the time when the princes should share the kingdom with their father, but they were to be kept spotless and fair in honor of the crowns within.

One of the young men did this. Every day he cleaned the casket. He spent much time polishing it. He devised a lovely and appropriate setting for it, and he put it in a place of honor among his possessions.

But his brother reasoned that the only thing of value, after all, was the crown within, and it would be wasted time, he thought, to bother with the mere box containing the crown. So he neglected the casket shamefully. It grew rusty and dusty and musty. It lay in a cobwebby corner where the rats could gnaw it, and was in every way despised and ill-treated.

At last there came a day when the king was ready to share his kingdom with his sons, and called them to him. Giving each a key, he bade them open the boxes. The first young man easily opened his, and drew forth a crown so radiant with light that all the people fell on their faces as soon as the king placed it on the young man's head.

But the other prince could scarcely open his rusted casket, and when he got it open, he took from it a crown that, in sympathy with its prison house, had grown so dull, discolored, cracked, and ugly that he was filled with shame and confusion. And when the king placed it on the prince's head the people burst into a roar of laughter—those that did not hiss.

Endeavorers, this story is a true account of our blessed Lord's teaching about our bodies, the caskets of our souls. He bids us care for them, in honor of the crown of life which for a time they contain. The crown is influenced by the casket, and will grow bright or dull, glorious or ignoble, as we care for or neglect the casket. Temperance and purity in our own lives, and medical missions and what they stand for in our great world kingdom, those are simply the Christian way of carrying out Christ's command and tending the casket of the soul.

How will it be with you on the day when your Father gives you the key of death, and bids you open the casket and disclose before men and angels what lies within?

Our Members Testify.

One poor man, after he had been treated at the hospital in Aintab, Turkey, said on leaving, "I am not afraid of being forlorn, now that I have Jesus."

Medical missionary work is often the missionary's key which will open the most difficult situations. One of these is the problem of work among the Moslems. A missionary who has labored for twenty years in Palestine writes that the only kind of aggressive work possible among the Mohammedans just now is medical mission work.

Christ was a medical missionary, and seemed to spend as much time healing the body as the soul. A medical missionary of Damascus, Dr. Masterman, says truly that to follow Christ's footsteps as a medical missionary is one of the highest privileges this earth can afford.

The editor of *The Missionary Review of the World* asserts that there is no department of missionary work which God has more universally blessed than medical missions, and that there is no part of mission territory where preaching and healing have gone hand in hand without remarkable and far-reaching results.

A beautiful story comes from a missionary hospital in Turkey. The children there came across some missionary periodicals, and from these they learned about the sad condition of the people of China. What did those sweet-spirited little children do—though in such grievous straits themselves—but form a missionary society of their own, and raise money to help some founding Chinese girl!

A medical missionary, Dr. James A. Greig, declares that medical missions make no demand for conversions in return for their healing of the body. Medical missionaries heal the body because they sympathize with distress, and wish in Christ's name and in His spirit to relieve it. Indeed, this evident desire to do good apart from any return of any kind is one of the chief recommendations of Christianity.

One of the strongest evidences of the power of medical missions is the large number of great gifts to mission hospitals that have been received from wealthy natives that do not in any way profess Christianity. But they recognize the immense benefit to be derived from medical missions, and thus many of them are brought to think seriously of Christ and His claims.

The Lost World.

Vast, we saw, when the sun was low,
A trackless forest where none may roam;
But 'twas not so vast as a wood we know
Across three fields from the house at home.

We saw the peaks of eternal snow,
The summits that foot of man ne'er clomb;
But they're not so high as a hill we know
At the lonely end of a moor at home.

Cities we entered with lights aglow,
On many a palace, many a dome;
But they're not so grand as a port we know,
When the ships come in from the sea at home.

For the seas grow narrow, the hills fall low,
And the world is small when its bounds you roam;
But the wonderful world we used to know
Is still out over the hills at home.
—Sydney Royse Lysaght, in *Living Age*.

The bravest men and women commonly live and die without special notice because they make no fuss about troubles and dangers which send weaker souls into hysterics.

I'll have nothing of this religion of gush, and mush, and slush, and tush, that counts any faith as good as any other faith, if only it is honestly believed. I believe that *fruit* depends upon *root*, that duty is founded in doctrine, and the men who achieve are the men who believe.

Our Contributors.

LIFE OF CHRIST.

Bible Institute Course.

REV. J. A. MACFALLANE, M. A.

Christ's Preparation for the Ministry.

Two great facts stand out as Christ's final preparation for the ministry. First, His years of manual labor in Nazareth. These years bring him into the life-experiences of the laboring man, who has the dust of the world's toil on his hands and on his garments. Every laborer in the world's workshop must feel kindred with the Son of Man during these years of His life. And if you working men will take up these studies in the life of Christ, and master them, you will find yourself keeping company with Christ as He leaves the workshop and enters upon His work of redemption. If you will accompany your friend, Jesus the carpenter of Nazareth, through His journeys and ministry, to Calvary and Olivet, and will watch Him ascend to the Father's House, your friendship for the Son of Man will have become friendship for the Son of God. You will then understand the expressions, love for Christ, communion and fellowship with Christ, as you never did it before. As you have walked with Jesus, He will walk with you, and the words of the hymn will become clear to you,

"My Saviour comes and walks with me,
And sweet communion here have we;
He gently leads me by the hand,
For this is heaven's border land."

Do not forget that the Saviour is your Friend, my Friend, the Friend of man. Come with me and we will study His life and ministry together.

The *Second* great fact in Christ's final preparation for the ministry is the Temptation. Here again He comes very near to us, even if He stands transcendently above us.

Read Mat. 3: 13 to 4: 11, Mark 1: 9-13, Luke 3: 21-22 and 4: 1-13.

Read each of these passages of scripture over and over again, until every fact in the narrative is clearly grasped. Then memorize every verse which has impressed you.

The following divisions may help you to master the Temptation and its lessons.

First, the occasion of the Temptation. Luke 3: 21-22, 4: 1. It followed immediately (so Mark 1: 12) after Christ had received special spiritual blessings. Count them as Luke records them, 1st He was just baptized, 2nd was praying, 3rd saw heaven opened above Him, 4th, Holy Spirit descended on Him visibly in form of a dove, 5th, a voice from Heaven, 6th, this voice proclaims Him God's Son, 7th, He was full of the Holy Ghost. Take your bible and number these spiritual blessings on the margin, and remember that Christ's great temptation immediately followed these glorious experiences. Then learn this first lesson: When God gives us special blessings He will test our newly acquired strength. Note Paul's experience. Rom. 7: 21. The devil is especially vigilant at the gate of the man who is intent on doing good. Strong temptation is not an evidence of spiritual deadness, lent of spiritual life.

Second Christ was tempted by the devil, but He was led by the Spirit into the place of struggle, Luke 4: 1, Mat. 4: 1. Compare Job chapters 1 and 2. Lesson: temptation is not sin, but an evidence that the devil

considers us a menace to his kingdom.

Study Jas. 1: 23, 12-14. Yielding to temptation is not only sin but death.

Third. The character of Christ's temptations.

a. Tempted as are the poor who cry for bread. Luke 4: 5-7. The devil takes Christ where he can unfold to Him in magnificent panorama the kingdoms of the world and the glory of them. The possession of these was what Jew and Greek and Roman would have admired. They would have taken away the reproach of the manger and the cross. Men would have received the Son of God with ovations. Riches and power would be mighty agents to the preacher. The face of Christ is thoughtful as He looks on the outspread glories with these possibilities; but Satan's scrutiny can detect no trace of selfishness in the Saviour's gaze.

c. Tempted as are the devout, holy, trusting souls who confide implicitly in God and in His word; and who sometimes long to give a coldly sceptical world proof that there is such a thing as faith, Luke 4: 9-11. Lesson from these Temptations, Heb. 4: 15-16.

Fourth. The weapon in the hand of Christ during temptation, Luke 4: 4, 8, 12. Though Son of God Jesus uses the Word of God to foil the devil. Adam had fallen through losing faith in God's word. Christ, the second Adam, the second representative of humanity, will exalt it as of final authority on questions of faith and conduct, short of whose commands we must not stay, beyond whose prohibitions we dare not go. Lesson: Eph. 6: 11-19.

Fifth. Victory is only for a season, Luke 4: 13. It is not safe to put off the armour of God, Gethsemane may be yet to come, and many an hour of weeping before that. Lesson 1 Cor. 10: 12-13.

Sixth. The fruit of victory, Matt. 4: 11. Lesson: minister to those who refuse food from the devil. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1: 14.

Complete your study of the Temptation by memorizing 1 Pet. 1: 3-9.

Life's Best Days.

The late Dr. Richard S. Storrs leaves us this cheering word of testimony: "I had as happy a childhood as falls to the lot of most children, and many a time it has been said to me by those who were visiting at my father's house, 'This is the happiest time in life for you.' I did not believe it then; I did not believe it as I grew older; and I know now that it was not true. The happiest time in your life is to come hereafter. If you try to do that which is right and useful to others, that which is honorable to yourself and that which is for the glory and praise of God, every year of your life will be happier than that which went before it. So do not feel that you are entering an oppressive, grinding, hateful world. Life on earth grows better and sweeter as one goes on in it, and what you are to do is to try to make a success of that life—each one by you.

