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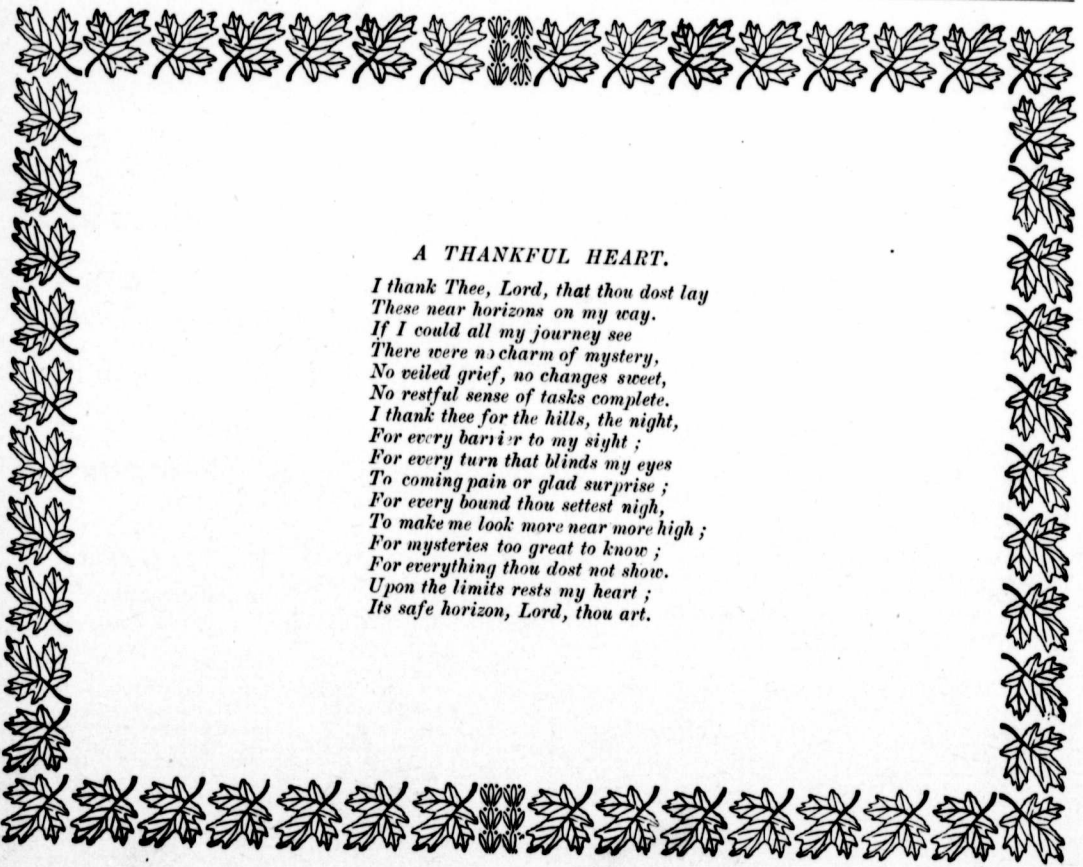
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### A THANKFUL HEART.

*I thank Thee, Lord, that thou dost lay  
These near horizons on my way.  
If I could all my journey see  
There were no charm of mystery,  
No veiled grief, no changes sweet,  
No restful sense of tasks complete.  
I thank thee for the hills, the night,  
For every barrier to my sight;  
For every turn that blinds my eyes  
To coming pain or glad surprise;  
For every bound thou settest nigh,  
To make me look more near more high;  
For mysteries too great to know;  
For everything thou dost not show.  
Upon the limits rests my heart;  
Its safe horizon, Lord, thou art.*

**MARRIAGES.**

On Thursday, the 26th June, Queensville, Thomas Paterson Stewart of Toronto, to Marjorie, third daughter of Dr. R. F. Pearson, Queensville.

On June 26th, at the residence of the bride's father, No. 1 University Avenue, Toronto, by Rev. Dr. Armstrong Black, Isabella, only daughter of George P. Hillar, to James Dickson, barrister-at-law, of Hamilton.

At Moose Creek, on June 17, 1902, by Rev. L. Beaton, Archibald W. McIntyre Fifth concession of Roxborough, to Margaret S., daughter of David McIntosh of Moose Creek.

At the residence of the bride's father, on June 25, 1902, Walter A. Findlay, B. A., of St. Andrew's College, to Ada M., daughter of J. H. Quirt, Esq., 124 Spencer Avenue, Toronto, by the Rev. Principal Caven, assisted by the Rev. A. Gilray and the Rev. D. B. Macdonald, M. A.

On Wednesday, June 25, 1902, by the Rev. J. U. Tanner, B. A., Mr. John Black, of Allan's Corners, Que., to Miss Ellen McGregor, daughter of Mr. Wm. McGregor, of Lancaster, Ont.

At the residence of the bride's mother, 112 Metcalfe Street, Ottawa, by the Rev. D. M. Ramsay, B. D., William Alexander Coleman, of Ansonia, Conn., to Clara Moore, of Ottawa.

On Wednesday, June 25, 1902, by the Rev. J. U. Tanner, B. A., Mr. John A. Morrison, to Miss Hattie M. Morrison, daughter of Mr. Donald Morrison, of North Lancaster, Ont.

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## Note and Comment.

Alaska is to have a wireless signal service, invented by Professor Fessenden, of the Weather Bureau. We hope that Alaska may now have nothing but destructionless storms and toothless frosts.

With President Loubet visiting the Czar, the announcement that the Czar's cousin is soon to come to the United States, and the rumors of another visitor from the German royal family, the great nations seem to be very neighborly just now.

The death of Esther Dowie in great agony from burns, her fanatical father refusing to summon medical attendance, ought to bring Dowie within reach of the law, and to open the eyes of his deluded followers.

The managers of the St. Louis Exposition offer a prize of two thousand dollars for an emblem that could be used to advertise their exposition in the way the beautiful Niagara picture was used for the Pan-American. The design must symbolize the Louisiana Purchase.

A writer in a Methodist magazine, discussing the question, "Do Missions Pay?" produces figures comparing the cost of conversions in the Methodist churches at home and abroad. He estimates that it cost \$9.37 for each member added to the church at home and \$226 per member abroad. Surely missions do pay.

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

Lloyd's Ship Registry in London has completed what is probably the most beautiful business palace in the world. It cost half a million dollars, and is loaded with a wealth of magnificent carvings and paintings, the floors being covered with valuable old Persian carpets and the marble walls inlaid with pearl and even gems. Here is one superlative that Americans cannot use.

The annual meeting of Christian Scientists in Boston signaled the closing day of the session by voting to raise \$2,000,000 to increase the facilities of the Mother Church in this city. They claim that they not only represent the most perfect form of the Christian religion, but that they have the best people in their membership and that they are outgrowing the material facilities which they have thus far provided for themselves. They have already purchased land for the enlargement of their magnificent temple in the Back Bay, and the work is to be entered upon at once. The numerical increase of these people, their respectability, and their ready offerings of cash with which to carry on their work are noticeable.

It is a cause of intense rejoicing that the Doshisha at Kyoto, Japan, which has caused the Christian world no little anxiety and grief, has called to its presidential chair the Hon. K. Kataoka, the president of the lower House of Parliament. This earnest Christian man some years ago refused to serve the state if he could not also be known as identified with and engaged as an active servant of the church.

Last Saturday was the 200th birthday of John Wesley. The anniversary was no doubt generally celebrated by the great denomination which he founded. "An institution," says Emerson, "is the lengthened shadow of one man," and the shadow of Wesley has touched every continent, and encircled the world. The Methodist church is a mighty power in the world, and many and great have been its services for God and man.

An English woman who is active in the movement for enlarging the sphere of her sex, says: "The only complaint we have to make against the men is that they are a little too retiring." The same thing might be said about many of the men in our churches. They do not actively oppose the work which the women do, but they too seldom give the hearty sympathy and support which they should. In business and politics there is no lack of push and zeal, it is only in religious work that men are "too retiring."

No man loses anything by being true and steadfast to his convictions. He may not be popular, but what does that amount to? Conscience is, or ought to be, dearer than human favor or applause. Adherence to principle is more and more needed to day in all the walks of life and in all positions. There is too much of the compromising disposition and too much falling in with the currents. Obstinacy is not to be commended, but fidelity to what one deems to be right and proper is ever to be commended and recognized.

The average newspaper is very ready to note the fact that an alleged wrong doer is a minister or Sunday school superintendent. Nor is it not always careful to learn the facts before publishing such stories. Not long ago a Michigan Baptist minister was said to have committed some crime, when the fact was that the man referred to had never been ordained. Another clerical criminal proved to be an ex-minister, having been deposed from the ministry years ago. Certainly we have no desire to shield unworthy men, whether ministers or not. But it would seem as if ministers, like other men, were entitled to fair treatment. Black sheep are of course found in every profession. But men who were never in the ministry, or who have been expelled from it, should not be charged to that profession, nor do their acts reflect in any degree upon the men who are preaching the Gospel and living faithful and upright lives.

The Moderators of the two great Church Assemblies of Scotland closed the proceedings by expressing one and the same hope, the hope of a complete re-union of Scottish Presbytery. In the Established Church Dr. Russell said that in view of the ultimate union of churches in Scotland it was desirable to cooperate with other Communions in Christian enterprise for the common good. Instead of holding aloof it would be their duty and their wisdom to approach each other, to make the implicit union explicit, and enter into visible fellowship. In the United Free Church Dr. Ross moved that while the existing connection between Church and State made the union of the United Free Church with the Established Church impracticable, their members should cultivate the most friendly relations with the National Church in the interest of Christian work. These may be set down as mere phrases, but as it is highly improbable there was any collusion or correspondence, the identical drift of the closing utterances of the two Assemblies must be taken as significant, and significant of re-union.

An English weekly states that within a year the King of England has undergone three operations for malignant affection of the larynx. He gave up smoking and the throat was treated with daily sprayings. Since last June two physicians have been in constant attendance. June 3 they became seriously alarmed at pains which they attributed to lumbago. The royal patient was dosed with opium, and the determination on the part of the government seems to have been to have the coronation take place at almost any hazard. In listening to his advisers, says the paper, the king nearly killed himself. Opium poultices were applied as additional pain became more acute but Saturday his throat began to trouble, and when his strength began to fail his physicians recognized that nothing but a surgical operation would save his life, although the ministers were still determined the coronation should take place. For this purpose he was brought from Windsor to Buckingham palace, which he had scarcely entered when he fainted from pain and exhaustion. An operation was performed June 25, which revealed a large abscess in the region of the vermiform appendix, and showed a condition of disease that justified the worst apprehensions. More than a pint of poisonous matter was taken from the affected parts. Besides this, there is a complication of other maladies which make it almost certain, whatever the immediate outcome may be, that King Edward's days on earth will not be many. If the abscess has not been successfully drained another operation will be necessary, and the chances for recovery in such case will be very small. At the present writing the surgeons and physicians express themselves hopefully. The expressions of sympathy, coming from every land, seem to bring the world nearer akin. What promised to be one of the greatest pageants in modern history has turned to ashes and mourning, and another lesson is read of the uncertainties of all things human.

## The Quiet Hour.

### The Ten Commandments.

S. S. LESSON.—Exodus 20 : 12-17. July 20.

GOLDEN TEXT.—MATT. 19 : 19. Thou shalt love thy neighbor as thyself.

Honour thy father and thy mother, v. 12. The commandment teaches the sanctity of the home, where respect to those who are the heads of the family is necessary. The promise of long life which is here attached is proof of the great importance which this fifth order carries. The Jews were known for the wise conduct of their homes, and for the care which they took to make their children familiar with the way of God. Says Eldersheim, "The Gentile world here presented a terrible contrast, alike in regard to the relation of parents and children, and the character and moral object of their upbringing. Education begins in the home, and there were no homes like those in Israel; it is imparted by influence and example before it comes by teaching. . . . What Jewish fathers and mothers were; what they felt towards their children; and with what reverence, affection, and care the latter returned what they had received, is known to every reader of the Old Testament. . . . The semi-Divine relationship between children and parents appears in the location, the far more than outward duties which it implies in the wording of the Fifth Commandment." The example of Jesus also reveals how beautiful was the relation between parents and child. No person will ever regret any sacrifice made on behalf of their parents, and any neglect of this duty will some day bring great remorse. By honoring our earthly father we come to know how to honor God, the heavenly Father.

