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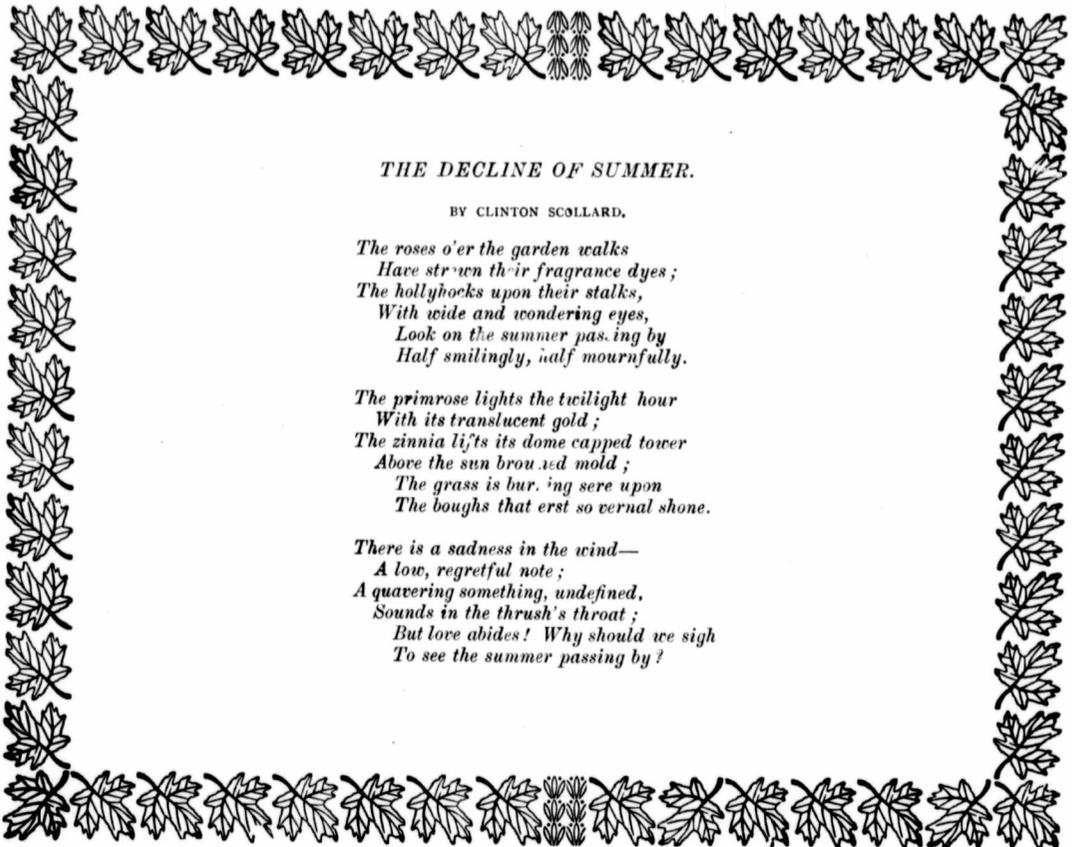
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THE DECLINE OF SUMMER.

BY CLINTON SCOLLARD.

*The roses o'er the garden walks
Have strewn their fragrance dyes;
The hollyhocks upon their stalks,
With wide and wondering eyes,
Look on the summer passing by
Half smilingly, half mournfully.*

*The primrose lights the twilight hour
With its translucent gold;
The zinnia lifts its dome capped tower
Above the sun browned mold;
The grass is burring sere upon
The boughs that erst so vernal shone.*

*There is a sadness in the wind—
A low, regretful note;
A quavering something, undefined,
Sounds in the thrush's throat;
But love abides! Why should we sigh
To see the summer passing by?*

DIED.

On Sunday morning the 14th Sept., at his residence, 161 Daly avenue, Samuel Evans, in his 79th year.

MARRIAGES.

At the manse, Finch, on Tuesday evening, August 26th, by the Rev. D. McVicar, B.D., Frederick Morris Niblett, of Toronto, to Christina McRae, daughter of the late Alexander McRae, of the Township of Finch.

On Sept. 10, 1902, at the residence of the bride's parents, Three Rivers, Que. by the Rev. J. McLeod, Allan McDougall, to Louise, daughter of Mr. Alex. Houlston.

At the Manse, Tara, on Tuesday, Sept. 9th, by the Rev. D. A. McLean, Mr. David Harris to Mrs. Mary Ann Locke.

At the residence of Capt. John Bartley, Deseronto, Sept. 3rd, by Rev. Dr. McTavish, W. J. Sparrow, to Miss Annie Bell McRae, both of Tyendinaga.

At St. John's church Manse, on the 6th instant, by the Rev. Dr. MacNish, George Byron, of Toronto, to Christena, daughter of Mrs. Jas. McAteer, of Cornwall.

At the residence of the bride's sister, 144 Robert street, Toronto, on Sept. 3, 1902, by the Rev. A. Gilray, Elizabeth Alice, youngest daughter of the late John Grant, to James Bolt, of Tenby Bay, Ont.

On Sept. 10, 1902, at the home of the bride, 593 MacLaren st., Ottawa, by the Rev. Dr. Moore, assisted by the Rev. Joseph White, B.A., uncle of the bride, Charles Watt, to Robena I. Blyth, daughter of the late George J. Blyth, of Ottawa.

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Note and Comment.

The Viceroy, Lord Curzon, says that the past three weeks are the happiest he has spent in India, as during them the abundant rains have removed all fears of another famine.

Sir Archibald Geikie, in a powerful lecture on Hugh Miller's life and work, paid a high tribute to the geniality and broadness of his mind, which qualities have done so much to break down the barriers of bigotry and intolerance which separated men in his time from the study of science.

Professor Wagner, the architect, is of the opinion that practically the whole of Venice is doomed to destruction. He says that the subsoil has deteriorated, and piles and pillars are rotten and unable to stand the pressure on them. Shrinkages and sinking have been observed in the subsoil for many years, although an official commission lately declared that there was no danger from these causes.

The Rev. Dr. Norman M'Leod, who was a great, big, burly man, was once in a boat with a thin thin, little, frail-looking brother minister. As they were crossing the Highland loch, one of those fierce, quick mountain storms came down, and the boat was in danger. "Brother," said the little minister, "let us pray together." "Na! na!" said the Highland boatman; "the wee one can pray, but the big one maun tak' an oar!" That was sound theology.

The centenary of Hugh Miller was commemorated at Cromarty, the place of his birth. Hugh Miller was something more than a "Famous Scot." He was a typical representative of his country. Born in the lowliest circumstances, he was wholly self-educated, and he had if ever man had, the "perferviduim ingenium Scotorum." His principal biographer has justly described him as "Eminent in science and literature, and one of the most remarkable among self-taught men of genius."

Prince Bernadotte, son of King Oscar of Norway and Sweden, was elected President of the World's Convention of Young Men's Christian Association, recently held in Christiania. King Oscar held a reception for the two thousand delegates in attendance. The Prince is President of the Stockholm Y. M. C. A., which has a building valued at \$120,000. He is a leader in the Association movement among his countrymen.

The United Presbyterian of Pittsburg in noting what is going on in Canada, says: "Canada seeks to develop its own resources by a fast line of steamers for direct trade with Europe, and for this asks large subsidies from the English government. It is the usual mistake. Self-support is the basis of permanent prosperity. Canada's products are the true subsidy. When the country furnishes the freight and the owners of transportation lines give moderate rates, Canada will have its own lines. The suggestion is doubtless well-meant and is worth thinking over.

The authorities of the United States in the island of Mindanao have received a defiant message from the Sultan of Bacolod, belonging to the Moro tribes, and therefore a Mohammedan: We ask you to return to the sea because you should not be here among civilized Moros, for you are not circumcised. If you stay here we will fight you this month, and in no event do we wish to become your friends, because you eat pork. . . . We say to you, if you do not wish to leave this region, Come here and the Sultan will sacrifice you, and if you do not wish to come we will come to you and fight.

Prof. Virchow died at Berlin on September 5, aged nearly eighty-one years. No man had more deeply influenced modern medicine. His greatest discovery was that of the cellular nature of animal tissue. Besides being the world's greatest pathologist, Prof. Virchow, in earlier life, was emphatically a man of affairs, taking a part in politics. He was a Liberalist, and so strongly against the Imperial Government that at one time Bismarck challenged him to fight a duel, which, fortunately never came off. In 1873, however, he supported Prince Bismarck in the stern measures by which Bismarck and Dr. Falk established the Supremacy of the State over the Roman Catholic Church.

Roman Catholics are clamoring for an impossible thing, says the Herald and Presbyter when they demand that Protestant missionaries shall be kept out of the Philippines and Porto Rico. One of the bed-rock principles of our Government is that there shall be no public interference with any form of religion, and that people shall be protected in the free exercise of their religion as such. We have no edicts against Mormonism, even although we have laws against the immorality of polygamy. We do not interdict Spiritualism or Theosophy or Roman Catholicism, and as a matter of course, we are not to have any laws stifling Protestantism, which is itself the very hope and safeguard of the public.

An interesting side-light on the character of Bret Harte is thrown by William Black in one of his letters addressed to Sir Wemyss Reid in 1880, and included in Reid's biography of Black, published by the Harpers. "And in a few weeks' time don't be surprised if Bret Harte and I come and look you up," writes Black—"that is, if he is not compelled for mere shame's sake to go to his consular duties (!!) at once. He is the most extraordinary globule of mercury—comet—aerolite gone drunk—flash of light ning doing catherine wheels—I ever had any experience of. Nobody knows where he is, and the day before yesterday I discovered here a pile of letters that had been slowly accumulating for him since February, 1879. It seems he never reported himself to the all-seeing Escott (the hall porter), and never asked for letters when he got his month's honorary membership last year. People are now sending letters to him from America addressed to me at Brighton! But he is a mystery and the cause of mystifications."

A large number of leading Republican journals in the United States coincide with the opinion expressed in the Iowa Republican platform favoring "such changes in the tariff from time to time as may become advisable through the progress of our industries and their changing relations to the commerce of the world," and favoring, further, "any modification of the tariff schedules that may be required to prevent their affording shelter to monopoly." The conclusion that these Republican advisers seem to arrive at is that the time has come to repair the present Dingley tariff. Canada is not going to be in any hurry to send a delegation to Washington to ask for freer trade relations, but the people of this country would do well to note the progress of the tariff reform movement over the border.

The recent Indian census of 1901 enables us to form an idea of the status of Christianity in that part of the British dominions. The total number put down as Christians was 2,923,349, of whom 1,511,749 were males and 1,411,600 females. According to the census of 1891, the Christians numbered 2,284,380, so that there has been an increase during the decade of 638,969, or about 28 per cent., a growth much greater than that of the general population. Out of the total for 1901, 160,739 belonged to European and allied races, while 89,251 were Eurasians and 2,664,359 were natives. The increase of native Christians was 12 per cent. The Christian population of India is about 1 per cent. of the total. Ordinarily the annual increment of the population exceeds the total number of Christians returned. The Madras presidency contains 1,934,480, or nearly two-thirds of all the Christians in India, and to the 638,969 increase of the last decade it contributed no fewer than 351,201.

Some people say the Bible is becoming a much-neglected book and is losing its popularity. Will these people then explain why it is that the printing of Bibles goes on apace—the popular demand for it shows no sign of falling. The fact is, the "higher criticism" so called, and other attacks made upon the Bible, have given a widespread stimulus to study of the Word of God and created an increased demand for the Book of Books, which is further increased by the opening up of many countries to missionary enterprise. Harper's Weekly says: "Despite the many millions of Bibles already in existence, the annual demand for the old book is far greater than that for the new novel that everybody seems to be reading. The past few years have seen more new editions of the Bible than of any other book, and many more are in preparation. . . . If the new Bibles are not being read, for what purpose were they bought? They are not thrown away, nor can they be found in the second hand book stores." And the United Presbyterian of Pittsburg, Pa., adds: "Judged by the generally accepted standard, the Bible is the most popular book of the times." The Word of the Lord endureth forever.

The Quiet Hour.

Joshua Encouraged.

S. S. LESSON, Joshua 1: 1-11.

Oct. 5th, 1902.

GOLDEN TEXT—Joshua 1: 9. Be strong and of a good courage.

BY REV. G. B. WILSON, PH.D., WINNIPEG, MAN.

