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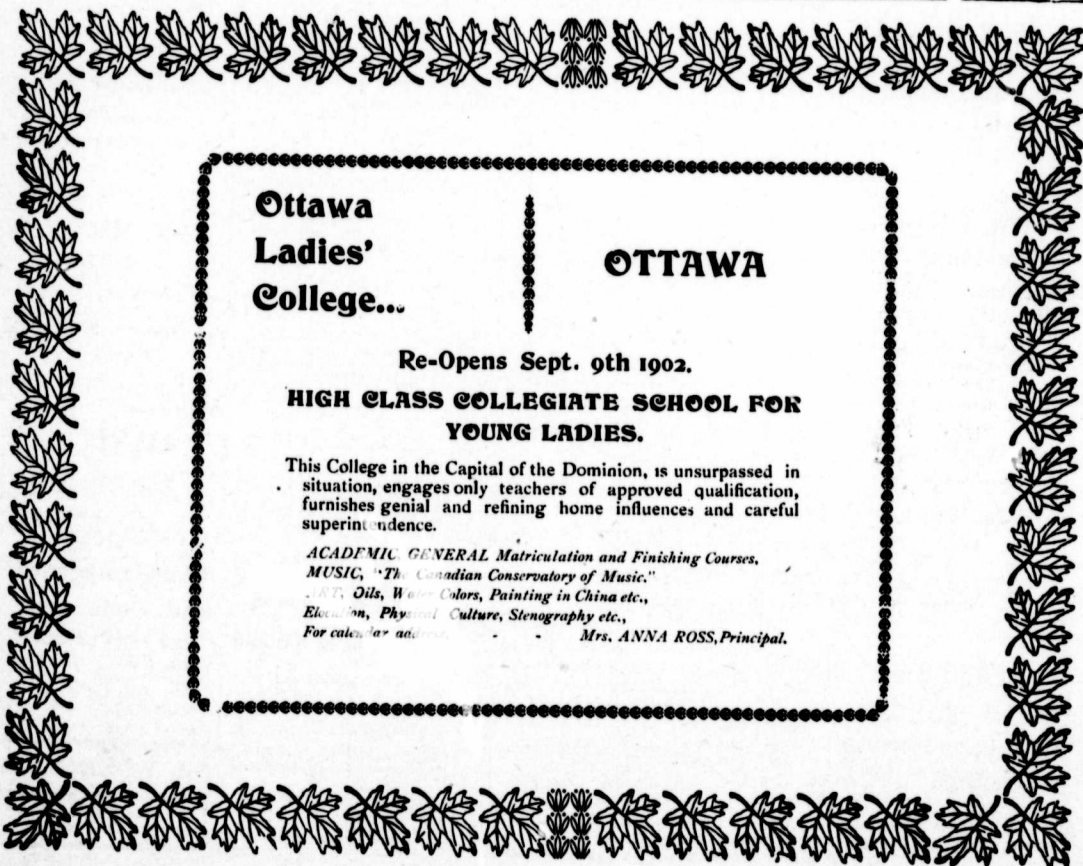
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MARRIAGES.

In St. Paul's church, Port Arthur, Ont., by the Rev. Mr. Murray, Kathleen Florence Mackenzie, eldest daughter of Mr. and Mrs. John Mackenzie of 139 Lisgar street, Toronto, formerly of Barrie, to Herbert Edward Turner, eldest son of Mr. and Mrs. William Turner, of 226 Palmerston avenue, Toronto.

At St. Lambert, by Rev. H. J. McDiarmid on Wed., Aug. 20 1902, Mr. Frank Edward Bernard to Miss Nellie Henrietta Graetz, both of Montreal.

On Aug. 14, 1902, at the home of the bride's parents, 71 Langley avenue, by the Rev. J. McP. Scott, Mr. Thos. Ross, of Hudson's Bay Co., Winnipeg, to Marv, second daughter of Mr. Sutton, Toronto.

At the manse, Seaforth, by Rev. Mr. Larkin, on August 12th, Mr. Henry Taman, of Blyth, to Mrs. Margaret Machan, of Mitchell.

At the residence of the bride's parents, on Aug. 7, 1902, by the Rev. H. D. Leitch, Alexander McDonald, of Willow City, Dakota, U.S.A., to Maggie Ann, daughter of Alexander Campbell, of the Township of Kenyon.

DIED.

In Kingston Ont., on Aug. 14, 1902, the Rev. John W. Muirhead, of Whitewood, Assa.

Suddenly, on Aug. 14, 1902, Rose A. Tudor, wife of A. B. Osborne, M.D., of Hamilton.

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Note and Comment.

In the hope of maintaining an interest in the Gaelic language, the Duke of Fife is making arrangements for the opening of classes at Braemar for the teaching of Gaelic.

In his gift to John Morley of a library of ninety thousand volumes, Mr. Carnegie has opened up a new and most delightful field of beneficence. It is often better to endow a man than an institution.

His Majesty the King has been pleased to accept a copy of the New Testament in broad Scotch, which was lately published by Mr. Alexander Gardner, Paisley. The work, we understand, has had a very large sale.

The ten thousand blockhouses that General Kitchener built in South Africa will be utilized in rebuilding the burned farmhouses. This will give us a new and happy paraphrase of the Scripture about beating swords into ploughshares.

The Winnipeg Free Press takes occasion to most favorably comment upon the action of the Manitoba provincial government this year in taking charge of the task of handling the distribution of harvest laborers. It ought to prove a worthy stroke of enterprise.

Rev. Dr. Courtice, of Toronto, editor of the Christian Guardian, recently suffered a stroke of paralysis, and is now at Mortimer's Point, Muskoka. In a letter received in Toronto recently it was stated that he was able to go out canoeing and it was expected he would be quite recovered in a month's time.

The Rev. John A. Marquis, one of the editors of the "Presbyterian Banner," Pittsburg, has been called to be assistant pastor of the Fifth Avenue Church, New York. His loss is much regretted by his flock and by his friends at Pittsburg, where he has endeared himself to a large circle.

By the death of Dr. Thomas Christle, M. P. for Argenteuil, Canada loses a good citizen and the Presbyterian church a steadfast supporter. He was born in 1824, and had lived in Canada for 75 years, with "an untarnished record on the side of morality, temperance and religion." That is good enough for an epitaph.

The Roman Catholic Church in America is a filtering apparatus. It is constantly receiving a stream of unclean immigrants from Europe but the membership that becomes purified by contact with American ideas and institutions is constantly escaping from the filter, while the filter itself is getting a little more foul all the time through the dregs that are left behind. It is the duty of Protestantism to catch the filtered and not allow them to fall to the ground of worldliness and unbelief from which it is impossible to take them.

Henry Drummond, in speaking of God's infinite wisdom in His dealings with poor, weak humanity, once said: "We wonder sometimes, when God is so great, so terrible in majesty, that He uses so little violence with us, who are so small. But it is not His way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust."

Professor A. L. Gillett, of Worcester, Mass., says: "Let us remind you of the duty of the church to teach its young. Because the state has come to recognize that it is its duty to teach its children those things which will make them good citizens it does not for a moment follow that the church of Christ is absolved from teaching its children those things which will make them good citizens of heaven."

A leading Jewish rabbi of Chicago has just given notice to his congregation that no more funeral orations will be delivered by him. The reason he gives is that his church "is for the living, not for the dead," and he adds, "The religion of Judaism, as set forth in the Bible, is a religion whose objects is the betterment of the conditions under which people live, and gives absolutely no promises as to the future life."

Stevenson's way of putting value on an income is instructive and may be helpful. "The price we have to pay for money," he says, "is paid in liberty." Do you want a thousand dollar income or a five thousand or a ten thousand, and can you afford the one you want? In other words it is better to deny one's self the luxuries for which one must slave. Extravagance is another name for slavish toil and economy is a virtue that may mean the getting the very most out of life.

The new president of Cuba, Tomas Estrada Palma, is a sincere Christian. This is his testimony as reported by a writer in the C. E. World: "I believe in God and I trust Him all the time. I could not do without His blessing. In the days of great distress of soul I still had his blessing, and I never have lost the truth in Him which I learned from my mother. I feel so sorry for those who do not believe in God and who do not feel His blessings in their souls. I always knew God was taking care of me and of Cuba."

The Congregationalist argues that the Roman Catholic Church does not always oppose the popular reading of the Scriptures, because a Bible Society in Rome is issuing copies of the Gospel from the Vatican press, printed in the vernacular. But the Bible Society in its address to the Italian bishops says that the life of Christ and the Acts of the Apostles are with rare exceptions, unheard in the pulpit, unknown in the family and untaught in the schools. "That seems to be pretty good proof that the church itself is not very enthusiastic about the popular use of the Bible."

Rev. John Sharp, M. A., who acted as tutor in philosophy at Queen's University, Kingston, during the past two sessions, is one of the recent settlers in the Temiskaming district. He has bidden farewell to the role of lecturer and to Queen's classic halls and henceforth the life of a farmer is the life for him. He has 320 acres of land. One of his sons is taking a course at the agricultural college in Guelph and the other is helping his father to grub out stumps and plant potatoes, and their efforts so far have produced about forty acres of arable land.

The Roman Catholics says the Herald and Presbyter are doing their best to create the idea that the people of the Philippine Islands have all that could be desired in the way of education, religion and morals, as the result of the work of the friars for several centuries. Of course they are adept in pleading their own cause, but they will say the same things for Mexico, South America, Italy and Spain. The fact is that Romanism leaves a blight wherever it touches. No country where it is found but is better off for the introduction of Protestant civil and religious liberty. No people think so little of the work of these orders as those who have known them best.

La Nouvelle Vie has given the following brief summary of the growth of the French Protestant movement in the last century: "French Protestantism if now more powerful, more energetic and more successful than it has been for a hundred years. In the beginning of the nineteenth century, the French Protestant Church numbered only one hundred and seventy-one pastors, and now there are more than 1,200; then there were seventy-eight churches, now there are 1,185, with fully eight hundred more preaching places. And in all movements directed against public vice and immorality, the Protestants are in the lead. Our churches are prospering internally and externally."

Many visitors to Brussels will be glad to know of the existence of a Scotch Church in the city, and although it meets at present in a hall, it is to be hoped shortly to be located in a permanent church as soon as a central site can be decided upon. Presbyterian services were first instituted in Brussels by the Free Church of Scotland in 1898, and the success of the movement justified the raising of the station to the rank of an ordained charge in 1900, when the Rev. G. R. S. Reid, M. A., was appointed to the pastorate. Mr. Reid is now in London trying to interest Presbyterians and Nonconformists in general in the building of the new Scotch Church, which it is estimated will cost at least £4,000. Brussels being so near Waterloo, thousands of English tourists find themselves in the city, and during the Sunday no place of worship for those attending Nonconformist Churches at home could hitherto be found. In addition there are hundreds of young ladies who go annually for study in music and languages, and who in many cases are the children of Presbyterian and Nonconformist parents in England, Scotland and Ireland.

The Quiet Hour.

The Prophet Like Moses.

S. S. LESSON—Deut. 18:9-19. Sept. 7, 1902.

GOLDEN TEXT—John 6:14. This is of a truth that prophet that should come into the world.

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

Thou shalt not learn, etc., v. 9. It is not difficult to learn evil habits: for they come to most people very easily. What all of us require to learn is to learn to do good; and this is an exercise which will demand of us all our efforts and time. Jesus said, "Take my yoke upon you and learn of Me." Christianity does not come by intuition; we are compelled to learn about it.

There shall not be found among you, v. 10. Why are there so many "shall nots" in the Bible? For the same reason that the Jews built battlements around their flat roofs, to keep the unwary from falling over, Deut. 22:8. For the same reason that the lamps are lit in the light-house, to keep the ships off the rocks. We are living in a world full of temptations to evil, and it is a friendly voice which warns us against these. When God says, "Thou shalt not," His purpose is not to restrict our freedom, but to save us from harm.

To pass through the fire, v. 10. The cruel sacrifice of human life prevailed in heathen countries in ancient times, and still prevails in a few such lands to-day. It was God's purpose to destroy this practice: and Christianity in its beneficent course has done much to protect life in many ways. The humane influences of the Gospel might well occupy our thoughts. It has made it impossible for children to be thus destroyed in order to appease some cruel god, as in India; and it is infusing that spirit of love into homes which is making the life of children more and more happy. How much children owe to the Old and New Testament!