Thou shalt not kill, v. 13. This guards the sanctity of life. The first death was due to murder, and every few days we read of another such act added to the long list of those who break this commandment literally. But the spirit of the commandment is broken far more often than the letter. How many have murderous thoughts in their hearts and are restrained only by fear or lack of opportunity! Think also of the way in which characters are murdered by the false accusations and criticisms of people. Think of the joy that is murdered by angry words; of the good resolves murdered by cynical remarks. Note the reading which Jesus gave to this commandment, Matt. 5 : 22. "According to our Lord's interpretation of the commandment, the same principle which forbids us to murder our fellowmen forbids us to treat him contemptuously and to refuse to acknowledge his claims to our consideration and respect."

Thou shalt not commit adultery, v. 14. This protects the sanctity of marriage. Marriage is an institution of divine origin, and was first celebrated in paradise. This is one of the things which keeps society together, and if marriage is allowed to fall into dishonor, it will soon happen that the supports of our civilization will drop out. Marriage must be the result of a true love of one for another, and this love cannot be retained if there be any want of fidelity of one to the other. Jesus expanded this commandment to include all impure thoughts, which, if they are allowed to take possession of the mind, are destructive of joy, religion and usefulness.

Thou shalt not steal, v. 15—protects pro-

perty. Stealing takes secretly that which belongs to another without giving any equivalent. We all have a duty to work, and also have the right to possess what we gain. It is therefore injurious to this duty of labor and reward when property is not safe. No nation is civilized which does not arrange for the security of property. Compare Eph. 4 : 28, where Paul contrasts theft and labor. Thieves are often referred to in the Bible, and in heathen nations still they are very numerous. But theft may take many forms. Is not gambling a species of theft? Is the laborer who wastes the time of his master not guilty of a similar offence? It is indeed a disgraceful thing to ever desire to rob others of what is their own. A little thought will show how widespread this commandment is: example in trade relations.

Thou shalt not bear false witness, v. 16. This guards the sanctity of reputation or character. With us all, our reputation is a matter of first importance. It is the only valuable asset that some of us possess, and if it is taken away we become paupers. The law of the land takes this into consideration, and even goes so far as to say it is sometimes criminal to reveal a truth we know to people's disadvantage. Falseness begins often in small things, in those "white lies" which children sometimes tell. It is not confined to words, but reveals itself often in looks, omissions, and signs. Wherever a false impression is intentionally left, there is falsehood. All our dealings with our neighbors rest upon mutual trust, and if we cannot trust each other's words we cannot carry on business with them. The love of truth is one that cannot be too earnestly sought after. Jesus came to teach us the value of truth. Satan is called the father of lies.

Thou shalt not covet, v. 17. Covetousness is the immoderate desire after earthly things. He who covets places the object, be it riches, fame, comfort, in a place of adoration which should be reserved for God. Hence it is idolatry, Col. 3 : 5. This is a sin hateful to God, Ps. 10 : 3; and it leads to misery, Prov. 1 : 19. It is a root from which the worst crimes spring.

### Paul's Prayer For The Philippian Saints.

BY REV. R. L. MACWHERTER.

Phil. 1. 9-11.

The heart of Paul was filled with the spirit of prayer. All his writings are filled with the prayerful desires of his heart. The evidences of his prayerful spirit are found in the motives of his noble life: "For to me to live is Christ." In the great blessings which he was sure to find at life's end: "to die is gain." Also in the deep concern as to how all men about him lived.

There were at least three motives in the heart of Paul actuating in the utterance of this prayer. He desired to secure God's rich blessing upon his Christian friends; to acquaint them with his deep interest for them, and to incite them to holy living.

We ought to pray for those we love. We desire their happiness, and there is no wiser or surer way to secure or express that desire than to seek it of God. All our happiness is in God's hands. We can not depend upon the world for happiness. If God fits to prosper and bless us and our friends, no

matter what else happens to us, happiness will flee far from us.

It is great encouragement to every true heart to know that those who have an interest and power at the throne of grace are praying for them. Such knowledge has turned many from the ways of iniquity to serve the living and true God. Let us pray for those we love.

In this brief prayer Paul brings before the saints at Philippi and all Christians the ideal Christian life and character. Much has been said of the ideals of Philosophy. Too much can not be said of the ideals of the Gospel of Jesus Christ. The ideals of philosophy are imaginary heroes or gods ascribed with human attributes. The ideal of the Gospel is a perfect being, the man Christ Jesus, possessed with divine attributes. The difference between the two is as great as the distance between heaven and earth.

The first attribute of every true Christian character is an ever-growing love. "This I pray, that your love may abound more and more." Had Paul prayed that they might have become rich, great and honored, they would have said of him, "Paul is a true friend." How much more truly could they say this of him when he sought for them heavenly riches?

This love is three fold in its objects. Our love ought to abound more and more toward God, for he is all lovable. There is no power which can so wonderfully take hold of our lives, making us better and more lovable, as the love of God. This power can take hold of every life. No matter how wild and sinful a man may have been, when he learns to love God his life and character will be completely changed. He will be a new creature. Once Paul's life had been full of anger, malice, wrath, strife and murder, but the love of God in his heart transformed him into a hero of righteousness.

If we abound more and more in love to God, we will abound more and more in love to our fellow-Christians. The Church and the world stand greatly in need of the quickening power of Christian affection. May God send it into our hearts!

Christian love never stops with God or his fellow Christian, but abounds toward the sinner. Is there any greater evidence of our lack of love to God than in our want of love to lost souls? Does the Church love sinners as she ought? Do I love the souls of those for whom Christ died as I should? If I truly loved lost men, would I not make a greater effort to lead them to Christ?

Christ-like love abounds in knowledge and in all judgment. It is an intelligent and discriminating virtue. It loves God and all things pure and holy; it hates Satan and all things sinful.

The second Christian virtue is righteous principle. "That ye may approve things that are excellent." When the chemist finds a piece of ore he casts it into the fire to determine the character of the metals contained. So does the Christian. By knowledge and judgment he determines between things right and wrong. If his love abounds more and more, all the powers and influences of his life and character are always and only on the side of right. The true Christian, like his Master, finds no excuse for any evil.

The third Christian virtue is sincerity. "That ye may be sincere." The Greek word signifies, "That which, being viewed in the sunlight, is found to be pure, spotless."

The Christian is inoffensive. "Is not easily provoked, thinketh no evil." He exercises himself to have a conscience void of offense toward God and men.

Christians are a fruitful people. "Being

filled with the fruits of righteousness which are by Jesus Christ." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against which there is no law."

Such fruit is only by Jesus Christ. The Belgravia lay in New York harbor. All the passengers were gathered on deck ready to land. The hour for Mr. McKinley's funeral came. The band began to play Chopin's funeral march. Every head was instantly uncovered except one. He refused. A revenue officer, being suspicious, removed the man's hat for him. A shower of silver spoons fell to the deck. A man who refuses to honor the death of Jesus Christ can not glorify and praise God.—Herald and Presbyterian.

### Compensation in Mountains.

To the Jews, a mountain stood for difficulty and struggle. They were a people of the hills. The Holy City was built on the mountains. Its walls overhung great precipices. Its approach was a steep ascent. Turn which way the people would, there were hills and mountains which meant toil and labor and fatigue and often held danger from robbers and wild beasts. Yet those very mountains became dear to them, and developed a nation whose impress on the world will never be effaced.

If the mountains have their difficulties and dangers they also have their compensations. The dead level of the plains stretching out in unbroken sameness, mile after mile, is the perfect type of monotony. Even the sea is restless, and changing with its passing humors, but the plains are always the same, and one grows homesick for a sight of the hills, with their rugged beauty.

The hardy rugged mountaineer, snapple of limb, strong of lung, bold and ready in action, is the product of the very difficulties he has had to face as part of his daily life. And, except for a life here and there, that meteor-like, has swept across the vision to shortly disappear, leaving a passing trail of glory, the great men of the earth have always been the mountain conquerors. It is not the men whose lives have been made smooth and easy for them, but those who have overcome mountains of difficulty in their surroundings, in the obstacles which barred their way, and in the work which they put behind them, whose names have come down to us crowned with glory and honor. The greatest kings have been the hardest workers; their boyhood and their manhood, spent in study and toil such as only men who rise to eminence apart from birth can know.—The Lutheran Observer.

### Daily Readings.

Mon., July 14.—Like a palm-tree. Ps. 92 : 10-15  
Tues., " 15.—Like a lily. Hos. 14 : 1-9  
Wed., " 16.—The growth of evil. Ps. 90 : 1-7  
Thurs., " 17.—"Built in Him." Eph. 2 : 18-22  
Fri., " 18.—Perfect. Heb. 13 : 15-21  
Sat., " 19.—Filled with fruit. Phil. 1 : 3-11  
Sun., " 20.—Topic—Means of growth.  
Phil. 3 : 12-16 ; Col. 1 : 10-14

Growth is not a matter of occasions. You may not say, "To-morrow I will grow; to-day I will take a vacation from growing." The tree that is growing is growing all through the day and the night, on bright days and dark days, in the storm as well as in the sunshine. If a human being would grow, he must make up his mind to do everything just as well as he can.

## Our Young People

### Means Of Growth.

Phil. 3 : 12-16 ; Col. 1 : 10-14.

#### The Christian Endeavor Prayer Meeting for July 20.

The two passages from Paul, which we are to study to-night, give us four means of growth.

The first is humility. "I count not myself yet to have apprehended," says Paul.

The word "humility" comes from the Latin *humus*, which means "ground." It is the ground virtue, the foundation virtue. No growth can be built up except on the teachable spirit. Not even God can help us until we acknowledge that we need help. The reason why so many are not growing in the Christian life is because they think they are already full grown.

The second means of growth is to be seized by Christ. "I was apprehended by Christ Jesus," says Paul. It is as if the gardener should take the seed and plant it in the soil. Not in a thousand years could the seed plant itself in the soil. Christ must put us in the way of growth, or we shall always be pigmies.

The third means of growth is to let go of the past. "Forgetting the things which are behind," says Paul. It is like the seed breaking through the soil, and coming up into light. "Who delivered us out of the power of darkness," says Paul again. Our sins are the black prison in which we have lain so long. We can never grow except as we burst through them out into the light. The reason why so many fail to grow is because they are hanging on to their past.

The fourth and the last mode of growth is to reach out toward the future. "I press on toward the goal," says Paul. A tree can grow without knowing or caring what it is growing toward, but not so a man. The reason why many do not grow is because they have no spiritual ambitions, no heavenly goals. They do not look forward to the coming of Christ's Kingdom on earth, and so they do not grow in missionary knowledge. They do not keep before them the ideal, "the measure of the stature of the fullness of Christ," and so they are satisfied with their puny spiritual attainments.

But if we take for our own the goals that our Lord sets before us in His gospel, we shall need to develop every power we possess, and complete every noble achievement that is possible for us. To that end let us all labor and pray.

### Hints on Topic.

We are to "press toward the mark of our high calling." The lofty aim brings growth. If our life has no goal worth growing toward, we are not at all likely to grow.

Dr. Watson declares that it is better to fail, aiming at the highest, than to succeed aiming at the lowest. One who fails that way will find himself farther along than one who succeeds the other way.

Canon Wilberforce said that he had seen beneath the microscope a seed three thousand years old start instantly into germination when touched with warm water. And so there are many who seem to have stopped growing, but at a single touch of the water of life they begin to send out new beauty and powers.

How far would a rose grow if it should insist on sending its branches downward into the dark ground, if it should hide its blossoms under the dead leaves? Plants grow by looking ever upward to the light, and men grow in the same way, by bathing their spirits in the light of God's Word and of communion with Him.

Many do not grow simply because at bottom they do not care to grow. They are well satisfied with themselves as they are. But that is because they do not see themselves as they are. What a sad, what an awful revelation is before them on the day when they shall see as they are seen! What an array of defects will be disclosed by the unsealing hand of death!

Charles Kingsley bids us thank God every day that we have something that must be done, whether we like it or not. Our necessary duties may be distasteful and monotonous, but we may be sure that our very best growth will come along the line of faithfulness in them, just as the very best growth of a corn field comes through the regular order of tillage, and not through the scratching of artistic diagrams into the ground.