Moses my servant is dead, v. 2. The loss to God's cause and church, due to the death of a great leader may be incalculable, but it is never irreparable. The fall of a standard-bearer always comes as a summons to the next in rank. God suffers no interregnum in the earthly leadership of His people. Moses the "servant of the Lord" may be dead; but God the Master is not; therefore Moses' minister becomes Moses' successor. Just because great men are gone from us, we must rise and strive to do the still unfinished work.

Now therefore arise, go over this Jordan, v. 2. After centuries of preparation comes the moment for action. Then to the voice of circumstance and the clamant need in the world about us, is sometimes added the voice of some servant of God pointing out the duty; and always the "one clear call" of conscience, God's voice within our soul, saying "Arise and onward!" This call once clearly heard should be accepted with absolute and unwavering confidence and should be immediately obeyed. Compliance may seem fearfully perilous or even physically impossible; but God says "Over!" and our preparation to obey reveals our faith in Him in whose strength all things are possible.

Every place that the sole of your foot shall tread upon v. 3. God has given many kingdoms—material, educational, moral, religious. To all of us he offers dominion; but we must take possession—must enter in and possess the land. Only through our own trust and energy can come the appropriation and enjoyment of the promised land. The kingdom of heaven suffereth violence, and the violent (the earnest and determined) take it by force," Matt. 11: 12. In regard to moral and spiritual as well as material possessions, we have but what we conquer. Longfellow was right when he said:

"We rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed and the passions slain,
And the vanquished ills that we hourly meet."

As I said unto Moses, v. 3. Whatever God has promised to his people will surely become their inheritance. Our promised land is sure. A place of holiness, of knowledge, of service, of blessed companionship, of fullness of joy awaits us, and, though there are difficulties in the way, victories to be won over evil tendencies, over sinful habits, over selfishness and sin, and the Jordan of death to cross at last, yet we need fear no evil for it is our Father's good pleasure to give us the kingdom.

There shall not any man be able to stand before thee, v. 5. The servant, while doing his Master's work, would be invincible and irresistible. Nor need we fear that we shall not receive all the strength we require for any duty God appoints. To our Joshua all

power is given in heaven and in earth, and His latest assurance was, "Lo, I am with you always, even unto the end of the world," Matt. 28: 20.

As I was with Moses, so I will be with thee, v. 5. Every victory of every saint of God in the past is a presage and guarantee of our success in the Christian life. What God has done for others is a proof and an implicit promise of what He can and will do for us.

"I will not fail thee nor forsake thee," v. 5. How weak Joshua would have been, how foredoomed to failure and discouragement, but for that promise and that presence. God's presence would not fail him in any crisis, however momentous, in any struggle however severe and protracted. We too need God's presence, not merely when we begin our work, but all through the long struggle with our spiritual enemies, which ends only at death. How comforting to know that

"He will never leave us,
He will not forsake;
His eternal covenant
He will never break."

"This book of the law, etc." v. 8. He who walks where the Bible marks the way will not go astray. He may be like an infant crying in the night," but if he listens to the Divine voice echoing out of the divine book, he will find it a pillar of cloud and of fire to his soul. As we study and meditate upon God's word, the Spirit of God comes to be the mighty occupant of our inner man. If we hearken to His voice, we shall not only go aright ourselves, but others observing our moral surefootedness will turn to the same great drill book for their marching orders.

"Then shalt thou have good success, etc." v. 8. Every man must make either a success or a failure of his life. Success is possible in spite of all odds and is certain if we govern our lives in accordance with the divine method. The only true success is that which a man makes for himself and of himself. A man's best final product is himself. We can obtain no adequate success unless our hearts are turned to God and our souls live and grow in and to Him. The only road to true success is obedience to God.

"Have not I commanded thee," v. 9. It should be enough that we hear the Leader's orders clearly and distinctly, for with the command to do is given the power to do. "O soul, remember here first of all the true Joshua, thy Saviour Jesus Christ, who has for thy good acquired the heavenly Canaan, to prepare for thee a place there, that thou also mayest dwell there and remain; fight therefore and subdue thy foes under the lead of thy Jesus, that thou mayest also one day take it." (Starke.)

A Great Saviour Needed.

C. H. WETHERBE.

If the Bible did not declare the truth that sinful men need a great Saviour to deliver them from the thrall of their iniquities, sinners themselves have in many thousands of instances profoundly realized that they surely did need such a Saviour as Christ is. Religious revolutionists are fond of telling us that there is enough of divinity in all

men to be developed into fine saintliness, but they cannot make a converted sinner believe such folly.

Rev. Joseph P. Jacobs, a chapel-car missionary, now labouring in Missouri, tells of the recent conversion of a sinner, called Andy, who spoke to Mr. Jacobs thus: "For seventeen years I had not put my foot inside of a church, and had not heard a sermon until I went to the chapel car last Wednesday night. I have not missed a meeting since, and if I have made a mistake I want to know it. I believe you are in earnest and I want to ask you to help me to the light, if it be possible. Do you think I can be saved?" I assured him he could and urged him to trust Christ; but every passage of Scripture I quoted he would quote one that served to offset and disprove it. I said: "I will not argue with you; let us pray." He did not want to pray, but I insisted, and while he sat I kneeled, and if ever the Holy Spirit gave me power to pray it was then. I arose from my knees with tears streaming from my eyes." Then after stating that Andy went to meeting the next evening, and, on the following day, they had a talk with each other for several hours, Mr. Jacobs further wrote: "This morning I started to build a fire to get breakfast, I heard some one at the door, saying 'Oh Jacobs, oh Jacobs, open the door! Be quick! Be quick! The devil is after me, oh my God! I have run all the way from the mines here. Lock the door! Satan is after my soul! There stood my friend in his mining clothes, cap and lamp just as he had come up from the mine. I saw the trouble and said: 'Believe in Christ.' I do! I do!," he said, and then began to praise God. He danced, he shouted, he clapped his hands, he fell upon the floor, he sang, he laughed, and said: 'I am saved! I am saved!' in real Methodist fashion." No one could have made that sinful man believe that he did not need a great Saviour, and it was not necessary for him to read the Bible in order to ascertain that fact. Talk of a sinner's waking the natural goodness that is in him until it fruits out into a Christian life! Why even the old devil knows better than that! O sinner, you need salvation by Christ!

Positive Belief.

"The men who have amounted to anything as religious forces in the world have been positive in their beliefs and practices. Abraham believed God and thus won a deathless fame. Moses took God at his word and thereby achieved deliverance for Israel and a recompense of reward for himself. David became the sweet singer of the Church of all ages through a rich personal experience of God and his communications to Israel. The prophets were men of the strictest fidelity to instructions and of the most steadfast adherence to right and truth. The apostles were imbued with the spirit of their Master, and in unflinching devotion to him founded his kingdom upon the earth, and laid down their lives in attestation of the faith once delivered to the saints. The martyrs won their crowns because God and Christ and truth were realities to them, and esteemed dearer than life. The Reformers wrought in the power of an invincible religious conviction. Missionaries cross seas to achieve victories in Christ's name because they believe, with all their soul, in him and in the efficacy of his gospel for the redemption of mankind. The successful workers in all churches are noted for a faith that worketh by love, purifies the heart and overcometh the world."—The Presbyterian.

Fitness for the Kingdom.

The two portions of John's message—repentance and the kingdom of God—were closely connected: he called on men to repent that they might be ready for the King when he came. Indeed, here was the very point of the Baptist's preaching. He was profoundly convinced that his countrymen were not prepared, and that no kingdom of God could be formed out of them as they were. They, indeed, had no idea of this themselves; but their ignorance was the supreme obstacle. They imagined that, simply because they were children of Abraham, they could go in a body into the kingdom; but he cried: "Begin not to say within yourselves, We have Abraham to our father." Children of Abraham! rather I should say, children of the old serpent are ye, "O generation of vipers." The King, when he came, would not admit them as a matter of course into his kingdom; on the contrary, the very first thing he would do would be to sit as a judge to separate the good from the evil. His "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." This "wrath to come" must be the first act of the Messiah's activity. John therefore, called upon men at once to be converted, that they might be considered meet to enter into the kingdom when the Messiah came. Words and professions would be of no avail—"Bring forth fruits meet for repentance." Is it not obvious that this is a message for all time? In one sense the Baptist's ministry was an evanescent one; when Christ came there was no place for him any more. But in another sense the Baptist is always needed. Christ comes to many; but he receives no welcome because they feel no need of him. Unless a man knows that he is lost, the announcement of a Saviour has no attraction for his mind. The deeper the sense of sin, the firmer the grasp of salvation. In the kingdom of God the hungry are filled with good things, but the rich are sent empty away.—James Stalker, D. D.

Has the Gospel Run Out.

Human nature—whether in mansion or in hovel—has not changed since Baxter's day, or since the Apostles' day. Christianity has not changed and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what he was doing when he gave to his sinning, suffering children a gospel that covers the heart and renews the whole man through the incoming of Christ Jesus into the man. To his ministers he entrusts this life-giving gospel—not to be altered, or overlaid, or venerated, much less to be apologized for or concealed. The sublime purpose of this gospel is to bring God to man and man to God. Its two principles, as Pascal well said, are the corruption of human nature and its redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious gospel is as fresh, and as strong, and as indispensable and powerful as it was when it was thundered from the lips of Paul. Woe be to this world if the gospel runs out!—Rev. T. L. Cuyler, in the Evangelist.

What was the reward that Peter received after he had promised, in love to Christ, to take up Christ's work. It was the promise that only an heroic soul would appreciate, the promise of a shameful death like Christ's. But that was just what Peter wanted, to be in all points like his Lord.

Our Young People

A Searching Question.

Topic for Oct. 5.

John 21: 15-25.

Our Leader Speaks.

When a man asks a woman whether she loves him, the answer is the most important one the woman ever makes, save one. If she says yes, it means that henceforth the two are to have one life together, that the sorrows of one are to be the sorrows of the other, and the joys of one the joys of the other, that each is often to yield to the will of the other, that they will help each other in their work, and that the future of the two will not in any point be divided. That is what it means—or should mean—when a woman answers a man's "Do you love me?" with a "Yes, I do."

And when Christ asks the same question, should our answer mean less? Should it not mean very much more?

Yes very often we are quite ready to declare that we love Christ when our lives show almost no results of that love. It is not true love, whatever we call it, for true love always has results.

When we say yes, really say yes, to Christ's question, "Lovest thou me?" it means that we are willing and eager to go with Christ wherever He goes, to make His work our work, His joys and sorrows our joys and sorrows, His hopes for the world our ambition for ourselves. It means that we are to follow Him, to feed His sheep and His lambs, to do His work, and count it our very own.

The courts of earth are very severe with those that say they love another and do not keep the promise of marriage. Will the courts of heaven consider it a slight offence to say that one loves Christ, and then continue to set one's affections on things below, to call Him Lord, Lord, and do not the things that He says?

Our Members Testify.

When Christ said, "Follow me," where did He mean? He has told us where: into the prisons, the sick room, where there are people in need of food and clothing. George Bowen says that many people make up for themselves a kind of phantom Christ whom they see moving on before them in pleasant, easy paths, and they follow Him, while they let the true Christ go His way alone.

When Philip had found Christ, he went straightway to find Andrew. Dr. Underwood, the remarkably successful missionary to Korea, says that they refuse there to receive into church-membership a man or a woman who tells them that he or she has never tried to lead others to Christ. They know that he or she is not a true Christian.

The deeds that Christ did when on the earth He did, not merely to show us His own nature, but that we might imitate Him. "I have given you an example," He said. When he washed the disciples' feet, He did it, not to show forth His own humility, but that we might be ready to do the lowliest service for one another.

Dr. McKenzie thinks that Christ, as He asked Peter whether He loved Him enough to feed His sheep, had in His mind some such thought as this: "I am now about to

withdraw from the world and return to heaven. Who will continue my work? Who will take care of my flock? And when Simon said he would do it out of love of Christ, then Christ went back to heaven with no more anxiety, for He knew that love would always do what it said it would.

It is to be noted that Christ did not first ask Peter if he was willing to work for Him, and then ask Peter if he was going to work in the spirit of love. First he asked him if he loved Him, and then He did not ask him whether he would work for Him. He only told him to, sure that he would do it, for love always serves.

"The love of Christ constraineth me," wrote Paul. Love is a constraint. Peter's love for Christ made him less free than before. He could not go where He would. He must follow the sheep and take care of them. But who would not rather be chained to Christ than free to go into all the world?

As soon as Paul saw Christ he fell at His feet, and asked to be set at work for Him. No one can really see Christ without loving Him, or love Him without wanting to serve Him. Mark Guy Pearse compares Christ to the spring sun that cannot show itself without quickening new life in the seed and the root; and these, when they are quickened, must unfold in leaf and bud and flower.