The Lost Prayer Book

BY A PRESBYTERIAN ELDER.

In connection with the mid-week prayer-meeting problem, which is receiving considerable attention in the columns of the religious press, an incident of which I read a good many years ago comes to memory. A good old minister who had toiled faithfully and long in his field of labor, was filled with sorrow at the evidences he seemed to see on every hand that the results from his work were painfully meagre. To this was added the discouraging knowledge that not a few of his parishioners laid the spiritual harvest failure at his door. The faithful old veteran felt at times not merely discouraged but almost broken-hearted; and still he toiled on.

One day a deputation of his people waited upon him to discuss the situation and enquire why there were such meagre results from his labors. It is needless to say many of their observations were neither complimentary nor encouraging.

Finally, the old minister in tremulous and saddened tones remarked: "The fact is, brethren, I have lost my prayer book." "What do you mean, queried the deputation in chorus. Then the old servant of God told them that they neglected the weekly prayer-meeting, which was usually attended only by a little handful of old people; and further told them that he had every reason to believe that they rarely asked for God's blessing on his labors either at family worship or in their closets. So far as his people were concerned they left him to continue the fight alone. That was how he lost his prayer book, and because his people were not Aarons and Hurs upholding his hands by their prayers, the heavens above were as brass and the earth iron.

The deputation saw the point; the lost prayer-book was recovered, and ere long times of refreshing came from the hands of the Lord to the long barren field of labor.

How many faithful ministers all over Canada have "lost their prayer books" in this way? And because of this there are no blessed revivals of religion, few are being added to the churches, and the faithful toilers, not the indifferent, self-satisfied professing Christians, are unjustly blamed. What is wanted in addition to faithful telling of the old, old story, is a revival in mid-week prayer-meeting attendance, earnestness and faithfulness, and loving remembrance of the pastor and his labors at the family altar and in the closet. When the people faithfully uphold their pastor's hands in this way they will have their own hearts quickened and realise in some measure how blessed it is to tell the old, old story to others. Then they may expect "showers of blessing," on their pastor, on themselves and on all around them.

As We Forgive.

I joined with a congregation of several hundred in repeating the Lord's Prayer. When we came to the words, "Forgive us our debts, as we forgive our debtors," I could not help thinking: Do many of us, nay, do any of us, realize the real force and meaning of that petition? It is the only one in the prayer that is conditional. We do not ask for full and free forgiveness, as we ask for daily bread, for leading and for deliverance. Our request is that God, seeing how lovingly we deal with others, will deal with us in like manner and measure. We assume, in the asking, that we are really doing to others what we want God to do to us. But how few of us would be willing to abide by that

test! Are not many, if not all, of us like the man in our Savior's parable, who, when his lord forgave his debt of ten thousand talents, put a fellow servant in prison for a debt of a hundred pence?

The petition is intended to call our attention, when we pray, to the importance, nay, the necessity, of trying to be Christ-like if we would hope for salvation through Christ. The spirit of forgiveness, which we should cultivate, is not the ground upon which we ask forgiveness, but the evidence that the heart is prepared to receive the riches of God's grace. Divine love falling upon a cold, hard, uncharitable, revengeful spirit, is like rain and sunshine on a rock. Trench, commenting on this petition, says:

How terrible a prayer this may become! If we pray it, keeping an unforgiving temper, we shall be ourselves blocking up the way by which our prayers should have ascended, not merely failing to extricate ourselves from the bands of our sins, but with our own hands drawing the cords of them more closely than before.

Yes, it is for our good that God wants us to forgive our debtors. We thus prepare the way for receiving and enjoying the forgiveness which he is ready to bestow. Some one has said that the unforgiving break down the bridge over which they themselves must pass. They work, not in harmony with, but in opposition to the great law of love, in which is all their hope and that of a perishing world. If we would abide in Christ, we must be Christ-like.

When Mr. Wesley was on his voyage with General Gleighrope to Georgia, the General threatened revenge upon an offending servant, saying: "I never forgive." "Then I hope, sir," said Mr. Wesley, "you never sin." The General felt the force of the rebuke, and modified his action towards the servant.

Lord Bacon says that the noblest sins are those that are always ready to forgive, and that the unforgiving are, as a rule, the weak, ignorant and degraded.

This story is told of one of the heroes of the middle ages. He had been insulted by a rival baron, and resolved to avenge the insult. When his army was ready to march his chaplain urged him to come into the church and join in a prayer for God's blessing. They knelt down, and the chaplain began to repeat the Lord's Prayer. The Duke repeated it after him. When the chaplain said, "Forgive us our trespasses, as we forgive those who trespass against us," the Duke was silent; and when asked to go on, replied "I can not." Then the chaplain said, "God himself has given us this prayer, therefore you must either give up your revenge, or give up saying the prayer; for to ask God to pardon you as you pardon others is to ask him to take vengeance on you for all your sins. Go now, my Lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "No," he said, "I will finish my prayer." "My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!" "Amen!" said the chaplain. "Amen!" repeated the duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

When henceforth we pray the Lord's Prayer, let us pause at the fifth petition, and ask ourselves if we only want God to deal with us as we deal with our fellow men; or

whether we are willing to put off "all anger, wrath and malice," that our hearts may be filled with the spirit of acceptance and adoption, so that we can cry, "Abba Father."—Herald and Presbyter.

Character.

"You cannot make character. God cannot make character. For instance, my character to day is for the most part simply the resultant of all the thoughts I have ever had, all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for 40 or more years I have been doing and been thinking. Character is for the most part simply habit become fixed. You see at once, then, how much that means. Take the instance of a man whom you know to be thoroughly dishonest. Nothing but dishonest practice could have made him such. His dishonesty is the habit of crooked dealing become in him a fixed temper. Character therefore is biographic. It tells the story of what he has been doing in the years gone by. Without knowing anything about where he had lived, what his surroundings have been, and his occupation you can look at his character, and in it you can see the deeds he has done, the tricks he has played and the chicanery he has practiced, just as looking at the piece of coal you can reason back to the carboniferous times which produced it, and stand forth in the midst of the old tropical forests of that era as confidently as though standing beneath the trees in your own garden. Nothing dies. Facts are long lived, and everything trembles on the verge of revelation."—Rev. Charles H. Parkhurst, D. D.

Why I Memorize The Bible.

I am a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success, except that I began and have kept on. Sometimes I am too tired and dull to learn, and then I wait until the next day and try again.

I find that this memorizing is good discipline. At first, being long unused to such study, it was difficult for me to learn even one verse correctly, but, with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, care, worries, bitter thoughts, vain regrets, trivialities and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines, which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and in helping others. How can I walk and talk with God unless I have in mind some word of His to which I can respond, or which

satisfies my own questions and aspirations?

Some time I may be deprived of reading and then what riches I shall have in this store of Bible verses hid in my heart! Often at twilight or in helpless hours I say the sweet words over with a sense of comfort and companionship, that otherwise I should miss. Then besides all this, I believe that one of the great joys heaven will consist in tracing out God's providences in the light of his Word, and for that reason I can never be too familiar with the Bible.—Bible Reader.

The Dog and the New Testament.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him that their big watch dog had got hold of the book and had torn a page out of it. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament.

But the boy was not at all comforted. "Think of the dog," he said. Dr. Moffat laughed and said: "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it.

"Oh, Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everything and forgave all my enemies, and now the dog, the great big hunting dog, has got the blessed Book in him, and will begin to love the lions and tigers, and let them help themselves to the sheep and the oxen."

What a beautiful tribute this African boy, out of the simplicity of his heart, paid to the power of the Bible.—*At Home and Abroad.*

Home Missions are conservators of good citizenship. The Gospel is the power of a good life, and citizenship is included on its wide sweep. The problems of immigration must be solved by the Bible and the home missionary. The frontier settlements must be moulded into centers of moral and religious life by the home missionary. Good citizenship follows in the track of the home missionary, as civilization follows in the track of the foreign missionary.

Every one has the beginnings of the Christian graces of manliness and courage and loveliness of character. These will grow from their beginnings only as they are used for God and for our fellow men. They are sure to become either less or more. No point of character ever stays still. Use it, and it will grow stronger; do not use it, and it will disappear.

Canon Liddon once said, in a sentence as true as it is alliterative, "Pride is the destruction of the principle of progress." No one can grow without help, any more than the seed can grow without the farmer's hand to put it in the soil; and no one will lay hold upon help unless he is humble enough to recognize his need of them.

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (80 issues) in advance..... \$1.50
Six months..... 75
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.
Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.
Sample copies sent upon application.

Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P.O. Drawer 1079, Ottawa
C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 16 1902.

THE GREAT DISAPPOINTMENT.