Divination, etc., v. 10. The desire of people to know the future is perhaps quite natural. Every pretender to such knowledge has his eager followers. Much wiser are they who regard the future in the light of God's word. Many things about it we do not know, and should be content not to know, but we do know that what the future will bring to us depends on what we are and what we do in the present, and that it can bring nothing but good to those who honestly and sincerely seek to do God's will.

Enchanter, v. 10. We smile now at superstitions which many people once firmly believed, such as the influence of the moon on our wishes, or the beginning of a new enterprise on a Friday, or the danger of going on in our journey if a rabbit has crossed the path. But superstition is still a real and awful power in heathen lands. Multitudes of our fellow-men are living in constant terror of evil spirits, by whom they believe the world is governed, instead of being under the rule of a wise and loving Father. For example, the Matabele in South Africa are tyrannized over by their witch doctors, who concoct all sorts of vile plots, since their accusation without any supporting testimony will cause a man's death. In New Guinea the belief of the natives in sorcery has caused so many evils that the English Government has forbidden it under severe penalties. Let us rejoice that we are free from the domination of superstition, and have sympathy with those who are still in its

its bondage. The gospel which has made us free can deliver them also, and hence it is our duty to send it to them.

These are an abomination unto the Lord, v. 12. When people consult pretended spiritualists or those who claim to be able to read the future, they are overstepping the bounds of what is innocent. They are ignoring or denying the fact, that the affairs of the world are directed and controlled by an all-wise and all-powerful Providence. It is an abomination to the Lord.

Thou shalt be perfect, v. 13. Israel was to be without blame in coming near to God, and to do away with these heathenish practices. Here we see the purpose of God's dealing with Israel. They were to be a nation that sought after righteousness, even as Christ laid it upon His disciples, "Be ye therefore perfect, even as your Father in heaven is perfect," Matt. 5:48.

The Lord thy God will raise up unto thee a Prophet, v. 15. Idolatry and sorcery, although they are false, yet testify to the longing of man for some knowledge of the unseen world and of the future. This longing God has His own way of satisfying. He meets it by raising up prophets, that is, those who tell forth His will made known to men. In the prophets who spoke from time to time in Israel, and finally in Jesus Christ, God has made known all that we need to know for guidance in this life and all we need to know of the future; and it is foolish as well as wicked to seek this knowledge in other sources.

Passing By.

"The last time I saw her she stood out by her gate, looking up the street. I had half a mind to go over and talk with her a little while, for I knew she had had a hard, lonesome summer; but I was in a hurry, and so I went on. I thought I'd go and see her soon, but the next thing I heard she was gone." There was a minute's pause, and the added words came slowly: "I've always wished I'd stopped that day, but I was sort of busy about something—I don't remember what now—and I didn't dream that it would be the last time I'd see her."

Only a fragment of conversation in a street car, the speaker a stranger, but it told the story enacted round us every day—some sore heart needing cheer and comfort, somebody who passes by on the other side, and a chance that never comes again. The cause of the haste which seems so important at the time vanishes from recollection in a day or two, but the picture of the lonely, waiting one at the gate, uncheered by that which might have been given, haunts the memory while life lasts. Ah! if we were never too busy to be kind.—Wellspring.

The Abundant Life.

Christ said, "I am come that ye might have life." Life is back of love, back of believing, back of hoping, back of everything. Ezekiel in his vision of the "River of life" understood life; he knew what it meant; at first a little stream to the ankles, then, as he went further on, it came to the knees, and then to the loins, and finally a wide, mighty river. That is life. Do you know what life is? No; neither does anybody else. Life is indefinable; life is an un-

mate; life is God; life is effectiveness; life is power. Adjustment to the things around you—correspondence to environment—that is life. The plodding man does not live. He goes out in the morning and hears the birds, the heralds of the spring, sweetly singing in the trees. The flowers are blooming in the fields, the whole world is full of music; it is everywhere; but the sweet primrose growing on the bank does not for him contain life and beauty and music—it remains a primrose still. Life is measured by the number of things you are alive to. The fullness of our life means what we are about to do. I must have a life that is more abundant than my own poor nature. I must take the power of Jesus and have inside fellowship with him.—Maltbie Davenport Babcock, D. D.

A Prayer.

Almighty God, thou art the fountain of all good, and thy goodness and mercy follow us all the days of our lives. From thee our spirits came, bearing thy likeness, and back to thee they must go for rest and peace. Our sin has stained and distressed us, thrown us out of harmony with one another and separated us from thee. But thou art full of compassion, and the blood of Jesus Christ thy Son cleanseth us from all sin. Give us the spirit of penitence, and wash us in his fountain that we may be white as snow. Bind us into union with Christ that his Spirit may flow into us and fashion us into his likeness. May we feed upon his truth that it may be the bread of life unto our souls. Help us to live in constant companionship with him in prayer, and be a co-worker with him in service. Inspire us with his spirit of sacrifice that we may come not to be ministered unto, but to minister and even to lay down our lives for the brethren. May we have faith that overcomes the world and turns darkness into light and tears into song. Bless the little children, the burdened toiler, and the aged pilgrim. May we all know that we are pilgrims and strangers in this land of earth and look for a country of eternal summer and a city which hath foundations. And this we ask in Jesus' name. Amen.

Wonderful Revival at Melbourne.

The simultaneous mission at Melbourne, Australia, the beginnings of which were referred to in these columns some weeks since, proved in the end a glorious demonstration of the power of a simple gospel, preached in the unity of evangelical faith, to reach men's hearts and reclaim them from sin. By one writer the revival resulting from the movement is described as "the most marvelous religious awakening among white people that ever transpired south of the equator." The number of those who submitted their names to be enrolled as converts brought to Christ through the influence of these meetings, was 7,000; and from this figure as a basis those familiar with the conditions estimate that not less than 10,000 souls in all were persuaded to accept the Saviour. As The Interior has previously stated, the leaders in the work were two well-known American ministers—Rev. R. A. Torrey, D.D., of the Moody Institute, Chicago, and Rev. W. E. Geil, of Pennsylvania. Mr. Geil directed the preparatory work, which covered seven weeks previous to the opening of the public meetings. For seven successive Tuesday nights home meetings for prayer were conducted in every part of the city. All together 16,800 such quiet gatherings were held with a total

Our Young People

attendance of 118,000. Two hundred and fourteen churches solemnly promised their allegiance to the work. The Young Men's Christian Association and the Salvation Army aided heartily. Fifty choirs were trained for seven weeks, and for the same length of time 2,500 Christians were drilled in methods of personal dealing with souls. Committees appointed for all needful interests enlisted the active services of 700 Christian people in the arrangements. Fifty preachers of known evangelistic power were engaged; fifty halls and tents were provided as preaching places, no church being used in any instance for that purpose. Dr. Torrey and Mr. Geil preached daily at the town hall in the center of the city—one at noon for business men, the other an hour later for business women. Each had an audience of three thousand at every meeting. At three o'clock they conducted daily services in the Exposition building, seating 7,000, and over 100 meetings were constantly required. During this stage of the movement 70,000 people heard the gospel each day. After nightly meetings had been held for two weeks in the fifty districts, however, these were discontinued, and for two weeks longer all forces were concentrated on the central work, which was augmented by evening meetings at the Exposition building. Ten thousand auditors packed the great hall to the uttermost limit of even standing capacity, and the services held from night to night were swayed with pentecostal power. No invitation was extended to the inquiry meetings, but men nevertheless sought the inquiry room in anxious throngs. The total expense of the movement was \$15,000 and a few collections taken at some of the later meetings of the series supplied it all and left a balance for future work. Besides this at the closing service in the Exposition hall \$15,000 was subscribed by the congregation for the benefit of the Young Men's Christian Association of the city. The brilliant success of the simultaneous movement at Melbourne following the almost equally pronounced results reaped at Sydney has wonderfully stirred the Australian churches in all parts of the continent, and in a great number of the cities and large towns similar plans are being inaugurated. Especially in the smaller cities of Victoria have there been already many great gospel victories achieved in meetings inspired by emulation of the Melbourne work.—Interior.

Prayer.

Our heavenly Father, we thank thee for life with all its powers and possibilities. It comes to us from thee as thy precious gift and our sacred trust. We confess that we have stained and marred it with sin so that its divine image is blurred. Have mercy upon us, work in us the spirit of penitence, show us our guilt, and cleanse us from all unrighteousness. Help us to appreciate the gift of life, and not to spend its substance in riotous living, but to conserve and develop it so that it will grow into life richer and sweeter. Teach us the secret of contentment. May we know that purity and patience and peace are the true wealth of the soul, inner wells of water ever springing up into everlasting life. We would follow Jesus and grow into his likeness until his mind dwells in us and we know his ineffable peace. And this we ask in his name. Amen.

Christianity is no narrow creed or system of abstract worship, but it is a practical faith that turns itself into fact, touching life on every side and ministering to it at every point.—Presbyterian Banner.

Ready for His Coming.

Luke 12: 31-40.

The Christian Endeavor Prayer Meeting for September 7.

It makes no difference whether Christ comes to the world visibly, in clouds of glory, or to you personally, in the black shadow of death. It will be His actual coming in either case.

And both comings are sure. The coming to the earth may not be for centuries—and it may be to-morrow noon. The coming to you may not be for years—and it may be the next hour. The precise time is uncertain; the precise fact is certain—far more certain than anything else in this world or in your life.

If I were to tell you, and prove to you, that King Edward were coming to your house to-morrow, or President Roosevelt, you would spend all the intervening time in getting ready, and you would think of nothing else until he came. But is not Christ infinitely greater than any earthly ruler?

If I should tell you, and prove to you, that you must go to India next week, would not every other engagement give way, and would you not focus all your powers and time on the preparations for the voyage? But is not the journey to another world, an entirely different world, of far more importance than a change of places upon this world?

We fill great asylums with mad men. Is any one really more insane than the man who knows all these things, but yet pays no regard to them? If any earthly thing could be so important, and yet be so neglected, would not the courts appoint a guardian over the man who neglected it?

This meeting has two purposes—to remind us how certain is Christ's coming, and to urge us to get ready for it. May it attain both purposes in every life here.

Our Members Testify.

Among the ruins of St. Pierre, Martinique, were the charred remains of a herdsman. He was found close by the carcasses of his herd. When the fierce volcanic outburst came, he did not run away, but stayed at the post of duty. That is where we want to be found when Christ comes for us, in whatever way He come.

In one of his novels, Sir Walter Scott makes one of his characters say that when death comes, what we think of most pleasantly is not what we have done for ourselves, but what we have done for others. Those will be our pleasantest thoughts, too, in heaven.

If the great opportunities of our lives were marked on our calendars, so that we could know just when they were coming, we might think we could afford to be careless some days and make up for it as the opportunities drew near. But the only way to ensure ourselves against missing a great opportunity is to do well every bit of work presented to us, and live well every hour of our lives. Then when the opportunity comes, we shall have seized it and made it ours.

Sometimes a young man has an opening for a magnificent life work, and he could have had it for the asking, if he had only been ready. He would have trained him-

self for it, O so eagerly and thoroughly, if he had only known it was to be offered him; but now it is too late. No such mischance need be ours with regard to the great opportunity of Christ's coming. We have had long warning of it. We know that it will come to us. We shall have no excuse if we are not ready for it.

Phillips Brooks declares that there is nothing happening to us which is not Christ's coming. If we believe this, all our life will become solemn and important and interesting and rich and beautiful, for the King of Kings is in the most trivial of its affairs, and all eternity is involved in every passing moment.

There is a poem which shows the folly of debating when Christ will come:—

"Why do I ask a question?

He is ever coming to me.

Morning and noon and evening,

If I have but eyes to see.

And the daily load grows lighter,

And daily cares grow sweet,

For the Master is near, the Master is here,

I have only to sit at His feet."

For Daily Reading.

Mon.,	Sept. 1.—The wise servant.	Matt. 24: 42-47
Tues.,	" 2.—No one knows when.	Matt. 24: 36-41
Wed.,	" 3.—The unready virgins.	Matt. 25: 1-13
Thurs.,	" 4.—The master cometh.	Mark 13: 32-37
Fri.,	" 5.—As a snare.	Luke 21: 25-36
Sat.,	" 6.—As a thief.	1 Thess. 5: 1-10
Sun.,	" 7.—Topic. Ready for His coming.	Luke 12: 31-40

One True Religion.