The gardener plants a seed at the foot of a trellis. The trellis marks out the gardener's thought for the plant's growth, and if the plant grows along other lines than along the lines of the trellis, the gardener gently but strongly brings it back to the trellis and ties it there. Let us learn to recognize God's plans for our growth, and however attractive side lines of growth may seem, let us reject them all, and stick to the course God has marked out for us, knowing well that it is best for us and for the world.

### Prayer.

Our heavenly Father, we would love the Saviour with undivided love, and because we love him we love all beautiful things and all things that may be redeemed. We would live in Christ until we become as beautiful as himself; the last wrinkle taken away, the last spot of evil removed, the last vanity destroyed, and the whole work finished by the touch of his own hands. Help us to live in the inspiration of the hope that this will yet be done. Lifting us up from the dust where we have been sitting so long, take away from us the rags of our vanity and the whole clothing of our shame, and upon us do thou set the beautiful garments of holiness. Whatsoever things are pure and lovely and of good report may we think upon until we weave them into the texture of our character and they become our unconscious habits and final disposition. Let our homes be precious unto thee. Do not break up the family. When father and mother forsake us may the Lord take us up. When children vanish from our homes and their music is hushed forever, wilt thou compass us about with songs in the night. Thou wilt be our refuge and help, a very pleasant help in trouble. Thou wilt dry up the Jordan for us, and the wilderness shall be carpeted with green sward, and the rocks shall be beautiful as gardens in the sunlight. This is our hope in Christ, and this we ask in his name, Amen.—Selected.

## Our Contributors.

### The Preaching for Today.

REV. WM. PATTERSON, B. A., BUCKINGHAM.

Every age of the world's history has its own needs, its own burdens, its own sorrows, and everyone requires its own special and appropriate remedy while one century has much in common with those which have preceded its certain features, certain characteristics are peculiarly its own. Now while it may be said that the gospel is the same for all ages and for all men yet at the same time it may with equal truthfulness be said that the form or presentation of the gospel has differed from age to age. The prophets, message to Israel was widely different in spirit and in manner from the Baptist's clarion call to repentance. The preaching of the apostles was different from that of the early Fathers; while the message of the reformers differs largely from that of the present day. While all have very much in common yet each addresses himself to the peculiar temper of his age, and fashions the form of his message to meet the needs of the people to whom he makes his appeal. Since then every age has its peculiar needs for which there must be an appropriate message what we might ask should be the predominant characteristics of the preaching for to-day. If we would give a right answer to this question it must be because we have made a study of the problems which face us, and are able to interpret aright the spirit of the age in which we live. It is ours to live in stirring times. The opening years of the twentieth century as far as the history of this country is concerned are years bustling with activity in every department of life. The spirit of commercialism is abroad in the land and men everywhere under the impulse of a new life are trying to ride on the crest of the wave towards prosperity forgetful of the fact "that a man's life consisteth not in the abundance of the things which he possesseth." We have felt as other lands have felt the breezes of militarism arousing within the hearts of our people the warlike spirit, and causing many to put their trust in reeking tube and iron shard unmindful of the advent's sweetest message, "peace on earth and good will towards men." It is an age of scientific investigation when old theories are being tried and tested as they were never tried before. The searchlight of criticism which in the eighteenth century was turned upon the being and attributes of God and in the nineteenth on the sacred records is now directed to the authority and teaching of Christ. Although unbelief is not so blatant as it was a century ago yet it is present under a more insidious form. When concealing the dagger in a kid gloved hand it renders the wound none the less severe or the attack none the less incisive. That this is a time of earnest inquiry no one will venture to deny, and yet that inquiry is not always of the most reverent kind, on the contrary we sometimes find it at work with pick and shovel trying to undermine the foundations of truth, at work with scalpel and microscope and retort trying to explain on scientific principles the wonderful phenomenon of the Saviour's life, at work with keen literary skill trying to reduce all the miracles to a rationalistic basis. Situated as we are then in the midst of the world of sin, when the responsibilities of life are put as heavy as

ever, when the poor man's burdens are just as galling, when the claims of the rich are just as arrogant, when vice and oppression everywhere abound, when the competing elements of good and evil wage an incessant warfare, what kind of preaching is calculated to meet the needs of this century, what the form and spirit of the prophet's message to the people of to-day? In answer to this inquiry, I would say.

#### 1. The preaching for to-day should be plain.

By plain I mean clear, intelligible, within the comprehension of those who hear it, easy to understand. It is nothing short of an insult to the people who hear and betrays a lack of common sense on the part of the preacher who instead of aiming to be clear, strives to be considered philosophical and therefore vague and incomprehensible to the ordinary mind. The day is past when to be dense and metaphysical and dull is a sign of profound wisdom and the sermon that smacks of the phraseology of the classroom is the sermon that is calculated to do little good. Instead of arousing the sense of wonder and admiration as is supposed in the minds of those who hear it the feeling that such a sermon is most likely to generate, is that of profound pity or contempt for the man who instead of aiming to be understood strives to confound and mystify his hearers. There is a good story told of one of Dr. Chalmers' parishioners, an old lady of very ordinary intelligence who on being asked if she understood the Doctor's sermon made reply, The Lord forbid that I should presume to understand such a great man. It is perhaps needless to say that in the present day, even the most profound respect for the preacher will not cause any of his hearers to excuse him on these grounds. No, the preaching of the present day must be plain, no metaphysical abstractions will do, no circumlocutions of voice or manner can atone for laziness of thought and vagueness of expression. Vague and aimless sermons are in a sense unworthy of the man who delivers them, undeserving of the attention of those who hear. As an example of clearness we need only refer to the teaching of our Blessed Master, who was able to make the profoundest truth clear to people of ordinary intelligence. I have no doubt that much of his popularity as a teacher was due to this. We are told the common people (literally the mob) heard him gladly. Why? Some may, from selfish motives because of the loaves and the fishes, but I don't believe it. They heard him gladly because he spoke to them in words which they could understand. Look at him by the sea shore in Galilee or Judea whenever he spoke to the people he was able to make himself clear. His words like the good seed might fall into good ground or they might cut to the quick and arouse the feeling of bitterness and hatred in the hearts of the people, but one thing we notice is that the meaning was made clear, his message was understood. This was also the aim of Paul the Apostle in writing to the Corinthians a people who at that day were the exponents of advanced thought. He says: "If the trumpet give an uncertain sound or voice who shall prepare himself for war, so also ye unless ye utter by the tongue speech easy to be understood how shall it be known what is spoken, for ye will be speaking into the

air." And no great battle was ever won by a parade of arms or by the blow of trumpets, and no souls were ever saved or congregations built up or edified by sermons delivered into the air instead of being with a true aim and plainness of speech directed to the hearts and consciences of the people. In the present age it is not an easy thing to make oneself understood. It is hard, very hard, for that which may be as clear as day to the preacher because he has made it a matter of study and reflection may at the same time be vague and meaningless to the hearer and therefore cannot act either as an arrow to convict or a stimulant to inspire to duty. Better, infinitely better, it is for every preacher to aim to be plain, clear and lucid in expression than to be metaphysical, vague, eloquent, even if by being so he be considered a giant in intellect. Brethren, let us be learned if we can, eloquent if God has given to us the necessary gifts, but in the name of all that is sacred let us every time we preach aim at being understood. Again.

#### 11. The preaching for to-day should be evangelical.

This is just another way of saying that it should be from the bible or that it should deal with some presentation of spiritual truth. It should hardly be necessary to say this since the very vocation of the prophet of the good implies that he should spend his strength in setting forth the distinctive doctrines of sin and grace in proclaiming the crucified yet ever loving Christ as the only Saviour of men. And yet there is a strong temptation in the present day to preach on other themes. It would seem to some that the present would be a most opportune time to preach politics, hygiene, history, or philosophy, and perhaps at the proper time and proper place it would be a good thing if we had more sound teaching on these and other kindred subjects. But the Sabbath is not altogether the best time nor the sanctuary the appropriate place, nor is the Christian minister always the best qualified to speak with authority on these subjects. Better for us to leave the discussion of what we shall eat and what we shall wear to the doctors, and metaphysics to the philosophers while the preacher gives his time wholly to the preaching of the gospel and to the edification of the body of Christ. Now when I say that the preaching of the present day should be evangelical I do not mean that it should be an abridgement of the different authorities on systematic theology. It would be a grievous thing to make dogmatic theology our main subject of pulpit teaching, yet at the same time it would be as great a mistake to dispense with dogma altogether. A sermon filled with the dry bones of dogmatic theology might be a good thing for an ecclesiastical dissecting room, a good means of emptying the pews but a poor way of filling them, while on the other hand the preaching destitute of dogmatic teaching and made up of platitudes or ethical principles, so constructed and so worded as not to give offense to Greek or Jew, Mohammedan, or Buddhist, is a very poor substitute for the preaching of the Cross of Christ. To be evangelical in our preaching we must always give due prominence to two great authentic facts, the one the fact of sin, the other the fact of grace. The one should not be minimized any more than the other. Sin should never be represented as simply an error,

a mistake, a necessity, an inconvenience, a misunderstanding between God and man, a marring of man's moral nature, but should ever be held up in its true light, in its real significance, as any want of conformity unto or transgression of the law of God. Man's nature is not simply diseased but utterly defiled. He is not simply in a dying condition but dead in trespasses and sins, and God's word declares that the soul that sinneth it shall die. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. In like manner grace is not to be represented as a kind of helpful influence, a condoning of sin, or charitable view of man's transgression of God's law as something so indefinite that it cannot be expressed in words, but as the power of God unto salvation to everyone that believeth, as the unmerited favor of God lovingly exercised in accordance with the laws of his nature in cleansing, regenerating, renewing and purifying the hearts of men, in making man a new creature and translating him from the kingdom of darkness into the glorious kingdom of our Lord and Saviour Jesus Christ. Such are some of the ways in which these two great doctrines of scripture might be emphasized in the preaching for to-day, and any preaching destitute of these two great facts is unworthy of the name evangelical. The preaching that makes light of sin, that deals with ethical principles only, that addresses itself to the intellect and never emphasizes the atoning work of Christ, while it may please some fastidious tastes, it can never accomplish the great end of true preaching, viz: that of regenerating society and convicting and saving men from the dominion and thralldom of sin. Again

*III. The preaching for to-day should be direct.*

That is the preacher should have a definite aim in every sermon he preaches. That aim need not necessarily be always the same, the work of the pulpit is varied. At one time it is necessary to emphasize one aspect of gospel truth, at another time different conditions will demand another message, but in every case there should be a definite end in view. In his charge to Timothy, St. Paul says: "Preach the word, reprove, rebuke, exhort, and in the exercise of his chosen vocation the Christian minister is called upon to perform each of these duties. When error is rampant, faithfulness to his sacred office demands that he reprove it. When sin is open and barefaced he must rebuke it while with all earnestness and zeal he must exhort men to flee from the wrath to come. The young and ignorant are to be instructed in a saving knowledge of the truth, the sorrowing directed to the great comforter of human woe, but amidst all these myriad claims the herald of the cross is never to lose sight of the fact that the great aim of all his labor is to save men. If we as preachers of the word bear this continually in mind it will give directness to our preaching and never will he be drawn aside to wander into the mazy wilderness of philosophy, never will our people behold the melancholy spectacle of any of God's servants, dragging the intricate apparatus of higher criticism into the pulpit and trying to feed the hungry multitudes on the dry husks of disproved theories of inspiration or a re-hash of eighteenth century theological thought. Brethren let us be direct in our preaching, let us aim at enlightening the mind, of

swaying the will, of enkindling the emotions, of reaching the heart, of serving the man for time and eternity. It is the custom for some preachers to speak to the saints in the morning and the sinners at the evening service. It is better to vary the rule lest some may assign themselves to the wrong class. Let the congregations to whom we minister feel that the sermons we preach were not meant for anybody or nobody, but let everyone feel that in every sermon there is a definite message for each heart. Again

*IV. The preaching for to-day should be seasoned with love.*

The preaching from which is absent this prime quality, is sadly lacking in vitalizing power. As in modern warfare a good deal depends on the man behind the sermon. A cold cynical nature cannot give forth a warm loving message, a narrow bigoted individual cannot preach a sermon, living and glowing with brotherly love, a weak effeminate nature cannot make a strong appeal that will influence the heart. In fact a man so finely strung as to render him effeminate had better take to threading needles or winding Berlin wool instead of preaching. It takes a manly man, a man wholly a man, a man whose heart is living and glowing with evangelical affection to produce a message so seasoned with love that it will be forceful in moulding the character, and reaching the hearts of the people who hear it. Such was the character of Christ's discourses. They were burdened with love to men and such love produced a reciprocal feeling in the hearts of those who heard him. It drew the children to his feet. It awakened new hope and new life in the heart of the woman of Samaria. It went out in unutterable longing to seek and save the lost, as found in his weeping over the doomed city of Jerusalem. It was also characteristic of Paul's preaching. Hear him when in reference to Israel, he says, "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." So all down through the ages, we find this a predominant tone in the preaching of those whose fervid appeals moved and influenced for good the people whom they addressed. So must it also be a strong feature in the preaching that is today to be instrumental in breaking down the strongholds of Satan and building up the kingdom of Christ. The poet's message to the preacher of today is—

"Thy soul must overflow  
If thou another's soul wouldst reach,  
It needs the overflow of soul  
To give the lips full speech."