The Coronation festival was looked forward to with eager anticipation by all classes, and in all parts of the Empire; the preparations were complete, the guests had arrived, the bonfires were ready to be lit, the warships were in position waiting for the signal to boom out their solemn salutation. The fact that the long miserable war was ended, and peace proclaimed gave new meaning to the great festival and stirred many hearts with thankful joy. Then suddenly sickness laid its hand on the chief actor in this great scene, there could be no Coronation without the King. The crowds were gathered in the street, foreign princes were assembled in the palaces, loyal representatives of British people beyond the sea were present in great numbers and all were shocked to hear that the King was prostrated on a bed of sickness, and that the solemn proceedings might soon have a tragic end. But there was nothing for it but to wait and hope. The old saying that there is many a slip between the cup and the lip received on this occasion a startling public illustration. To the people it was a great disappointment, even to the millions who had no financial interests at stake, and to the King it was a disappointment, if possible even more intense because besides the personal pain and delay of cherished plans, he had to enter into the disappointment of those whose expectations had been kindled to such a great height. One touch of nature makes the whole world kin, men of high position share the same pains and meet the same fate as the lowliest of their kind. In the hour when we are impressed by that commonplace truth we realise that we are all in the hands of the great and gracious God. Man proposes but God disposes. Our glory is in submission to His will. It is known that the King was bold, and determined up to the very last to persevere,

if will power could have conquered he would have carried it through but there are some things that Kings can not command. On the whole, the people also behaved well under the sudden strain. Some were furious because they were robbed of a magnificent holiday, others were annoyed by the break down of their speculations but the great body of the people realised that it was a matter beyond their control and that the sensible thing was to learn the lesson and not put too much trust in splendid shows. Many English people feel that they have in recent years been living too much in the public eye, they have had too many crises, too many sensations and after the turmoil of the last three years, a season of quiet, thoughtful life will be the most healthful thing. From this great disappointment there are lessons to be learned—which we trust will not be utterly lost.

CORONATION LITERATURE.

Its abundance is almost overwhelming, and its variety is bewildering. It covers the whole range from concerns of imperial magnitude, down to the most minute personal details. It is served up in prose and poetry, or at least verse, and in photography in all its branches, in dramatic act and simple incident. It all shows how deep and wide were the interest in one supreme event towards which all eyes and minds have been turned for many months past. Expectation had been roused to the highest pitch by all this manifold activity, when lo, and alas! the same press which had itself been in a state of feverish excitement, and keeping the public mind in the same state, announced the serious illness of the king, and the postponement of the splendid pageant and the great day. Words fail to describe the keenness of the disappointment which fell upon millions of eager, excited hearts; and imagination itself fails to set forth how intensely the central figure of all, the king, must have felt it and with what bitter reluctance he at last yielded to the inevitable. When that had to be done and there was nothing else for it, we have all been told how bravely he bore his fate, and how anxious he was that others should be spared to the utmost, and the daily round of life be interferred with as little as possible. No bitterness was shown in any quarter, for all accepted the reason for the great disappointment as the visitation of God. In all that has come and gone in these feverish days, nothing is more striking, or, in its way more impressive, or suggestive, than the self possession, and strong self command of the million of citizens, and strangers who, at the tragic moment made up London. This is one of the elemental master qualities which enter into the make up of the Anglo-Saxon people. In the dreary weeks, months and years to which the war in South Africa has extended, this quality has had ample opportunity for exercise and been splendidly displayed. It has been a discipline of the nation of a stern

but most salutary kind, it has been schooled in the exercise of it, and at this crisis it has nobly borne the strain. It means much, for, to a nation that has such mastery over itself, nothing conceivable almost in the way of bearing or daring is impossible. We have seen it stated by a foreign diplomat who was present in London at the time when the blow fell, that of all which he saw and heard, nothing so much impressed him as this grand self control.

The literature of the postponed coronation has shown, as perhaps nothing else could, the vast sweep of the interests affected by, centered in the life of one man. No class, no rank, no temperament was unreached and unmoved by it. Though the centre of interest was a royal palace, and the heir of a long line of illustrious sovereigns, it was the talk of the ragged urchins of London's slums, and it reached the lowliest cottage in the land, and the rude dwellers on distant shores and under strange skies. With potent spell this event was felt by humble toilers for daily bread and the great magnates of wealth; by eminent divines and choirboys; it was felt by the police, the army, the navy, the premier and members of the imperial cabinet, the premiers of great provinces, virtual rulers of allied kingdoms beyond sea; members of the parliaments of the nation, professional actors, singers in music halls, guests of royalty and guests of the mother country, by contingents of troops assembled from the four quarters of the globe, representatives of different subject yet contented and loyal races, arranged in strange, fantastic garb, or the priest fabrics of art and dazzling jewels; all were there and all felt the pang of disappointment. The advent of peace too had spread everywhere its genial influence, making an atmosphere of such kindly feeling and universal good that it all seemed like some glorious summer day. Everyone was basking in the radiance of this gay time, when suddenly all was changed to gloom by the portentous shadow cast by the king's illness. Such is the story, a story which will be told as long as history is written and read.

Imperial federation is the political topic and dream of the day. A loyal sentiment growing in the favouring soil of equal laws, rational liberty, and the traditions of a long and honoured history, is its very vital breath, but this touch of a great common sorrow and anxiety, and the sacred bond made by it, is one of those things that more than most others make for imperial federation. The whole empire has been so fully and so confidently let into the home life of the Royal household, that the enthronement of the King in Westminster Abbey, which was to have taken place, has been superseded by a more sacred enthronement in the hearts of his people over the whole empire. This is, it is often said, an age given up to materialism and commercialism, and no doubt the charge is too true. Yet, the events of these days have served to reveal that there is in what is apparently the gayest society, and at the gayest time, a deep fountain of sound religious feeling. The service held in St. Paul's on what was to have been the coronation day had more than usual signifi-

cance in the numbers and the personages who were present, in the evident sincerity of those who attended it, and in its solemn impressiveness. As a testimony to the deep religious feeling of all classes in the empire as a whole, in a humbler way, but with not less sincerity, this was but what might be said to be the climax of numberless similar services held in all parts of the empire. It may be hoped that this spirit and feeling will be greatly deepened by the experience which in these days the empire has been passing through, and that its salutary lessons may be learned from King to peasant, from the palace to the cottage. "The bond of human suffering," says one who writes of it, "is one infinitely more to be relied upon than that of joy. Perhaps, who knows? out of the stress, suspense and suffering of the day, a greater peace may come to many, than would have been theirs had the gorgeous ceremonial at Westminster been permitted."

STRONG MEN NEEDED.

Speaking of the recent death of a prominent citizen of Pittsburg, Pa., the Presbyterian Banner of that city says: "Mr. Stephenson was one of the best examples of a class of men, not too large, which were distinguished during the last generation in Pittsburg, and which did much to distinguish Pittsburg throughout the world—that company of Scotch Irish men who were greatly successful in business and at the same time active and consistent members of the Church. To these men and the example they set is largely due the peculiar character of this great community. The strong men that represented the best elements of the city's life were Sabbath-keeping, Bible-reading, church going men—fearless, consistent, unostentatious in their public and private life. To this company, Mr. Stephenson belonged, and in their work he had his part. He was fervent in spirit, diligent in business, serving the Lord."

If we look carefully into the record of almost any business community, it will be found that generally the men who have made—or are making—the most beneficent impress thereon, were "Sabbath-loving, Bible reading, church going men," who maintained their own reputations in their daily lives and by the influence of their examples helped others to do the same. They are remembered for the good they have done while those whose daily lives were adverse to purity and godliness were usually soon forgotten or only remembered for the harm they had done.

It is well for any community or country when there can be said of the men who are prominent in its business and public life that they are "not slothful in business, fervent in spirit, serving the Lord." The materialistic doctrine which characterizes so much of the social, business and public life of the present day—in Canada as well as in other countries—exalts diligence in business to the position of being the chief end of man, entirely ignoring fervency in spirit in God's service. This is one of the dangers looming

up so prominently in the present age. In the almost insane rush for gold, for the gratification of selfishness, and for the accomplishment of vaulting ambitious projects, the majority of men forget the warning of Scripture that "a man's life consisteth not in the abundance of things he possesseth," and live and act as if there were no life beyond the present—in practice they say "death ends all." It would be well if such men would pause in their rush for wealth and remember the warning: "What shall it profit a man if he should gain the whole world and lose his own soul?" In this materialistic, pleasure seeking, gold hunting age, the "Sabbath keeping, Bible reading, church going men—fearless, consistent, unostentatious in their public and private life," are the back-bone and constitute the safety-valve of any community or country. We cannot have too many of such men in Canada. The development of the great resources Providence has placed at our disposal, and the accumulation of the wealth which flows therefrom, will be a blessing of very doubtful value unless our people make the Word of God the great rule of their lives, protect the Christian Sabbath in its integrity and maintain a high standard of religion and morality in every department of business, in national and social life.

Literary Notes.