For Daily Reading.

Mon., Sept. 29.—Peter's confession. Matt. 16: 13-20
 Tues., Sept. 30.—Peter's boast. John 13: 36-38
 Wed., Oct. 1.—Peter's fall. Matt. 26: 69-75
 Thurs., Oct. 2.—"And Peter." Mark 16: 7
 Fri., Oct. 3.—"Feed the flock." 1 Pet. 5: 1-9
 Sat., Oct. 4.—"Ye shall never fall." 2 Pet. 1: 8-15
 Sun., Oct. 5.—TOPIC. A searching question. John 21: 25-25

In Everything.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say: "Father, I thank thee that thou hast taken away my friend?" Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless him that the night is not deeper. I have read of the Son of man that he gave thanks over the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the Son of man give thanks; not that his body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus.—Matheson.

The United Presbyterian: The love of God is the central theme of the gospel; the gospel is simply the revelation of this love. We should dwell much upon it; we should feed our souls by thinking of it in all its manifestations. We cannot measure it, but we can enjoy it; we can wrap ourselves about with it, we can shield ourselves from harm by living in it.

Our Contributors.

The Christian Life and the Christian Ministry.

Philippians 11 : 14-18.

EXPOSITION BY PROF. W. G. JORDAN, D. D.

Paul blends with his most earnest exhortations interesting references to his own experience, in calling men afresh to principle and duty he shows that he is one with them in mind and heart.

In the words "work out your own salvation with fear and trembling" &c., he has summed up the deepest truth concerning Christian experience on its two sides of divine quickening and human loyalty. He turns now from the solitary mystic experience to the life of social fellowship. Social life, even within the Church, has its difficulties and dangers. It may be easy to have a cloistered peace by living a strictly separate life but that is not the highest kind of peace. It may be easy for a man with a fine well trained voice to sing a solo but it is better for him at times to blend his clear, strong voice in the anthem or chorus.

There is some truth in the statement that only the man of faith is fit to see inside the Church; the cynic if he meets any murmurings and disputings will at once cry out that all is smallness and bitterness. The large heartedness of Paul is manifest in this that he can see the promise of great power and perfection in the midst of much weakness and meanness. Paul desired in the life of the Church variety and vigour as well as purity and peace. He was not prepared to be content with a cold uniformity; he would have every man persuaded in his own mind yet every man respectful towards the minds of others. Along that line they would find both progress and harmony living as the sons of God without rebuke in the midst of a crooked and perverse generation.

1. Christian Discipleship : its Nature, Privilege and Duty.

In outward appearance there might seem to be little difference between these men and the great mass of people by whom they were surrounded. They had recently been drawn from the superstition and sensuality of the pagan world. They were not trained theologians, they were not perfect Christians but a new living principle had entered into their lives. This principle would produce a slow, silent revolution and by its working justify the power of the Gospel.

Hence, though they are just beginning the battle of life, Paul can speak of them as "sons of God" and "luminaries" and call them to answer the expectation, live the lives and do the work suggested by these high names. Paul does not here discuss the theological meaning of the phrase "sons of God" or show how it comes to be applied to disciples of Jesus, or in what way natural capacity stands related to spiritual quickening. He simply says that is the power that by God's grace is in you and this must be the ideal of your life. This is a part of what is meant in the noble exhortation "Work out your own salvation with fear and trembling for it is God that worketh in you." To live

as sons of God in spite of being surrounded by those who are moved by mere earthly desires and who walk in crooked ways. To live as Sons of God this scarcely needs detailed exposition; each man must fill the phrase of noble meaning according to the measure of his intelligence and love.

A part of its meaning is defined in the words "Among whom ye are seen as luminaries." There are three words for light in the New Testament. The small candle or lamps. The great light which is a source of light. This our Lord can use when he declares "I am the light of the world." Then between these two the luminaries or light reflecting body of the text. This may be a body shining by reflection or even a window through which the light finds its way into the room. As the perfect light shines in the face of Jesus Christ so real reflections of the same may beam from the face and be reflected from the life of every real disciple. Because the Christian has a word of life which has enlightened him and lifted him into loving relationship to God he can, by the very fact of his loyalty to Christ, become a mighty influence among men.

2. The true satisfaction of a faithful minister.

Paul does not mean that this free feeling and enrichment of the Christian life is for his own glory. But he states clearly that this is the end and aim of his ministry. He continues in his ministry because he must be faithful to his call and loyal to his Lord. But the purpose of all this prayerful effort and strenuous toil is to quicken in men the hope of living as sons of God. This involves intense strain and concentration. The runner who has put forth all his energy in the race and falls short by a little space is disappointed. The man who after wrestling hard in the arena is flung down and sees the prize given to another is filled with bitter weariness. Thus would it be with Paul if when he had struggled with difficulties and faced persecution on behalf of his disciples, they allowed jealousy and party spirit to break up the harmony of their life and drive them from the God of peace.

The apostle is not complaining or bewailing his lot, whatever the result may be he will not run away and seek some smaller, easier task. When he gave himself, it was in full, whole hearted fashion. Paul often uses the word "joy" in such a way as to show that it is synonymous with "life," the real Christian life. Even in cross-bearing, in sacrifice of self there is joy. He is glad to pour out his life as the drink offering that is poured upon God's altar but he hopes also to stimulate them to the same sacrifice and priestly ministrations of faith. "If I be poured out on the sacrifice and service of your faith I joy and rejoice with you all." These are not figures of speech, it is the altar and the wine that are symbols this pouring out of life is the great reality. He does not compare his gift to the supreme, unique sacrifice of Christ but he has his own cross and his own sacrifice springing from that central source of inspiration.

This is the highest kind of joy, the satisfaction of service. Greater than the success of a worldly politician or the victory of a brilliant soldier is this consciousness of having rendered real service in bringing men nearer to God. "They that go forth weeping and bearing precious seed shall doubtless come again with rejoicing bringing their sheaves with them."

One noble feature of this joy is its capability of being shared; it does not give a lovely triumph or minister to a personal vanity "And in the same manner do ye also joy and rejoice with me." The highest things are those which all true men can rejoice in, the advance of truth, the enlargement of life, the coming of the Kingdom. Without these pure strong joys the minister could not stand the constant strain; without it the people could not have real fellowship. Such joy is healthful for both minister and people, it is heaven's music which makes the heart throb and the life move in free service. It is joy in the truth, joy in the supreme sacrifice of Christ, joy in Christian fellowship, and in the hope of an evergrowing life.

Boycotts and Strikes.

The Principles Which Should Govern in Labor Contracts.

BY A PRESBYTERIAN ELDER.

A Massachusetts Judge recently gave an important deliverance bearing upon the question of boycotts and other features of labor strikes. A Boston brewery corporation had refused to discharge some non-union workmen at the demand of the other employees who were members of a trade union. Forthwith, the union men went on strike and sought to boycott the corporation—that is, to prevent the sale of its beer. The master of the Supreme Court to whom the case had been referred for the taking of evidence and reporting thereon, found that the boycott was enforced and maintained by a system of fines and penalties, as well as by the use of a number of spies, patrols or pickets. Meanwhile, by means of cards and coercion, the labor unions coerced the liquor dealers into not buying non-union Boston beer. Among other things he said: "I find that it was the intention of all the defendants to prevent the sale of Boston beer and thus injure or destroy the business of the plaintiffs."

On argument before the judge the council for the brewery masters asked the court to follow up the report of the master by declaring the boycott illegal, by directing the cards to be removed from the windows, and by otherwise putting an end to the boycott.

During the course of the argument the Judge stated his views in the following terms:

"A man has a right not only to personal liberty, but also to liberty of the mind, the liberty of disposition, of deciding for himself, of conducting his business in his own way. That right of doing his business in his own way belongs with the right to property. Any intimidation or coercion which deprives a man of the right to choose how he shall conduct his own business is wrongful. That right is as sacred a right as can be mentioned. These defendants have a right to work for whom they please. They are not obliged to work for the plaintiffs, or even for anybody. No one ought to dictate

what another man is to do.

"Nobody can object to labor organizations meeting and discussing questions of wages and hours of labor, and matters which tend to elevation and self-improvement. But they ought not to go so far as to interfere with the rights of other people as to the conduct of other people's business.

"There is no disposition on the part of the court to interfere with labor organizations so far as they tend to promote their own welfare. But I don't see what right they have to say that such a man shall not employ Mr. Jones or Mr. Smith unless he belongs to their society. I don't understand it, and I cannot understand but that some of these workmen must feel it to be so. And if that is so, it is obnoxious tyranny. If a man or a corporation cannot employ Mr. Smith or Mr. Jones without the consent of somebody else, where are our rights to pursue our business?"

"I never understood how it can be claimed in reason that any society or party or church organization shall say to a business man, 'You must employ this man or that, or we will boycott you or interfere with your business.' I don't understand how any one can think that is right. When that freedom of doing business is evaded or infringed by the employer or by the employed, the court will interfere, and will go just as far to protect the employed as to protect the employers. Our moral sympathy is with the employed in many cases, and when it comes down to a question of right, the right is the same—the right of the employer to employ whom he pleases, and the right of the employed to work for whom he pleases. The court will go just as far to protect the one as the other. It is public policy. I cannot make any distinction between them."

In these days of strikes, the principles laid down above by the judge who heard the case, are worthy of being noted by both employers and employed in the realm of labor.

Notes by Nemo.

In this column I shall feel free to do something "off my own bat" as the phrase goes, or to steal—"convey" as Shakespeare has it—in modest quantities the product of some other man's brains. To begin with, I would call attention to an article in THE SKETCH (July 23, 1902) from the pen of J. D. Symon, entitled THE SCOT UNMASKED. Some of our readers have a great admiration for what is called "The Kail Yard" School of literature, so it may be well for them to hear the other side. This is a review of a book on "The Unspeakable Scot." The Scot will take care of himself but every one who has a sense of humour will appreciate the audacity of the writer and the caustic satire of the reviewer. Lest the blow should be too heavy I venture to cut the article in two, reserving half for next week.

The Scot Unmasked.

"The Unspeakable Scot" (Grant Richards), certainly the most candid book of the new century, has been written, its author declares, for Englishmen, but it is also "in the nature of a broad hint for Scotchmen." So far, so good; but "hints" runs the Caledonian proverb, "are just as folk takes them," and if Mr. T. W. H. Crosland's persuasive suggestions should be interpreted otherwise than he

intends, he must simply put it down to the national "thrawnness" not to say obtuseness. But the day must surely come when Mr. Crosland will be recognised as the saviour of England from Scotland and of the Scot from himself. The stroke has been long in falling. Johnson, it is true attempted it but he hit spasmodically and to little purpose. Occasionally, too as in the case of Robertson's History, he compromised, which ruined his cause. But for Mr. Crosland, as a poet he detests once put it in another connection, "liberty's in every blow," and he does grim and doughty execution. To adapt the Ballad of Harlaw—

The first ae straik that Crosland strak
He gart Macdonald reel;
And the next ae straik that Crosland strak
The brave Macdonald fell.

of a wound that must certainly be mortal. "The headings of Mr. Crosland's chapters are illuminating and, if indicated in order, constitute in themselves an admirable synopsis of the work. He goes to the root of the matter in "The Superstition" and thus demolishes once for all the Englishman's misplaced regard of the Scot.

He is the one species of the human animal that is taken by all the world to be fifty per cent. cleverer and pluckier and honester than the facts warrant. He is the daw with the peacock's tail of his own painting. He is the ass who has been at pains to cultivate the convincing roar of a lion. He is the fine gentleman whose father toils with a muck-fork. And, to have done with the parable, he is the bandy legged lout from Tullietud'esleugh who, after a childhood of intimacy with the cesspool and the crablouse, and twelve months at "the college," on moneys wrung from the diet of his family, drops his threadbare kilt and comes South in a slop suit to instruct the English in the art of civilization and the English language; and because he is Scotch and the Scotch superstition is heavy on our Southern lands, England will forthwith give him a chance, for an English chance is his birth right. Soon forby shall he be living in "chambers" and writing idiot books, or he shall swell and bect-r and fame in his sub editor's room of a halfpenny paper or, for that matter soaked away his chapped spirit in the four ale bars of Fleet Street. Hence as an elegant writer in one of the weekly reviews puts it, the Englishman is painfully aware that it is the Scot who thrusts him aside in the contest for many of the best prizes."