There are many other characteristics that should enter into the preaching for today but time will not permit me to enlarge upon them.

It only remains for me to say that no age of the world's history ever called for more earnest, instructive, faithful preaching than the present. No country under the blue dome of heaven offers a wider field for influence and usefulness than the land in which we live. A land rich beyond compare in vast natural resources, whose great mountains are scathed with veins of yellow gold; whose beautiful chains of smiling lakes and rivers form natural highways to extend our commerce with other nations, whose rolling prairies are pregnant with the abundant harvests to feed the millions that shall yet people these provinces of promise. What shall be the future history of this great country? What the character of the various peoples who are making their home here? What the destiny of this the middle link in

our beloved empire? These are not questions which the capitalist, the politician, the historian, or the philosopher alone can answer, but whose true solution depends largely on the character of the preaching prevailing in the various pulpits of our land. What Luther did for Germany, what Wesley did for England, what Knox did for Scotland it is ours to do for Canada—to break the bands of ecclesiastical bondage and free the minds of our people from superstition and error, to stem the tide of materialism which increasing and abundant wealth is likely to generate, to unite the various races of our land by the bond of common interest in one homogeneous whole, to build up a nation in purity, in truth, in righteousness, which alone can impart stability to any people. What can accomplish this grand result? There is but one answer—The preaching of a pure evangelical gospel, accompanied by the power of the Holy Ghost, for that which education cannot do, that which legislation cannot achieve, that which aesthetic culture cannot accomplish, the gospel of Christ can effect. It is ours to answer the questionings of men's hearts by the truth of God, the restlessness of the age, with the Saviour's invitation, "Come unto me." The sins of the heart and life with the story of the cross of Christ. And such work shall abide, for we labor not for time but for eternity.

**Scientific Basis of Sabbath Laws.**

We are apt to think that a rest of twelve hours with a sleep of about eight, fully recuperates us after a day of hard work at physical or mental labor, or both. The microscope shows such a view to be wrong. Even twenty-four hours is not quite enough time, strange as it may seem. The microscope shows that more than thirty hours, possibly thirty-three or thirty-six, are needed to restore a cell to its proper size and condition after severe fatigue. In other words, man is so made that he needs a Sabbath from Saturday evening to Monday morning of complete rest, to be as good as new. Without this, he is never at his best, physically, mentally, morally, or spiritually. So we find the fourth commandment in the nineteenth century echoed from the biological laboratory with tremendous emphasis, and again we are compelled to admit that he who spoke at Sinai must have made the brain cell and understood its secret working. Again is our faith made firmer that the Old Book is not wholly man-made.—Henry S. Baker, Ph. D., S. Paul.

**Jesus, The Unforgetting.**

Jesus is our unforgetting Friend. For us he was born; for us a Boy trod Galilean paths; for us a Man handled the hammer and the plane; for us a Man lived sweetly, finely, truly; for us a Man weighted the tree of Golgotha; for us a Man emancipated himself from the cords of death; and for us, Jesus, unforgetting Friend, laid up in store that continued life which robs death of its sharpened sting. "I am the Resurrection and the Life," he said. "You are the sons and daughters of the resurrection," he says. —Rev. Edward Franklin Reimer.

We ought to make God and his kingdom and his righteousness first in our thought and desire. What to eat and drink and wear are secondary, and are gifts from God. Little gain it is to have worldly abundance without God's kingdom and righteousness. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

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## ANGLICAN SYNOD MEETINGS.

Nearly contemporaneous with Methodist Conference meetings and the meeting of the General Assembly of our Church, have been held the meetings of the Anglican Synods of Toronto, Niagara, Ontario and Huron. As the Anglican Church has so long held and still holds an important place, though one of diminishing importance, in Canada, the proceedings of its Synods deserve notice in a newspaper which devotes itself to the service of the Christian Church in any one of its branches. We purpose, therefore, to notice a few salient points of interest in the meetings of these Synods.

Upon the whole they appear to be well attended, and the clergy generally, apparently take a deep interest in their business. In that of Toronto at least, it is also very noticeable what an active and able part is taken in their proceedings by leading and well known laymen of the city who belong to the Anglican Communion. In this Synod it might be said, the dominant note was struck in the opening sermon of Canon Welsh, in which, taking for his text the words of St. Paul, "I am become all things to all men that I might by all means save some," he dealt in very frank language with the decline, or at least the unsatisfactory progress of the Anglican Church in Canada. The idea of the text was that of spiritual adaptability to differing and varied circumstances. This was where the Church had conspicuously failed its very name, he conceived, shewed this, that it was not native to the country. The Church in itself was adaptable, but they had failed to turn this to account, and because of this, were falling behind other Churches. In England, in cities and towns, this adaptability might be seen, but not in the country. This failing was seen in this country in their Sunday Schools, and in the fact that in many places where no regular clergyman

was at hand to conduct service, the Church door remained closed. The consideration of this subject was apparently the one of most vital importance before the Synod. A series of resolutions upon it, brought in by Dr. Langtry, was referred to a strong Committee to be dealt with. It was evident that some of the members of Synod, known to belong to the more liberal and evangelical party, are growing to have a very clear idea of the cause of this decline, and are seeking to do all in their power, especially by fraternizing with other branches of the Church of Christ, to arrest its progress. With this method the majority as yet have but little sympathy, or are frankly in opposition to it. The lesson the army had learned in the war in South Africa, the need of greater mobility and flexibility, is the one the Church has not learned, but which, if it is to succeed, it will have to learn. A striking illustration of this want of adaptability occurred in the protest of a member against the form of prayer used at the opening of the Toronto Synod, which lamented the "unhappy divisions, hatred and prejudice" existing in the Church. These, the protesting member said, did not exist, and it was mentioned that the form of prayer used dated from the days of William III.

The record of the year's finances was in some of the Synods disappointing, though upon the whole improving. That of the Synod of Huron was the most satisfactory in this respect.

The federation of Trinity University with Toronto University was one of the important matters considered in the Toronto Synod. This work is going on, as every such thing, involving many and complicated interests only can go on, slowly, and the prospects for ultimate success are favourable.

In the Anglican Synods, as in connection with our own Church, are a Widows' and Orphans' Fund, and as an aid to ministers who have served the Church, there is a Superannuation Fund. These, as in our own Church, do not meet with the hearty and liberal support which they deserve.

In two of the Synods the indefatigable Secretary of the Lord's Day Alliance, Rev. J. G. Shearer, gave addresses on this important subject, and the Synod of Huron was addressed on the same subject, by Rev. Robert Johnston, D.D., pastor of St. Andrew's Church in that city. In the United States it was stated that there are four millions and in the Dominion one hundred thousand toilers who have no Sabbath rest. Encouraging facts in connection with this subject are, that branches of the Lord's Day Alliance have in two years risen from seventy to three hundred; that the Roman Catholic Church is taking a firmer stand for the Sabbath, and also working men individually and in their societies.

All the Synods expressed a very hearty interest in this matter, and in Toronto Synod a Sabbath Observance Committee was appointed.

The Church of England in Canada, like

ourselves, has also a French Evangelization work. Labrevois, forty miles east of Montreal, is the headquarters of this work, and it has been the means of giving to the Church in Quebec, fifteen French-Canadian clergymen. A missionary meeting, well attended, was held in the evening in Toronto, in connection with the Synod. At this meeting the work of Home Missions was advocated, especially that in the West, and larger subscriptions were urged in its support. At a subsequent meeting, Bishop Awdry, from Japan, gave an interesting account of missionary work in that country. In this Synod also, a very cordial resolution of fraternal greeting to the General Assembly of our Church was proposed and advocated by Principal Sheraton of Wy-cliff College. Some objected to the resolution but more strongly to the Principal's address, after which it was allowed to pass.

With a view to popularize the Anglican Church in this country, a change in its name was not seldom suggested. In the Synod of Ontario this assumed the shape of a definite motion to call it "The Canadian Catholic Church." Another name suggested was "The Anglican Church in Canada." These were both at once rejected. It is plain that a great deal more is needed to give the Church a hold on the hearts of the people than a change of name, and, many plain and excellent things on this subject were said by some well known and good men in the Synod of Toronto, which, if they were heeded would do much to gain the affections of the people and so increase its numbers. One of these things specially emphasized was, much more, and much heartier co-operation in all Christian work with other Churches. We venture to think that, until this takes place, the Anglican Church will continue to suffer in its own spiritual life, and to lose its hold upon the great mass of the people.

Religious instruction in our common schools is a subject in which the Anglican Church in this country as well as in Britain has shewn a deep interest. It is a vexed question. A considerable number advocate this being given in schools affiliated, as it is called with our common school system. Others oppose it as likely to greatly disarrange, if it would not ultimately, if carried out, destroy our common schools. The phrase, "voluntary schools," of ominous import to those who know what it means, was heard, with a hint that, if these, which are Church of England schools, were once set in operation, they might be subsidized by the State. This movement will bear being watched.

The temperance question came before some of the Synods. Judging from the reports given, sentiment on this subject has not among Anglicans reached the stage of advancement which it has among some other bodies. No allusion, according to the printed reports, was made to the Referendum, or what stand the Church would probably take in regard to it. The utmost that was suggested was



adopting the Gothenberg system, or the reduction of the number of licenses, or more vigorous enforcement of the law as it stands restricting the traffic.

In the Synod of Huron, the subject of gambling was brought up, its increase at present noted, and deplored, and its suppression strongly urged. In this Synod also, the question of allowing women to vote in vestry meetings was broached but found no quarter.

From the reports of the meetings as a whole, the impression left upon the mind is that, the question of the means by which the Anglican Church in Canada may hold its own, as compared with other religious bodies, is one of vital interest to all to whom the history, doctrine, government and form of worship of that Church are dear and by whom it is venerated.

### THE WEEKLY PRAYER MEETING.

BY A PRESBYTERIAN ELDER.

There is a very remarkable agreement in the columns of the religious press of Canada and the United States, whenever the subject is referred to, that the weekly prayer-meetings of the Christian churches are in a most unsatisfactory state as regards attendance and vitality. The inference is inevitable that many Christian churches are affected with dry rot, if we may be permitted to employ such an expression to characterize a religious condition. The attendance of church members, and especially of young church members, is appallingly small. The latter seem to regard the weekly prayer meeting as the "old folks' meeting." "If the prayer meeting is the pulse of the church," as one writer puts it, "it is evident that the spiritual vitality must be low in many, if not in most, of our churches and the dearth of revivals is easily accounted for. When the first disciples of our Lord were with one accord in one place, and praying, the Holy Ghost came down upon them. And the miracle of Pentecost would, no doubt, be repeated if the conditions of the Saviour's promise were met." Will anybody seriously dispute this proposition?

Well, what are you going to do about it, somebody asks, not flippantly but seriously. That is just the problem to which pastors and elders and Christian workers have need to address themselves. There is not likely to be much improvement so long as matters are allowed to drift. Large attendance of members and adherents at the weekly prayer meeting may not in itself be absolutely necessary to profitable prayer meetings, for the largest meetings may be very cold, and there is the promise that "wherever two or three are gathered together in my name, there am I in the midst of them." Nevertheless, the sympathy and influence of numbers must not be overlooked. Few men (or women) can be effective and earnest in ordinary circumstances when their audience consists of one third people, setting apart like so many icebergs, and two-thirds empty seats. That is the sort of thing which chills and saddens the heart of many a pastor and drives from his memory the Saviour's promise just quoted. On the other hand large attendance of members, and especially of young people, would cheer the hearts of

pastors, would in some measure at least, be evidence of a desire for the promised gospel blessings, and indicate an awakened interest in congregational work, which, followed up and wisely cultivated, would be productive of great blessings.