The Harper's Bazar for August has a most attractive cover of deep, cool-looking green. Its contents are equally inviting. Miss Mary E. Wilkins has a short story, "The Great Pine," and Margaret Deland writes of "The Passing of Dora," that is, the type of girl depicted by Dickens in David Copperfield's first wife. The various departments are filled with helpful suggestions for home-makers. Harper & Bros., New York.

The Cosmopolitan for July is the Midsummer Fiction Number and contains stories by Thomas A. Janvier, Francis Willing Wharton, Elliott Flower, Edgar Saltus and Richard Le Gallienne. Articles of interest are "The Eruption of Mont Pelee," "How Fashions are Set," "An Experiment in Domestic Finance" and "Cecil Rhodes." The Cosmopolitan, Irvington, N.Y.

The Fortnightly Review for July contains a number of readable articles. "England After War," "The Empire and the Coronation" and "Administration of Social Justice in the Transvaal" are among the most timely. Other articles are "How to Run a Free Trade Nation," "Aldred Milner," "Magersfontein," "Two Sides of Cricket," "Along literary lines are "Dumas the Elder," "Anton Tchekhoff" and "Monna Vanna." Leonard Scott Publication Company, New York.

The topics in TABLE TALK are always seasonable, as appears at a glance over the table of contents for July. "The Table in Summer," by Marjorie March, is full of information about the proper food for the summer months and how to prepare it. "A Summer in the Rockies," by Mary Heath, is full of interest and information about camping out in the Rockies. "Children's Vac-

tion Occupations," by Helen Raymond Wells, may be read with benefit by all interested in giving the children healthful pastimes during vacation period. The Housekeeper's Inquiry Department, as usual, is full of timely recipes, menus and decorations for different kinds of social occasions. Table Talk, Philadelphia.

In the July number of the Contemporary Review we find articles on a variety of subjects. The German attitude towards England is discussed from the point of view of Germany and of England in the two articles "A German View of the British Army" and "How the Pot Called the Kettle Black." "An Appeal from Canada," on the well worn theme of annexation, will be of special interest to Canadians. "England and Protection," "Immortality," and "The Education of Officers" are among the other subjects discussed. Leonard Scott Publication Co., New York.

The July number of Blackwood's Edinburgh Magazine opens with the first installment of a story by Joseph Conrad, "The End of the Tether." "The Conquest of Charlotte" is completed in this number. Most interesting are "Episodes in the Adventures of M. D'Harico," translated from the French. Among the articles are "My Lord the Buck," "A Day in Chitral," "Lord Howe's Victory" and "The End of the Boer War." In "Musings Without Method" the Coronation is discussed at length. Leonard Scott Publication Company, New York.

The Nineteenth Century and After (June, Leonard Scott Publication Co., New York) deals very largely with present day subjects as the Shipping Combine, Preferential Tariffs, Canada and the Imperial Conference, London University, Possible Amendments to the Education Bill, Some Bygone Coronation Progresses &c., &c.. Literary subjects are also treated, for example "George Eliot" and "Another Aspect of Thackeray" but they also have a bearing on present controversies. It will thus be seen that this periodical is true to its name and reflects the current opinion of the more thoughtful people at the beginning of the twentieth century.

The International Journal of Ethics, (Arch St., Philadelphia, 65c.) This Journal contains in its present issue several important articles as well as the large number of book reviews. "The Problem of Conduct," a criticism by Alfred J. Jenkinson, is a severe examination of a book on "The Phenomenology of Ethics" by A.E. Taylor and the reviewer comes to the conclusion that "we do not want a philosophy which finds bad reasons for being what we cannot help being" and then spurns human experience, permitting, if anything, what seem the deepest and truest views of life to be retained merely on scientific sufferance. We want an idealism which, having reached some peak of speculation can tell us the true relations of what we from the valleys are fitfully amid the storm and mist." A very interesting article is contributed by Joseph McCabe, London, on "The Conversion of Augustine" and "A Defence of the Scholars of the Cloister" by Alfred H. Lloyd, University of Michigan.

The Inglenook.

A Sister's Influence.

Some years ago, as I sat on the piazza of a summer hotel, I noticed among the crowd of young people two or three pretty girls, and as many bright young men, all "waiting for the mail."

"Oh, dear!" said the prettiest of the girls impatiently, "why don't they hurry? Are you expecting a letter, Mr. Allison," and she turned to a small youth standing near.

He smiled. "I'll get one, surely," he said. "It's my day. Just this particular letter always comes. Nell is awfully good; she's my sister, you know, and no fellow ever had a better one."

The pretty girl laughed, saying, as he received his letter, "Harry would think he was blessed if I wrote once a year."

Gradually the other drifted away, but Frank Allison kept his place, scanning eagerly the closely-written sheets, now and then laughing quietly. Finally, he slipped the letter into his pocket and, rising, saw me.

"Good morning, Miss Williams," he said, cordially, for he always had a pleasant word for us older people as well as for the young. "Good news?" I questioned, smiling.

"My sister's letters always bring good news," he answered. "She writes such jolly letters."

And, unfolding this one, he read me scraps of it—bright nothings, with here and there a little sentence full of sisterly love and earnestness. There was a steady light in his eyes, as, half-apologizing for "boring" me, he looked up and said quietly, "Miss Williams, if I ever make anything of a man, it will be sister Nell's doing."

And as I looked at him, I felt strongly what a mighty power "Sister Nell" held in her hands—just a woman's hands, like yours dear girls, and perhaps no stronger or better; but it made me wonder how many girls stop to consider how they are using their influence over these boys, growing so fast toward manhood, unworthy or noble, as the sisters choose.

There is but one way, dear girls; begin at once while they are still the little boys of the home-circle, ready to come to sister with anything. Let them feel that you love them. These great, honest boy hearts are both tender and loyal, and if you stand by these lads now, while they are neither boys nor men, while they are awkward and heedless, they will remember it when they become the courteous, polished gentlemen you desire to see them. Do not snub them. Nothing hurts a loving boy's soul more than a snub, and nothing more effectually closes the boy-heart than thoughtless ridicule.

Have patience, girls—that gentle patience whose perfect work will surely win the smile of the Master, who grants to all who do the Father's will that we should be his "sisters;" and for the sake of the great Elder Brother, who dignified with his divine touch these earthly relationships, shall we not be more tender, more patient, more loving with these sensitive, great-hearted lads who call us "sister," and remember the wise man who said, "Shall the woman who guards not a brother be lightly trusted with husband or son?"—Selected.

Caught.

A worthy old gentleman who lived in the mountains had one weakness—a habit of absenting himself from church on a very slight pretext.

One Sunday, which was a little cloudy, but by no means inclement, he was not found in his place. The next morning at an early hour, as the pastor was standing on his doorstep, who should come along but this old man, perched on a load of wood, his hat and overcoat, his hair and beard all white with the thickly falling and fiercely blowing snow! Seeing the pastor, he halted to pay his respects and exchange a friendly word.

"Good morning," said the old man. "All well?"

"All well, thank you."

"Sorry I could not be at church yesterday."

"Yes, I missed you."

"Well, the fact is, it was such a bad day, and the weather threatened so much, that I thought it was too bad to venture out, and the—"

"Yes, it is fine pleasant weather to-day," said the pastor. "If we should have as fine a day as this next Sunday. I shall look for you at church."

The old man blushed, and manifested a desire to break off the conversation—all of which seemed as if he were inwardly saying, "Caught this time!"—Selected.

The Christian's Marching Orders.

The pagan ports are open
Where commerce shows her fleet,
And bars on all sides broken,
Invite the pilgrims feet.

And, hark! remotest borders
Send out their cry to-day:
Obey your marching orders,
And hither haste away.

"Make plain the great salvation,
With all its cheering light,
Discipling every nation
That gropes in error's night.

"The China walls must tumble,
Without a pang of truth,
All Asia's gods must crumble
Beneath the rays of truth.

"E'en Africa belated,
Her plea you must not scorn;
Her heart is richly freighted
With sighings for the morn.

"Where'er the sun is shining
On pagan shrines to-day,
And blind ones are repining
To know the heavenward way,

"Then let the old, old story,
The opening ear delight,
And soon will blaze with glory,
The darkest heathen height."

It Hurts.

I once heard a missionary say, "It hurts so to live in India." I have often thought of the expression. It is very true and suggestive. It does hurt very much to live there. We see and hear and know so many things here which hurt us. On a cold morning last November I saw two naked children fighting for possession of a coarse cotton garment. I did not see the end of the struggle, for I was riding rapidly past the

vi'lage; but the larger of the two seemed to be stripping the garments from the back of the younger one. Indian childhood so often hungry, cold, burdened with heavy work, mercilessly beaten, neglected, taught only evil, is one of the things that hurt us. The helplessness of the weak and ignorant, the degradation of women, the fierce struggle for existence, the hopeless poverty of so many millions, all these things hurt us, though we do not personally share such calamities. Willingly or unwillingly we suffer much for India. Christ suffered for men because he loved them; we believe he loves men all the more because he suffered so much for them. Few indeed of those who have come from other lands to India have not suffered much for India, willingly or unwillingly. What a catalogue could be made of things in India that hurt us, which give us pain. Like her own jungle of Karaunda or Gangehi the Indian life has many sharp thorns, and we cannot pass through it without torn garments and bleeding hands and feet. And whether we desire it or no, this suffering gives the land a large place in our minds: so large indeed that when separated from it we are conscious of a great loss, which fills our hearts with indefinable yet undeniable regret. Indian Witness.