"There is only one true religion. In others there may be truth; but, if so, it is the truth they contain derived from God's external revelation and not the religions themselves which makes them helpful. There is but one Saviour, one Redeemer, one High Priest, and He is all that for all men. He is most merciful and loving to every man, and His gospel, if truly preached, will reflect his mind, and be tolerant, gracious, charitable in judgment, particularly charitable toward those who have not heard, or who, for some sad prejudice, cannot accept the truth. But if we be true men, there will be no compromise, no surrender of a claim which presents Christ as without an equal and Christianity without a rival. The moment that position is abandoned our battle with paganism, ancient or modern, is lost. We need God's grace to make a good confession; we need it still more to purify our hearts and strengthen our faith, so that we, being strengthened ourselves, may strengthen our brethren. We need the inner witness, irresistible, infallible, which discloses Christ to the soul of the believer, and enables him to say, in the triumph of conviction, 'I know whom I have believed.'"

—Rev. Morgan Dix.

We see a statement that Li Hung Chang is to have a temple erected to him, and that in it he is to be worshipped as a divinity. America has been described as the land of haste: in this matter we must yield the palm to China. Alas, that a people should be so far gone as to accept a fellow mortal, who in his life could not protect the nation as, after death, the god in whom they trust! —Christian Observer.

Our Contributors.

A Church Service of the Past.

BY GEO. MACARTHUR, B. A.

The passing away of Highland communion service is, to those who had the joy of being present at and taking a part in them, fraught with a melancholy interest. It was doubtless an old fashioned method of celebrating our Saviour's dying love. It meant 'time, trouble, and expense, and as might be expected was often a time of genuine revival when God's spirit operated mightily upon the hearts of his people. They were in fact great events in Highland parishes, events I looked forward to with unmingled pleasure both by the young and the old, the good and the bad. It was a time when a "spell" had fallen upon the community and when the devout were more upon their knees in prayer, the children more subdued and when the ungodly's mouth was held as by a bridle. How often I wish myself back again at one of those sweet communion seasons to hear old St. Paul's sung as described by Ralph Connor in "The Man from Glengarry" and to listen to those grand old sermons, delivered on those occasions with so much unction that the hearer was often moved to tears. But the wish is a vain one. These are scenes of the past. We will never see their like again. The congregational singing is gone; the divine union of which the moderator of the Assembly spoke is no longer felt, and the rich experimental testimony of the "question day" is no longer heard.

It was on one of those blessed occasions I heard the story, I am about to relate. I was then a missionary in one of the Eastern townships in the Province of Quebec. In accordance with the prevailing custom I, with the surrounding ministers, was invited to the communion at L——, a Highland congregation about thirty miles from my own. The late Rev. Jno. Fraser of Indian Lands was "the minister from a distance." I knew him years before. It was he who baptized me. He was once my pastor. I admired him more than any minister I had ever heard. When but a lad I used to sit and watch him with the greatest interest toss his flaxen hair, twist his handkerchief almost to pieces, put his triumphant interrogatories, and when the climax was reached, emphasize the point, with a stamp of his foot upon the pulpit floor. During the week I often found myself imitating those gestures. To be able to sway an audience as he did ought to satisfy the loftiest ambition, so I then thought, and I am not sure but the thought tended to incline me to the ministry.

On Saturday morning of the communion at L——, I rose early and went for a walk. The day was charming. On both sides of the winding road that led down to the old bridge that spanned the seething waters of the Chaudiere were ever-greens of many a kind. Rabbits crossed the road here and there. Birds sang their merry songs. The air was fragrant with the June flower and the clover on the sloping meadow "gave forth a goodly smell." I soon stood on the bridge. A wild scene was photographed upon my mind at that moment that can never be erased. Details to that picture are gone, but the bold, wild, rocky rushing, watery scene is still before my

mind as clearly as if it were but yesterday, I worshiped the God of nature. My heart went forth in prayer to him who made the rough and the plain and who watched over the "forget-me-not" that found a foot-hold in the crevice of the rock by the side of the foaming river. I was really being prepared in the temple of the wild woods for serving him that day in his holy sanctuary. How much we lose by refusing to mingle with or failing to find nature in her primeval grandeur. I was entranced. All else was for the time being, forgotten. Suddenly my attention was diverted by the sound of human foot-steps. I turned in the direction from which the sounds emanated. It was my old friend and pastor Mr. Fraser. He too was taking a walk. His ruddy countenance wore an expression of sadness that made me wonder. I knew he was a botanist and geologist of no mean order and a great lover of such scenes as stood in full view at that moment. Whence the sadness, then? I drew the cause from him.

"Which way have you been this morning?" I said to him, not knowing exactly what to say for the feeling of awe and reverence which I always had in his presence in boyhood days remained with me even after I was years in the ministry.

"I was in the grave yard" he replied after a slight pause. "Yes; I was taking a look into God's acre." His voice trembled as he spoke. I saw a tender chord was touched and made to vibrate in a minor key. I knew a story was to be told but what it was I had not yet the remotest idea.

To break the silence that followed and to draw from him what I felt he had to say I asked if he had been alone in his walk.

"Alone?" said he, "yes, alone; I wanted no one with me when visiting the grave that holds the sacred dust of my old and saintly father in Christ, John Mack. He was a wonderful man," he went on to say—"a man who could not read the Bible but who was nevertheless capable of teaching Theology in any of our colleges. He could discuss every character in the book of Job and every point set forth by those characters from end to end of the book with the intelligence of a learned professor, yet he could not read the book; others read for him and his massive intellect seemed capable of retaining all that he heard of God's word. His faith was great in its simplicity; child-like trust was his.

"On one occasion his bread and money alike failed him, provisions were scarce. He spent hours laying the poverty stricken condition of his family before the Lord. For a time all was dark. At length it occurred to him that he should see the government land agent who would probably advance him a loan. This he thought was from the Lord. He told his wife so. She thought him a veritable simpleton. The Land Agent advance you a loan indeed! By no means. John replied that the Lord never deceived him yet and that he was going to trust him still. No time was to be lost. The famine was sorely felt. Like Jacob's sons he must go and buy food for unlike them he had no beast of burden, neither had he any money. At the break of day he is on his way, as he thought in obedience to the divine will. He prays as he walks. He claims God's protection on the ground of filial relationship,

"I am thy child," he would say Thy Providence cannot fail if thou shouldst rain bread from heaven. God brought him from his native hills in Scotland—the land where his forefathers sleep—and made him to sojourn in this new land. He would not forsake him now. Then he sang to the plaintive notes of Coleshill.

"I to the hills will lift mine eyes
From whence doth come mine aid;
My safety cometh from the Lord
Who heaven and earth hath made."

A walk of twelve miles over curoduroy roads, stoney paths, boggy swamps and rocky hills brought him to the nearest village in which was a store where the Post Office was kept. Here he sat down to rest. The postmaster kindly enquired of him whence he came and whither he went, and did he know one John MacKay at that place. "That is my name" said he, Ian Og MacKay is what they call me at home. "Then," said the postmaster, "there is a registered letter here for you." "Is there?" said he, "then be good enough to read it for me." The postmaster opened the letter and read as follows:

TO MR. JOHN MACKAY:

Dear Sir: Enclosed you will please find an extract minute of the Records of the Presbytery of Edinburgh setting forth that you have been appointed catechist for the district at L——, at a salary of £25 per annum which amount you will also find enclosed.

JOHN SMITH, Pres. Clk.

John's countenance fell. A feeling of shame and unworthiness crept over him. Appointed a poor ignorant man like me to such a sacred duty! It cannot be. There must be a mistake somewhere. Are you sure you are reading it correctly? And may there not be some other John MacKay in L——. He was assured that the letter was for him, that there was no other man of that name getting letters from this office. Then arousing himself he said, "It is the Lord's doing and I must not flee from it and be like Jonah." He took the money, bought several barrels of flour, engaged a team to bring them home; called his neighbors together for prayer and afterwards divided a large portion of the flour among the needy ones. This was the beginning of a very important revival at L——. John went to work in earnest. He entered upon the work of catechizing and holding prayer-meetings with great zeal. He associated with him two eminent elders, Murdock Mackenzie and Alexander Macleod. To each of these districts were assigned. The latter of these elders I had the pleasure of hearing on the "question" on Friday preceding the communion Sabbath. His language was classic and his exposition of the subject under discussion masterly. These men would be offended if they were called preachers yet they really did preach Christ and him crucified and as a result thereof there was a widespread revival among the people and as might be expected these elders were regarded with greater veneration than ministers of the gospel are among us. MacKay always had the largest meeting wherever he went and when any one called his attention to this his reply was, "If I were as faithful to their souls as the other elders are they would not flock to my meetings as they do." These elders had an excellent habit of meeting in the school-house every Wednesday afternoon. It was the time of their retreat. They shut the world out and went alone with God—met for prayer and conference and the mutual study of the word. A practise our Presbyters and sessions might adopt with profit.

It was during the progress of this revival

that the Rev. Jno. Fraser was designated to this field by the Presbytery of Edinburg. Mackay received intimation that a minister was to be sent to them.

The day before his arrival they were holding one of their afternoon retreats. Murdock was in trouble over the seventh chapter of the Romans and turning to Alexander said, "What does Paul mean when he says, 'we are dead to the law of the body of Christ that we should be married to another.'" Alexander paused and then said, "Murdock, you are always wading beyond your own depths and mine. No one can explain that chapter but a minister." Do you not know that that is the most difficult chapter in the New Testament? "John," said he, turning to Mackay, "Can you throw any light upon this passage?" John confessed that the apostle's argument was difficult to follow and that it ill became an ignorant man like him to attempt an explanation. He suggested, however, that they should resort to prayer and that as there was a minister coming this week from Edinburg they should ask the Lord to direct his servants attention to this passage. In this way we shall obtain light. This they did never doubting that their request would be granted, for theirs was a child-like faith.

Mr. Fraser arrived the following day. The people gathered into the church that night, and the following night, and continued until long past midnight in prayer, praise and the hearing of the word. It was a time never to be forgotten. The people were actually refusing to leave the church and not until the new minister entreated them to go to their homes and rest their bodies did they yield. About two o'clock in the morning they started singing as they went—singing the Psalms of David. Now, it is

"With thy tender mercies Lord
We early satisfy,
again, it is,

When Zion's bondage God turned back
As men that dreamed were we,
Then filled with laughter was our mouth
Our tongue with melody.

And, again, when they came to the cross road where they parted for the night it was touching to hear in the woods at the break of day the precentor chanting the lines of their parting song:—

Now blessed be the Lord our God
The God of Israel
For he alone doth wondrous works
In glory that excels.

This was their doxology. How it echoed among the mountains! It awoke the birds to their morning song—and indeed all nature—the streaks of day in the dappled east, the rippling waters that hurried by, the morning air that carried the refrain across the plain—a l seemed to join with those worshippers in singing "Praise ye the Lord."

On Saturday evening the congregation returned in great numbers. The minister conducted a short service and dismissed the people saying, that in as much as he was a young man it was necessary that he should go to his study and prepare for the Sabbath day. The congregation yielded although they saw no reason why a minister who was full of the Holy Ghost should be spending his time studying sermons. The minister without much difficulty found his text, divided and sub-divided it, thought it over and laid it aside. He then began to reflect upon the wonderful way in which God protected and guided him since he left the threshold of his old home in Scotland and of the still more wonderful things he had seen and heard since he came to L——, Not since the days when he was present at

the revival in Dundee under the preaching of McChene and W. C. Burns did he witness anything that approached the mighty work that was going on around him. Years afterwards I heard him allude to this in one of those outbursts of impassioned eloquence for which he was noted. "Oh, for a repetition of those days," said he, "when men and women and children bowed in holy and reverential adoration before the majesty of God's word. I would gladly give this right arm for such a glorious sight again."