What particular prizes are stolen by the Scotsmen from Englishmen in the four-ale bars Mr. Crosland does not specify. But, doubtless they are sufficiently important or he would not have pointed out the abuse."

The Times are Strange and Evil.

The following extract from Mr. MacKai's lecture on Morris, the Socialist poet, is worth considering as sharing the temper that was prevalent among many thinkers at the end of the century.

"Round us and within us we may see without searching all the signs that hitherto have preceded great revolutions in human history. It is just four years since Morris died; but since then a great change has come, not only over that small and struggling Socialist party which drew from him so much of its consistency and

vitality but over the larger currents of public and national life. The end of the century, now close upon us, might well seem to any highly kindled imagination the visible index of some approaching end of the world.

To those who hope for and work towards human progress, whether or not they call themselves by the name of Socialist, the outward aspect of the time is full of profound discouragement. Nor is the discouragement confined to them. It was said to me lately by one whose memory goes back with clearness over fifty years, that one great difference between that time and this is the general loss of high spirits, of laughter and the enjoyment of life. If that be so it is not without reasons. We may see all around us how vainly people try to drown in increasing luxury and excitement the sense that joy and beauty are dwindling out of life; with what pitiful eagerness they dress themselves up in pretended enthusiasms, which seem to bring little joy to the maker or user.

The uneasy feeling is abroad that the Nineteenth Century, which has done such wonderful things, and from which things so much more wonderful were hoped, has been on the whole a failure. Fifty years ago men's minds were full of ideals. Some of them seem to have come to nothing. Others have received a strangely disenchanting fulfilment. Cinder heaps smoulder where there once were beacon fires. Everywhere is reaction triumphant. The chosen leaders of the people proclaim, not in England alone, that there is no more room left in public affairs for magnanimity. The strongest intellects range themselves on the side of force and riches. Religion has come to terms with the princes of this world. It was made a reproach, not without reason against the revolutionism of a century ago, that it went abroad with the cry "Be my brother or I will kill you."

The modern spirit has substituted a more terrible gospel. What capitalism says now to people all too ready to accept the command, is, "Be my slave, and you shall kill your brother." With a wider understanding of what a capitalist society involves there seems to have come a dulling of men's consciences. Recent events have shown that even more vivid and drastic methods of fire and sword are losing power to shock the careless cruelty of those who are at once its agents and its victims. Even the movement to which Morris devoted the best part of his life has dwindled and darkened, it has lost its high hopes, and seems tending, in France and Germany as well as in England, to the mere gas and water socialism which does not lie beyond the scope of an enlightened capitalism, and can point with confidence to dividends as the test of its doctrines. We should not try to evade these facts.

It is well to keep in mind in times of depression no less than in times of elation, in disappointment as in hope, the words of a great English thinker nearly two hundred years ago; "Things are what they are and their consequences will be what they will be; why, then should we seek to be deceived."

These times of reaction and deadness come after every great wave of enthusiasm and every great effort after reform but we believe that the Christian religion has the instinct and power to kindle its fire anew at the Cross and inspire again the "enthusiasm of humanity."

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OUR PRESBYTERIAN HOUSE-KEEP- ING; WORK AT HOME.

The report of the work of our church at home, east and west, that is of our Home Mission work, is very voluminous, most convenient and complete for reference, but too much, we fear, for even our ministers to read, much less the rank and file of the people. As this is at present and must be for many years yet the great work of our church, it is the more important that our church papers should continuously supply the people with information about it, to awaken and sustain interest in this chief department of our work. The Home Mission sphere of our church's labors extends from the Atlantic to the Pacific ocean, and from the international boundary line on the south to the most distant northern limits of the dominion. For the present we confine our attention to the western section, including Quebec province, and all west of it to the Pacific.

The report of the committee having this great, wide-spreading work in charge, includes a large variety of subjects and enters into details which can only be taken up a few at a time. There are for example, the provinces of Quebec, Ontario, Manitoba, the North-West and British Columbia with all their varieties of life, railway lines and railway workers, miners, lumbermen in their camps, farmers; dwellers in rural villages, towns and cities. There are immigrants from a great many different countries, speaking their different languages, English, French, German, Galicians, Finns, Icelanders, Hungarians, Russians, Czechs, and even these do not exhaust the list. There are many varieties of belief and unbelief, many different ideals, social, municipal, political and educational. These have all to be Canadianized, and we fully believe to do this the church and the school are by far the most speedy and effective means. Augmented congregations, mission stations, students, ministers, teachers, churches,

manse, schools and schoolhouses all come under the view and care of the Home Mission committee. It will be seen that this is a great work.

However many the subjects to be dealt with in this part of our work might be, the last report of it could only begin with the great loss to it, sustained by the death of our late, lamented Superintendent of our mission field west of lake Superior, Rev. Dr Robertson. Appointed to this sphere of labor in 1881, he lived to see, largely by his own wisdom, zeal, indefatigable labors, and noble christian character, a most marvellous development of it in all directions. This will be best illustrated by a comparative statement found in another part of this issue. His personal character was a large factor in the great success he achieved. It enabled him to gain the respect of every class of the population he had to deal with; on farms or cattle ranches, at the mills, in villages or cities, "he was a hero of the type the west is proud of." Over the whole Dominion and across the Atlantic he was known as an enthusiast in his work. It was due to his memory that a fund should be raised to commemorate it.

It is gratifying and encouraging to the whole church to know that, perhaps, never before was this great department of Christian activity in our church in a better condition than it is just now. By the blessing of God, money and men have last year been forthcoming sufficient to secure that, over the entire extent of this great field, there is not a single district containing a settlement of a dozen Presbyterian families, where there is not more or less regularly maintained among them the ordinances of our church. In Quebec province, while in some parts English-speaking families are becoming fewer, in other parts, owing to the erection of pulp mills, and the building of new lines of railway, the number is on the increase. It only requires more men able to conduct services in both French and English for our work in Quebec, greatly to grow. The Pointe aux Trembles schools have been and promise to be of yet greater service in this respect. In Ontario also by the rising up of new industries, building of new railways, increase of new settlements a fresh impetus has been given to the work, and more men are needed. Especially is this the case in the Ottawa, Peterboro, and Kimpton districts and in Northern Ontario. By means of ordained missionaries, continuous supply is now given in many fields, and is attended by results much better in every way than the intermittent supply which can only be given by students whose course is not yet finished. Earnest efforts are being put forth by several Presbyterians to reach with the gospel, and Christian literature, lumbermen working in the woods and for this purpose a special grant was made last year of \$100.00 to Rev. A. Fitzpatrick. Summer resorts also, now so largely frequented, are being more carefully provided with the means of grace.

Every one knows what a constant and rapid flow of population from many lands, is coming into all our western provinces. In this connection the Presbyterian church has special responsibility, for while according to

the last census, the general increase in population in the west was 83 per cent the increase of that belonging to the Presbyterian Church was 187 per cent. The same census returns shew an increase of population in the east in last decade of 190,000, but in the west, the increase was 300,000. Labour and other difficulties are causing to some extent depression at present in British Columbia, but these can only be temporary. Foreigners from the United States and Europe are becoming a constantly increasing element of those going into our western country, and these are it is believed, only the advanced guard of the great host coming in the future, and the aim of the committee both from the highest patriotic and christian motives is, to try and reach all these. We have now a medical missionary among the Galicians in the Dauphin district. Five schools, equipped by teachers paid by the committee have also been organized among. Other missionaries, foreigners working among their own people are, a firm at Fort William and Port Arthur; two Czechs, three Hungarians, two Germans, two Icelanders, two Bohemians and efforts are being made to secure a Russian for work among the Doukhobors. It will be seen from this statement that this a great work, and it promises to grow rapidly on our hands. It demands, and will demand for a long time to come, a large supply of men and money. Our church has both to give if only the spirit of liberality and consecration are poured out upon her ministers and families. Securing this demands largely, more largely than upon any others, on our ministers. But let all come to the help of the Lord. Freely we have received, freely let us give. "It becomes the church," says this report, to pursue a statesmanlike policy, and send in the missionary of the gospel along with these settlers, so that, from the very beginning of life in the new country, they may have regularly preached among them the gospel of Christ."

THE NEW PRINCIPAL OF QUEEN'S.

On Wednesday evening the 17th inst., the trustees of Queen's University decided after careful deliberation to offer the office of principal to the Rev. J. Barclay, D. D., of St. Paul's church, Montreal. It was found necessary to fill the position at once as many interests would be likely to suffer from a prolonged vacancy. The present constitution requires that the office be filled by a Presbyterian clergyman, and the majority of those most interested in the university felt that whatever may happen in the future at present the best principal would be a cultured and liberal-minded Presbyterian minister. This means that the changes in the constitution will not involve a sudden break with the past and a rapid transformation in the character of Queen's. The University has reached a critical stage in its history and if it is to play a noble part in the life of the province loyalty to its past as well as adaptation to new needs must be carefully considered and harmonized. Dr. Barclay has received a strong call and commands the respect of the staff, hence it is to be hoped that he will be led to consecrate his varied talents to this important work.

THE LATE PRINCIPAL OF QUEEN'S UNIVERSITY.

Now that the principalship has been offered to Dr. Barclay, and should he accept it a new stage will be passed in the life of the University, it is an appropriate time to note the immense task accomplished by the late Principal Grant. The following clear statement is from the pen of Vice-principal Watson.

"With the consummation of the Union the work of Dr. Snodgrass was virtually done. The long and arduous fight had impaired his health, rendering him unfit for further efforts, and with his usual clearness of vision he saw the necessity of preparing the way for a successor. One other service he was able to perform, for which the friends of Queen's can never be too grateful. Having made up his mind that George Munro Grant was the only man qualified for the great task that yet remained to be done, he steadily insisted that the Principalship should be offered to him. I well remember the animated private discussions on the question and the unanimity of the staff as to the fitness of the nominee. As usual many other names were mentioned, but Principal Snodgrass had his way, and the brilliant young minister of St. Matthew's church, Halifax, who had already displayed his wide political vision in his advocacy of the Confederation of the Provinces and his remarkable skill as a debator in the Macdonnell Heresy was, in 1877, appointed Principal and Primarius Professor of Divinity of Queen's University. Never was an appointment more quickly justified. None who were present will ever forget the impression of abounding energy, insight, largeness of vision, and mastery over men that he produced, as he drew the bold outlines of his policy, and expressed his confidence in the loyal support of those who had called him to his new sphere of labor. The necessity of a proper Arts building and of an increase in the staff he saw at once, and made everybody else see; and after a year of ceaseless effort the second Endowment Fund of Queen's amounting to \$140,000, was raised. The University being comfortably housed, the more important problem of the specialization of students attacked, a new departure which the Principal saw to be absolutely necessary if Queen's was to keep pace with the growth of sister institutions. This of course involved a large addition to the teaching staff. The friends of Queen's at first looked on in wonder when it was suggested that at least six new chairs should be added. That anyone should dream of proposing to double the Professoriate would have sounded like the impracticable suggestion of a man who did not know the value of money, had it not come from the mouth of one who always knew what he wanted, and was determined to get it. What must the faint-hearted persons of those days now think, when the staff has not only doubled but *tripled*! It is true that to secure this end, first a five years' scheme for revenue had to be initiated and a Jubilee Endowment Fund of a quarter of a million dollars secured; but these things have been done, with the result that the University has now a staff of 21 Professors in Arts, Science

and Theology, 12 in Medicine, together with 7 assistants or acting Professors, 6 Lecturers 3 Fellows, 14 Tutors and 11 Demonstrators, making a total of 74 teachers in all. That a single man should have devised and summoned into being this Armida Palace is almost inconceivable; that it has been done at all speaks volumes for the enthusiasm and the generosity of the Alumni and the friends of Queen's.

A LINK BETWEEN TWO RACES.