How Baby Was Provided For.

It was one of the big department stores. Two women stood near each other before a counter where the belongings of very little children are sold. Both looked with wistful yet widely different expressions at the tiny garments displayed.

The one woman asked to be shown knitted undervests for a baby. The saleswoman drew out a box and took from it some absurdly small garments—soft, creamy, fleecy, the most delightful combinations of silk and wool. The woman—a young woman she was, almost a girl—took them in her hands with evident delight.

"How much are they?" she asked.

The saleswoman named the price.

"A piece?" asked the would-be-customer, in a timid tone.

"Yes," answered the saleswoman.

The customer put down the little garments. She looked tired and weak, and bitterly disappointed. It's heart-breaking not to be able to buy what you want for your baby.

"Please show me something—something cheaper," she said, swallowing a lump in her throat.

The other woman, who had been looking into the showcase, had seen it all. She spoke to the saleswoman brusquely.

"I can't wait any longer," she said, "Tell me the price of that bonnet over there."

The saleswoman hurried to obey. One doesn't keep a chinchilla collar and an imperious manner waiting if one knows one's business. There was a moment's whispering, and the saleswoman returned to her waiting customer. From another box she produced some garments similar to the expensive ones.

"Here's some shirts," said she, "that we can let you have cheaper. And the 'only' was exactly half the price she named before.

It wasn't cleverly done, but it deceived the tired woman. She went away with the wistful look gone from her face. The chinchilla collar went down in the same elevator with her, and the face above the collar wore a look almost of envy added to its wistfulness. I fancied—though it's folly, of course, to imagine that women with chinchilla collars

and imperious manners ever envy tired little women who have to ask for something cheaper.

A Boy Religion.

The late Henry Drummond said to a company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meeting as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age, you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart, for some boys have the idea that they will be expected to put aside most of their propensities if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants, them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, and to Sunday school.

What is Economy?

There is an idea prevalent that economy and saving are allied terms, but the idea is false. Economy and saving may be, but are not necessarily one. Sometimes economy is spending and spending with a liberal hand. Economy is the wise use of the material one has. To save a dollar and waste one's nervous energy to the point of exhaustion is the grossest extravagance. This is one of the lessons which is hardest for a woman to learn. She can gauge the comparative values, however, in this way if she will. The essential things are those which abide and which one has in himself, beyond all changes of fortune and of time. Whatever improves these, adds to them, enriches them, is something worth gaining and to obtain it is wise economy. Whatever weakens it or lessens it is false economy. It matters little in the course of a life whether one has a ruffle more or less or not; it matters much whether in seeking for the adornment one has grown so weary that cross words have come. Every strain of that kind, if it comes as the result of trying to save, has cost more than it saved. It is a wise economy, whatever it costs, which saves one's nature whole and sweet, one's brain clear and keen, one's body responsive to one's will and one's entire being in perfect tune with the Infinite.—Selected.

Stingy Jim.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny, nor a bite of an apple, nor a crumb of candy. He couldn't bear to lend his sled, or his hoop, or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said, "p'raps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness

of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better?" he asked by-and-by. "I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite so well as before. He gave away his sixpence that he meant to spend for taffy. Then he said:

"I don't like this giving away things, it doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him and said:

"You might give Johnny my o'd overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since.—Selected.

A Prayer.

BY ALICE CAREY.

I have been little used to frame
Wishes to speech, and call it prayer;
To day, my Father, in Thy name,
I asked to have my soul stripped bare
Of all its vain pretense—to see
Myself as I am seen by Thee.

I want to know how much the pain
And passion here its powers abate;
To take its thoughts, a tangled skein,
And stretch them out all smooth and
straight,
To track its wavering course through sin
And sorrow, to its origin.

I want to know if in the night
Of evil grace doth so abound,
That from its darkness we draw light,
As flowers to beauty from the ground;
Or if the sins of time shall be
The shadows of eternity.

I want, though only for an hour,
To be myself, to get more near
The wondrous mystery and power
Of love, whose echoes, floating here,
Between us and the waiting grave,
Make all of light, of heaven, we have.

What a Beaver Did.

Mr. A D Bartlett, son of the late superintendent of the London Zoo, has an interesting story of a captive Canadian beaver. A large willow tree in the gardens had blown down. A branch about twelve feet long and thirty inches in circumference was firmly fixed in the ground in the beaver's enclosure. Then the beaver was watched to see what he would do.

The beaver soon visited the spot, and walking around the limb commenced to bite off the bark and gnaw the wood about twelve inches from the ground. The rapidity of his process was astonishing. He seemed to put his whole strength into his task, although he left off every few minutes to rest and look upward, as if to determine which way the tree would fall.

Now and then he went into his pond, which was about three feet from the base of the tree. Then he would come out again with renewed energy, and his power-

BABY'S OWN TABLETS.

KEEP LITTLE ONES WELL DURING THE HOT WEATHER MONTHS.

If you want to keep your little ones hearty, rosy and full of life during the hot weather give them Baby's Own Tablets the moment they show signs of being out of order in any way.

This medicine cures all forms of stomach and bowel troubles, which carry off so many little ones during the summer months, and is the best thing in the world for sleeplessness, nervousness, irritation when teething, etc. It is just the medicine for hot weather troubles; first, because it always does good; and, second, because it can never do any harm—guaranteed free from opiates. Mrs. W. E. Bassam, Kingston, Ont., says:—"I began using Baby's Own Tablets when my little girl was about three months old. At that time she had indigestion badly; she was vomiting and had diarrhoea constantly and although she had an apparently ravenous appetite her food did her no good and she was very thin. Nothing helped her until we began giving her Baby's Own Tablets. but after giving her these the vomiting and diarrhoea ceased and she began to improve almost at once. I have since used the Tablets for other troubles and have found them all that can be desired—they are the best medicine I have ever used for a child."

These Tablets are readily taken by all children, and can be given to the smallest, weakest infant by crushing them to a powder. 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.

ful teeth would set at work anew upon the branch

About four o'clock, to the surprise of those who saw him, he left his work and came hastily toward the iron fence. The cause of this sudden movement was soon apparent. He had heard in the distance the sound of the wheelbarrow, which was brought daily to his paddock, and from which he was anxiously expecting his supper.

The keeper, not wishing to disappoint the beaver, although sorry to see his task interrupted, gave him his usual allowance of carrots and bread. The fellow ate it and was seen swimming about the pool until about half past five. Then he returned to his work.

In ten minutes the "tree" fell to the ground.

Afterward the beaver cut the log into three convenient lengths, one of which he used in the under part of his house.

Some one has said that kind looks, kind words, kind acts, and warm handshakes are secondary means of grace when men are in trouble, and are fighting their unseen battles.—Methodist Recorder.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung maladies. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address.
Rev. EDWARD A. WILSON. Brooklyn, New York

Ministers and Churches.

Our Toronto Letter.

Many sad faces are to be seen in the city these days, very especially if one makes a visit to, or happens to be passing any of our Fire Halls. Five brave firemen lost their lives this week while doing their duty at a great fire which consumed P. McIntosh and Sons, Grain and Storage Warehouse, at the corner of Front and George streets, and involved some other neighbouring buildings. The building was old and insecure, and through the falling of the walls while the fire brigades were at work, no fewer than five men, three at one point and two at another were buried beneath the ruins, and all killed. This sad fatality, greater than any of a similar kind in the city's history, is deeply felt by all, and sympathy, coupled with appreciation of duty bravely done are strong and universal. Three of the dead men are married, and all of them were young, the oldest being little over thirty years of age. Flags are flying at half-mast on all the fire halls and public buildings. After private religious services held at the homes of the deceased, a general public service was held on Sunday in St. James Cathedral at 3:30 p. m., to which the remains had been previously removed. The building was completely filled by public bodies such as the Mayor and Council, and labour organizations from all of which resolutions of kind sympathy had been sent to relatives of the deceased. All of them were members of the Orange Society, and an immense procession composed of members of the Orange and many other societies, marshalled by Acting Chief of Police Stewart followed the hearse containing the bodies of the men to Mount Pleasant cemetery, where all were interred, along streets lined by thousands of sympathetic citizens. The loss of property to P. McIntosh and Sons and others involved, chiefly the Street Railway Co., and Gowans, Kent and Co. will amount to \$300,000, a considerable part of which is covered by insurance.