Meditating on these things on that Saturday evening he fell into a sweet sleep and awoke at the break of day. The solemnities of the day were immediately upon him. He turned to the sermon he sketched the night before. It was not the same, or, more correctly, he was not the same. At any rate the sermon was not suitable. The inspiration to preach from that text was gone, and it was the only sermon he had. How could he face that eager, anxious, hungering thirsting people without bread? The thought was appalling to the young preacher. He opens his Bible. The leaves turn over with a gentle rustle. It is vain. No message comes to him. In despair he throws himself upon his knees and cries for heavenly aid. He pleads in vain. The heavens are as brass—the earth like iron. The people are gathering from near and from far. They are out for an all day service. Expectation runs high. The men are dressed in their best. The women wore "muches" in place of bonnets and carry their shoes in one hand until they near the church, when they put them on. In the other hand is carried a Psalm book in which there is inserted a small bouquet, composed of a branch of "Old Man," a few leaves of "Sweet Mary," and a single stalk of "Sweet William." The young men and maidens are solemnized. The children are subdued. Occasionally a yoke of oxen is seen drawing a cart in which is seated an aged couple who are unable to walk such a long distance. All are happy except one and that one is the preacher, who above all others should be happy on such a day. But he is not. His is misery incarnate. The people are saying: "I was glad when they said unto me let us go into the house of the Lord." He is saying: "O that I had the wings of a dove that I might fly away from the presence of that spirit-filled congregation and be at peace." But he could not. He must face the solemn duty to which he is called without flinching. He enters the house of God. With difficulty he makes his way through the dense throng to the pulpit. He walks like a man who bears a solemn responsibility. There is an unusual amount of reading, praying and singing that morning. The preliminaries are extended in the hope that a message might come. It was in vain. No message came. At last he took the Bible reverently in his hand and praying for the guidance of the Spirit, determined to preach from the first passage that opened to him. This happened to be one on which he had spent a great deal of time in earnest study. It was, in fact, a favorite passage, why did it not occur to him before? But it did not and it is vain to ask the reason why. He then entered upon an exposition of the passage and preached as he never preached before, making the application as he went on with tremendous force. For a whole hour he brought out things new and old. It was a time never to be forgotten. Some were weeping under conviction; some were smiling for joy. At last the preacher paused, and leaning over the pulpit at the foot of which sat the three aged elders, their

faces leaning upon their staves, said: "I am not through with this passage yet. But we will sing a verse or two, the change will be refreshing. This is not the text from which I intended to address you. It was taken from me and this one given to me in its place." Then the presenter chanted:

Oh, send thy light forth and thy truth,
Let them be guides to me.

The congregation drank the sermon as parched lips drink from a clear fountain. And they continued to drink until the shades of evening were gathering around them. What the results were, eternity alone can reveal but this much it is safe to say that no man in this generation witnessed a more impressive service.

Next morning John MacKay called upon the minister. His face beamed with heavenly joy. There was a warm shake of the hand and then a pause. The minister broke the silence, "I saw something yesterday," said he, that made me wonder. "I noticed," he went on to say, "that when I announced that I lost my text and that a new one was given to me that the three elders looked at each other and smiled," "oh," said the elder, "that is easily explained. We met in the school-house on Wednesday evening for prayer and the study of the Word and meeting with a difficult chapter on which none of us could throw any light, we prayed that the Lord might direct his servant's attention to it. On that passage you preached all day and that was the reason that we smiled."

—Cardinal, Ont.

Sparks From Other Anvils.

The United Presbyterian: This is a legend that the room in which Mary poured the ointment on the feet of Jesus never lost its perfume. This legend suggests a great truth. Kindly words and deeds abide in memory. The speaker and the hearer, the doer and the receiver are made happier. This is the secret by which we may become "as perfume poured forth."

The Christian Guardian: The missionary impulse is the renewed life of God in the redeemed soul. And, though we know not how it may be when the earth is filled with the knowledge of the glory of God, for the present the very life of the church depends upon the realization of the missionary idea and spirit. The church, and as well, the individual, will be saved ultimately through service.

Christian Endeavour World: The best cure for blues is the gold cure—the face that catches a glint of the radiant, thorn-scarred Face while the hands are lifting up those that are stained and foul, and the feet are treading among the vileness of sinful creatures.

Zion's Herald: Earth, heaven, society, religion, recreation, labor, freedom, devotion—all these things that we once considered opposites, unfriendly to one another, are united, in the life of this age, into a fuller, grander, broader, more sufficient type of life. The more we can use earth in the right way, the better and more fully shall we appropriate heaven. Consecrate, not exclude or do away with—that is the principle that underlines the growth of the really great individual life of to-day, using all things, abusing none, turning all the streams of activity and influence into divine channels. The age has learned that God can put men to higher and larger uses when they live according to the principle of consecrated appropriation, rather than that of narrow, ing exclusion.

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
Six months..... 75
CLUBS of Five, at same time..... 5.00

The date on the label shows what time the paper is paid for. Notify the publisher at once of any mis take on label.
Paper is continued until an order is sent for discontinuance and with its payment of arrears.
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 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Aug. 27 1902.

The Presbyterian Standard reports that Thomas W. Lingle, a gifted South Carolinian, went out last fall to a professorship in Mackenzie College, Sao Paulo, Brazil. A superior linguist, he was able, after only five months of study in the Portuguese, to begin class room instruction in that language after the summer vacation, February last.

It may not be the minister's duty to preach politics in the ordinary acceptation of the word, but he should preach those principles of righteousness, which, when applied to public affairs, will enlighten and strengthen the moral sense of the people. When a man becomes a minister of the gospel he does not lose or surrender the rights and responsibilities of citizenship.

It is said that Archbishop Ireland is now in higher favor at the Vatican than when the Pope issued his encyclical against the alleged Americanization of the Roman Catholic Church. He thinks the Pope should send as Cardinal Martinelli's successor at Washington a prelate capable of maintaining the social side of his position as well as the religious. Social and political duties are very prominent at Washington.

The Kennebec, Me., Journal, tells the following pathetic incident: A message was received by Dr. Gould of Rockland recently from that lonely place called Matinicus. Dr. Gould has a system of pigeons which convey messages from there to the mainland, and on Saturday there came a pigeon to the homing loft at Tenant's Harbor conveying news of the serious illness of Mrs. E. A. Young. The silent messenger that flew across twenty miles of seas to Tenant's Harbor was found to have seven No. 1 shot imbedded in his body and wings. With this injury, by a thoughtless sportsman, the bird had flown across with her message, and true to instinct, had delivered it. Shortly after the home-coming the bird died. What does that sportsman think of himself?

THE DOMINION PRESBYTERIAN

R. D. G. Cock, of Nova Scotia, who is going out to Central India as a missionary, was married on the 14th, inst., to Ella Maxwell of Halifax. His great grandfather, Rev. M. Cock of Truro, N. S., was the pioneer Presbyterian minister of that section of Nova Scotia. The young missionary came of good stock both on his father's and mother's side of the house.

A row in Jerusalem over the right to sweep the Church of the Holy Sepulcher ended in several deaths and many wounds before the Turkish troops could overpower the fighting monks. It has now been settled by the sentence of thirty-four intruding Greeks to short terms of imprisonment. The "unspeakable Turk" must be a little puzzled over the kind of Christianity represented by these militant monks.

The Pittsburg Presbyterian Banner says: "Fourteen Presbyterian missionaries are under appointment to go to China to close up the ranks that have been weakened through martyrdom. No such courage and enthusiasm have been shown since our men and women went to India to take the places of those who had fallen in the great Mutiny. No fewer than sixty-two Presbyterian missionaries under appointment assembled for conference recently at the Board rooms in New York." If the Christian churches will provide the sinews of war, there will be no lack of men who will say in response to the Macedonian cry: "Here am I send me."

The liquor dealers of Abington Mass., thought they were perpetrating a huge joke at the expense of Rev. W. H. Wyman, by nominating him for constable. The rev. gentleman accepted the nomination, received the enthusiastic support of the decent element in the town, was triumphantly elected and is now rigidly enforcing the law compelling the saloons to close on Sunday and at midnight. The liquor dealers probably think their joke has proved a boomerang. What a sensation it would create if we should occasionally do such things in Canada.

We are told that the best way to kill an enemy is to make a friend of him. Britain seems to have been able to do this with the Boer. The visit to England of the heroic trio of Boer leaders, De Wet, Delarey and Botha is one of the most remarkable things in the annals of history. A fierce and bitter war is succeeded by the cultivation of friendship and mutual respect.

It is to be hoped that the Alliance of British and Boer in South Africa will be complete and will be able to cope with the difficulties that are sure to emerge in that interesting and important part of the world.

Sunday School Times: With God's way as it is, and with man's needs as they are in this life, hindrances are helps, danger is a call to surer safety, and being weak summons strength. When we are called to face that which would keep us back, if it is our duty to go forward, a fresh opportunity has come to us.

OUR PRESBYTERIAN HOUSEKEEPING: THE FINANCES.

There are not a few good people who strongly object to a minister introducing anything, or at least more than the gentlest hint, into the pulpit about money. However thick skinned they may be about many things, they are thin skinned about this. This would in most cases be difficult to account for and impossible to defend. It would probably be of no use to reason with many, who feel thus. But such a state of feeling finds no sanction in either the old testament or the new. Christ's praise of the widow's mite is not forgotten, and the odor of the box of ointment that was poured upon his head still fills the Christian world. The work which Christ has laid upon his church to do requires money to do it with, and the teaching of the new testament is, that it is more blessed to give than to receive. When this is believed by Christian people so that they really act upon it, a complete revolution, in respect of giving, will have taken place in the Christian church. It is encouraging to know from the statement of Rev. Dr. Warden in his opening address at the General Assembly already referred to, "that in respect of giving, so far as he had been able to gather information, our church stands, with one, or it may be two, exceptions, in the very forefront, compared not merely with churches in Canada, or on this continent, but with churches the world over."

This is very satisfactory and pleasing so far as it goes. It means much; for it may be set down as true that, the best test of the value one puts upon anything, is what we are willing to do or bear for its sake. Presbyterians then in Canada, value their church, and all it stands for very highly according to the authority of the fourth moderator. But notwithstanding this, he adds: "It is none the less true that, many of us are only beginning to learn how to give for the furtherance of the Lord's work."

Our giving may broadly be divided into two kinds: namely that for the support of one's own individual minister, church building, and other necessary expenses. For this we receive an immediate and palpable return, money given for this the payment of a debt for direct value received. The other kind is that which is given for missions, colleges, aged and infirm ministers, widows and orphans, from which the benefit we receive is none the less real, although it may be called indirect. These latter are known by the name of the "schemes of our church." Giving for them affords a much better test of a true Christian spirit and liberality than for the former. The amount contributed by the church last year for these latter objects, including \$65,000 raised by the Womens' Foreign Missionary Society, was \$394,203. Supposing that the Woman's Foreign Missionary Society raises as much next year as it did last, which it may be well trusted to do, the total amount required for the

schemes of the church during the year is estimated at \$428,300.

This is a very large amount of money, and we do not for a moment doubt that it will be raised. But even then, while it is matter for grateful thanksgiving to God that he puts into the power of our people, and into our hearts to give it, it will mean that each communicant gives on an average, for all these schemes of our church which are the best test of the spirit of self sacrifice and liberality, only a little more than half a cent a day the year round. Were each member to give for these objects, what we believe it is easily within the power of each to do, one cent a day for the year, the cents thus given would amount to \$803,000. We are not unmindful of much that many give for the most worthy objects outside their church giving, and yet when we think of all that God is giving us, the large sum of \$428,000 asked and expected from our church for its missionary and benevolent schemes in the year 1902-1903, instead of furnishing reason for elation or self congratulation, means this, that our estimate of the value of these great things, and of the claim God makes upon us through them, is only one half a cent per day. Looked at in this light our church's giving suggests the language of Ezra, used in another connection: "O my God, I am ashamed and blush to lift up my face to thee, my God." If our church were to set itself in all its ministers and sessions to raise in the coming church year, one cent a day for every communicant, it could we believe without doubt be done, and the doing of it would prove a great blessing to the church. At this season when so many congregations are just about to enter upon a fresh campaign of effort and work, each one would do well to set out with the determination that, with God's blessing, it would do its share as a mark of gratitude to God for the abundant material benefits he is showering upon us, not to speak of spiritual benefits, to reach the amount, suggested by the ex moderator of one cent a day for each communicant.

THE SENSE OF DUTY.