How then shall we secure such prayer meetings in these days of wide-spread gospel privileges? One writer answers the question in the following way: "We must magnify the importance of the prayer-meeting. We must convince all our communicants, and the young especially, that to attend it, and help to sustain it, is vital to the true life of every believer, and the organic life of the church. Then the pastors and elders must try to make the prayer-meeting as interesting as possible. Let topics that will be spiritually edifying be selected, and announced on the preceding Sabbath. Let hymns be chosen that are in harmony with the topics to be discussed, and so familiar that all can join in the singing, and then let the hour of devotion be followed by a quarter of an hour social intercourse—not of mere gossip, but of mutual sympathy and fellowship as brethren in Christ. And, finally, let those who love the prayer-meeting talk about it during the week, and urge all whom they meet to attend. We must get up a prayer-meeting enthusiasm. A crowd draws a crowd. If we can double the attendance in a month, it will double itself again next month by the new momentum. We can get at least half of our Sabbath congregations to attend the prayer-meeting by a little earnest effort." But why be content with "half" the Sabbath congregations?

Then we must revolutionize our methods of conducting the prayer meeting. We don't want any new gospel; we simply want "the old, old story" told and impressed simply and lovingly just as the Master himself used to tell it when the spiritually famishing multitudes hung on his words; or just as he told it to Nicodemus in that wonderful interview, held in that wonderful interview, held in the quiet hours of the night, which gave the world that wonderful gospel proclamation: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

But we do want methods of conducting prayer meetings which will divest them of the character of being mid-week preaching services, the burden of which falls mainly upon the pastors; and we want them conducted in a social way which will enlist the hearty co-operation of those who attend and enable them to realise how much they can do to awaken interest and strengthen the pastor's hands. In this way the latent powers of the church membership will be developed, pastors will begin to realise that they have the sympathy and active support of their people, and no longer will they be compelled to say of spiritual conditions that "the heavens above are as brass and the earth iron." When pastors and elders and people come together with "one accord" in the name of Jesus and in "full assurance of faith," why should they not expect a Pentecostal blessing?

"Prove me now herewith, saith the Lord of Hosts if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

God's Word makes it plain to us that the world is to be evangelized by the preaching of the gospel, but it also teaches that the preaching must be followed up by watering and cultivation by the agencies which are at the disposal of the Church, among which agencies the weekly prayer meeting should always hold a prominent place. The prayer meeting affords splendid opportunities for Christian workers to do efficient personal work for the Master, and lack of personal work by the professed followers of Jesus is one of the drawbacks which meet every pastor.

### THE CHURCH PAPER.

The influence of a good religious newspaper cannot be overestimated. In our day, when the facilities for communication all over the world are so great, and the tendency is to disseminate that class of news which appears most shocking and sensational, should we not pause for a moment to consider the claims of the religious press of this country, and its mission? People express surprise at the amount of pernicious literature read. Yet, in frequent cases, how little have Christian parents done to check the evil by about the only possible method, namely, that of creating a better taste by a supply of better food! Who can estimate the value of a beautiful thought or a precious truth impressed upon their memory which may never be forgotten. The religious newspaper is the champion of every righteous reform, the advocate of every good cause. Although it is not a paper to supply general news, it is eminently designed to stimulate and encourage humanity; it is the ally of every pastor and church officer, and the friend of every worker. The religious paper is a great and important factor in all forms of Christian activity. It is universally the testimony of pastors that their most efficient and earnest helpers are readers of church papers.—*Christian Life*.

### The James Robertson Memorial Fund.

At its recent meeting, the General Assembly unanimously approved of the James Robertson Memorial Fund, and it was agreed to endeavor to raise at least \$10,000 towards founding a James Robertson Lectureship on Home Missions, the money to be permanently invested, and the interest to be used in meeting the expense of a course of lectures each year in every one of the Colleges of the Church, on some subject pertaining to Home Mission work. The lecturer will be specially selected from year to year. It was agreed to give Mrs. Robertson \$2,000 in money, and this to be a first charge on the amount raised.

For several reasons it is desirable that the amount should be got without delay. As many have been waiting to learn the action of the Assembly, it is hoped that every minister and congregation intending to contribute will do so during the month of July. I am sure that all our ministers will regard it a privilege to aid in this work, and that, especially, every missionary and congregation in the North-West will desire to be sharers in it.

ROBT. H. WARDEN.

## The Inglenook.

### A Little Court Lady and a Puritan Maid.

There was a strange hush about the parsonage for the wounded cavalier who had been brought in from the battlefield lay dying. The seven children gathered into the great wash-room farthest from the sick man's chamber, spoke in whispers. Even the baby in Judith's arms was still.

"What will become of Genevieve after her father is dead?" asked rollicking Diccon, in a hushed, unnatural voice.

"The Lady Genevieve will remain with us for the present," answered Judith. "She has no kinsfolk left in England, and it will take long to send a messenger to France. Father says it may be that we shall keep her a whole year."

The demure elder sister spoke soberly, as became a Puritan maid, but her face was full of joy, in spite of the solemnity that hung over the house; for as the soul of Jonathan was knit to the soul of David, so the heart of the parson's daughter clung to the little court lady who had come to the parsonage to attend her dying father.

Indeed, Lady Genevieve was worth loving, for she had been gifted with rare sympathy and a way of understanding those round her seldom found in princess or peasant. To fifteen-year-old Judith, this little high-born lady, just her own age, was the fairest and dearest creature ever conceived of by any stretch of the imagination. The little head held high like that of a princess, the brown eyes that flashed and beamed and spoke a thousand things, the soft voice trained in the court, and a hundred little gracious ways were so dear to the pastor's daughter that she examined her heart fearfully every night lest it should be a sin to love anyone so much.

Late that evening the cavalier died. He was buried in "God's acre" beside the little church, and Lady Genevieve took her place as a daughter of the pastor's house until word could be sent and brought again from France.

The days that followed were very happy ones to Judith. The hardest time in all her girlish life came when the messenger arrived to take the Lady Genevieve to her far off kindred. The daughter of the loyalists wept sorely at parting with the friends who had been so kind to her. Judith, with Puritan undemonstrativeness, shed no tears, but the sky turned dark to her, and every breath brought a fresh pang of desolation.

The rambling old manor house was full of memories of Genevieve—Genevieve in the hall, walking to and fro with the fretful baby in her arms; Genevieve on the doorstep, singing gay little cavalier songs to the tinkle of a worldly guitar; Genevieve with sleeves rolled up, helping the pastor's wife as any Puritan daughter might have done; Genevieve in her long, white gown, whispering good-night in the spotless little chamber that even six brothers and sisters could not keep from being lonely now! Genevieve! Genevieve!

The days dragged sadly, and the ache in Judith's heart was very hard to bear. Morning, noon and night, she missed Genevieve!

But more serious troubles were coming, when, to the Puritans, even the memory of

happier days was almost obliterated as the passing seasons brought more and more of pain and loss.

The wheel of fortune swung round again and the Puritans were underneath. With all the bitterness engendered by their eighteen years of exile and defeat, the followers of the Merry Monarch exhausted themselves to find measures to crush down their fallen enemies. More than all others they hated the Puritan divines, and Judith's father came under especial displeasure.

The old manor house, which had been the home of her ancestors for generations, was bestowed upon a favorite of the king, and her father, the roly, faithful old pastor, whose kindness to friends and enemies had never failed, lay in prison under sentence of death.

Everything that could be done to save him had been tried in vain.

"If only Diccon were alive, he would find a way," sobbed the mother. But Diccon had fallen at nineteen. There was only Judith and the little ones.

Night after night the pastor's daughter lay staring into the dark with wide open eyes, trying to think of a plan. At last an inspiration came to her.

"Mother," she said, as she crept to her mother's bedside in the chill gray of the morning. "I have thought of one thing more. The duke could save father. I will go to him."

The mother's white face looked ghastly and hopeless in the pale light. "That can avail nothing, my daughter," she said, with despairing gentleness. "The duke was the first to recommend to the king the Act of Uniformity. He hath no sympathy with any dissenter."

"But, mother, I will go to the duchess. The duke is newly married. Surely the heart of a young bride will be touched that such a thing should come to so good a man as father. She will plead with the duke, and a bridegroom will not deny the boon of his bride. Mother, let me go to the duchess!"

It was a forlorn hope, but it was the last. By sunrise, Judith had started on foot to the distant town where the duke and his newly-wedded bride had just taken up their residence. She started bravely, but it was a very forlorn Puritan maiden who limped into the courtyard of the castle five days later, faint with hunger and loss of sleep, and inexpressibly weary and foot-sore.

There was a long delay before she could gain admission, and she could not have done so then had not a homesick young serving-maid of the duchess been touched by her sorrowful plight, and brought the matter to the notice of her lady.

Admitted into the great audience chamber, with its throng of richly clothed ladies with haughty, wearied and indifferent faces, it seemed as if her courage must fail. She was so faint and weak, and the duchess was such a grand personage. The glittering chandeliers flashed darting pains into her aching eyes. The curious, staring faces wavered, and faded before her.

Then some one came swiftly down the long room from the very centre of the gorgeously appareled circle; some one with loving brown eyes, and hands outstretched. It

was Genevieve! Only Genevieve could look like that. Genevieve! And just the same! Genevieve! Genevieve!

With a sudden low cry, Judith fell forward into her friend's arms. When she came to herself, she was in Genevieve's bed, with Genevieve herself bending over her.

She had dreaded lest she could not find words to tell the story; it was easier than it would have been to tell her mother. Genevieve would understand; Genevieve would perceive what, in her incoherence, she left untold; Genevieve, who knew her father, and had been herself an exile, would have no unjust thought.

"But where is the duchess?" cried Judith, rising on her elbow, when the story had been told. "Please, Genevieve, let me get up, and take me to the duchess. I must go now. There is no time for delay."

Into the brown eyes came the light that never shone in any others, as Genevieve's hand pressed her back on to the pillow, and the dear voice said:

"Be not troubled, dear. It will all come right. I will go to the duke now, while you sleep, and, Judith dear, do not fear that he will refuse us, for—I am the duchess."—Sunday-School Visitor.

### Mrs. Woo.

#### A TRUE STORY.

A missionary and his wife were sent to a crowded district in China to establish a station. They had not been there long when they heard of Mrs. Woo. She was a widow of about sixty five years of age, living all alone in a dirty little hut, and earning fifty cents a week by braiding silk. The people said that Mrs. Woo had a demon; and so she had—a demon of an uncontrolled temper. Only angry replies were given to those who spoke to her, and her temper, when fairly aroused, terrified the whole community. The neighbors, poor as they were, said they would gladly bear the expense of a coffin to see her buried.

The missionary's wife frequently passed Mrs. Woo's house, and, whenever she saw the widow sitting by her door, saluted her pleasantly. At first the only reply was a surly muttering or a scowl; but after a while the greeting was returned, and in time the missionary stopped to chat with Mrs. Woo about her silk braiding. It was not long before the missionary began to speak of Christ and to invite Mrs. Woo to the meetings. One Sunday she came to church. Dirty and unkempt, with a defiant scowl. She was a contrast to the women around her. But she learned the Scriptural text, which each week was hung up in front and taught to the entire congregation.

The next Sunday Mrs. Woo was there again, and she continued to attend regularly and to learn the text and hymns. The first change noticed in the woman was a regard for her appearance; then the hard look on her face began to soften, and the outbursts of temper to be less frequent. At the end of a few months Mrs. Woo applied for admission to the church, and was received.

One day she came to the missionary's wife and said: "I want to learn to read the texts that are put up in church every Sabbath. I want to read the hymns and the Bible."

The missionary's wife offered to teach her if she would come to her house every day for one hour. Think of it! an old woman undertaking to learn those difficult Chinese characters, three or four thousand of which must be known in order to read the New Testament! It was a weary task, and one

requiring infinite patience on the part of the missionary; but both teacher and pupil persevered day after day for months and months, until Mrs. Woo could read the Gospel of Mark and the familiar hymns. Then the lessons ceased.