Filling the place in Knox College left vacant by the lamented death of Prof. Halliday Douglas will not be easy. Although two meetings of the College Senate and Board have been held, no agreement has been reached about any name before the College authorities. In case of failing to make an appointment in time for the College opening, Rev. Dr. Kilpatrick of Winnipeg will be invited to conduct the classes in Apologetics for the first time. At the regular monthly meeting of Toronto presbytery, Rev. Alex. Ewing and Rev. Henry Graham were received, and Rev. Charles Baskey, formerly pastor of Zion Congregational church, will be received at its next meeting which will be in September. Revs. R. C. Tibb, clerk of presbytery, and J. McDuncan were placed on the roll of presbytery and admitted to the full rights of membership. Rev. John Wilkie D. D., and Rev. D. Miller of Puce presented presbyterial certificates and their names were placed on the roll. An appropriate resolution of sympathy with the son of the late Rev. Principal Grant in his bereavement was passed, as was also one in connection with the death of the late Prof. Douglas. Some time was spent in devotional exercises in connection with the illness and happy recovery so far of the King. The sederunt was closed with the singing of God save the King and the benediction.

A representative meeting was held recently in the Y. M. C. A. building, at which it was decided to invite Prof. W. R. Newell of the Moody Institute, Chicago, to conduct next winter beginning in October, a series of weekly bible classes to be held in Massey Hall, which has been secured already for Tuesday winter evenings as the meeting place for the classes. They are to be interdenominational, and the purpose is to teach the English bible, not from a critical standpoint, but accepting it as the Word of God. These classes will no doubt be very largely attended and ought to issue in much good. It would also be a good thing if in a large city like Toronto, where there are many interested in the study of the bible from a critical standpoint if some one in every way thoroughly competent by scholarship and sound judgment could be procured to conduct classes along that line. They too, if wisely led might be productive of much good in removing difficulties, clearing away misapprehension, and establishing not a few whose faith has been shaken by misapprehension and partial knowledge.

On Sabbath 6th inst., the Christian Alliance convention which had been in progress for some days in Munro Park, was closed. A collection was taken up in aid of its missionary work which

is carried on in several parts of Asia, and in almost all the countries in South America. Rev. Dr. A. B. Simpson, President of the Alliance, in the morning gave a missionary address, and a collection taken up at the close amounted to \$5,158 which at the evening service was increased so as to make up a total of \$5,600, probably the largest single collection ever taken in the country at any religious gathering. More than a score of the best missionaries in the service of the alliance, Dr. Simpson said, are Canadians. Most of the regular congregations in the city are now very much thinned out by holiday seekers, some of the ministers have left, and soon nearly all the settled pastors will be seeking and enjoying rest, and laying in we trust successfully a fresh stock of health and strength to meet future demands. We see it recommended in some quarters that much out-of-door preaching might be done with the best results within the next two months. This is an excellent suggestion, and great good might be done if it were taken by all the religious bodies, and street or out-of-door preaching arranged to be held systematically in many quarters of the city at the best time, and at the best places to catch the multitude.

The number of "Fresh Air outings" for the benefit of various classes, aged people, poor working mothers, and sickly or delicate children is increasing from year to year. Many of them are in full operation and large numbers who otherwise would never get it, are now enjoying the advantage of a week or fortnight in the country, drinking in full draughts of pure fresh air, and being regaled with the most nourishing food. In this connection it is a pleasure to notice the opening a week ago Sunday of the Free Hospital for Consumptives at Gravenhurst. This is one of the most beneficent kind of charities as the doors of the hospital are intended to be open for all who cannot afford to pay anything for treatment. The building is in a charming location near the shore of Muskoka lake, is admirably arranged and filled up. It cost \$20,000 half of which has been contributed by Mr. Gage and half by the estate of the late Hart A. Massey both of this city. It is the first of its kind in the Dominion, and with one exception, on the continent. There is no endowment for its support, and its donors and the association are putting faith in the large heartedness of our Canadian people to provide the funds necessary for its maintenance; only two conditions are required for maintenance: (1) That the applicant is in the early stage of the disease; and (2) that he can pay little or nothing at all. Happy are they who have the ability and who, out of pure motives, have the heart so to save their suffering fellow-creatures.

Much interest is felt in several quarters over an attempt being made by our city council, to squeeze out of existence it is alleged, a large number of Chinese laundries by imposing on them a tax of \$50.00. It is the Chinese question of the coast in a slightly different aspect. It appears hard to be taxed first to be allowed to come into the country, and after that taxed to be allowed to work at their ordinary employment. The Chinese have many warm and strong friends, and it is to be hoped that they will so influence public opinion and the council that they will get fair play and be subjected to no wrong or injustice.

Mr. Jas. Hughes, Inspector of Common Schools for the city, whose resignation I have referred to has withdrawn it, and it is understood that his services under improved conditions, will be retained.

Petitions have been sent to the government from his home in the States for respite of the sentence of Rice, now in jail here, for the murder of a constable who was taking him to prison a year ago. It is not likely that they will be granted, and in that case he will pay the last penny of the law on Friday first. He has been ministered to by Rev. Mr. Hall, city missionary, and has asked for and received baptism.

Rev. J. Steele, B. D., of Powassan, exchanged with Rev. John Garroch, B. A., of Mattawa, last Sabbath.

Babycayson and Dunsford have decided to call Mr. W. C. McIntyre, licentiate, a recent graduate of Queen's.

Rev. A. H. Scott of Perth, intends making a trip to Norway, as a delegate to the World's convention of Y. M. C. A. Association, to be held in Christina, from the 20th to the 21st August.

Western Ontario.

Anniversary services were conducted at St. Andrew's church, Mt. Brydges, of which Rev. R. W. Leitch is pastor, on June 29. The pastor addressed the Sabbath School in the morning, and at 2:30 and 7:30 the pulpit was occupied by Rev. W. J. Knox, of Stratford.

The regular meeting of the London Presbytery was held at the First Church, Westminster, on Tuesday last. In connection with the meeting there was held in the evening a mass meeting in the interests of the schemes of the church. Able and interesting addresses were given by members of the presbytery, and suitable music was furnished by the choir.

On Monday of last week an exceptionally interesting meeting was held at Ailsa Craig. The congregation of this church has volunteered to give \$500 to the support of Rev. J. A. Bruce, B. A., of Toronto, who is about to go to China to engage in missionary work. The presbytery decided, therefore, that it would be appropriate to have Mr. Bruce's designation meeting at the Ailsa Craig church. The presbytery held their adjourned meeting there Monday night. Rev. Mr. Geddes presided, Rev. A. W. Craw, B. A., of Ilderton preached the sermon, Rev. Dr. McKay preached to the missionary, and Rev. A. Henderson, of Appin, to the people.

This was the first time that the Presbytery of London has met at Westminster, but Dr. McKay will not have to coax very hard to get them to meet there again. Dr. McKay is the fortunate pastor of one of the finest rural churches in all Canada, and it would be impossible to say which appreciates the other more—the pastor or his people. The reputation for prosperity and hospitality that the congregation enjoys in such marked degree while Rev. Mr. Sowers was pastor, has been maintained during the present pastorate, and the church has gone on increasing in well doing. The reception that was given the members of the presbytery yesterday was an illustration of the way that the First Church has won its name through all the London district.

On Saturday night the managers of the First Presbyterian Church, Messrs. Archibald McPherson, Ed. E. Reid, C. G. Jarvis, W. C. Allan and Dr. J. N. Wood, went to Rev. W. J. Clark's house and completely surprised him by presenting to him a purse of \$200. Mr. C. G. Jarvis was spokesman, and said that at the approach of the holiday season they thought they would like to show tangible expression to their warm affection for him. He said that this gift was voluntary upon the part of the congregation, and was given privately and quietly as a token of their warm regard for him and their appreciation of his services. Mr. Jarvis added that he would like to be able to tell Mr. Clark the many kind things that had been said by the subscribers.

Rev. J. Lovell Murray, of Haynes avenue church, St. Catharines, has been invited by the International Committee of the Young Men's Christian Association to go as one of the Foreign Secretaries to India and has accepted the invitation. The work of the Y. M. C. A. in India, which is largely among the students, is most important owing to the large number of students who are in attendance upon the universities in that country. Mr. Murray is well qualified for the position, having served for two years as General Secretary of the Y. M. C. A. of Toronto University. His resignation was dealt with at the meeting of the presbytery this week and the Haynes avenue congregation, where he has ministered for two years and a half, part with him with much regret. The post assigned to Mr. Murray is Bangalore, the capital of the Province of Mysore, Southern India.

Montreal.

The Rev. J. Myles Crombie was inducted on Monday evening last week, as pastor of Victoria Church, Point St. Charles. A meeting of the Presbytery was held beforehand, the Rev. Mr. Oxley acting as moderator. The Rev. E. A. McKenzie, of Point St. Charles, presided over the public induction, and the Rev. Mr. McLaren, of Lachute, preached the sermon, taking as his text Pilate's words: "What I have written, I have written." The Rev. J. L. George, of Calvin Church, gave the address to the minister, and the Rev. Mr. Oxley that to the people. A very satisfactory meeting of the elders and managers of the church was held afterwards. The new pastor enters on his duties with every prospect of success.

Eastern Ontario.

Rev. Mr. Weir of Avonmore, occupied the Maxwell pulpit on Sunday.

Rev. John Matheson has been elected moderator of the Presbytery of Glengarry.