Sir Wilfred Laurier, the Prime Minister of Canada is called to play a difficult and delicate part but we must admit that he possesses many qualifications for playing it well. In these pages we do not meddle with party politics but on broader questions which lie above or beneath party lines we are forced to express our views. From our point of view peace is of the highest importance, that is the peace that is consistent with self-respect and loyalty to the truth. We wish to see the two great nations England and France having a good understanding of each other and ministering to each others life. This is best for them and for the world. We wish also to see the two great divisions of the Canadian people, the English and French speaking races working together for the advance of the country, this is essential to our very existence, not to say our progress. We believe further that the present Prime Minister of Canada has these two things at heart. Punch hits off one side of the situation cleverly when it represents Sir Wilfrid Laurier as saying with regard to Canada's two grandmothers that they were both so charming that he is surprised that they are not on more intimate terms with each other. One French writer states that English Canadians say of their Prime Minister "he always speaks French" and reproach him severely for it; whereas the French Canadians repeat "he always speaks English" and they seem to be annoyed. Then Sir Wilfrid himself is quoted as saying: "When I speak English I think in English when I speak French I think in French. At home in our family we use French but English has its claims." The same writer who had interviewed the illustrious guest and learned his thoughts on many things says: "Sir Wilfrid Laurier loves France, he does not hide it at all. But he loves England as well and does not wish that any one should be ignorant of that. He is of French race but he remains always a faithful subject of the British Empire." As we are aware some French journals have denounced him as a traitor to his race and some Englishmen are jealous of his love for France. But a truly noble man must be loyal to all his past and surely Sir Wilfrid Laurier is bound to confess that he has inherited blessings of the highest kind from both races. Sir Wilfrid's sayings and acts in the sphere of politics are fair subject for discussion and with them we are not now concerned, but we maintain that it is important that French and English in the old land and the new should learn the best of each other, then they will learn to live and work together. Those who stir up racial passion and appeal to racial prejudice do immense harm. The great question is

not the language that a man speaks or prefers but the principles that rule his life. The Christian religion does not destroy patriotism but strengthens and purifies it by infusing into it a broad humane symmetry.

Literary Notes.

Harper's Bazar for October, being the fall fashion number, contains many articles suggestive to women who wish to be well dressed. Miss Ashmore writes of the outlook for 1903, evening gowns, fashions for children, street costumes, home gowns for older women, autumn hats, and for the babies, "The Saving of the Boy" a delightful short story, while a monologue called 'Unexpected Guests' illustrated by F. Y. Cory is quite delightful. Miss Cory has also another of her Tragedies of Childhood—"It Rains on the Day of the Picnic." Altogether the number is excellent.—Harper & Brothers, New York.

To the September number of "the studio" the well-known Dutch art critic, Mr. Jan Veth, will contribute an article upon the work of the veteran painter Josef Israels. The illustrations will include many paintings and drawings that have never before been published. The September number will also contain a very full illustrated article upon the Exhibition of the National Competition of Schools of Art at South Kensington.

The August number of the Missionary Review of the World contains some important articles. The "Away from Rome" movement in Austria is very fully described by Dr. J. G. Cunningham, of Edinburgh, who made a special visit to Europe to study its causes and progress. Dr. Henry Clay Trumbull, the able editor of the Sunday-School Times, tells in interesting fashion the story of "Peter Parker, Physician, Missionary, and Diplomat"—the man who opened China at the point of the lancet. Inspiration is easily gained from the "Story of the Wichita Church and Its Missionary Work"—a history of blessing which followed the obedience to Christ's Great Commission. There are also articles on the "Relation of the Church to Islam" by Canon Sell, "The Downfall of the Long Ju-Ju," "Bishop William Taylor, the World Evangelist," etc. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York.

Blackwood's Edinburgh Magazine for September opens with "Montenegrin Sketches" by Reginald Wyon. Then follow: "Pilot-Princes," "Poems by Giacomo Leopardi," "Golf and the New Ball," "Ave Venezia atque Vale," and "A Military View of the Coronation." "On the Heels of De Wet" is continued, also "The End of the Tetter" and "Episodes in the Adventures of M. D'Haricot." The closing article is one on "The Boers." Leonard Scott Publication Company."

TO CONSUMPTIVES.

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

The Inglenook.

Jones' Little Girl.

Annie and her mother had had a difference of opinion, and spanking had been mentioned as a possible result. It was all a matter of some few scraps upon the floor. To Annie's mother's mind there were reasons why the scraps should be picked up; while to Annie's and doubtless from her point of view as logical, there were reasons why they should lie where they were. Annie did pick them up, as spanking is not agreeable to contemplate; but she uttered, rising on her short legs from the task, an awful threat.

"I won't be Annie Lowe," she said, "a minute longer! I'll go be Jones' little girl."

Now this, as she knew, should have brought any proper-feeling mother straight to terms; but instead of begging her to stay, Mrs. Lowe continued dusting, and said cheerfully: "Very well, Annie; run along!" Unable to believe it, Annie stood staring, first in sheer surprise, then in astonished wrath and grief. She had not in the least intended to carry out the threat, but after that there was only one course left to take.

Without another word she walked upstairs to her little corner in her mother's room and took out her dolls. These, Big Dolly and Little-Dolly, with Little-Dolly's clothes, and as many of her own as she could find, she packed, with an occasional jolting sob, in a valise. Big-Dolly had only one dress, and that was fastened on—facts which Annie, as she squeezed the satchel to upon her, was for once too much engrossed with other matters to regret. Putting on her best hat, a straw with brown ribbons down behind, and crown scooped out to accommodate a brown silk pompon on the top, she descended with her burden bumping after her, and walked out through the kitchen, without a glance in the direction of the room beyond, in which her mother was. A little gate in the fence between led from their yard into the Jones'. Opening it, she went through, and reached up from the other side, to hook it fast behind.

Mrs. Jones was sitting on her back stoop, peeling apples for pies, when she looked down and saw Annie, whose tear-wet eyes were trying to regard her with a smile. The small person looked up bravely, realizing that something might depend upon a good impression in this her new start in life.

"I'm not Annie Lowe any longer, Mrs. Jones," she hastened to explain. "I've come to be your little girl."

Mrs. Jones went on with the apple, and Annie thought she caught on her new mother's round, good-natured face a suspicion of something like her late mother's smile. But her words belied her looks.

"Well, now," she said, "if that isn't nice! I've always thought I'd like to have a little girl. Come right in, Annie, and take off your hat."

Annie climbed the steps with some difficulty, and when she reached the top set the valise down, for she was warm.

"What all," Mrs. Jones demanded with a return of the expression which had troubled Annie at first, "have you in there?" The tone, too, was just the least bit disconcerting. Annie edged up closer to her bag.

"I have Big-Dolly," she said, "and Little-Dolly, and my clothes

and Little-Dolly's clothes. I think," she added, with another very pleasant smile, lest Mrs. Jones should feel that she had brought too much, "they'll all go in one drawer."

"Oh, don't you worry over that," Mrs. Jones answered reassuringly; "I guess we'll find a place for them. There's a great big empty bedroom up above the porch that's been waiting for some little girl. You sit down until I finish here, and then we'll go upstairs."

Sitting on the top step, with her feet on the one below it, Annie watched patiently while apple after apple lost its coat and was chipped up into the blue bowl on the bench nearby.

"Do you ever make sauce-pies, Mrs. Jones?" she ventured finally.

Mrs. Jones flung off the last green curlicue, and scraped her knife against the pan.

"Why, I never have," she said. "Mr. Jones has never seemed to want them. But now I've got a little girl I suppose I'll have to, won't I? Perhaps," she added, as though the thought had just occurred to her, "you'd like to make the sauce-pies yourself? I don't believe I know just how"

Annie was silent because she found no fitting words. She had deemed it bliss at home, to roll up little dough balls out of what was left, and bake them brown, on bits of paper on the oven rack. But to be allowed to make a real pie on a real greased dish, to pinch it with her thumb, and lay the curly slats across, had been beyond her dreams. Well, if it were going to be like this!

When she found herself perched on a chair beside the rolling board, after taking off her hat and setting up the dollies in the bedroom that was all her own, like big folks, she thought emphatically that it was worth while being Jones' little girl. Her eyes shone as she squeezed the dough up through her fingers, and her cheeks glowed beneath the grimy tracks of tears. She floured her head, she floured her dress, she floured her shoes, all of which, as every one should know, is unavoidable in flouring pie-crust; and Mrs. Jones, who clearly proved herself to be a mother who could view things in the proper light, never once said, "There now—just see!"

When the pies, hers and the larger ones, were in the stove, and she had been washed off, Annie sat in the rocking chair and swung her feet, while Mrs. Jones washed up the rolling board and pins.

The wave of suds mounting about the big bare arms—how often had she yearned in secret for that feeling on her own!—moved her, fresh from achievement, to try if other wonders were in store, and slipping down she edged up to the sink.

"Can't I wash, too, Mrs. Jones?" she hinted helpfully. "I think that I could do the cups"

Mrs. Jones' hands, stirring beneath the surface, came up with a splash, and set in the tray the bowl that had held the apples.

There are no cups, ducky deary," she responded, scrubbing the bowl with the towel until its blue pagodas shone. "I'm only doing up the baking-things. You wait and help me when there's something nicer. You don't want to get your pretty fingers wet!"

But that was just what Annie did want very much. The rainbow foam, left to itself when the last dish had been rescued, sank down crackling, melting, as it had done so many times before her longing sight.

"Oh, Mrs. Jones," she gasped, with a sigh that popped out of itself, "mayn't I put my hand in there just once?"

Mrs. Jones dried her own hands, untied her apron, tied it round Annie's neck, and tucked up her sleeves.

"Well, then," she answered, "muss away—until I get the flour wiped up."

Annie put in first one arm and then the other, with such contortions of her face as might have indicated pain to any one unversed in the extremes of joy.

"Oo-oo oo!" she ejaculated as she brought up the arms, covered, warm, and dripping with bubbly reefs and shoals. She held them out, watching with devouring eyes until the last small dome glistening on the wet brown skin had broken, and then, with undiminished ardor, plunged them in again, ruffling the foundations of the deep that it might yield more bubbles on the top. Higher and yet higher, in answering abandon, rose the foam, until it would have cast itself, but for Mrs. Jones' intervention, upon her little gingham breast. The smell of pies escaping from the oven, permeated all the air, but even it failed to reach her nose, filled with the intoxicating smell of suds.

While the chops were fried for lunch she stood beside the stove and held the pepper-box, and was allowed to take a dish, a small white dolphin with gilt fins, and get the jumbles from the jumble pot. Each one, crisp and sugared, had a gum drop on the top, and at lunch she ate as many jumbles as she could and the gum drops of some she could not eat.

"Do we have these often, Mrs. Jones?" she asked.

After lunch Annie dressed Little Dolly in the frock she wore for afternoons, and sat with her on the top step of Mrs. Jones' back stoop. She wore Mrs. Jones' sun-bonnet, as the sun was warm, and as she rocked to and fro, holding to Little Dolly's lips a candy she had saved for her, she cast an occasional condescending glance toward the house across the fence.

"Little-Dolly by-by, Little-Dolly by-by!" she sang aloud, just to show, if anybody over there should happen to be listening, how very well content she was.

She was roused from the peacefulness that was a joint effect of sun and jumbles by a shrill alarm. A few yards before her, in the garden, pluming himself as though he, too, had a right to be there, stood a bird with which she was acquainted.

"Why," she exclaimed, running to shoot him back with indignant flapping of her skirt, "there's Lowe's old rooster scratching up our onion-bed!"

The long summer afternoon passed by, and the sun, creeping home at last, slipped out of Mrs. Jones' yard with many a backward peep, and stopped to play a little longer in Mrs. Lowe's next door—perhaps because it was so lonely there without a child about.

Mrs. Lowe herself, in a pretty ruffled dress, sat by the window with her sewing. She looked up every now and then and cast a glance over toward the Jones', and once she saw Annie and Little-Dolly on the step; and once she laughed outright, and then she very foolishly wiped her eyes as she saw the rooster come back through the fence.

Mr. Lowe came up the path toward tea-time, glancing about among his shrubs, and stooping here and there to clip a dead twig

with his penknife or to knock off a bug. He stopped beneath the window where his wife was sitting, and, handing in his paper, began to train up one of the branches of the rose bush which had slipped out from its fastening against the house.

"Where's baby?" he demanded, suddenly, for he missed something to which he was accustomed—the charge in his direction, and the clasp of two small stout arms.

"Annie has left us," Mrs. Lowe replied, regretfully. "She's gone to live next door."

She rose to set the table, laying down her work, a petticoat that she was making, oddly, for Jones' little girl. She took from the cupboard, from mere force of habit, a tin tray, and a mug marked "For a Good Child," and then, remembering that she was childless, put them back again.

After he had been sitting at the table for a moment, Mr. Lowe glanced at the place and laid down his knife and fork as though to rise and go for something; but Mrs. Lowe looked up and asked how business had been, which turned the current of his thoughts. Business had been doing well that day, and there were several things to tell. When tea was over he sat down beside the lamp and read his paper, while she cleared the supper things away.