"England expects every man to do his duty," has become a very hackneyed phrase, but the fact as stated in it, is one of the most momentous import to the life of Britain and the British empire to its remotest corner, and to every class of society. The sense of duty in different persons is based upon lower or higher grounds, but we believe that in the last analysis, it will be found traceable to the belief in some higher, or it may be a supreme power by whom we are held accountable, and to whom we are responsible. There are many cases of course, in which this sense of accountability to a higher being is not consciously present, and in which it would not be

acknowledged. It is duty to one's country, to one's fellowmen, to one's office, or earthly, human superior. But this sense, this conviction of the existence of a supreme being is the prevailing moral atmosphere of the whole empire, it is the dominant principle of conduct through the existence and power in it of Christianity. This idea of duty as it exists and is held amongst us, has the most sacred sanctions, and rests upon divine authority. It cannot be too strongly insisted upon by the pulpit, by the press, and by every agency which moulds and regulates the principles of human conduct. The sense of duty so based, has been the saving salt of the empire, and has in innumerable instances, in every class, the lowliest as well as the highest, given us men and women of the most heroic lives, who have dared and suffered and cheerfully laid down their lives under its sustaining and impelling power. So long as those principles of Christianity are taught throughout the empire on which this sense of duty rests, we have little to fear from within or from without. It will save luxury and wealth from the tendency to selfishness and self-indulgence, it will save power from degenerating into oppression, because wealth and power and every gift and advantage, which those privileged with them enjoy, will be accompanied with the sense of responsibility and accountability for their right use.

All these reflections find fruit in the case of one who has perhaps for a longer period than any public man now living in this country, occupied a foremost place among Canadians, the present Lieutenant-Governor of Ontario, Sir Oliver Mowat. In an interview with him recently reported, when asked: "If there were any one thing in his life, which more than another gave him satisfaction and he thought over life's experiences?" After a moment's thought, he said very quietly: "Well, in a general way, it is a satisfaction to me, now, that I am an old man, two years past the fourscore limit, to think that throughout my life I have tried to do my duty. That conviction, and the assurance from men of all shades of politics, that my own political career has helped to impress a sense of duty on other public men, is very satisfying.

Duty was made a very real and important thing to me in my early training both in the home and in the school. My teachers so impressed it upon me that in my political relations I was never able, as I was never desirous, to rid myself of the simple imperative duty. No, it is not a political mistake to do one's plain duty. This is a moral world, and in the long run moral duty is supreme."

Parents and teachers, including pastors should weigh well these words, and take encouragement from them. They also illustrate what we mean, when we say that, so long as the spirit and principle of this sense of duty prevails throughout our own country and the empire, as we believe it does at the present, we have nothing to fear from within or from without.

FOR LIBERAL HEARTED MEN.

An opportunity has occurred in the West, whereby a valuable library of Theological, Philosophical and Historical works, most of which are of recent date, can be purchased for a little over two hundred dollars. These books are represented as being worth about fifteen hundred dollars. They would be most valuable to missionaries of our church. If the necessary funds were forthcoming to purchase these, they would be divided, one half being retained in Calgary and the other half in Edmonton, as a Loaning Library for the use of the ministers and missionaries in these two Presbyteries.

The offer is only good for a limited period. If any generous hearted friends feel inclined to provide the funds to enable us to take advantage of it, I will be glad to receive their contributions on or before Thursday the 5th of September.

ROB. H. WARDEN,
Presbyterian Church Offices, Toronto.

Literary Notes.

Queen's Quarterly with the July number enters upon a new series, it is published at the same fee one dollar per year, but is larger in size and some of the articles are illustrated. An effort is made to increase the circulation and it is certainly worthy of a large constituency. The Editor, Prof. A. Short, contributes a large share to this issue, namely, a brief appreciation of the late Principal Grant, an interesting description of a voyage down the St. Lawrence on a timber raft, and a discussion of current events such as the Recent Trade Conference, The shipping Combine Peace in South Africa and Queens and the Church. Dr. J. Watson continues and concludes a humorous exposition of Thomas Aquinas. Prof. Macnaughton's article on the Johannic Theology is vigorous and brilliant. Prof. Jordan reviews two recent books on the Prophets of Israel. Science is represented by Dr. Waddell and Dr. Goodwin. On the whole it is a varied and attractive programme.

The Nineteenth Century (Leonard Scott, New York) has the usual budget of articles, most bearing on 'live' subjects. One important judicious contribution deals with British and American shipping. The writer, Mr. Benjamin Taylor, shows that there is no need for alarm and no good purpose secured by magnifying the operations of the American millionaire, Pierpont Morgan, with proper care British interests can be safe guarded and British interests conserved. The suspension of the Cape constitution is discussed by two leading men of the colony. Both of them are of the opinion that it is needful to suspend the constitution for some time until the recent bitterness is toned down. Sir Wemyss Reid gives his usual interesting review of the month and there are many other articles including The Last Words of Mrs. Gallup's alleged Cypher.

The Christian Intelligence: There is no reasonable excuse for any Christian returning from his vacation to his home church with his spiritual vigor enfeebled. On the contrary, in these days of abundant religious privileges and opportunities, by turning these to good account, he should return home and resume his duties spiritually invigorated as well as physically.

The Inglenook.

When to Become a Christian.

How old must I be, mother, before I can be a Christian?"

The wise mother answered, "How old must you be darling, before you love me?"

"Why, mother, I always loved you. I do now and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms around her neck.

The mother asked again, "How old will you have to be to do what I want you to do?"

Then the child whispered, half guessing what her mother meant, "I can now, without growing any older."

Then the mother said, "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child answered, "Yes."

Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.—The Children's Friend.

One Deed.

BY RICHARD WATSON GILDER.

One deed may mar a life,
And one can make it;
Hold firmly thy will for strife,
Lest a quick blow break it!
Even now from far on viewless wing
Hither speeds the nameless thing
Shall put thy spirit to the test,
Haply or e'er you sinking sun
Shall drop behind the purple west
All shall be lost or won.

Story of Sir Walter Scott.

Bright men have sometimes grown up from dull boys. A good story is told of Sir Walter Scott. It seems that he was far from being a brilliant scholar, and at school he was usually at the foot of his class. After he became famous, he one day dropped into the old school to pay a visit to the scene of his former woes. The teacher was anxious to make a good impression on the visitor, and put the pupils through their lessons so as to show them to the best advantage.

After a while, Scott said: "But which is the dunce? You have one, surely? Show him to me."

The teacher called up a poor fellow, who looked the picture of woe as he bashfully came toward the distinguished visitor.

"Yes, sir," said the boy.

"Well, my good fellow," said Scott, "here is a crown for you for keeping my place warm."—Sel.

The Habit of Kindness.

I know a home in which the very atmosphere is so charged with human, loving kindness that it is a delight to be a guest therein. I have been a guest in that home for weeks at a time, and I never heard a single harsh, unkind word spoken to or about anyone. One day I said to the sweet and gentle mistress of the home:

"Do tell me, if you can, the secret of the beautiful and unflinching kindness that forms a part of the very atmosphere of this home. What is the real secret of it?"

"Why, I do not know that there is any secret about it. It is a kind of habit with us. You know that some people fall into the habit of always complaining. Others form the habit of always speaking sharply, while still others are habitually morose and sulk continually. Now, it is just as easy to form a good habit as a bad habit, and, if one would only think so, it is just as easy to form the habit of kindness as it is to form the habit of unkindness. When I was a little girl at home, my father had his children sing nearly every day:

"Oh, say a kind word if you can,
And you can, and you can;
Oh, say a kind word if you can,
And you can, and you can."

"If anyone spoke an unkind word in the house, some one would be sure to sing these lines, and so we came to speak kindly nearly all of the time. So much happiness came from it that I resolved when I came in possession of a home of my own that habitual kindness should be the rule there."

How They Made Up.

Two little children who couldn't agree
Were having a tiff, and were "mad as could be."
They looked at each other in silence awhile,
Then a sudden glad thought made one of them smile.

Said she, "Say, you ain't very mad, are you,
Bessie?"

"Well, no," said the other; "nor you, are you,
Jessie?"

"Then let us make up," little Jessie suggested.

"Well, you be the one to begin," Bess requested.

But that didn't suit. So the tiff lingered still,
While the small-sized disputants were claiming
their will;

When, what do you think brought about sunny
weather?

Just this—they agreed to begin both together.
—Christian Work.

God Knows Best.

BY REV. JOSEPH PARKER, D. D.

God is often hungering me down; but I love to be treated so after a while. I know at certain moments what I should like to do, and I feel that God must be on my side, but the Lord sends me a sign and says, "No"; and I take my little programme and put it into the fire, and the next day I say, "Lord, I thank Thee for that 'No'; Lord, into Thine hands I commit my spirit," if we do this in the right tone of mind, we shall never be wrong; if momentarily misapprehended or misunderstood, God will cause our night to break forth as the morning, and our judgment shall go out as the moonday. O, rest in the Lord; have no life of thine own to pester thee; let it be God's life in Christ.

Walking on the Water.

The Lord came to these disciples over the very waves which constituted their trial. So he frequently makes his pathway into our hearts over the affliction which is at the moment distressing us. No one else can do that. For in every one of our distresses there are elements which we must keep hidden from our fellow men. But these are entirely known to Christ, and it is just through these secret doorways that he enters into our souls and brings with him his cheer and succor. Brother, is there no comfort for you here? The Lord makes your trial his very avenue into your spirit. Look out for his coming, then, and see that you give him a right royal welcome when he does appear.

Still further, the disciples did not know Christ when he came, and aggravated their misery for themselves by supposing that he was a ghost. But let us not laugh at their superstition, lest we should be found also making merry at our own expense. Have we never mistaken Christ for a ghost, or perhaps worse still, for an evil spirit? We have been in trouble, and matters, as we think, have come to a crisis, when something happens which at first we judge will surely bring ruin upon us, and we cry out for fear, "We are undone! the Lord hath forsaken us! we are utterly overwhelmed! But we wait a little, and in a wonderful way we see that what at first sight seemed our undoing has actually become our salvation. Have you never had an experience like that? And as you heard the Master's voice saying to you, "It is I; be not afraid," have you not had your fears put to shame and reproved by his favor? Brethren, this night scene on the Galilean lake was the rehearsal of much which is happening every day to the people of God; and if we studied it more closely we should have far fewer difficulties about what we call the mysteries of Providence.

Once more: when Christ comes, and is recognized, he brings relief. The very recognition of him is a relief; for there is no real distress and no formidable danger to the Christian while his Lord is nigh. The presence of the Master may not immediately still the tempest, but it will enable us to walk upon the waves. The man who can see Jesus in his troubles always keeps them under him; it is when he fails to keep his eye upon the Lord that they threaten to overwhelm him. So long as Peter was "looking unto Jesus" there was an influence beneath him that held him up above the waters; but when he saw the winds boisterous he began to sink. Ah! how many of us are like him there! We see the wind boisterous; there is a likelihood that we shall lose money, or forfeit the good opinion of our fellows, or perhaps lose life itself; and so we let that which is immediately before our eyes shut out from our hearts the remembrance of the glorious promise, "I will never leave thee nor forsake thee."—William M. Taylor, D. D.

Robert Louis Stevenson's Bible carefully annotated by his own hand, and his mother's book of Psalms and Hymns, have been sold in the United States. They were bought in Samoa by Lieutenant Edward Safford, of the United States Navy. It is said that the notes and markings in the Bible are specially full and interesting. They were made in the later years of Stevenson's life, the book having belonged to his father.

Children's Evenings.

LENA M. M'CAULEY.

Love of home is the best safeguard that a mother can bequeath to her children. When they feel that it is always a delightful place in which to spend an evening, that it is there their best manners and highest standards of morality are wanted, then home takes on the sacredness of a sanctuary in the children's minds. Such a home the young father and young mother should build in their ideals. Fortunate it is that ideals have a happy influence of constantly drawing us nearer to them. There are ideal homes all over the land and as two or three are conspicuous in every neighborhood, lessons may be learned from them.

As soon as the fall school term opens and the days are shorter, the long play hours out of doors after supper must be discontinued. Unless children have something definite to amuse them they are restless and worry until bedtime. Boys and girls in their teens have lessons to be learned and though school work may be a pleasure, one hour devoted to quiet study will accomplish more than an entire evening spent in trifling over the lessons with the attention wandering between family fun and the actual acquisition of knowledge. Children under seven go to bed at sundown, but what of the restless spirits of eight, nine and ten years who are in fine trim for a frolic just after dinner.

This is the golden opportunity for fathers, mothers and children to become acquainted in a social way. During the day mother is the censor of duty and father the high chief justice in the last court of discipline, now discipline may be relaxed and all work for enjoyment on terms of equality. In many families this hour of frolic is kept sacred and when the curfew sounds at eight or half past, the little ones trot off cheerfully to bed and the elders settle for quiet study and reading.