The next regular meeting of Glengarry Presbytery will be held in Knox Church, Lancaster, on the 8th September.

On a recent Sunday Miss Britton, of Ottawa, was a welcome addition to the choir of St. Andrew's church, Arran.

The young men of St. Andrews Church, Arran, announce an excursion to Kingston and the Thousand Islands on Friday of this week.

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.

Rev. Orr Bennet, of Almonte, delivered an excellent sermon to the people assembled at the Middleville church here last Sunday morning. Rev. A. G. Bremner, of Montreal, is expected to have charge of the services for the two ensuing Sundays.

Rev. Mr. McGillivray, of Carp, who recently lost a valuable horse, has been presented with a purse of \$182; while the Kilnauers people, for whom he often preached during the illness of their minister, have added \$30, as a slight recognition of Mr. McGillivray's kindness to them.

Rev. J. A. Claxton, B. D. of St. Paul's and St. Columba, Madoc, (Kingston Presbytery) has resigned his charge to enter on Home Missions work in the North West. The charge will be declared vacant on the first Sabbath of August by Rev. E. W. Mackay, Madoc, who has been appointed interim moderator of Session.

Waddington, N. Y., of which Rev. James Robertson has been pastor for nineteen years, and which for many years was connected with the Brockville Presbytery, is in a most prosperous condition in every department of work. Our correspondent supplied there recently and found a large Sabbath School of 200 in attendance from the little child to the grand-parent. The church service which began at noon was made more interesting by what some of us on this side of the line would term innovations (a) congregation repeating Lord's prayer (b) reading responsively one of the Scripture lessons (c) God's blessing invoked on people's offering, the young men who took up the offering remain standing. The congregational singing could not be excelled. The C. E. Society takes full charge of the evening service, the pastor may, or may not take part. The collection on one Sabbath in each month is sufficient to meet their congregational demands, and other Sabbaths are given for the schemes of the church, or for the many objects outside their denomination that are presented to them they turn none away.

The regular meeting of the Kingston Presbytery was held in St. Andrew's Church, Belleville, on Tuesday, July 1. Rev. Dr. MacTavish was elected moderator for the ensuing year. A vote of thanks was tendered the retiring moderator, Rev. H. Gracey, for his conduct in the chair during the past two years. Standing committees for the year were appointed. A call from the John Street Church, Belleville, to the Rev. A. H. Drumm was sustained by the Presbytery and accepted by Mr. Drumm. At his induction, which will be held on the evening of the 19th inst., Dr. MacTavish will preside, Mr. Gay will preach. Mr. McLean will address the minister and Mr. McArthur the people. Mr. Rennie presented a call from Tweed and Fuller to the Rev. W. M. Morris. The call was sustained and provisional arrangements were made for the induction of Mr. Morris should he accept. A petition was received from the heads of about thirty families in Foxborough asking for services. A commission of Presbytery consisting of Messrs. MacTavish, McLean, Gracey, Jordan, Hudson, Dyde, and Russell was appointed to deal with any matters requiring attention in the interval between meetings of Presbytery. Rev. J. A. Claxton tendered his resignation of his charge.

Presbytery of Quebec meets in Sherbrooke, 9th Sept., at 2 p. m.

Rev. W. Shearer, Convener of the Presbytery of Quebec's Home Mission Committee, is opening his holidays in visiting the scattered mission fields.

Northern Ontario.

The next meeting of North Bay Presbytery will be held at Parry Sound.

Rev. J. Steele has tendered his resignation of Pawaasau to the regret of the people. Rev. W. G. Smith, of Callander, is to cite the congregation.

The Presbyterial S. S. and Y. P. S. Association held its annual convention in Knox church, Cannington, on Tuesday, 24th June. The President, Rev. D. M. Martin, was successful in his rather difficult task of getting through with a long programme of interesting reports, papers and discussions within the time limit. The attendance of delegates was large and representative. At the evening session good addresses were delivered by Revs. John Neil, of Westminster church, Toronto, and J. G. Petter, of St. Andrew's, Peterboro. Solos rendered by Mrs. D. W. Best, Beaverton, and Mr. C. E. Weeks, Woodville, contributed to the pleasure of the evening meeting.

The North Bay Presbyterial S. S. Convention, held at Sundridge last week, was largely attended and quite successful. Revs. Becket, Barnett, Henderson, Steele, Cochran, MacVicar, Smith and McKibbin took an active part in the proceedings. The discussions on the papers read were animated and useful. Considerable attention was attracted by a paper on "What are the Teachers' week day duties to the Class" by Rev. R. V. McKibbin; and another on "Importance of teaching the Shorter Catechism," Mr. Caldwell, a student in charge of the mission station. The proceedings were varied by excellent musical numbers from Mrs. Lamb, Miss Tooley, Miss Morrison and Miss Watson. The friends at Sundridge entertained the visitors most hospitably.

The following are the standing committees for North Bay Presbytery: Home missions—Childerhose, Convener; Sturgeon, Smith, Johnston, and elders of Huntsville and Pawaasau; Church life and work.—Burnet, Convener; McKibbin, and elders of Sundridge and Magnetawan; Sabbath Schools—Henderson, Convener, Becket, Steele, and elders of Burks Falls and Loring; Young Peoples Societies—Steele, Convener, MacVicar, Garrioch, and elders of North Bay and Aspsden; Augmentation—Johnston, Convener, Dr. Findlay, MacVicar, and elders of Spruce Dale and Emsdale; Aged and Infirm Ministers' Fund—McKibbin, Convener; Cochran and elders of South River and Callander; Widows and Orphans' Fund—Cochran, Convener; Pitts and the elders of New Lisheard; Examination of students—Becket, Convener; Johnston and Smith; Lumber Camp Committee—Vicar, Convener; Childerhose, Steele, Sturgeon, Henderson, McKibbin, and elders of Huntsville, Callander and Whitney; Finance and Statistics—Sturgeon, Convener; Burnett, MacVicar, Childerhose, Smith and the elders of Parry Sound; Committee on church Property—MacVicar, Convener; Becket and Captain Grant.

Winnipeg and West.

Rev. Joseph Hogg has resigned the pastorate of St. Andrew's church, Winnipeg.

The Rev. Joseph Hogg, pastor of St. Andrew's Church has resigned from the pastorate.

Rev. Principal MacVicar of the Presbyterial College, Montreal, and family are spending the summer at Rice, Que.

Dr. Gilbert has been appointed as teacher on the Rolling River Indian reserve near Minnedosa, and will shortly take up his work.

Rev. A. C. Manson, a graduate of Manitoba College and now minister of one of the nine Presbyterian churches in Duluth, is visiting friends in the city.

Rev. Dr. MacLaren, the newly-appointed Home Mission Field Secretary, spent a few days as the guest of his brother, Mr. J. B. MacLaren, on his way to Vancouver. He preached in St. Augustine church on Sunday morning.

Quebec.

The Presbytery of Quebec met in Sherbrooke on 1st, July. Mr. E. MacQueen was elected moderator for the ensuing twelve months. An elder's commission in favor of Mr. J. McCammon, Inverness, was accepted. Rev. R. MacLeod of Maitland Presbytery was invited to sit and correspond. Messrs. J. R. MacLeod, D. Tait and E. MacQueen, commissioners to the

Assembly reported their diligence, and received the thanks of the court. Standing committees, with conveners as follows were appointed, viz., Augmentation, Dr. Kellock; French Work, Mr. C. A. Tanner; Church Life and Work, Mr. M. MacLeod; Young People's Societies' Mr. E. G. Walker; Statistics; the Clerk; Sunday Schools, Mr. H. C. Sutherland; Home Missions, Mr. Wm. Shearer. Messrs. Alex. Martin, Jas. Kinear, jr., Mrs. Kinear and Miss M. M. Kinear now of Toronto were granted certificates of membership. Mr. J. R. MacLeod, for sixteen years Presbytery Clerk, tendered his resignation as Clerk. The resignation was laid on the table till the next meeting. Progress was reported in the payment of the costs of the Kinear v. Kellock case; and members who had not paid their portion were informed that it is desirable to do so immediately.

Presbytery of Owen Sound.

The Presbytery of Owen Sound met on the 1st day of July in Division St. Hall, Owen Sound, and was opened by devotional services by Rev. D. Currie, moderator. Commissioners to the Assembly reported attendance, and the treasurer was instructed to pay the railway fare of those present at the assembly. Dr. Sommerville, Dr. Fraser and Mr. McNabb were appointed to revise the standing orders of the Presbytery, and to report at the September meeting.

The committee appointed to visit Johnson, etc., regarding Mr. Smith's resignation reported progress, and was instructed to bring in a report to the next regular meeting, in the meantime the resignation to lie on the table.

Dr. Sommerville reported that he had received a letter from Dr. Waits asking that his name be placed on the appendix to the roll of Presbytery, and that he had replied to him that according to the law of the Church only those living within the bounds of a Presbytery could have their names on the appendix to the roll. This law precluded his name from being thus placed. The Presbytery indorsed the reply of the clerk.