As she moved about she could make out dimly the house next door, for it was growing dark outside. The Jones' shades were down, and a narrow chink of light under each, or a shadow now and then, was all that gave a clue to what was going on within. By-and-bye a shade upstairs was suddenly illuminated, as though someone might be going to bed. Mrs. Lowe went to the window and stood with her face against the glass. When she came, at last, and sat down on the other side of the lamp, Mr. Lowe read her a bit of news here and there, as he always did, although by and by he frowned and laid the paper down.

"Hadh't I better go over and get baby, Anna?" he inquired.

She lifted up her big grey eyes.

"Why, no," she said, "she's gone to stay. But you might leave the door a little open, Henry," she added, "when you come upstairs—the one next Mrs. Jones."

When she went up, a little later, she walked over to the crib and turned the covers down as usual, and taking from the desk a paper-weight—a silver elephant that always slept with Annie—put him beneath the pillow, undoubtedly that he might feel no change. Then she herself went quietly to bed.

One might have fancied from her peacefulness that she was asleep; but she was not. She lay and listened, for she knew nothing of the sauce-pies and soap-suds, until the house grew still, and the night without loud with the chorus of innumerable things. And at last, above the sawing of the katydids, she heard it—the pattering that she had been expecting! She was aware of it afar off, for her ears were sharp, even before the gate squeaked, or the door; and when on the dark stair, where a bear is so liable to follow one, it turned into a scramble, she sat up and put out her arms.

"Mother, mother, mother," wept the little voice, and the cold nose and feet that followed it were endurable because so very precious, "I aren't really Jones' little girl!"—By Catharine Young Glen, in the Century Illustrated Monthly Magazine.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two can not be separated with impunity.—Ruskin.

The Books of the Bible.

Do you know how many books are in the Bible? You once knew, but have forgotten? Let me tell you one good way to remember, so as never to forget. First, write down the words

OLD TESTAMENT.

Now, how many letters are in the word "Old?" Three. How many in the word "Testament?" Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words

OLD TESTAMENT.

There are also in "New" and "Testament" 3 and 9 letters. Now, multiply 3 by 9 and you have 27—the number of books in the New Testament.

Of course by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.—Philadelphia Presbyterian.

Out in the Fields.

The little cares that fretted me,

I lost them yesterday,

Among the fields above the sea'

Among the winds at play,

Among the lowing of the herds,

The rustling of the trees,

Among the singing of the birds,

The humming of the bees.

The foolish fears of what might pass,

I cast them all away

Among the clover-scented grass,

Among the new-mown hay,

Among the hushing of the corn,

Where drowsie poppies nod,

Where ill thoughts die and good are born—

Out in the fields with God.

St. Paul's.

Life Is What We Make It.

I wish I could have kept up my studying, but I have had so many household cares that it has been almost impossible for me to get an opportunity even to read," said a woman in middle life.

Her hearer sympathized with her; yet, later, she recalled this woman's luxurious home, in which the lace curtains must always be done up on such a date, the brasses polished at such a time, and the silver cleaned on another stated day. Nor had it always been possible for this housekeeper to find servants to fill her fastidious requirements. The listener repeated the regretful words of this woman to a friend, and supplemented them by saying, "She does not realize that her life is largely what she has made it. She preferred to have an elegant home with everything not merely comfortably clean, but uncomfortably neat, rather than to take time for reading. Now, I myself often lament that I have not time for piano practice, and wish I were a better player; but really it is my choice for the few spare minutes I might devote to music, I spend on my books."

A party of young girls were embroidering, when one of them brought in a guest.

"I don't embroider, so I shall have to read to you, or talk," said the newcomer.

"Don't embroider!" cried one of the girls. "Why, what in the world do you do with yourself?"

The girl had found so many other things to do in the world that she was at a loss for a moment.

"Why, I don't have time to embroider. I—I read."

HELP FOR MOTHERS.

Baby's Own Tablets Are What You Need When Little Ones Are Cross, Fretful and Sleepless.

If a child is cross, fretful and sleeps badly, the mother may feel absolutely certain that some derangement of the stomach or bowels is the cause. And she can be just as certain that Baby's Own Tablets will put her little one right. These Tablets cure all the minor ailments of little ones, such as indigestion, constipation, simple fevers, diarrhoea, worms and teething troubles. They are guaranteed to contain no opiate and can be given with absolute safety to the young and most feeble child. Every mother who has used them speaks of these Tablets in the warmest terms. Mrs. E. Bancroft, Drexwood, Man., says: "I have used Baby's Own Tablets for stomach and bowel troubles, for simple fevers and teething, and I think them the best medicine in the world. They always strengthen children instead of weakening them as most other medicines do."

You can get Baby's Own Tablets at any drug store, or by mail post paid at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

"Read! Dear me! I never read more than two books a year. I don't have time to read."

Few people of comparative leisure to assert that they can not do what they would like because they have no time seems absurd; the more so when we read, in Sir Walter Besant's "East London" that even the poor people of that section, who must work hard for a bare livelihood, have at command for their own use, in holidays and evenings, one-quarter of the whole year. To some all time is given, to choose what shall be done it.—Youth's Companion.

For Those Who Are Morbid.

Morbid introspection is one of the diseases of the higher culture in men and women, and it has wrecked many a life that had every reason to be satisfied and contented with its share of the world's goods. The mind must be taught to keep a healthy balance as well as the body, for it is fully as susceptible to the little influences and environments of our life as the latter.

We need to take less conscious thought of our bodily and mental conditions, and to project our minds into the world's interests around us. So long as the mind is permitted to brood and dwell upon personal sorrows and burdens it will find abundant reason for a gloomy attitude toward things in general. The external world and the people in it are the rightful objects for our thought and consideration, and not personal ailments, idiosyncrasies and sorrows. The cure for the brooding mind is to mingle more generally with other people, and to become interested in their thoughts and welfare. We must direct and control the mind and emotions in order to secure the greatest happiness in this world, and this is merely a matter of habit which we can all learn either late or early.

JESSOP BELL'S CHURCH
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Ministers and Churches.

A Spending Month.

On the 1st of October the following payments require to be made:—half-yearly grants to Home missionaries; half-yearly grants to ministers of augmented congregations; half-yearly annuities to Aged and Infirm ministers; half-yearly annuities to Ministers' widows and orphans; quarterly salaries of French missionaries; College salaries.

In addition to the above, large payments have to be made in connection with Foreign missions, so that about \$110,000 is needed in the beginning of October.

As many congregational and missionary Society Treasurers have the money on hand which has been collected in their congregation since the beginning of this year, it will be a favor if they would forward these amounts prior to the 1st October, so as to reduce the interest account on borrowed money as much as possible. It is not necessary, in sending the money, that they should designate the various funds to which it is to be applied. This can be done at the end of the year.

Will ministers kindly inform their treasurers regarding the present need of funds?

ROBERT H. WARDEN.

Toronto, 16th Sept. 1902.

Presbytery of Quebec.

The Presbytery met in Sherbrooke on the 9th Sept., with a fair attendance of ministers and elders. Elders' commissions in favor of Messrs. M. G. Crombie, H. P. Blair, J. B. Logie, A. MacLean, Wm. Morrison, Murdoch M. Smith, J. MacDonald and Robert Stewart, were accepted.

Rev. J. M. Callan, of Levis, tendered his resignation of that congregation, having been invited to return to Metis. The resignation was accepted to take effect on the 30th Sept. Rev. A. T. Love was appointed moderator during the vacancy.

The petition of 78 alleged members, and a number of adherents of the congregation of Kinnebar's Mills, praying for the dissolution of the pastoral tie in view of the unhappy state of affairs in the congregation—the consideration of which had been twice or three times deferred—was taken up, and considered. Messrs John Allan, B. A., S. Stevenson and Jos. Reid appeared as representatives of the petitioners; and Messrs. J. M. Whitelaw, Jas. Bracken, W. Reid, Thos. Bailey and H. Morrison appeared for the congregation. The petitioners alleged that the disaffection is deep, serious and widespread. This was denied by Mr. Whitelaw; and the representatives of the congregation declared the attachment of a large following to Mr. Whitelaw and their determination to retain him as their pastor. After much discussion there were submitted a motion and an amendment. Mr. E. Macquenn moved in substance that the petition be dismissed; and Mr. W. Shearer moved in amendment, in substance, that Mr. Whitelaw be recommended to tender his resignation forthwith. The amendment was defeated by a bare majority. The motion he put resulted in a tie, and was declared carried by the casting vote of the moderator, pro tem. Against this decision Mr. D. Tait protested for leave to complain to the Synod, and was joined by Messrs. J. R. MacLeod, Jas. Sutherland, and W. Shearer, ministers, and J. B. Logie, elder.

Action on the Clerk's resignation, tendered at the July meeting, was again deferred till the December meeting.

Various changes in Home Mission fields being pending, much consideration was given to Home Mission matters. Intimation having been given of Mr. J. McClung's intention to leave Lake Megantic, provision was made for the supply of the field, as also for that of Portneuf, Grand Mere, Hillhurst and Metis.

Dr. Kellogg gave an intimation looking in the direction of a settlement at Danville, vacant since April.

Mr. W. F. Touchette, student, laboring within the bounds was certified to the Senate of the Presbyterian College, Montreal.

Rev. N. D. McKinnon's Call.

At the meeting of Guelph Presbytery on Tuesday of last week the commissioners from Stratford Presbytery were heard in support of the call of Rev. N. D. McKinnon of Glenallen to Milverton and Wellesley. Mr. McKinnon ac-

cepted the call and the translation was agreed to. The resolution is in part as follows:

"The Presbytery of Guelph is agreeing to the translation of the Rev. N. D. McKinnon, of Glenallen and Hollen, to the Presbytery of Stratford, desire to put on record its esteem for him as a man, of sterling worth; his relationship with the Presbytery, as moderator and member, have made his co-presbyters deeply sensible of those qualities of mind and heart, which are possessed by him in no ordinary degree, and they feel that his removal will be a distinct loss. They rejoice in the esteem in which he is held by the people to whom he ministered so faithfully for seven years, and have listened with great satisfaction to the expressions of good will and love of those who represented the congregations."

Mr. McKinnon's induction will take place on September 30th.

Ottawa.

Communion was observed in Erskine church last Sabbath morning.

Rev. Dr. Gibson of Edinburgh, Scotland, preached in St. Andrew's church on Sabbath morning. Dr. Herridge was in his own pulpit in the evening.

The Rev. Thurlow and Mrs. Fraser sail for Formosa, Oct. 6th and by the same steamer the Rev. W. R. and Mrs. MacKay start for Macao, S. China.

The Rev. Dr. Herridge attended the Trustee meeting at Queen's University and seconded the resolution for the appointment of Dr. Barclay. He accompanied Dr. Milligan and Sir Sanford Fleming to Montreal as a member of the delegation.

Rev. Dr. Herridge preached last Sabbath morning at McKay church, New Edinburgh. A tablet in memory of Rev. Charles Innes Cameron the first pastor, was unveiled. Rev. D. M. Ramsay took the evening service. On Monday a social was held and addresses were given by Revs. Wm. McIntosh, J. W. Milne, Robt. Eadie and D. M. Ramsay.

Rev. W. R. McKay and wife, who leave shortly, for mission work in China, were given a farewell reception at Bank street church on Wednesday last. The aim of foreign missionary societies was explained in an interesting manner by Rev. Dr. Moore. The other speakers were Rev. Mr. Ramsay, Rev. Mr. McLeod, Rev. Mr. McKay and two Chinese students. Rev. Mr. McKay expressed himself as much affected by the kindness shown him, which gave him encouragement to go ahead in the important work that he had always leaned towards. He referred to the Chinese delegation to the general assembly, which was another mark of encouragement. These representatives expressed appreciation for the interest taken in them by the Presbyterian church.

Montreal.

A committee representing nine of the thirteen different Presbyterian churches of America sat recently at the Presbyterian College, working to produce a uniform version of the Psalter for all the nine churches to use. They have now been at work for four years, holding two meetings of a week each a year, and have completed up to the end of Psalm 108; they hope to finish in another two years. They decide between the different metrical versions of each Psalm, and where there is none that suits exactly, they make up. They are not for the present, touching the question of music. It would, says the Rev. Prof. Scrimger, D.D. one of the Canadian representatives, be impossible to have uniformity in music, until all the churches are educated to the same musical level.