A number of amusements may be suggested for the hour when the family are together. In some households the mother has a list of games which receives new additions from time to time as she hears of something or invents a fresh occupation. When at a loss what to do she refers to her list. As children are mercurial in their likes and dislikes and often a season of unrest prevails, sometimes the plan for the evening must be dropped as soon as begun, and another scheme substituted more in keeping with the spirit of the times. Tact is a valuable element in the successful control of children.

When all are in the reading humor, the father or one of the older children may read an interesting story, stopping now and then to provoke discussion and opinions are asked from even the youngest. What do you think of the hero's conduct? What would you have done under like circumstances? Or as a game where every one may take part the titles of stories may be suggested by the children themselves; such as, "Stolen by Gypsies," "Adventures of a Tramp," "Trials of a Rat," "What the Canary Bird Thought." These titles are shaken up in a hat with blanks and the first drawing a title begins the story, talking for five minutes. His neighbor continues and so on until it is brought to a conclusion. As every narrator tries to excel in wild adventures, the story is full of interest and at the same time as an educative purpose in inducing an intelligible story of connected English.

Another game training imaginative power, requires a question supposing a situation from every one engaged. What would you do if the house was on fire? or you drifted from the shore in an open boat, or you were

left without money in a strange city, or you were arrested for some other person? The questions are drawn and answered in order of the numbers. A game called Forty Questions, is excellent for developing reasoning power, and I have yet to meet the children that are tired of it. A committee leaves the room and decides on some object. It may be the North Cape, or an apple on King Oscar's table, or the bow on the left slipper of Shakespeare in Lincoln Park. The victim questioned may answer yes or no. The usual procedure is to determine to what kingdom it belongs. Is it animal, vegetable, or mineral? Is it in this hemisphere? Is it within a mile? etc. Instead of the number of questions being limited to forty, a time limit may be assigned and the family party take sides and have the pleasant excitement of rivalry.

Patented games of various sorts and those of authors, quotations, beasts, birds, animals, and historical events are both valuable and entertaining. Then of course there are the more active games of "Blind Man's Buff," "Drop the Handkerchief," "Musical Chairs," "Pinning the Tail on the Donkey" and guessing and forfeits. Self-control and fairness in playing are lessons learned in family games outside the mere fun of it. It does not hurt the dignity of either father or mother to join in the romping. The children love them all the better when they realize that they are human and only children of larger growth and broader experience.

Game evenings should alternate with more serious work. Alphabets of quotations, that is each quotation beginning with a letter of the alphabet in proper order, may be made from the Bible, Shakespeare, Longfellow, Lowell, or any of the poets. I have known children of ten to hunt through Homer and Dante for treasures of thought, usually doing so for the sake of having something different from their neighbors, though Longfellow or the simple traditional proverbs are much nearer their grasp.

Scrap-books may be filled with pictures of famous men, of European scenes, famous buildings, American scenes, war chronicles, from English history and celebrated works of art. Magazines, and illustrated weeklies are so plenty in these days and every household has a surplus stock. Childless people are only too glad to give them away. Even the four year old could make a scrap book of animals. The illustration of books interests children of reading years. Boys of eleven have illustrated Ivanhoe by cutting landscapes, and groups from magazines, fitting passages in the book. Where the child is enthusiastic over it, a cheap edition of the work should be purchased, and the scrap pictures mounted on water color paper or thin parchment, inserted at the proper places and the volume renewed and rebound with a decorative cover by the young book-maker himself. Undertakings like these may extend over the whole year and put away when the interest flags and brought out at odd intervals. Shorter poems like the Village Blacksmith, or stories such as Æsop's Fables have a pictorial quality and are not as great an undertaking as a novel. Many a child would undertake the illustration of a short story when a longer one would seem stupendous.—Interior.

The Artful Ant.

A whimsical rhyme appeared in St. Nicholas some years ago, written by Oliver Herford, entitled the "Artful Ant." The ant gave a ball to all the birds and beasts of the forests, and the acceptances came in so fast that on the night of the ball, when supper time arrived, "The Artful Ant" was hard pushed to supply the guests with refreshments. When her attention was called to it, she settled the supper question in the following language:

Then said the Ant: "It's only right
That supper should begin,
And if you will be so polite,
Pray take each other in."
(The emphasis was very slight,
But rested on "Take in.")

They needed not a second call,
They took the hint. Oh, yes,
The largest guest "took in" the small,
The small "took in" the less,
The less "took in" the least of all.
(It was a great success.)

As for the rest—but why spin out
This narrative of woe—
The Lion took them in about
As fast as they could go.
(He went home looking very stout,
And walking very slow.)

A Prayer.

BY JOHANN ARNDT.

Lord, give us hearts never to forget Thy love; but to dwell therein, whatever we do, whether we sleep or wake, live or die, or rise again to the life that is to come. For Thy love is eternal life and everlasting rest; for this is life eternal to know Thee and Thy infinite goodness. O, let its flame never be quenched in our hearts; let it glow and brighten till our whole souls are glowing and shining with its light and warmth. Be Thou our joy and hope, our strength and life, our shield and shepherd, our portion forever. For happy are we if we continue in the love wherewith Thou hast loved us; holy are we when we love Thee steadfastly. Therefore, O Thou whose name and essence is love, enkindle our hearts, enlighten our understandings, sanctify our wills, and fill all the thoughts of our hearts, for Jesus Christ's sake. Amen.

A telescope is now promised which will bring the moon within eight miles of the earth instead of forty miles. It is hoped that the instrument will make it possible to determine whether the moon has an atmosphere and whether life exists there. The plans for the telescope are more complete than any now in existence. They were formulated by Thomas Preston Brooke, of England. He is a musician who has devoted his leisure to astronomy. The lens of the new instrument will cost about \$10,000. Mr. Brooke is making arrangements with a manufacturer to contribute the tubing. Astronomers are looking forward with interest to the completion of the telescope.

THE OTTAWA

Business College
Ottawa, Ont.

36th year

The past year was a record breaker 250 students were in attendance. It is connected with over 1000 business firms through its ex-students. Write now for particulars regarding this old and influential institution. Full term opens Tuesday Sept. 2.

W. E. DOWLING, Principal.



Ministers and Churches.

Our Toronto Letter.

It is interesting to note as shewing the attention the spiritual needs of our North West is receiving in the motherland, that the Colonial and Continental Church Society of England, have granted to Wycliff College a scholarship of \$150 to be awarded to a student in training for missionary work in that part of Canada.

The city is still almost deserted by nearly all the pastors of congregations, but next week some will be returning, and before two Sundays more are past, the most of them will have got back and be getting into harness for the work of another year. Judging from the names to be seen as supplying the vacant pulpits, the preaching part of the services has been, we should think, well sustained. The Rev. Louis H. Jordan B. D., occupied his old pulpit last Sabbath and was gladly welcomed by as many of his old congregation as were in the city, and by a large number of outside friends as well. He has been delivering a special course of lectures at the University of Chicago, on the "Genesis and Growth" of Comparative Religion, and is now on his way back to England, still further to carry on studies and work in his special line.

On Sept. 10th in Knox church the General Assembly's Committee on Young People's Societies is called to meet for business, when the following subjects will be considered: 1. Report of the Committee on Literary Studies. 2. Report of the Committee on Consecutive Bible Studies. 3. Proposed changes in schedule to be sent to Conveners. 4. The selection of twelve special denominational topics. 5. The appointment of writers to discuss the special topics in the Presbyterian Record. 6. The appointment of a Committee to select daily readings for the special topics. 7. The publication of a small hand-book for young people. 8. The advisability of establishing a summer school for young people. 9. The extension of our work, organization of new societies, etc. 10. The appointment of some person or persons to issue and sell the Model Constitution of the Presbyterian Guild.

This is especially the season for outings of all kinds and by and for all sorts of people. Mr. Hall, city missionary, has lately received contributions to the amount of \$92.00 for outings for deserving poor known to him in his humane and most praiseworthy labours. We in Toronto here are all interested in the fact of Dr. Parkin, C. M. S., the Principal of Upper Canada College, being appointed by the trustees of the late Cecil Rhodes estate, to direct the establishment of colonial and American scholarships arranged for under the terms of his will. All will regret his severance from his present important and influential position, should this become necessary, but in any case, he will not enter upon his new work, until he has completed certain arrangements for putting Upper Canada College on a better working basis. The carrying out of the provisions of Mr. Rhodes, will in the matter of scholarships for students in different parts of the empire and the United States particularly, will be watched by all intelligent people, with great interest as to the effect it may have upon the countries concerned, and the long established traditions, and conservative spirit and methods of Oxford University. Speaking of Canada's interests and public questions, our attention was caught by the following sentences in a daily of this city by which we fancy most will sympathise. Canada has done her share towards cementing the empire with her best blood. She must now attend to the simple domestic duty of cementing her own welfare with her best brains. Canada's own problems are not easy or unimportant. If Canadians turn in and settle these problems they will have no surplus of brains or energy to export for the assistance of the English people. If reports from across the Atlantic are correct, Canadian brains and energy there now, are being directed with good effect to solving some of Canada's problems in such a way as we doubt not will greatly promote the material well being of the Dominion.

Ecclesiastical news is at a premium in this city at present, when, figuratively speaking, everyone who could make any ecclesiastical stir is out of town. Even the Metropolitan presbytery of Toronto takes a rest, and holds no meeting in August. Only a few stray items

which acknowledge no percentage find their way to the public ear. I think I have mentioned that, failing to find a suitable successor to take the place of the late Professor Halliday Douglas, Knox College Board had decided to ask three ministers, pastors of congregations, to take his work between them. One of these is Rev. Alfred Gandier, B. D., pastor of St. James Square Church, who has been asked to take the first year's classes in Apologetics. After consultation with his session, Mr. Gandier has agreed to undertake this, and if the assistance promised to help him in his congregation line is of the right kind, and his health and strength keep up, there can be no doubt he will do the work conscientiously and well. The congregation of Deer Park is making a strong effort, in which there is the hope it may be successful, to retain the services as its pastor Rev. D. C. Hossack, who has been called to Franklin, Pennsylvania. The main question in Mr. Hossack's mind is the sphere of widest influence for good, offered by one place as compared with the other. Much interest is felt by his many friends in the city, in the call to Vancouver of Rev. W. J. Clark of London to succeed Rev. Dr. Maclaren in St. Andrews, vacant by the appointment of the latter to be the General Home Missionary Secretary of the church. Rev. J. G. Shearer the able secretary of the Lord's Day Alliance, now in British Columbia, writes that, although there is room yet for much improvement in Sabbath observance in the mining districts and on the coast, a noticeable change for the better is taking place, and people are asking and will not be satisfied until they get improved legislation to help them in this battle. Large congregations for the time of year were present at St. James' Square church on Sunday 17th., to greet their old pastor, Rev. Sims H. Jordan, B. D., whose services were much appreciated. Evidently his student life is agreeing with him as he is looking remarkably well. The course of lectures which he gave in Chicago University was well attended, and it is not improbable that they may be published as a popular presentation of the subject of Comparative Religion. Rev. W. Wilberforce McCuaig, assistant of Rev. Dr. Barclay, of Montreal, has been rendering most acceptable service to Rev. Dr. Armstrong Black's congregation. He has also received royal congratulations, it is said, for a new National Anthem of which he is the writer.

The Normal School in this city has just begun its sessions with 118 students of whom but 13 are males. At the present rate, the female invasion and conquest of the teaching profession will soon be so complete, that there will not be found among the male such a thing as "the fittest" to survive. We understand that, in Chicago University, so formidable is the incursion of female students that the question of what is to be done to prevent driving away male students and the university becoming a woman's institution is growing quite a serious one, notwithstanding the numbers of females flocking to the teaching profession, there appears to be a scarcity of common school teachers of a high grade of scholarship. To promote an inducement to this class the Deputy Minister of Education is proposing that, an enlarged grant should be made to schools employing the best qualified teachers. The Conservatory of Music, another teaching institution in the city, had last year at its various classes for culture of different kinds, the large attendance of 1300, and expects to have an increase this season. As an evidence of the present great material prosperity of the country it may be mentioned that the educational institutions of all kinds in the city are flourishing.

The Rhodes' scholarships to which reference has once and again been made is a very large undertaking to put into full and satisfactory working order. Principal Parkin of Upper Canada College who has received an influential and responsible appointment in connection with them has been saying to our interviewer, that the trustees of the Rhodes estate, owing to the complexity of the interests to be consulted, are not disposed to hasten matters, but rather to take time to do their work thoroughly and solidly, once for all. In consequence of this wise course of proceeding, it will be the autumn of 1904 before the scholarship scheme can be brought into full operation, and made available to students.