A communication from Knox Church Owen Sound was read, intimating that they had secured as a manse for their minister the property on the South East corner of Murdoch and Baker streets. The presbytery placed upon its record its cordial approval of the step taken, and commended the congregation for its action.

Messrs. Currie and McNabb were appointed to ascertain in whom the titles of church and manse properties throughout the Presbytery are vested and to report definitely and full to the December meeting.

Dr. Fraser called the attention of the Presbytery to the fact that the congregation at Holland Centre had raised the sum of \$300 for removing the debt from, and renovating their Church, and that Knox Church, Sydenham, was now freed from debt, and that they had relieved the Augmentation Fund of \$50 on their minister's salary. The Presbytery expressed its hearty appreciation of the action of the congregation in its furtherance of the cause of Christ in the community. Messrs. Currie, Acheson and the clerk were appointed a committee to consider the question of an order of service for the congregations of the Presbytery and to report.

Mr. M. Alpine was appointed to conduct devotional exercises at the Sept. meeting, which will be held in Division Street Hall on first Tuesday of September at 10 a. m., and the meeting was closed with the benediction.

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Mormon Missionary Activity.

The Mormon propaganda is now unusually active, and has reached Japan—the first Mormon invasion, we believe, of the Oriental field. The subtlety of these followers of Joseph Smith lies partly in their unhesitating deception. For example, they no longer preach polygamy, and even deny its existence at times, while it is practised as flagrantly as ever. In some of our American cities and villages, instead of setting up a professedly Mormon church or brotherhood, the propagandists freely mingle with existing churches, take part in their prayer meetings, and sing in their choirs, and thus quietly carry on their infernal work.

Foreign Books in Japan.

A recent number of the Japan Mail gives an interesting illustration of Japan opinion and philosophic thought. Last autumn a leading publishing house requested seventy prominent Japanese scholars to give their opinion as to the greatest foreign books produced during the nineteenth century. The sequel is curious, and not altogether hopeful from a missionary standpoint. Goethe's "Faust" is given first place in poetry, and Darwin's "Origin of the Species" in prose.—The Missionary.

England's Opium Sin.

An earnest appeal has recently been made to Lord Salisbury by the Archbishop of Canterbury and the leading Christians of England, asking for decisive action with regard to the Indian opium traffic with China. The appeal is as follows:

We are convinced, by manifold and weighty evidence of the correctness of the following positions:

1. That British action in respect of the importation of opium into China has had disastrous results—(a) in injury to other branches of British commerce in China; (b) in generating profound feelings of hostility to British subjects and interests in the mind of the Chinese people.

2. That the use of opium in China (to speak of China only) is a vast national curse, and that assertions to the contrary can be met decisively by the public testimony of disinterested Chinese statesmen of to-day.

3. That accordingly it is unworthy of a great Christian power to be commercially interested, in any degree, in the supply of opium to China.

As a fact, while the cultivation of opium in India is on a larger scale than ever, with the exception of two years in the past, the revenue accruing from its export has sunk to $\frac{1}{2}$ millions.

This, however, is in our opinion only an incident of the position. Our affirmation is that it is the grave duty of the nation, as before the supreme King and Governor, to purge itself anywise of connection with a great and public wrong.

It would indeed be a heavy score against the British government if even one-half of the vice and crime and misery and death caused by the use of opium in China should be charged to her account by Almighty God.

—The Missionary Review of the World.



Health and Home Hints

A chicken should have a plump breast—a smooth comb and legs; black legged birds are best for roasting, white for boiling.

Milk contained in cans may be kept perfectly cold by wrapping the cans in cloth or flannel, and standing them in a few inches of water.

Fresh vegetables and sound ripe fruit are the best blood purifiers, but they will not act if you eat flesh food, especially in summer.

Four or five clean, common playing marbles dropped in the bottom of the kettle of boiling fruit juice will, by their continual motion, make unnecessary constant stirring in order to prevent scorching.

Try some plain cookies that the children or even despetics can eat with no bad results. One cup of sugar, one half cup of sweet milk, one egg, one teaspoon baking powder, flour, put all together in the mixing bowl and stir until all is a smooth mass, then add enough more flour to roll out easily and bake in a quick oven.

Salad Dressing.—Beat up an egg and put with it a teaspoonful of mustard mixed with water; then stir in four tablespoonfuls of melted butter and add three quarters of a cupful of vinegar, salt and a teaspoonful of sugar. If for cabbage, cook, stirring until it begins to thicken like cream.

Plain Sponge Cake.—Three eggs, one cup of sugar, three tablespoonful of sweet milk, one cup of flour, one teaspoonful of baking powder; flavor and bake in loaf, or sheet and spread with jelly and roll. In cool weather the butter should be softened, as it mixes more readily, and the quicker a cake is ready for the oven the better the result, provided, however, the oven is properly heated.

The question of covering jellies is one to be considered. The old way was to use a layer of thin paper dipped in brandy, and then a cover of thicker paper, pasted down. Of course this was troublesome, and we gladly learned the newer method of pouring melted paraffin over the jellies without any paper whatever. But while paraffin prevents the admission of air if it is perfect, it will slip up the side of the glass if that is tipped, and it is quite sure to be in putting it on the closet shelf; then, too, mice are especially fond of paraffin, and one nibble destroys the entire cover. The best plan is to combine the two ways. Cover the jelly or jam with paraffin first, and then paste paper over the top, and you may feel secure that your jelly will not shrink or lose its freshness from first to last.

Transparent Jelly.—Look over the fruit and put it in an earthen jar and immerse it in boiling water. When soft, put it in a bag made of cheesecloth and suspend it from a nail and let drip, but do not squeeze it with the hands. Boil the juice twenty minutes on top of the stove in a porcelain kettle or a bright milk-pan; measure the juice, and for each quart of juice allow two pounds of sugar, which has been heating on an earthen platter in the stove oven. Stir the sugar into the juice and boil three minutes. Turn into a pitcher and strain through a starch-strainer into jelly-glasses, and let them stand open until the next day. If these directions are carefully followed, the result will be firm transparent jelly.

In addition to the soap for bathing, white castile should be kept for washing the hair. Occasionally a little borax or ammonia may be used for this purpose, but care should be taken in their application, as they are rather harsh in their effects.

If Jesus Came.

BY EDITH VIRGINIA BRADY.

If Jesus came,
And walked and talked with me, in just
The old familiar way,
I should not heed the heat and dust
Which vex me so to-day.

If He were here,
To stand beside me as I bent
Above my homely task,
I know that I should be content,
Whatever He might ask.

If He should come,
To tell me in His gentle way
What things I ought to do,
My feet would not so often stray—
My life would be more true.

And if He came,
As often in the days of old
He came to Bethany,
I know life's gray would turn to gold,
Beneath His sympathy.

Lo! I am here;
Look up, dear child of mine, and see
How all along the way,
I walk with Thee, and bear with Thee
The burden of the day.

Yea, I am here;
And I have come, as oft I came
To Bethany of old;
Dost thou not hear Me speak thy name
With tenderness untold?

Aye, thou art here;
At last my hand in Thine I lay—
I lift to thee my heart;
And close beside me all the way,
I see Thee as Thou art.

The enormous increase of a Mormon population in the West gives painful anxiety to many patriotic and Christian minds. The statesmen of our day imagine that colonization is the chief question affecting the national welfare; but it is neither so alarming nor so embarrassing as the prospect of millions at home forsaking domestic virtue and destroying the family institution, which is the cornerstone of society. Polygamy is fatal to Christianity, and a return to the patriarchal state. It means death to all our national hopes. Legislation should exterminate it as vigorously as it would treason or the plague.

An eminent Congregational minister of London, Dr. Horton, is trying this novel method of securing timely subjects for pulpit discourses: Once a month he preaches on a subject suggested by his congregation, and on the Monday night following there is a meeting for the discussion of the subject and the views he has presented. The purpose is to put himself and his preaching in touch with the thought and inquiry of his people, meeting the want they feel and helping to lead them to answers to their questions, and solutions for their problems.

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 Dec. 3 p.m.
Victoria, Nanaimo, 25 Feb. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur.
March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Miami, July 1st.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 p.m.
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. 2nd.
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, 14th July, 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Cannington, 2nd June.
Orangeville, Orangeville, 10th July.
Barrie, Almadale.
Owen Sound, Owen Sound.

Algonia, Blind River, Sept.
North Bay, Sundridge, 8 July, 9 a.m.
Saugeen, Clifford, 24 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, 24 June.
Glenarry, Alexandria, 8 July.
Laurek & Renfrew, Carleton Place, 15th July, 10.30 a.m.
Ottawa, Ottawa, Bank St, 1st Tues July, a.m.
Brockville, Morrisburg, July 8, 2 p.m.

SYNOD OF THE MARITIME PROVINCE

Sydney, Sydney, March 5
Liverpool, Lt. Narrows, 15th July.
P. E. I., Charlottown, Aug. 7.
Pictou, New Glasgow, 1st July, 1 p.m.
Wallace, Oxford, 8th 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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