The Presbytery of Montreal met in Crescent Street Church on the 15th to ordain and induct into the pastorate of the church Mr. John Mackay, B. A. At the ordination service the Rev. Principal MacVicar, D. D., presided, the Rev. E. A. Mackenzie, B. D., of St. Matthew's Church, conducted public worship and preached, the Rev. Professor Ross, D. D., addressed the newly inducted pastor and the Rev. Mr. Fleck of Knox Church addressed the congregation.

Toronto.

Miss Mitchell and Miss Bone, the two nurses, who have done such valuable hospital work at Atlin, have both resigned, Miss Mitchell on account of ill health, and Miss Bone for personal

reasons. The committee wish to fill their places at once. Applications may be sent to Mrs. C. Hamilton, 86 Glen Rd., Rosedale, Toronto.

Presbytery met to decide the question of Rev. D. C. Hossack's call from Deer Park to Franklin, Pa. Mr. Hossack stated that he had not made up his mind one way or the other. Mr. Thos. Caswell said that a case had not been made out for Mr. Hossack's removal, and moved that the call be not allowed. This was seconded by Rev. Dr. Milligan and carried unanimously.

In connection with the celebration of the jubilee on Oct. 7th of the entry of Rev. Principal Caven of Knox College into the church pastorate, a committee was appointed to carry out the programme, which will include a public meeting in St. James' Square church on October 6th or 7th, and a special celebration by the authorities and alumni of Knox College probably on October 6th. A draft of a congratulatory resolution is to be engrossed and presented to the reverend Principal.

Dr. A. Fitzpatrick, who is interested in providing reading rooms in the Algoma lumber camps, spoke in support of the idea, and the members of the Presbytery present showed their sympathy with the scheme and took a list of camps, with a view of carrying on the work more extensively than heretofore.

The Senate and Board of Knox College have decided to erect a new building at the cost of \$30,000, and call it the Caven Library. The plan provides accommodation for 40,000 volumes. On the second floor will be kept the valuable collections, sent home by our missionaries. Subscriptions to the amount of \$3,500 have already been received and the committee hope to have the whole sum by Oct. 7th.

Kingston.

The Presbytery of Kingston met on the 16th inst., and transacted a large amount of business. Twenty ministers were present, and five elders. In response to a communication from Dr. McTavish Toronto, a committee on evangelistic services was appointed, Mr. J. A. Macdonald, Convener. A committee was also appointed on "Aids to social worship," as asked by Prof. James Ross, Montreal, Prof. Jordan, Convener. Arrangements were approved for the visitation of a large number of the congregations, by Dr. R. P. Mackay, Foreign Missionary Secretary. A call from Picton to Mr. James Shortt, was sustained, but set aside after learning that he declined the call. Mr. Claxton was highly recommended to the brethren of the Presbytery to which he goes in the west. Reports from the Home Mission field so far as received, were highly favorable. A report from the Presbyterian Union, presented by Dr. McTavish, was fully considered, and the union encouraged to go on with its good work. It proposes raising \$400, for three years to aid the support of a foreign missionary. It also arranges to visit schools and societies in the interest of its work, and to endeavor to secure the promotion of the scheme for the study of foreign missions in each congregation. The Augmentation Fund received attention; and the Commission of Presbytery is appointed to meet at Tweed in two weeks to consider the question of separating Fuller from Tweed. As the reports from students had not been fully received, in the Home Mission fields, this part of the report was deferred till the meeting in December. It possible, ordained missionaries are to be secured for several fields. The new station of Foxton is doing well under Mr. Goodwill; and promises to increase its contribution for the winter; recommended to receive a grant of three dollars per Sabbath till March. At the request of the committee on evangelistic services, a conference was held on this subject; but the work is left to the committee.

Victoria Presbytery.

The Presbytery of Victoria met on the 2nd inst, in St. Paul's church, Victoria.

Home Mission work for the past six months was carefully reviewed. Ten fields have had full supply and very satisfactory work is being done. Several fields enjoy only Presbyterian services.

The resignation of Rev. W. B. Cumming of his charge of St. Andrew's church, Nanaimo, was accepted. Mr. Cumming returns to Manitoba to take up work there.

With reference to the recent appointments by the General Assembly, the following was adopted: That the Presbytery place on record its grateful recognition of the action of the

General Assembly in its appointment of Dr. E. D. McLaren as General Field Secretary of Augmentation and Home Missions, Western Section, and Drs. J. C. Henderson and J. A. Carmichael as Superintendents, respectively, of the Synods of British Columbia Vancouver and the North West Territories, and of the Presbytery's high appreciation of the eminent qualifications of these brethren for the important positions to which they have been called.

Rev. Arch. Ewing recently appointed to take charge of Chinese Missions in British Columbia, was inducted on the 16th inst. His headquarters will be at Victoria.

The following are Conveners of standing Committees: Home Missions and Augmentation, W. Leslie Clay; Foreign Missions, Dr. J. Campbell; Sabbath Schools, Dr. J. Campbell; Church Hope and Work, T. Menzies; Young People's Societies, W. N. Carr; Statistics and Finance, D. McKae; Examination of Students, Dr. J. Campbell.

Eastern Ontario.

Rev. Jas. Cormack of Maxville preached in St. Elmo church Sabbath afternoon, 14th inst.

On Sunday evenings, Rev. Mr. Peck of Napanee is preaching a series of sermons on Tragedies of the Bible.

Rev. Alexander McGillivray, pastor of Bonar church, Toronto, formerly of St. John's, Brockville, and Williamstown, completed his twenty-fifth year in the ministry last Sunday.

Rev. Alexander McGillivray, of Toronto, will preach in St. Andrew's church, Williamstown on Sunday, Sept. 28th. The Forester and Sons of Scotland are requested to be present at the evening services, as a special sermon will be preached for the occasion.

Anniversary sermons will be preached in Napanee, Sunday, 5th Oct., by Rev. Malcolm McGillivray, M. A., of Chalmers' church, Kingston. On Monday evening following the Ladies' Aid of the church will give an anniversary tea. A good programme will be given.

Anniversary services were held in the Clayton church last Sunday. Rev. Orr Bennett, of Almonte preached. The ladies of the congregation held a social on Monday evening.

Dr. McClure, a returned missionary from Honan, China, gave an address in Knox church, Cornwall on Wednesday evening, Sept. 24, under the auspices of the King's Daughters Mission Band.

The congregation at Warkworth have given a call to the Rev. John F. McFarlane, South Mountain. The salary offered is \$750 annually with a free manse and supply for two weeks during the holiday season.

On Monday evening last week at a congregational meeting held in St. Andrew's church, Picton, a call was given to Rev. James S. Shortt, M. A., to become the successor of Rev. D. G. McPhail, B. A., now of Frank, Alberta. Mr. Shortt is a Queen's man and a brother of Prof. A. Shortt of Ottawa.

Rev. Jas. Dow, of Bracebridge, son of Mr. P. Dow, Nichol, preached very acceptably in Melville Sunday morning. Rev. D. McVicar took his own pulpit in the evening.

The services in the Eganville church on the 14th, was conducted by Rev. Mr. Brown, of Killaloe, who gave splendid discourses at both services. Rev. Jas. Rattay, the pastor conducted services at Tramore and Killaloe Station.

On Tuesday night of last week Rev. A. E. Camp of Lambton Mills, was inducted into the charge at Havelock, by the presbytery of Peterborough. Rev. A. C. Reeves, Campbellford, acted as moderator, pro tem.

Western Ontario.

Rev. S. I. Martin preached in the First church, Chatham on the 14th.

Rev. P. W. Currie has resigned his charge of Balfour, St. Brantford and Orondoga.

Rev. J. W. McMillan, of Lindsay, conducted anniversary services in Knox church, Woodstock, last Sabbath.

A unanimous call has been given to Rev. G. E. Jamieson of West Anan and Dumbane, by the Wardsville and Newton congregations. A stipend of \$850 was promised.

Rev. P. Straith, of Inverkip, who has been in poor health for some time, will take a further rest of three months, and his congregation will furnish supply.

The Rev. Dr. McLeod of Atwood preached at Avonbank on the afternoon of Sabbath last.

Rev. Dr. Wilkie, of Indore, occupied the pulpit of the Caderville church on Sabbath last.

Rev. Neil Leckie, assistant pastor of Central church, Hamilton, is organizing a Guild for the young men of the church.

Much to the gratification of the First Church Congregation, London, Rev. J. W. Clark has declined the call to Vancouver.

Rev. Mr. Simpson, of Charing Cross, preached in St. Andrew's church, Tilbury at both services with acceptance to large congregations.

Rev. W. G. Hanna, of Mount Forest, will deliver an address in the interests of the Lord's Day Alliance, at a union service of both churches in Holstein on Sunday morning last.

Rev. Neil McKinnon, of Glenallan, has accepted a call from the congregations of Milverton and Wellesley. The salary is to be \$900 and a free manse.

The Rev. W. M. McKay, of Norval, preached the harvest home service in the Limehouse church on Sunday. His sermon was both interesting and instructive. The church was tastefully decorated with fruit and grain.

The sacrament of the Lord's Supper was observed in Carmel church on Sabbath morning. Preparatory services on the Friday preceding were conducted by Rev. J. A. Anderson, B. A., of Goderich.

The Rev. Alex. Grant of St. Mary's occupied the Avonbank pulpit in the morning of the 14th, and preached a very able missionary sermon. In the evening Dr. Marion Oliver gave an address on the obstacles and encouragements in connection with missionary work in Central India. Her address was listened to with the greatest interest. The day's collection amounted to \$36.

Rev. A. Blair, of Nassagaweya, preached in Knox Church, Acton at both services last Sabbath, it being the sixth anniversary of the induction of Rev. H. A. Macpherson into the pastorate of the church. Mr. Blair is an earnest and eloquent preacher, and his sermons were much enjoyed by the congregation. Rev. H. A. Macpherson took part at the Harvest Home Social held in the Presbyterian church, Georgetown, on Tuesday night.

Northern Ontario.

Rev. James Rollins, Elmvalle, Ont., is Moderator of the vacant charge of Minesing, Edenvale and Midhurst.

Rev. A. M. Currie of Uptertown, son of Mr. J. Currie, Nottawa, occupied the pulpit of the Collingwood church on Sunday.

Rev. D. A. McLean, Tara, and family have returned home after a month's holidays. While Mrs. McLean was visiting in Wallaceburg their baby boy was very sick but happily his life was spared, to the great joy of his parents. On Sunday 14th Rev. Mr. McLean exchanged pulpits with Rev. Thos. A. Nelson of Desboro. On Sunday last Rev. Mr. McLean occupied his own pulpit at both services.

There were 38 new members received, 28 by certificate and 10 by profession of faith at the St. Andrew's church, Sault Ste Marie, at the September Communion service. Rev. Dr. Armstrong of Thessalon, and Rev. N. Wellwood, of Dundalk, were present and assisted.

The Presbytery of Saugeen met on Tuesday, the 9th inst., at Harrison, Rev. M. C. Cameron in the chair. Mr. Nelles, who has been stationed for the summer at Mildmay and Drayton, reported concerning his work and was certified to the Senate of Knox College. The Rev. W. G. Hanna, B. A., was unanimously nominated to the chair of Apologetics and Pastoral Theology in Knox College, for which position the Presbytery considers him to be eminently fitted. The Saugeen Presbyterial of the W. F. M. S., met on the same day. The report showed an increase both in contributions and membership. In the afternoon papers were read by Messrs. Hanna and Colelough, Mt. Forest, on "The W. F. M. S., as an educator in the congregation," and "Stimulus to Mission Band work." Mrs. Andrew Jeffreys, Toronto, gave a very instructive address on "Via Christi" showing the advantage to be reaped by Auxiliaries and Missions Bands from the study thereof. The speaker of the evening was Rev. Murdoch Mackenzie, returned missionary from Honan, China. He spoke of his work amongst the Chinese, touching on his experiences during the Boxer uprising.

Quebec.

The Rev. W. D. Reid of Taylor church, Montreal, had a narrow escape from serious injury last Thursday, on a street car. He attempted to pass along the platform to another seat, and in so doing struck an iron post, and cut his head rather badly.

Maritime Provinces.

The Rev. D. G. Cock who is under orders for India, is a descendant of the pioneer minister of Truro. This rendered it peculiarly fit that his designation should take place at Truro. In 1767 a Presbyterian church in Scotland sent a missionary to minister to the people of Truro and its vicinity, and now a descendant of that minister, after proving his ministry in various home-fields, is to bear the Gospel to the Beels or some other needy field in India. Mr. Cock and his wife will be followed with the prayers and best wishes of the Presbyterian people of Canada and many other good Christians.