A Convention of the Ontario W. C. T. U. is to be held in the city soon, and the ladies of that organization and their friends are hard at work making preparation for it. Lady Henry Somerset and Rev. H. I. Saunders, M. A., from England, are expected to be present and address

the convention at which it is expected 200 will be present. About 300 leading Methodist clergymen and laymen will soon be taking their departure by various routes to Winnipeg to attend the meeting of the General Conference to begin its sessions there early next month.

The tourist travel to Muskoka and all our recreation grounds in Muskoka and the region round about is this year exceptionally large. The call for harvesters for Manitoba and our Northwest are making things hum at our Union Railway station. On Wednesdays, Thursdays and Fridays there leave special trains loaded with harvesters and quite a sprinkling of men and women who want to do very much at that work. On all the excursions which have so far left Ontario it is supposed that 8000 people have gone west.

The prospects for a large attendance at Toronto's great annual Industrial Exhibition and for an excellent display are better than ever. It is expected to be opened by Lord Dundonald, General Officer commanding the Canadian Forces. A dinner will be given him by Lieut. Col. Pellett which will be a private military function, and addresses will also be presented to the General by several united Scottish societies in the city. A monument has just been erected in memory of Scotland's great national bard, and before many months, another will be put in place in the Queen's Park in memory of Simcoe, the first Governor of the Province. Premier Ross who has been in England has returned home to find a rather uncomfortable state of matters politically and people are saying, what will he do?

Death of the Rev. W. H. Ness, B. D.

A deep gloom was cast over the village of Stroud and surrounding district in the Presbytery of Renie when on Thursday, Aug. 14th, it was learned that the Rev. W. H. Ness, B. D., who had been in poor health for several years had passed away. Mr. Ness was born in 1852 and grew up as a boy in the Township of Innisfil, Co. of Simcoe. Early in life he gave his heart to God and after teaching for a time was led to study for the ministry. He attended Toronto University and Knox College taking his final year in Princeton graduating in 1883. He was a college mate of such men as Jas. Farquharson, the late R. V. Thompson, M. McGregor and John Neil. The largest part of his ministry was spent at Poontipogue, Nova Scotia, amongst a kind and sympathetic people. Their appreciation and their love for him as a minister of the gospel was shown by their urging him to cease work and take some months of rest and change in a warmer climate rather than have him resign. The writer has frequently heard him speak of the kindness of the brethren of his Presbytery and amongst others the names of Rev. McGeigie of Parkdale and Dr. McMillan now of Halifax was mentioned. Since coming to reside in Stroud he loved to meet and converse with any of the brethren who assisted Mr. Ross at preparatory or anniversary services. He loved the study of God's word and when able took delight in reading critically and carefully which is evidenced by his taking his B. D. in 1891 while pastor of a large congregation. The funeral services were conducted by J. A. Ross, B. A., assisted by the Rev. Mr. McConnell his old friend of whom he always spoke in the kindest way. Rev. Mr. McKee of the Methodist church was also present and assisted in the service. He leaves a loving wife, five brothers, besides many warm friends to mourn his death. He was a genuine christian man allowing few opportunities of directing young and old to church to pass unimproved. After the service the congregation gathered at Cargate Station to again extend their sympathy and bid farewell to Mrs. Ness who by her pleasant manner and sterling qualities made many friends. The remains were taken to Southamton, Nova Scotia, for burial.

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 blessing, will please address
Rev. EDWARD A. WILSON, Brooklyn, New York

Eastern Ontario.

Rev. Dr. Potter occupied the pulpit of the Dunnegan church on the 17th.

Rev. John Wood of Ottawa preached in the Maxville church on Sunday the 17th.

Rev. J. U. Tanner, B. A., Lancaster, is spending his holidays at Windsor Mills, Que.

Rev. A. C. Reeves, of Campbellford, preached in the Renfrew church, Sunday last.

Mr. Givan preached to a large congregation in St. Andrew's church on Sabbath evening.

Rev. R. Laird, Brockville, has returned from a month's vacation spent among the scenes of his boyhood in Prince Edward Island.

Rev. A. Givan, Williamstown, returned from Scotland on the Allan Line steamer, Tunisian and arrived home Saturday evening the 16th.

Rev. H. D. Leitch, St. Elmo, and family are at Lost River, Que. Mr. Leitch exchanged pulpits for two weeks with Rev. Colin Mc Kercher who is stationed there.

Rev. Chas. A. Tanner of Windsor Mills, Que., preached in the Second concession, and the Stone church, South Lancaster, for the St. Andrew's congregation on the 17th. He occupied the pulpits in the concession and Curray Hill last Sunday.

The ladies of the Balderson church held a most enjoyable social on the manse lawn. Speeches by Rev. Mr. Heaven, Balderson, Mayor Balderson, Perth, and their pastor, Rev. Mr. McIlraith and songs by Mr. Watson and Balderson local talent, comprised the programme.

Rev. Geo. McArthur, of Cardinal, conducted the union services in the Brookville churches yesterday, in St. John's in the morning and in the First church in the evening. His excellent discourses were much enjoyed. Rev. Robt. Laird, pastor of the First church, returned home this week and will take charge of the union services for the next three Sabbaths, in the First church in the morning and in St. John's in the evening.

The Rev. Professor MacLaren, of Toronto, occupied the pulpit of the Alexandria Church on the 17th, and preached to large and appreciative congregations. His text in the morning was Matthew 25-23, "Enter thou into the joy of thy Lord," while his evening discourse was based on John 15-16, "Ye have not chosen me, but I have chosen you." These sermons will be long remembered by those who had the privilege of hearing them.

Western Ontario.

Rev. Dr. Stewart, of Clinton, and Rev. J. A. Hamilton, M. A., Londesboro, exchanged pulpits last Sunday.

At Knox Church, Hamilton, Rev. W. A. Graham, B. D., of Petrolia, preached morning and evening last Sabbath.

The Rev. C. H. Cooke, B. A., of Smith's Falls, preached at both services in the Orillia church, last Sunday.

Rev. Mr. Ferguson of Burns' church, East Zorra, occupied the pulpit of the church, Sunday evening of last week.

The Methodist, Episcopal and Presbyterian congregations, Seaforth, will unite in a Sabbath school excursion to Goderich on Friday.

Rev. Mr. and Mrs. Best, Beaverton, are at present holidaying. St. Andrew's pulpit is being filled by Rev. J. S. Short, who has lately returned from England.

The congregation of the late Rev. John Ross, Brucefield, held the Sacrament of the Lord's Supper on Sabbath last, in the hall in which they hold services. A number from a distance attended.

Mr. McPherson, of Forest, a student of Knox College, is conducting the services in Carmel church, Hensall, during the absence of the pastor. The annual Sabbath school picnic of this church was held at Grand Bend on Tuesday.

Rev. Mr. Morris was formerly inducted into his new charge, Monckman's, Bond Head and Cookstown, before a large congregation here on August 12th. Rev. Dr. Smith of Bradford, assisted in the services.

Rev. R. A. Cranston of Cromarty, returned to his people last week after several weeks holidays. His people are glad to have him with them again and showed their appreciation by a very large attendance at Sabbath morning service.

Rev. Dr. Beattie, Louisville, Ky., has been filling the pulpit of Knox church, Guelph.

Rev. R. J. M. Glassford and Rev. Thos. Eakin, M. A., Guelph, are both home from their holidays.

The Rev. James Laird, of Caledonia, occupied the pulpit in the Cayuga Church last Sunday, in the absence of the Rev. J. D. Edgar.

Rev. Geo. Cuthbertson, Toronto, has been preaching at Wyoming. The local paper speaks of the pleasure shown on every hand by the people at having their old pastor back again.

The Rev. Doctor Marquess, of the Presbyterian Seminary, Louisville, Kentucky, occupied the pulpit of the First church, Chatham, at both services last Sunday. The doctor is one of the strong men of the southern Presbyterian church.

Rev. George Milne, pastor of the Ballinacree church, who has been suffering from a very severe attack of bronchitis for several weeks is slowly recovering. Last Sabbath Mr. H. P. Moore, Acton, occupied the pulpit both here and at Caledon, for Mr. Milne. His sermons were much enjoyed by the congregations.

The new church, at Bayfield, formally opened last Sabbath. Rev. A. McAulay, of Mitchell, preached. The opening services will be continued next Sabbath, when Rev. Dr. Stewart, of Clinton, will preach morning and evening. On the following Monday evening, September 1st, Rev. J. G. Henderson will give his popular lecture "A ramble through Wonderland." There will be no admission fee but a silver collection at the door.—The Rev. A. McLean of Blyth, occupied the pulpit of St. Andrew's church on the 17th with much acceptance.

The Vancouver papers state that the congregation of St. Andrew's church of that city have unanimously extended a call to Rev. W. J. Clark, pastor of the First Presbyterian church, London. The World says:—"Rev. William J. Clark is one of the ablest men in the Presbyterian church in Canada. He is an orator, and a broad-minded, fearless speaker. His present charge in London is one of the most flourishing congregations in that part of Canada, and many young men attend his church. He graduated in 1890 from Knox College, at which time he received three calls, accepting the London charge, in which church he has been since. His stipend is \$2,400 per year, and at the meeting last evening it was decided to offer the London divine \$2,500, and also pay his moving expenses. A special meeting of the Vancouver and Westminster Presbytery will be held next week, when the call will be received and then forwarded to the London Presbytery. The World is credibly informed that the Rev. Mr. Clark will accept the call."

The session of the Central Church, Galt, passed the following resolution of condolence with Rev. Dr. Dickson and his family, on the death of Mrs. Dickson. At a joint meeting of the elders and managers of Galt Central Presbyterian Church, held after divine service on Sunday, Aug. 17, it was unanimously resolved: That in view of the unexpected death of Mrs. Dickson, wife of our beloved pastor, and during his absence in Great Britain, the elders and managers of the church attend the funeral obsequies in a body on Monday afternoon; that on behalf of the congregation they desire to place on record their high opinion of the noble Christian character and example of deceased in church work as a wife and mother, and in all the relations of life; and that the deepest regret and warmest sympathy be and is hereby expressed to the Rev. Dr. Dickson and his sorrowing family in the sore bereavement which, in the providence of God has fallen upon them."

Ottawa.

A farewell to the Rev. Thurlow Fraser will be given in Bank Street Church on the evening of Thursday 28th.

Rev. Prof. Jordan of Queen's University is filling St. Andrew's pulpit with great acceptance. On Sabbath morning last his subject was The Joy of Giving and Receiving. Phil. 5: 10-20.

Dr. Armstrong occupied his own pulpit in St. Paul's church in the morning and in the evening Rev. Norman McLeod, of New Edinburgh, and he exchanged pulpits. Mr. McLeod took as his subject, Christ, the ladder reaching from earth to heaven.

Maritime Provinces.

The Rev. R. G. Strathie, of St. Andrew's Church, Truro, was recently presented by a lady in his congregation with a beautiful pulpit gown and cassock.

At a meeting of St. James' congregation, Newcastle, N. B., held on the 12th inst.—Rev. D. Mackintosh, Douglastown, moderator,—it was unanimously agreed to extend a call to the Rev. M. A. Mackinnon, M. A., B. D., probationer, of East Lake Ainslie, C. B., recently assistant to the Rev. Dr. Black, Toronto.

The Presbytery of Wallace met in Knox Church, Earlton, for the induction of Rev. Robert Murray. Dr. Sedwick presided and the appointed questions being put and satisfactorily answered, inducted Mr. Murray by solemn prayer into the pastoral charge of the congregation. The minister was addressed by Rev. G. L. Gordon and the people by Rev. A. D. MacIntosh.

Prof. Falconer of the Halifax college, conducted the opening services at Port Hawkesbury, C. B., when the new church building called "Robertson" was dedicated for public worship. He also gave his interesting and instructive lecture on "Rome" on the Monday evening following. The church is a neat little building capable of seating 220 people and has cost about \$400, of which only \$40 remains unpaid. This represents only part of the work done by 17 or 18 families in the last three years.

The Rev. A. K. McLennan, of Boston, who with his family, spent some weeks in Cape Breton visiting friends, has returned to his own field of labor this week. During his visit he assisted at several communions including Little Narrows, West Bay, Middle River, and Mira, at all of which he received a cordial welcome. His old friends were delighted to see him look so hearty and hear his good counsel—long to be remembered. Cape Breton has reason to feel proud of her sons who make her honorable in the South, and who in some respects are leaders in their own Church.