Soon after this, the missionary noticed that Mrs. Woo was no longer braiding at her door when he passed, and when an assistant told him that Mrs. Woo was not working he decided to inquire into the matter.

"Have you much work now, Mrs. Woo?" he asked.

"I'm not working any more; I'm preaching all the time."

"Preaching all the time! But how do you live?"

"It's this way. You remember the red handkerchief you gave me last Christmas?"

"Yes."

"Well, I fold my Bible and hymn book in that and start out in the morning. I go to several houses, and in each the people say: 'That is a very pretty handkerchief you have.' And I say, 'Yes, would you like to see it?' Then I open it and take out the Bible, and read and preach, and then I take out the hymn book and read hymns. Then I go on, and by and by I reach a house when it is time to have rice, and the people ask me to have some, and I eat, and then I show them my handkerchief. In the afternoon I go on preaching, and I reach another house in time to have rice; and so I live."

Ridiculed as the missionary was to learn of the work Mrs. Woo was doing, he could not approve of her manner of living.

"The people will call you a 'rice Christian,'" he said, after trying in vain to show her that she could not keep on in that way. "They will say that you are making money out of your religion; that you became a Christian so that you need not work any more."

Finally they agreed upon a compromise. Mrs. Woo was to work in the morning and to go about preaching in the afternoon.

In time the missionary and his wife went home on a furlough. "There will be no interest among the women when we return," said the wife sadly. "There are good workers for the men, but there is no one to look after the women."

The furlough ended and the missionary returned to China. It was the first Sunday, and he went to church to meet his people again. The men came in and took their seats. Then women began to come. Presently all the seats were filled and women stood in the aisles. Last of all came Mrs. Woo, leading two of her friends, and pushing her way through the crowd to a place as near the front as she could go.

The next day the missionary called on Mrs. Woo.

"How have you done it, Mrs. Woo? How did you get so many women to come to church yesterday?"

"Oh, I just went on preaching. I would go from house to house with my red handkerchief, and I would read the Gospel to the people, and then I would sing hymns to them. On Saturday I say, 'To-morrow is worship day; you must go to church.' When they make an excuse, I say, 'I will come for you if you will go.' Then on Sunday I go to the houses for the women. Last Saturday I said, 'You must go to-morrow; the missionary will be there.' And I stepped for those who did not like to go alone, and so they went to church."

The missionary thought that Mrs. Woo's faithfulness should be rewarded. At his request she was enrolled among the regular workers, and paid from the missionary fund,

that she might devote her whole time to teaching.

In stead of the woman with the demon, the terror and hatred of the neighborhood, Mrs. Woo became the best colporteur in the field, distributing more literature and reaching more people than any other assistant.

The recent outbreak in China brought death to all the foreigners in that station except to the missionary from whom I heard this story. "But the work has not stopped," he added in closing, "for faithful Mrs. Woo is left to tell the story of Christ."—F. G. Bogert, in the Christian Intelligencer.

### An "Average Man"

An old writer tells a story of a man who prided himself on his great morality, and expected to be saved by it, who was constantly saying: "I am doing pretty well, on the whole; I sometimes get mad and swear, but then I am strictly honest; I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I was never drunk in my life." This man once hired a canny Scotchman to build a fence around his lot, and give him very particular directions as to his work. In the evening, when the Scotchman came in from his labor, the man said:

"Well, Jock, is the fence built, and is it tight and strong?"

"I cannot say that it is all tight and strong," replied Jock; "but it's a good average fence, anyhow. If some parts are a little weak, others are extra strong. I don't know but I may have left a gap here and there, a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a very good fence, on the whole, and will like it, though I cannot just say that it's perfect."

"What!" cried the man, not seeing the point: "do you tell me that you have built a fence around my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman; "but I hear you talk so much about averaging matters with the Lord, seems to me that we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment. When I was on shipboard, and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back: 'There is a broken link in the cable.' Did the captain say when he heard that, 'No matter, it's only one link; the rest of the chain is good; ninety nine of the hundred links are strong; its average is high; it only lacks 1 per cent of being perfect; surely the anchor ought to respect so excellent a chain, and not break away from it?' No indeed. He shouted: 'Get another chain!'"

"He knew that the chain with one broken link was no chain at all. That he might as well throw the anchor overboard without any cable as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable it is not safe."—Boston Advertiser.

In answering advertisements found in these columns, kindly mention THE DOMINION PRESBYTERIAN. The advertiser will be pleased and the paper benefited.

### BABY'S OWN TABLETS.

A POSITIVE CURE FOR HOT WEATHER ILLMENTS.

In hot weather the little ones suffer from bowel troubles, are nervous, weak, sleepless and irritable. Their vitality is lower now than at any other season. Prompt action at this time often saves a valuable little life. Baby's Own Tablets is the best medicine in the world for little ones at this time. They speedily relieve, promptly cure, and give sound, refreshing sleep. The Tablets should be in every home where there are little ones during the hot weather months. Mrs. P. Ferguson, 105 Mansfield street, Montreal, says:—"I have found Baby's Own Tablets the best medicine I have ever used for children. My baby was attacked with dysentery and was hot and feverish. I gave him the tablets and they promptly cured him. Before this he had been rather delicate but since using the Tablets, he has been much better in every way. I can sincerely recommend the Tablets to all mothers with ailing children."

Baby's Own Tablets are guaranteed to be absolutely free from opiates and harmful drugs. Children take them readily, and crushed to a powder they can be given to the youngest infant with perfect safety. They are sold at all drug stores or will be sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

### Take it to Heart.

Sturdy Adam was busy in his workshop, and heedless of the clatter of his fellow-craftsmen. Suddenly the clock strikes six and immediately tools are thrown down and there is a general scramble to bed. Adam alone had gone on with his work, as if nothing had happened. But, observing the cessation of the tools, he looked up and said, in a tone of indignation: "Look here, now! I can't abide to see men throw away their tools that way the minute the clock begins to strike, as if they took no pleasure in their work, and were afraid o' doing a stroke too much." Seth looked a little self-conscious, and began to be slower in his preparation for going, but Mum Sift broke the silence, and said: "Ay, ay, lad, ye talk like a young man. When y'are six an' forty like me inside o' six an' twenty, ye wonna be as flush o' workin' for nought." "Non-ense," said Adam, still wroth. "What's age got to do with it, I wonder. Ye arena getting stiff yet. I reckon I hate to see a man's arms drop down as if he was shot before the clocks fairly struck, just as if he'd never a bit o' pride and delight in 's work. The very grindstone 'ull go on turning a bit after you loose it." There is some healthy morality in this that we should do well to take to heart. "The very grindstone 'ull go on turning a bit."

### The Rainy Day.

BY HENRY WADSWORTH LONGFELLOW.

The day is cold, and dark, and dreary;  
It rains, and the wind is never weary;  
The vine still clings to the mouldering wall,  
But at every gust the dead leaves fall,  
And the day is dark and dreary.

My life is cold, and dark, and dreary;  
It rains, and the wind is never weary;  
My thoughts still cling to the mouldering Past,  
But the hopes of youth fall thick in the blast,  
And the days are dark and dreary.

# Ministers and Churches.

## Our Toronto Letter.

June, or the clerk of the weather for the month has, according to the opinion of the public generally, treated us, if not shamefully, at least in a way we did not expect, or perhaps deserve, in giving us so much uncomfortably cool weather. According to the Observatory reports the average of heat has been 23 degrees less for June than for the past sixty-two years. In this matter there is no redress, so we take what we get and strive to be thankful. But as if to propitiate grumblers, Dominion Day was for holiday making almost perfect, beautifully clear atmosphere so pure it was a life to breathe it, and comfortably hot for all kinds of out-of-door excursions and sports. There was no general public official celebration, so everyone was left to enjoy the day according to his own sweet will. Fortunately there are always a large number of well disposed, self-sacrificing citizens, who are willing under the name of games, and sport to work themselves half to death and perspire ad libitum to please their fellow citizens. There was no lack of these fine fellows on our Dominion's natal day, and the island and our parks and other places not far from the city, supply never failing resorts for all Toronto's pleasure seekers. Thousands of old and young, and of all classes thronged to them and made them gay with life, and motion, and colours and to ring with laughter and noise and music. At evening the great majority sought their homes happily tired, but satisfied and glad, especially fathers and mothers, to get home all safe and well. It was hardly possible that such a day could pass, and so many thousands escape without anything untoward to sadden some home and hearts. One drowning accident, and so far as we have seen only one, happened, that of a young lady, whose father is at present absent in Europe. Like so many of those accidents, with a little better knowledge and care it might have been avoided. Heat has come at last, and the exodus from the city of everybody who is anybody has begun. Every train going Muskoka-ward especially, being filled and on Saturday crowded. Your correspondent has only got so far as the station yet, and the last one he saw there hurrying to catch his train was Rev. Murdock Mackenzie, Hanch Missionary. He deserves, and we hope he may get a good quiet rest.

How's the King? was the question an early morning traveller by street car to his work asked a fellow-passenger, a stranger evidently to him, but who had a morning paper in his hand. The King, his sufferings, his brave endurance, his fight for life, the anxiety of the Queen and royal family as they kept watch by the sick room in that royal palace, has been uppermost in everybody's mind for the past week. The simple, natural, genuine, mutual affection among all the members of the family of our King and Queen, have been very beautiful to witness and we venture to say has endeared them more to the hearts of their people the world over, than all the pomp and pageantry of the intended coronation doubled and trebled possibly could. It is a sublime and touching spectacle, these millions of loyal praying people, sending up to Heaven their earnest petitions for the King's life. It has pleased God so far to spare him, and let us still pray that his recovery may continue till it is complete. It is a most interesting indication of not only the thoroughly humane, but truly human character of our people, that, during last week this province from end to end was roused to anxiety, and our newspapers in this city devoted for days columns of their space to record the heroic exertions, at great risk to their own lives, made by a few unknown common men, to rescue from death only one fellowman entombed at the bottom of a deep well. After efforts, continued for days, of a kind the most unique, and the memory of which will long live in the neighbourhood, the rescue was effected from an entombment of almost one hundred hours. Brave as the victim and all the parties were, the reaction in the case of the rescued man threatens to be almost more than he can come through. We are glad to see, for they deserve such honor, that the Royal Canadian Humane Society, will see that such noble self-sacrificing daring and courage will be publicly acknowledged. The high character and truly Catholic spirit of the general assembly just passed, appears to have been so prominent a feature of it, as to have struck the mind of others be-

sides the clergy. An admirable article in, probably our leading daily paper, gives to it in this respect a well-deserved prominence and high commendation. As the days go by and one tribute after another appears from different pens to the character and attainments of our late Professor Douglas, the greater does our loss as a church caused by his early death grow in its magnitude. It will be the earnest desire and prayer of all who love our church, that the Board of Knox College may be guided and enabled to find one who shall prove himself to be a worthy successor.

The International Sunday School Convention which was held lately in Denver was attended by Rev. R. D. Fraser, the editor-in-chief of our Sunday School periodicals. He brings home a good report of the convention. On the Lesson Committee entrusted with the selection of the series of lessons are three from Canada, Rev. Dr. Potts, Chairman of the Committee, Rev. Mr. Rexford of Montreal, and Principal Patrick of Winnipeg who is additional to the number of Canadians who have usually been on this committee. The next meeting of the convention which will be held in 1905 will be in Toronto.

No great victory for social or any other reform was ever won without long, hard and determined effort, and the leaders in the Prohibition Temperance movement are showing the qualities that deserve and finally win success. A new organization on behalf of this cause has just been formed as the result of a convention lately held in London, Ontario. This is to be called "The Temperance Legislative League." It is frankly and avowedly political in its object, so far as prohibition is concerned. This battle must be fought out it says, in the arena of practical politics. Its purpose is an aggressive movement in practical politics for the election of representatives favourable to the enactment and enforcement of legislation that will be as restrictive of drinking facilities as the power of the legislative body will permit. It is to support any candidate or party favourable to its aims, and oppose all who are unfavorable. Its membership is to consist of such as will sign a covenant to do this, and pay one dollar yearly to the funds; and of those who are simply enrolled as sympathizers and supporters. They do not call themselves a third political party, but it looks very like that, and though this party may be an exception, a third party has not as yet in this province accomplished very much.