Within a fortnight says the Presbyterian Witness, four young Nova Scotians have gone to heathen lands to teach and preach the Gospel, Mr. and Mrs. Cock to Central India; Mr. and Mrs. McKay to Macao in Southern China. Dr. Geddie with his young wife planted the standard of the Cross in the New Hebrides; Dr. Morton and his wife began the work of Christianizing the Asiatics of Trinidad; MacKenzie began the work of evangelization in Korea as far as Canada is concerned. George E. Ross and his wife were organizers of the mission to Demerara. Thus Nova Scotia has a special claim on four of our Missions, Demerara, Trinidad, Korea, and the New Hebrides. The father of our Central India mission is the Rev. J. Fraser Campbell. Nova Scotia does not support the Central India mission; but she has given three men to that field—three men with their wives—Dr. Campbell, Robert S. Murray, and D. G. Cock.

Rev. W. R. McKay, one of our young ministers, has been appointed a missionary to the Chinese City of Macao, a large centre of population in Southern China. He was duly designated at a large and interesting meeting in Knox church, Montreal, on the 16th inst. Prior to his designation he spent several days in Montreal visiting the Chinese in that City. All of these are from the Province of Canton and from Macao. Their language is so widely different from that which is spoken in Northern China, that it is not understood by them. There are in Montreal eight or ten Sunday Schools for the Chinese, numbering from 40 to 80 each. It is ten years since these schools were begun, and they have produced large and most beneficial results. The Chinese of these schools have contributed and are going to contribute largely to Mr. McKay's support. They received him with much warmth On Saturday evening they entertained himself and his wife to a very pleasant Soiree. On Monday evening they assembled in large numbers in the Lecture Room of St. Paul's church to bid farewell to Mr. McKay and his wife. Rev. D. Barclay presided. They sang hymns, and one of them offered prayer. A number of ministers and others including Dr. Bryce, the moderator of the General Assembly, took part in the proceedings. The pupils presented Mrs. McKay with a bouquet and Mr. McKay with a copy of the Bible in Chinese. One of the Chinese Schools, that conducted in Erskine church, presented him with \$30 in aid of the mission. Refreshments were served at the close of the proceedings. The work among the Chinese is most efficiently guided and supervised by Dr. Thomson who has for years devoted himself to the best interests of the Chinese. He watches the work among the Chinese in nearly all our cities, and his work has been above praise. It has been under his guidance that Mr. and Mrs. McKay have been introduced to the Chinese in Montreal. Mr. McKay and his wife—Miss O'Brien from Noel—will be followed by the prayers and blessings of the people of Canada. They certainly awakened a warm interest in the hearts of our people in Montreal. On their way to Macao, the Rev. W. R. McKay and his wife left Montreal for Ottawa, where a meeting was held in Bank street church on Wednesday evening of last week. They visited the Chinese at Ottawa, and then at Toronto and Winnipeg. They sail for China early in October.

Health and Home Hints

The Invalid's Tray.

BY ALICE CHITTENDEN.

A couple of weeks spent in an up-to-date, twentieth century hospital has opened my eyes on many points connected with nursing, and especially in regard to the setting forth in an appetizing way of the tray for an invalid.

At breakfast, dinner and supper, these trays were artistic creations of the highest order. One dinner tray was a study in golden greens and white as to china and food, with the needed touch of color given by wreathing the salver with racemes of flowers in soft old pink, a flower whose old-fashioned name I could not remember, but whose color and fragrance took me back through more years than I care to count to a sweet, old New Jersey garden.

There was a golden brown chop in a circle of rice-d potato; crisp, yellow-green lettuce leaves, ivory white at the base; strips of white and gluten bread spread with golden butter and piled log-cabin fashion on a pretty fluted dish of green and white china; pale green squash; a quivering mold of yellow custard and a pretty teapot in green and gold, with fragrant, amber tea and a tiny pitcher of yellow, thick cream.

A supper tray which stands out pre-eminently in my memory, by reason of its exquisite tones of color, contained a plate with four luscious oysters on cracked ice, the bivalves laid in the form of a star, and between the rays, yellow wafers and discs of lemon. There was a plate of lettuce sandwiches in strips an inch wide by three long; a mold of Farina, with its attendant pitcher of cream, a glass dish of apple sauce whipped to a foam, with white of egg; triangles of white and gluten bread buttered and cut in the thinnest of slices; a pitcher of cocoa and three perfect Reve D'or roses.

Sometimes dainty sprays of Cecil Bruner roses lay among the tempting viands and fell in delicate profusion over the edge of the tray. Again little clusters of violets peeped over its rim and perfumed the whole atmosphere, or the ruddy glow of crimson strawberries would be accentuated by the deep red of roses of Sharon nestling in their glossy, dark green leaves.

An ordinary fruit, vegetable or meat may be quite transformed by the manner in which it is being served. An orange may be cut through crosswise and served with a very small dish of powdered sugar, and an orange spoon, or, it may have the whole fruit cut in carpels or sections from pole to pole and the skin drawn back from each enough to loosen it, and then again drawn into shape. If a baked potato form a part of the meal, cut a slice from the upper side, take out the potato with a small spoon, mash with butter, cream and salt, whipping light with a fork, fill the skin again and stand in the oven long enough for the little cone of potato exuding from the top to take a golden brown tinge.

Fruit foams are digestible and dainty for invalids. Any sort of stewed fruit, apricots, apples, peaches or prunes should be whipped smooth while warm, and when thoroughly smooth beat in the white of an egg whipped to a stiff froth; serve in thin glass, a pretty cup, or low Japanese bowl.

A patient may be beguiled into eating nutritious food simply through the manner of its preparation. To speak of raw beef sandwiches would doubtless destroy the appetite of a delicate person, but if you will prepare

them as follows he will eat them without thinking or knowing, probably, what he is eating. Lay a thin slice of round steak on a clean board, and with a rather dull knife, scrape off the meat, leaving the tough fibres remaining; do the same on the other side, laying the scraped beef on a dish. Spread two slices of very thin bread with the beef, seasoning plentifully with salt; lay on these two slices of plain bread and cut into very small triangles, squares or strips. Arrange these prettily on a fringed napkin laid on a pretty dish and garnish with very small inner leaves of lettuce or with water-cresses.

Another way of serving beef which is digestible, palatable and nutritious, is to mold the beef, scraped as above, into small olives; heat a small frying pan very hot, sprinkle with salt; lay in these olives and shake over a hot fire for a minute or two until the outer surfaces are heated; turn onto a hot dish and garnish with strips of buttered toast.

During a season of gastric fever my nurse brought me bacon which she declared to be healing to the inflamed stomach, and which certainly was appetizing when prepared in this way. The bacon must be very fat, and so cold that it is possible to cut slices actually not more than a sixteenth of an inch in thickness. Cook on a small barred double broiler over clear coals and turn the broiler constantly until the bacon curls and takes on a golden brown color.

There should be a set of dishes, small in size, kept especially for the sick room, and although it may not be possible and is not necessary that these should be costly, they should be cheerful in coloring and quaint in shape. It is a wise precaution, too, to make from fine, worn table linen, little fringed napkins of all sizes and shapes; round, oval and square, for these enhance greatly an invalid service.—Table Talk.

Verse For a Bedroom.

The following little poem in gold lettering on watered silk, bordered with sprays of green, is on the wall of a bedroom in Skibo Castle, Mr. Carnegie's country seat in Scotland. It is full of comfort and tenderness, and to a weary spirit it sounds like the benediction that follows after prayer:

Sleep sweetly in this quiet room,
O thou, whoe'er thou art,
And let no mournful yesterday
Disturb thy peaceful heart.

Nor let to-morrow scare thy rest
With dreams of coming ill;
Thy Maker is thy changeless Friend—
His love surrounds thee still.

Forget thyself and all the world,
Put out each glaring light,
The stars are watching overhead;
Sleep sweetly then. Good night!

To Ice Cakes.

If the cake is rich in butter, dust it over very lightly with a little sifted pastry flour, and let stand for ten minutes, then brush off any which does not adhere; this absorbs any grease on the surface and makes the icing adhere better. There are several kinds of icing which may be used; but as you say you have no difficulty with the boiled icing, we presume that is your preference. Spread a quantity of the icing over top and sides with a spoon, then dip a long, flexible knife into boiling water until it is heated, shake off the extra water and smooth first the top then the sides, repeating the dipping in hot water often as may be necessary.—Table Talk.

Sparks From Other Anvils.

The Presbyterian Banner: 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.

Religious Intelligencer: Those who weary of the obligations of the Christian religion are those who do not practise religious principles very much. The more faithfully one serves the Lord, the more reasonable and the more delightful all his commands become.

Herald and Presbyter: When homes are what they should be, and parents are found walking in the fear of God, training their children in the nurture and admonition of the Lord, the church flourishes and God is glorified.

The Christian Guardian: A soundly converted man is the best and strongest argument that can be advanced in proof of the divine origin of Christianity. In coming to Christianity's Christ, the weakest and worst are delivered from the bondage of sin, and introduced into the liberty of the children of God.

Sunday School Times: Action is essential to progress. Whether we are going in one direction or in another, we must be in motion. To be utterly at rest is a barrier to effort in the right direction. Going in the right direction is, indeed, secondary or supplemental to going somewhere, rather than not moving at all. There is a great practical truth in the statement, "The Lord cannot switch a motionless engine." We must be going in some direction before we are going right.

New York Observer: The trouble with a good many people is that instead of being Christian missionaries they are Christian omissionaries, exhibiting a great capacity for doing nothing, or for doing only easy things. The Christian life, however, is properly the strenuous life—the life that takes its possessor and spurs on its devotees. No absolute idler can enter the kingdom of heaven, or, if he did, the spirit of idleness would speedily be taken out of him.

Christian Observer: People want a paper that has a definite aim. Politicians want a paper that sustains their party; physicians, a journal that helps them in their practice; manufacturers, a journal that guides them to the best machinery and the happiest economics. And Christians want a paper whose great dominant aim and purpose is to help them to be better Christians. Take it all in all, we apprehend that quite as large proportion of Christians subscribe to religious papers now, and read them, as in any preceding year.

Interior: The traveller in Italy to-day sees upon every side a standing yet a crumbling Church. It is founded upon an everlasting foundation, but it is built of materials sure to fall in the final trial, the trial of time. The Roman Church has been said by a most eminent English historian to be the most perfect structure ever devised by the human intellect. It has outlasted principalities, kingdoms and empires, but it will not outlast time. It rests upon Christ, but it is built of human interests and passions. Mighty as it is, it contains within itself the seeds of its own dissolution. It will not be shattered by external foes, but it is bound to crumble through its own processes of decay. But when it falls, its foundation will still survive it.

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. 10-10-10.
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, Knox, 4 Nov. 10 a.m.
Paris, 11 Nov. 10.15 a.m.
London, London, 9 Sept. 10.30 a.m.
Chatham, Chatham, 9 Sept. 10 a.m.
Stratford, 11 Nov.

Huron, Brucefield, 11 Oct. 10 a.m.
Sarnia, Sarnia, 23 Sept. 11 a.m.
Maitland, Brussels, 16 Sept. 11 a.m.
Bruce, Paisley, 2 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 1st July, 11 a.m.
Peterboro, Hastings, 16 Sept., 10 a.m.
Whitby, Bowmanville, 7 Oct. 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Haverton, 16 Sept.
Orangeville, Orangeville, 9 Sept.
Barrie, Almadale,
Owen Sound, Owen Sound, 2 Dec. 10 a.m.

Algoma, Blind River, Sept.
North Bay, Parry Sound, 30 Sept., 9 a.m.
Saugeen, 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, 16 Sept.
Glengarry, Maxville, 15 Dec 7.30 p.m.
Lanark & Renfrew, Carleton Place, 21 Oct., 10.30 a.m.
Ottawa, Ottawa, Bank St, 1st Tues. Nov.
Brockville, Lyn, 9 Dec. 2.30 p.m.

SYNOD OF THE MARITIME PROVINCES

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

P. E. L. Charlottown, 4 Nov.
Pictou, New Glasgow, 1st July, 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Midd. Musgrave, 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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It Tells Congregations of an Easy Plan to get a

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The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian.**



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|---|-----------|---------------|-----------|
| 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 | 5.30 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,
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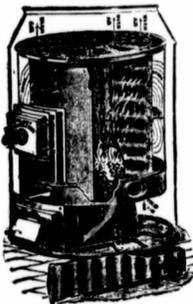
Leave Ottawa 6.30 p.m., aa 8.45 a.m.,
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