Mr. C. A. Myers, M. A., of the Presbyterian College Halifax, who has been appointed by the Presbyterian Volunteer Union for the Foreign Missions, to visit congregations in the Maritime Provinces and to assist ministers in arousing and strengthening interest in Foreign Missions is now in Cape Breton. In addition to presenting the claims of missions, Mr. Myers will endeavor, where desirable and practicable, to organize missionary committees or societies, such as the W. F. M. S., and mission bands, and also to encourage the founding of small missionary libraries. His address is Sydney.

British and Foreign.

Mr. Balfour is said to be the first Presbyterian Prime Minister in our time.—Earl Aberdeen who was Premier about 1854 was a Presbyterian elder.

It was reported last week at a meeting of Glasgow Presbytery that the Sustentation Fund within the Presbytery at 10th July stood at £2558, being a decrease of £122.

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World of Missions.

Sunday in France.

One of the most pleasing marks of evangelical progress in Europe is the growth of Sabbath observance in France. Formerly all railway employees regularly worked seven days in the week, and all postoffices were open daily throughout the year. About a dozen years ago there was organized in France the International Rest Congress, and through its efforts a great change has been brought about. Railway employees now have one rest day every month, with the prospect of additional days to be given. At first, after the efforts of this Sunday Rest Congress were put forth, some eighty towns began closing the postoffice at noon on Sabbath, and this number grew steadily until in October last there were nearly five hundred towns in which the postoffices were closed on Sunday afternoon. Soon after the annual session of the congress last September a definite order was issued that all postoffices throughout the land be closed on Sunday afternoon. At first the government did not recognize the title, "Sunday Rest," and only issued its orders for a "Weekly Rest," but now they boldly use the words "for Sunday Rest." It is said that the great shopkeepers also are more and more closing their stores on Sunday, and many large manufactories are closed on that day. What a lesson there is to us in America from this example of "godless France!" Just now there are many amongst us clamoring for what, after all, can only be termed the "Continental Sabbath"—that is, the practical abolition of the Sabbath of the Bible, and the making of God's holy day one for sports and amusements, and the keeping open of all kinds of enterprises, and the prosecution of various forms of industry.

The Latest Figures From Uganda.

The official statistics of the mission for the past year have been received. The figures include with Uganda the kingdoms of Toro, Busoga, and Bunyoro, and the station of Nassa, in Usukuma. The native clergymen number 27; the native Christian lay teachers, 2,408 (of whom 1,988 are males and 420 females). There was an increase in the number of those added to the Church by baptism during the year, the figures being 5,536 (4,067 adults) against 4,304 (3,180 adults) in the previous year; the native Christians now numbering 34,239 against 28,282 in the previous year. The communicants (9,855) show an advance of over 2,000. The scholars, too, have increased from 7,682 to 12,363, and the contributions of the native Christians for religious purposes from Rs. 4,724 to Rs. 5,406. The native pastors and evangelists are all maintained by the native church. Nor is this all. The churches and schools of the country—some 700 in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single half-penny of English money is employed in its maintenance—Missionary Review of the World.

The Ledger Monthly for August contains several good stories suitable for summer reading, and also a number of articles of a seasonable nature, having to do with summer clothes, summer cooking and summer amusements. Ledger Publishing Company, New York.

Health and Home Hints

Walking as an Exercise.

The Latin Advice, "*Post coenam stabis seu passus mille meabis*," I modify by resting after every meal. It is pernicious to strain an overloaded stomach, and I would rather go without food than without walking. Obstacles increase the pleasure, vexations cannot dampen the ardor for the luxury I covet most. Rain or shine, in every degree of heat or cold, I go, when feasible, several hours a day,—twice as long when my spirits are depressed. In warm weather it may increase perspiration, but that is a discomfort which must willingly be borne. Henry Ward Beecher said: "There are many troubles which you cannot cure by the Bible or hymn book, but which you can cure by perspiration and fresh air." External gymnastics are scarce; golf and most other outdoor plays require some exertion of the brain. But when we walk we can give the mind a complete rest, and graduate our effort according to our strength. Let those who are feeble walk, at an easy gate, half a mile,—when their muscles strengthen, a mile,—and they will soon find the exercise a pleasure instead of a penance; it will dispel the gloom which they hugged, and their aches will vanish. Air is man's element; he has no more excuse to refrain from walking through it than a fish would have from swimming in water.—From "Amenities of City Pedestrians," by Louis Windmuller, in the American Monthly Review of Reviews.

Summer Mayonnaise and its Variations.

The mayonnaise for summer should receive a different treatment from that used the rest of the year. But the bowl with garlic, as onions are new and something stronger, is not objectionable. The dressing must be very cold, and if frozen is still more agreeable. To accomplish this, place in a glass jar closely covered and pack in ice and salt for two or three hours, using about three parts ice to one of salt. When cream is used in the mayonnaise lemon juice should be used in place of vinegar, and horseradish vinegar if it is intended for lamb or fish.

Mayonnaise may be colored a pale green, with either spinach or coloring paste, and if one teaspoonful each of tarragon leaves, parsley, chevreuil and chives minced fine are added you will have a Ravigote sauce. By adding one teaspoonful of celery mustard to this you have a Remoulade sauce.

One teaspoonful each of minced parsley, anchovy paste and a grating of nutmeg added to one cupful of mayonnaise forms a Lyonnaise sauce.

For a tomato mayonnaise add one cupful of tomato pulp to one of mayonnaise.—Table Talk.

We are in receipt of the programme of the open lectures for the summer quarter of the university of Chicago, and notice that Rev. Louis H. Jordan, formerly pastor of St. James Square Church, Toronto, is down for a series of eight lectures on "the Genesis and Growth of Comparative Religion." D. Jordan has prepared himself for professional work by the years of study he has just completed at Leipzig and Cambridge.

With the issue of the 6th instant, The Scottish American begins its 46th year. This paper is quite unique in character and is highly prized by all Scotchmen who now

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Medicines containing opiates should never be given to children—little or big. When you use Baby's Own Tablets for your little ones you have a positive guarantee that they contain neither opiate nor harmful drug. They are good for all children from the smallest, weakest infant to the well grown child. These Tablets quickly relieve and positively cure all stomach and bowel troubles, simple fevers, troubles while teething, etc. They always do good, and can never do the slightest harm. For very small infants crush the Tablets to a powder. Mrs. P. J. Latham, Chatham, Ont., says:—"My baby took very sick. His tongue was coated, his breath offensive and he could not retain food on his stomach. He also had diarrhoea for four or five days and grew very thin and pale. We gave him medicine but nothing helped him until we gave him Baby's Own Tablets. After giving him the first dose he began to improve and in three days he was quite well. He began to gain flesh and is now a fat, healthy boy. I am more than pleased with the Tablets as I think they saved my baby's life."

Baby's Own Tablets are sold by all druggists or will be sent by mail post paid at 25 cents a box by writing direct to The Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

live in America. In it may be found news of all parts of Scotland, and the doings of Scottish societies of all kinds are duly set forth. We congratulate The Scottish American on having reached so mature an age, and wish it all success in the future.

The Ladies' Magazine for August is a very bright number, containing five short stories. An interesting article is that entitled "The Cup that Cheers," which tells how tea is grown and prepared. Perhaps the best article in the issue is one on "Talk Habits." The various departments of fashion, house-keeping, health, etc., are full of helpful suggestions. The Ladies' Magazine, Toronto.

Those Black Diamond Men (Fleming H. Revell Co., \$1.25) is a series of sketches dealing with the life of coal-miners. The sub-title is "A tale of the Anthrax Valley" but the book is not exactly a novel, many of the same characters figure throughout but each chapter is a complete sketch. There is a certain advantage in this as the book can be read with equal enjoyment either as a whole or in sections. The author, William F. Gibbons, evidently writes out of a rich experience and full tender sympathy, he possesses real dramatic power and considerable literary skill, hence he has produced a book which is both interesting and useful. It is a strong wholesome book which shows the tragic pathos in the lives of those who toil beneath the earth to bring up the fuel which makes life tolerable in the cold winter months. What Ralph Connor has done for the Presbyterian pioneers of the North West and "Ian MacLaren" for the Scottish Peasantry, Mr. Gibbons here does for the grimy miners and the church of England parson. There are tales of wretchedness and squalor and pictures of the havoc wrought by drink, but also deeds of heroism and chivalrous life in lowly forms. This is a book for the home, the Sunday School library, and for any other place where good literature is needed and appreciated.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, olds, 1 Sept. 4 p.m.
Kamloops, 1st Wed, March, 10 a.m.
Kootenay, Nelson, B.C., March.
Westminster, Chilliwack, 1 Sept. 8 p.m.

Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur,
March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Morden, 2 Sept.
Glenboro, Glenboro.
Portage, Portage la P., 2 Sept., 7 p.m.
Minnedosa, Yorkton, 8th July.
Melita, at call of Moderator.
Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, 2 Sept., 10 a.m.
Paris, Woodstock, 9 Sept., 11 a.m.
London, London, 9 Sept., 10.30 a.m.
Chatham, Chatham, 9 Sept., 10 a.m.
Stratford.

Huron, Brucefield, 14 Oct. 10. a.m.
Sarnia, Sarnia, 23 Sept. 11 a.m.
Maitland, Brussels, 16 Sept. 11 a.m.
Bruce, Port Elgin, 9 Sept. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 1st July, 11 a.m.
Peterboro, Hastings, 16 Sept., 10 a.m.
Whitby, Whitby, 15th July, 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Beaverton, 16 Sept.
Orangeville, Orangeville, 16th July.
Barrie, Alnada.
Owen Sound, Owen Sound, 2 Sept. 10 a.m.

Algoma, Blind River, Sept.
North Bay, Parry Sound, 3 Sept., 9 a.m.
Barrington, Clifford, 21 June, 10 a.m.
Guelph, Guelph, 16 Sept., 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 9 Sept., 2 p.m.
Montreal, Montreal, Knox, 9 Sept.
Glengarry, Lancaster, 8 Sept., 10 a.m.
Lanark & Renfrew, Carleton Place, 21 Oct., 10.30 a.m.
Ottawa, Ottawa, Bank St., 1st Tues July.
a.m.
Brockville, Kemptville, 9 Sept., 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Whycomagh, 2 Sept., 11 a.m.

P. E. I., Charlottetown, Aug. 5.
Pictou, New Glasgow, 1st July, 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Midd. Muscadobit, 16 Sept., 2 p.m.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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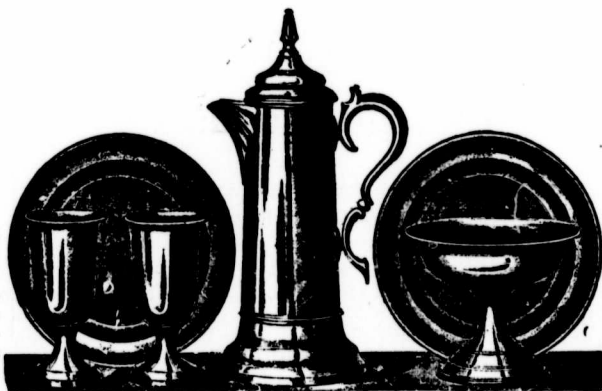
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SUMMER TIME CARD

O. N. & W. Ry.

a	Train 101 leaves Ottawa	5:05 p.m.
a	" 102 arrives "	8:25 a.m.
b	" 103 leaves "	7:45 p.m.
b	" 104 arrives "	6:00 p.m.
c	" 105 leaves "	1:30 p.m.
c	" 106 arrives "	8:00 p.m.
d	" 107 leaves "	3:30 a.m.
d	" 108 arrives "	6:45 p.m.

P. P. J. Ry.

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

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

For tickets or further information apply Station Agent, or

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

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

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

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Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8:25 a.m. Thro' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1:00 p.m. Mixed for Madawaska and intermediate stations.

4:40 p.m. Express for Pembroke, Madawaska and intermediate stations.

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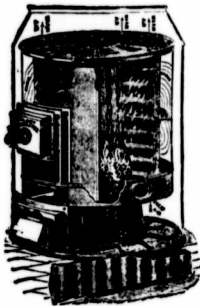
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City Ticket Agent, 42 Sparks St.
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