There has just been held here lately the yearly meeting of a very quiet, but deservedly respected body of people, "The Friends." While, like so many, not satisfied in all respects with the Referendum, they are going to give it a hearty support. Their meetings have evidently been interesting. With them as with so many others, their Sunday Schools are not affecting all that could be desired. Their chief educational school is Pickering College, situated in the village of Pickering, and doing good work. Mr. Samuel Rogers stated his intention of giving to it \$500.00 annually for five years, and Elias Rogers agreed to take care of a debt of \$316.00. Home and Foreign Missions received due attention, and visiting members were present from the United States and Britain.

The Christian Alliance was last week holding a convention from day to day in Munro Park. The chief speakers present were Rev. A. B. Simpson, Prof. W. R. Newell of Chicago, and Dr. Henry Wilson of New York City. Last Sabbath was the day of their great meeting and a large collection was expected.

Rev. Dr. Milligan left on Dominion Day for what may now be regarded as almost his annual trip across the Atlantic for a holiday. The Sabbath evening before he left he completed his series of lectures, on which he had for a considerable time been engaged, on the epistle to the Hebrews, and which, as some of his other series have done, were attended by large congregations.

The resignation of Mr. James Hughes of his position of inspector of the public schools of the city, which has been for some time pending, has at last taken effect. His services in the capacity of inspector have been very valuable, and an earnest effort was made to retain his services, which might have been successful, but he found that he could not be relieved from an engagement he had entered into and which he felt himself in honour bound to fulfill.

It is noted as an evidence of the growing importance of Toronto as a commercial centre, that its custom's receipts for the year ending June 30th are \$697,366 more than for the year 1901.

## Estimated Requirements for 1902-1903. (WESTERN SECTION.)

The following is a statement of the amounts required for the current year, on behalf of the Schemes of the Church. It is intended to guide Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions. It is very desirable that Presbyteries should, at an early meeting, give special attention to this matter, and take such steps as will secure from every congregation within the bounds, generous help:—

Schemes.	
WESTERN SECTION.	
Home Missions.....	\$ 102,000
Augmentation of Stipends.....	30,000
Foreign Missions.....	80,900
Woman's Foreign Missionary Society	56,300
French Evangelization (including	
Pointe-aux-Trembles	
Schools).....	35,000
Colleges, viz. :—Knox.....	11,000
Queen's.....	5,500
Montreal.....	5,000
Manitoba (exclusive of amount	
from Synods of Manitoba and	
British Columbia)	2,600
Ministers' Widows' and Orphans' Fund (over and above Ministers' Rates and Interest from Investments).....	15,000
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments).....	13,000
Assembly Fund.....	7,000
	\$ 363,300

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other Schemes are for the Western Section alone.

An average contribution of one cent per day from every member of the Church, will not only provide the amount required but will enable the several committees to extend their work and largely increase the staff of missionaries, etc. Cannot this average be reached in every congregation of the Church?

Mission stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. This will be found helpful to them as well as to the work.

Where Missionary Associations do not exist, the Assembly has appointed collections to be taken up during the current year as follows:—  
French Evangelization...Fourth Sabbath of July  
Assembly Fund....." " August  
Colleges....." " Sept.  
Widows' and Orphans' Fund Third " Oct.  
Home Missions....." " Nov.  
Manitoba College....." " Dec.  
Augmentation Fund....." " Jan.'03  
Aged & Infirm Ministers' Fd " " Feb. '03  
Foreign Missions.....Second " March"

Quite a number of congregations fail every year to contribute to one or more Schemes of the Church. The Assembly has more than once instructed Presbyteries to take this matter into consideration, and endeavor to secure the organization of an efficient Missionary Committee in every congregation and mission station within their bounds, so that a contribution may annually be obtained for every Scheme.

The Scheme which seems at present to receive less than its fair share of attention and pecuniary aid is that of the Ministers' Widows' and Orphan's Fund, the claims of which I would urge upon all Sessions and congregations.

Nearly two-thirds of the entire contributions for the Schemes of the Church are received during the last two months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly instructs congregations to forward all money prior to 28th February. Special attention is called to this. The books will close promptly then, and only those contributions that reach the Church Offices here before six o'clock on the evening of that date will appear in the accounts of the year, and in the detailed statement of receipts to be submitted to next General Assembly. Please let your missionary Treasurer know this.

ROBT. H. WARDEN.  
PRESBYTERIAN OFFICES, TORONTO.  
July 2nd, 1902.

Remarks.

Eastern Ontario.

1. HOME MISSIONS.—To enable the Committee to keep pace with the growth of population, and to open up new fields, as well as to furnish regular supply during the whole year, the full amount given in the estimate will be required. As the amount received from Great Britain and Ireland is now much less than formerly, increased contributions will be required from our own Church. The amount required to support a Western missionary, over and above the contributions of the people in the field, is \$250 per annum. A special field is assigned to congregations, etc., contributing this amount for the support of a missionary.

2. AUGMENTATION OF STIPENDS.—This scheme is under a committee distinct from the Home Mission Committee. Last year the normal revenue was only \$23,000, or \$7,000 less than the amount asked this year. It is earnestly hoped that the scheme will be liberally supported, so that the Committee may be in a position to receive all Mission Stations desiring to come upon the list.

3. FOREIGN MISSIONS.—The amount required this year is nearly \$6,000 more than the amount received last year. While the amount required for the Woman's Foreign Missionary Society is stated, it is to be borne in mind that this is entirely distinct from the amount required by the Foreign Mission Committee of the Church. The Woman's Foreign Missionary Society raise their money chiefly by means of the Auxiliaries and Mission Bands connected with the Society.

4. FRENCH EVANGELIZATION.—The estimate includes the amount required for the Central Mission Schools at Pointe-aux-Trembles, and for the general work of education and colportage, besides what is necessary for the maintenance of the French congregations and Missions.

5. COLLEGES.—Since the abolition of the Common Fund in 1888, congregations contribute to one or more of the Colleges, as they think well. The amount required for each of the Colleges is given. It is hoped that every congregation in the Church will contribute for theological education, and that the full amount required may be got. All congregations, including those in the Maritime Provinces, are expected to aid in making up the amount required for Manitoba College. In sending money please state expressly what College or Colleges it is intended for.

6. WIDOWS' AND ORPHANS' FUND.—A misapprehension exists in the minds of many as to the needs of this Fund, the impression being that it is abundantly ample to meet all demands. The reverse is the case. The expenditure last year was greatly in excess of the revenue. The Fund closed the year with a debt of \$3,883, and it may become necessary to reduce the present small annuity given to widows and orphans. To prevent this, congregational contributions should be fifty per cent in excess of those last year. Special attention is called to this matter. Ministers' personal rates are payable in advance on November 1st for the year then beginning. Only the widows of those whose rates are paid up regularly are entitled to benefit from the Fund.

7. AGED AND INFIRM MINISTERS' FUND.—Additions are made to the list of Annuitants by the Assembly from year to year. Last year eighty annuitants received benefit, and an exceptionally large number were added to the list by the general Assembly last month. To meet the expenditure of the current year the sum of \$13,000 will be required over and above the income from interest. Ministers' personal rates are payable annually on or before the fifteenth of January for the year ending on the thirty-first of March following.

8. ASSEMBLY FUND.—In addition to the expenses immediately connected with the meeting of the Assembly, and the printing of the annual volume of Minutes, this Fund has to bear all expenses of Committees that have no fund of their own, such as the Committees on the distribution of Probationers, Church Life and Work, Statistics, etc. There is also an annual charge for the general expenses of the Presbyterian Alliance. About \$7,000 will this year be required for this Fund. As the large bulk of the expenditure (printing of the Minutes, etc.) has to be met in July and August, it is hoped that congregations will remit at the earliest possible date.

Rev. D. C. MacIntyre, B. A., Quebec, occupied the Presbyterian pulpit at St. Elmo on Sunday last.

Rev. D. M. Buchanan, of Lanark, has been appointed moderator of the Middleville and Darling sessions, and on Sunday last declared the charge vacant.

The new Presbyterian church at Franktown, is well under way, and the cornerstone is to be laid on the 9th July by Rev. Dr. Crombie, of Smith's Falls. A picnic will be held in the McCarthy grove after the religious ceremony is over.

Rev. Mr. Woodside, of Carleton Place, exchanged pulpits with Rev. D. Currie, Perth, Sunday, June 20th, and at the morning service addressed the members of the Masonic Order.

Rev. G. C. Maclean, pastor of St. John's church, Almonte, who has been ill for some time from pleurisy, and other complications, went to the Royal Victoria Hospital, Montreal, on Wednesday morning of last week for further treatment. He was accompanied by Rev. Orr Bennett; also the trained nurse who has been attending him during his illness.

Rev. H. Cameron of Morrisburg took charge of the services in the St. Elmo Church last Sunday, officiating at communion in the morning, and preaching a sermon to the Oddfellows in the evening. In consequence there was no service in the Morrisburg church in the morning, while Rev. Mr. McLroy of North Williamsburg occupied the pulpit in the evening.

A meeting of the Brockville Presbytery was held at Morton, on Thursday evening, 19th June, to complete the arrangements for the ordination of the Rev. J. A. McConnell, B. A., of this year's graduating class in divinity at Queen's College, and his induction to the charge of the Presbyterian congregations of Morton and Lyndhurst. An hour later the ordination services began in the Presbyterian church, which was suitably decorated for the occasion. The service was most impressive. Rev. J. R. Frizzell, Toledo, delivered the sermon of the evening, choosing as his text Matt. xxiii., 8: "One is your Master, even Christ, and all ye are brethren." Then followed the most interesting part of the service, the ordination and induction proper, conducted by Rev. Dr. Stuart, Prescott, moderator of the Presbytery. Rev. A. C. Ryan, Westport, addressed Mr. McConnell on his ministerial duties and work, after which Rev. C. H. Daly, Lyn, addressed the congregation. The musical part of the service was in charge of the Morton and Lyndhurst choirs. This mission field since its organization has been supplied by students from Queen's Kingston. This system has not been altogether satisfactory, the supply during the winter months being somewhat irregular, although during the summer season excellent service has always been rendered. During the last year, however, a movement was started on the part of the congregation to secure an ordained minister and thanks to the energy and ability of Rev. Mr. Daly, who spent considerable time in the field last winter, the work progressed favorably and culminated in Thursday night's service. It is well that the congregations have secured Rev. Mr. McConnell, a man especially qualified to manage this growing charge, and who is well able to preach the full gospel of Christ.

A very impressive service was held in the lecture room of St. Andrew's church, Picton, on Friday evening June 20th, preparatory to communion. The room was filled with members of the church and those desirous of becoming members. Mr. MacPhail presided, and his exposition of Scripture, his earnest prayers, and his solemn, loving exhortation to the communicants, will not soon be forgotten by any that were present. After the benediction was pronounced, the new communicants were presented to the session of the church by Mr. MacPhail, and were given the right hand of fellowship. At the conclusion of this, just as Mr. MacPhail was stepping from the platform, Mr. E. M. Young, and Mr. W. T. Ross went forward, and requested his attention for a moment. Mr. Young then read an address, and, at its conclusion, Mr. Ross presented a purse, containing a hundred and twenty-five dollars in gold, a cordial free-will offering to their beloved pastor, from his people. Mr. MacPhail was taken entirely by surprise, not a hint of the gift having reached him, and was much overcome at this expression of the love and esteem of the congregation; his voice broke, and his tears fell, as he tried to thank those who had been so

generous, and, during his ministry here, so un-faithfully kind to him and his. He urged his people to continue on their good work, their un-weary efforts for their church, and to extend to whoever should lead them in the future the same loving, helpful support they had given him. His own choice would be to remain here, with the church and people so dear to him; but the need was great in the field where he was going, duty and conscience clearly pointed the way, and, in leaving them, he believed he was indeed "following the call of God." Eyes were dim at the conclusion of his remarks, and many a prayer was offered up for God's blessing upon him and his, in the untried way before them, and for God's strength to be given to the people he left, that they might give heed to his counsel for their future.

Western Ontario.

Rev. John A. Clark, B. A., of Toronto, preached able anniversary sermons in Knox Church, Milton, last Sunday.

Rev. W. J. Clark, of the First Church, London, has been secured by the Whitechurch congregation for their anniversary services on the 19th of October.

Last Sabbath Rev. Mr. Daniels, a Persian who has just finished his theological course at Knox College, Toronto, preached in Minosa church. Mr. Daniels also gave an illustrated lecture on "Persia, its inhabitants and their customs," on June 23th.

Knox Church congregation, Hamilton, was called to meet July 9th, the object being to see if the members are ready to call a minister. During the past few months the congregation has heard Rev. Robert Pogue, of Hespeler; Rev. M. J. McKinnon, assistant pastor of St. Andrew's church, Toronto; Rev. S. Scott, of Brantford, and Rev. R. W. Dickie, of Orangeville, and if a choice is made it will likely be from among these four. It is said that the last mentioned Rev. R. W. Dickie, of Orangeville, is most in favor.

Ottawa.

The Rev. Dr. Armstrong, of Ottawa, preached in Erskine Church, Montreal, on the 29th June.

Rev. Thurlow Fraser, Ottawa, preached farewell sermons in Bank street church last Sunday. The subjects as follows: Morning, Trust In God; evening, An Open Door. Rev. Mr. Fraser will leave next week for Kingston and for Formosa in September.

The Glebe Auxiliary of the Women's Foreign Missionary Society has held its regular meeting. Rev. Mr. Milne gave a short missionary talk. Mrs. James Back presided in the absence of the president Mrs. Milne.

Rev. Colin D. Campbell, formerly of Stayner preached in St. Paul's the last two Sundays. Communion services were held in the evening on July 6th.

Rev. Dr. Moore is still in Montreal with his son Lieutenant Moore, who is ill of appendicitis there. A letter received yesterday stated that the patient is doing very well and had passed a comfortable night. Dr. Moore will probably remain with his son all week.

Rev. R. Aylward, B.A., of Park hill is spending his holidays in Ottawa, where he has been invited to supply the pulpit of St. Andrew's church. This is the second time that Mr. Aylward has occupied this position during the pastor's vacation. Last Sunday instructive discourses were enjoyed by many.

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## World of Missions.

### The Kroo Boys.

The Kroos of West Central Africa are one of the most remarkable people on the globe. They are distinguished from other natives by a broad blue streak extending from the top of the forehead to the end of the nose. I was informed that this mark is put there by the mother, and is intended to be a pledge that they will die before they will submit to slavery. During my residence in Africa I failed to meet any one who had ever seen a Kroo slave. For a living they follow the sea only. Few ships trading along the coast can afford to do without them, and there are few places on the west coast where they are not settled, though all return to Palmas periodically.—Rev. R. H. Stone.

### Christian Literature in India.

Dr. John Murdoch, of Madras, the veteran advocate of Christian literature for India, has been recently endeavoring to ascertain what has been the growth in the spread of Christian literature through the agency of Indian auxiliaries of the British and Foreign Bible Society, the Religious Tract and Book Society, and the Christian Literature Society. Fourteen such Indian societies have sent in returns—3 in Calcutta, 2 in Allahabad, 2 in Lahore, 1 in Bombay, 2 in Madras, 2 in Bangalore, 1 in South Travancore, and 1 in Cottaïam, a religious tract society which disseminates Christian literature in the Malayalam vernacular. Taking the years 1870, 1880, 1890, 1900, as convenient examples, we find that the number of books and tracts circulated has been as follows: 1870, 882,924; 1880, 2,209,337; 1890, 4,965,034; 1900, 5,881,836.—The Missionary Review of the World.

### Serpent Worship in India.

In one of the highest mountains of the South Kanara Ghats there is a very celebrated serpent temple. There great numbers of the "coiling folk" reside in holes and crevices made for them. To propitiate these creatures, persons who have made vows roll and wriggle round the temple serpent-fashion and some will even roll their bodies up to it from the foot of the hill a mile distant. They also take home with them portions of earth from the sacred serpent holes. The earth is believed to cleanse from leprosy if rubbed on the parts affected. Serpentine body wriggle is also practiced farther south, where small snake temples are common. Near one of these, not far from Madura, on the Vaiga River, there are men who for a few rupees will perform any number of wriggings and rollings round the shrine, as proxies for persons who have vowed them. Indeed it seems to be a fixed article of belief throughout Southern India that all who have willfully or accidentally killed a snake, especially a cobra, will certainly be punished, either in this life or the next, in one of three ways—either by childlessness, or by leprosy, or by ophthalmia.

## Health and Home Hints

**Currant Short Cake.**—Make a biscuit dough and separate into two cakes of desired size. Butter the cakes and cover the bottom one with a thick layer of mashed currants and sugar. Place the second cake on top and cover it with another layer of the prepared fruit. Meanwhile make a meringue of the whites of two eggs beaten light and three tablespoonfuls of powdered sugar. Stir in carefully a few whole currants. Put this over the cakes, lightly brown in the oven and serve at once. The currants should be crushed with the granulated sugar at least two hours before they are required for use.

**Current Sherbert.**—To make current sherbert boil one quart of water and one cup of sugar together for twenty five minutes, then add the juice of a lemon and one pint of current juice. When it becomes cold freeze like ice cream. Another current sherbert is made thus: Mash two quarts of fruit with two pounds of sugar, and let it stand an hour or more. Strain it through a fine wire sieve, pressing out all the juice; add an equal amount of water, and turn into an ice cream freezer and freeze. When the mixture is frozen hard enough to remove the beater, add the beaten whites of two eggs, and continue turning until the sherbert is again frozen.

**An English Dish.**—An English dish called current tart is exceedingly nice. To prepare it mash one quart of currents in a pudding dish. Sprinkle over them one large cup of sugar and a very little mace. Sift one and one-half cups of flour into a bowl and a pinch of salt. Mix with them one third of a cup of butter and gradually stir in one-third of a cup of cold water. Roll the paste out thin, making it a little larger than the top of the dish. Cut a gash in the centre and lay the paste over the filled dish, turning in the edges and pressing them against the sides of the dish. Bake in a brisk oven one hour and then let it become cool before serving. This should be eaten with sweetened cream or a boiled custard. The paste is better if made before it is needed and put upon the ice.

**For Accidental Poisoning.**—For poisons from alkalies, such as lead or mushroom, use vinegar and oil freely, mustard and salt water with soda or borax added may be given in cases of emergencies as you wish to produce vomiting and eject the poison from the stomach at once. From external poisons, such as poison-oak or plant poison, bathe the affected parts with strong borax water and apply a poultice made of pansy leaves dipped in sweet cream and keep the system in a good condition by taking some cooling medicine. Everyone can't have a doctor around the corner, hence the necessity for informing one's self in regard to antidotes for poison. One may often save a precious life.

**The Effects of Yawning.**—A Belgian physician says that yawning is an exceedingly healthy function generally, besides having a salutary effect in complaints of the pharynx and eustachian tubes. According to the results of later investigations, yawning is the most natural form of respiratory exercise, bringing into action all the respiratory muscles of the chest and neck. It is recommended that every person should indulge in a good yawn with the stretching of the limbs, morning and evening, for the purpose of ven-

tilating the lungs and tonifying the muscles of respiration. An eminent authority claims that this form of gymnastics has a remarkable effect in relieving throat and ear troubles, and says that patients suffering from disorders of the throat have derived great benefit from it. He makes his patients yawn either by suggestion, imitation, or by a series of full breaths with the lips partly closed. The yawning is repeated six or eight times, and should be followed by swallowing.

## A Life in Peril.

### STORY OF A GIRL SAVED BY A NEWSPAPER ARTICLE.

SHE SUFFERED FROM HEADACHES, DIZZINESS AND NIGHT SWEATS—HER FRIENDS FEARED SHE WAS GOING INTO CONSUMPTION.

From L'Avenir, St. Jerome, Que.

Among the thousands of young girls who bless Dr. Williams' Pink Pills for safely carrying them through that most perilous period of their lives when they step from girlhood into the broader realm of womanhood, there is none more enthusiastic than Miss Gabrielle Thomas, a young lady known to most of the residents of St. Jerome, Que., and greatly esteemed by all her acquaintances. To a reporter of L'Avenir du Nord, Miss Thomas said: "From the time I was fourteen until I was eighteen years of age my health was very bad. I was very weak; had no appetite and could do no work. At night I perspired greatly and frequently slept but little. I suffered from headaches, dizziness and could scarcely move about without becoming breathless, and I finally reached a stage when my friends feared I was going into consumption. I was under the care of doctors, but their treatment did not help me. I then tried several advertised medicines, but with the same poor results and I had come to think I could not get better. One day I read in a newspaper the statement of a young girl whose symptoms were almost identical with my own, who was cured by the use of Dr. Williams' Pink Pills. I then decided to try this medicine and have reason to bless the day I did so. I had only used the pills a few weeks when I began to get better, and in a couple of months every symptom of my trouble had disappeared and I was as strong and healthy as any girl of my age. I have since always enjoyed the best of health and I shall be glad indeed if my experience proves helpful to some other suffering girl."

The happiness of health for both men and women lies in the timely use of Dr. Williams' Pink Pills, which act as a severe tonic and supply new blood to enfeebled systems. They have cured many thousands of cases of anaemia, "decline," consumption, pains in the back, neuralgia depression of spirits, heart palpitation, indigestion, rheumatism, sciatica, St. Vitus' dance and partial paralysis. But substitutes should be avoided if you value your health; see that the full name "Dr. Williams' Pink Pills for Pale People" is on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.



**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

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

**SYNOD OF HAMILTON AND LONDON.**

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

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

**SYNOD OF TORONTO AND KING TON.**

Kingston, Belleville, 1st July, 11 a.m.  
 Peterboro, Peterboro, 8 July, 9 a.m.  
 Whitby, Whitby, 15th July, 10 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Lindsay, Cannington, 23rd June.  
 Orangeville, Orangeville, 10th July.  
 Barrie, Almadale,  
 Owen Sound, Owen Sound.

Algoma, Blind River, Sept.  
 North Bay, Sudbridge, 8 July, 9 a.m.  
 Sauguen, Clifford, 24 June, 10 a.m.  
 Guelph, Acton, 18 March 10.30.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 1 July, 8 p.m.  
 Montreal, Montreal, Knox, 24 June.  
 Glengarry, Alexandria 8 July.  
 Lanark & Renfrew, Carleton Place, 15th July, 10.30 a.m.  
 Ottawa, Ottawa, Bank St, 1st Tues July, a.m.  
 Brockville, Morrisburg, July 8, 2 p.m.

**SYNOD OF THE MARITIME PROVINCE**

Sydney, Sydney, March 5  
 Inverness, Lit. Narrows, 15th July.  
 P. E. I., Charlottetown, Aug. 7.  
 Pictou, New Glasgow, 1st July, 1 p.m.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 24th June 10 a.m.  
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.  
 Lunenburg, Rose Bay,  
 St. John, St. John, 1 July.  
 Miramichi, Chatham, 24th June.

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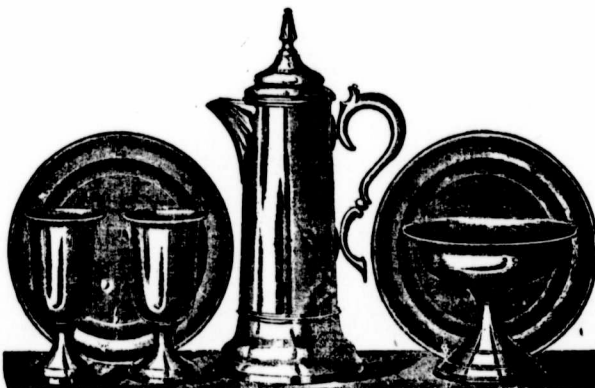
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f	" 106 arrives "	8:00 p.m.
g	" 107 leaves "	9:30 a.m.
h	" 108 arrives "	6:45 p.m.

P. P. J. Ry.

a	Train 106 leaves Ottawa	5:10 p.m.
b	" 110 arrives "	9:25 a.m.
c	" 111 leaves "	6:45 a.m.
d	" 112 arrives "	4:35 p.m.

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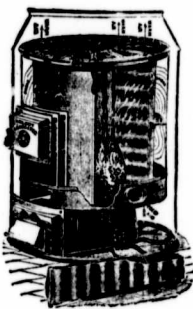
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