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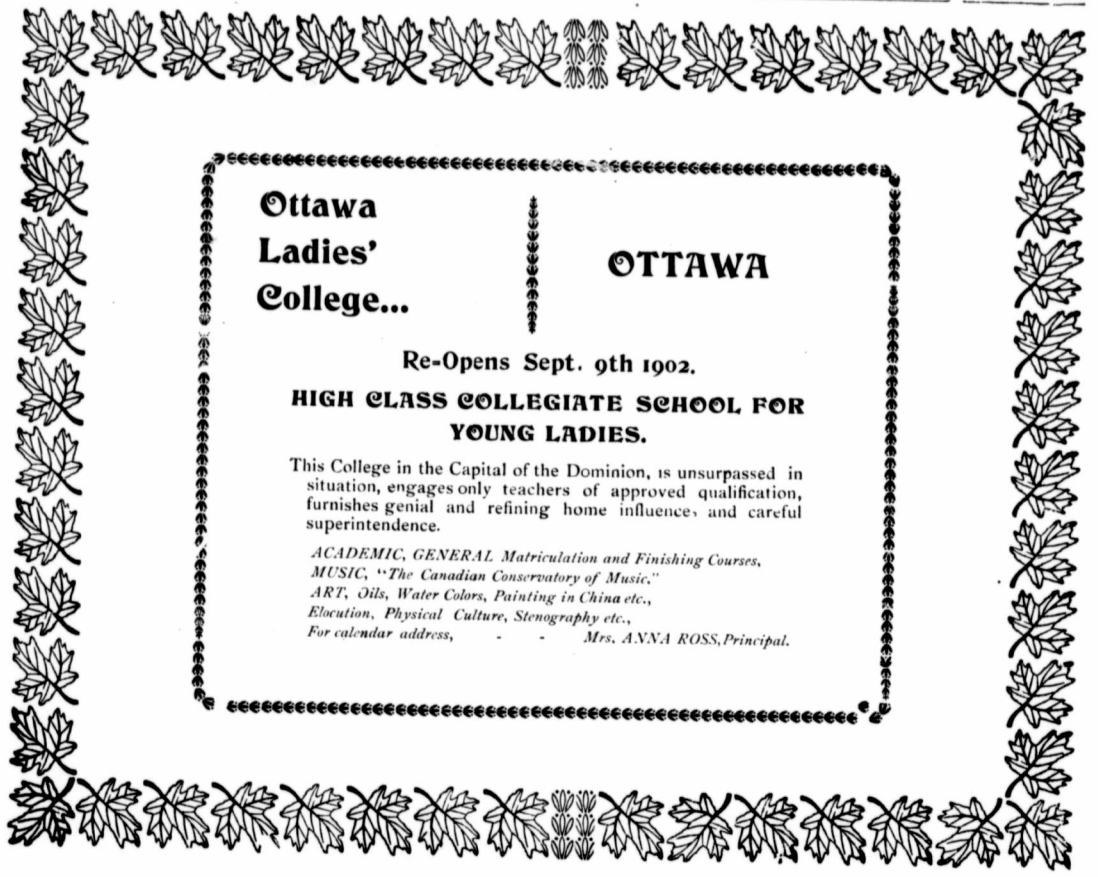
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At the residence of the bride's parents, Orford township, on Aug. 20, by the Rev. William Shearer, John Henry Mills, of Faruham, Que., to Catherine Mabel Crawford.

On Aug. 27, at the Central Church, Hamilton, Ont., by the Rev. Alexander MacLaren, John Stuart Findlay, of Chicago, to Gertrude Mary, eldest daughter of James McLerie.

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

On Sept. 8, at the residence of the parents of the bride, by the Rev. H. J. McDiarmid, Miss Lucie H., daughter of Mr. James Reid, Prince Arthur street, to Mr. Albert E. Clare, all of St. Lambert, Que.

On Aug. 27, 1902, by the Rev. H. M. Parsons, D. D., Toronto, John Henry Croft, of Peterborough, Ont., to Mrs. Margaret E. Armstrong, of the same place.

At St. John's Church, St. John, N. B., on Aug. 27, by the Rev. John Desoyres, M.A., Rev. Thomas Wardlaw Taylor, M. A., Ph. D., second son of Sir Thomas Wardlaw Taylor, Kt., ex-Chief Justice of Manitoba, to Edith Leavitt, eldest daughter of Augustus H. Hanington, Esq., K. C.

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## Note and Comment.

The University of Birmingham, England, has established the first department of commerce, and granted already the first degree of M. Co.,—master of commerce.

They have begun to tear down one of the world's most famous jails, Newgate Prison in London. William Penn was imprisoned there, and Daniel Defoe. Its walls are more than three feet thick, and so solid that in some parts explosives must be used in the work of demolition.

A press despatch tells us that recently the school board of Mahoney township, Pa., removed six of the older teachers in the township. The reason given was that members of the families of these teachers were non-union mine workers. The board unanimously decided that applicants in any way connected with non-union workmen should not receive appointments. This looks very much like a case of unionism run mad. The intelligence and chivalry of people who do such things cannot be of a very high order.

The new Church of St. Ethelwold, Haverdham, which is practically a memorial to the late Mr. Gladstone, was opened last week by the Bishop of St. Asaph. One of the last acts of Mr. Gladstone's life was to urge the necessity of building such a church to meet the increase of the industrial population, and he gave £1,000 towards the building fund, which has amounted to £7,000. Most of the principal windows are the gift of the Byron Society in recognition of Mr. Gladstone's sympathy with suffering Eastern races.

Most Bishops preach temperance. Dr. Ingram, Bishop of London, practises teetotalism. He is said to believe in it for itself, but it is certain, says the Sketch, that he regards it as an indispensable qualification in anyone who wishes to advance the cause of temperance among the intemperate. At a meeting of workmen, one day, he was discussing the usual question when one of the men shouted: "Are you a 'tot'?" "All right, then," he replied; "fire away. If you wasn't, I wouldn't listen to you."

The statistics show that the increase of Protestantism in India in the last ten years has been from 559,000 Protestant Christians to 1,148,000. The population increased two and a half per cent. the Roman and Greek churches 12 per cent. and the Protestant churches, 105 per cent. Which shows not only the increase of nominal Christianity but the amazing vitality of Protestantism. If some of our Pre-millennial brethren will only be patient and agree that the Spirit is able to do all the work of evangelization that could be accomplished by a personal reign of Christ, it may not take long for that 105 per cent to catch up with the  $\frac{1}{2}$  per cent.

The Belfast Witness says: The King of Barotseland, a visitor to this country for the Coronation, made a speech recently declaring his admiration for the missionaries. He said they had opened up his country to civilization, and were leading his people out of darkness. He desires that more missionaries be sent. Lewanika is a total abstainer from drink and tobacco, attends Christian worship but is not baptised. His son and heir to the kingdom is a baptised church member. He wishes to place his country, which is as large as Germany, under British protection. No more interesting visitor has come to England for the crowning of King Edward.

Owen Wister's Lin McLean, one of the best books written about life in the West, is reported by the Harpers as being in brisk demand. Mr. Wister writes from first-hand knowledge of his red and white men, and in a style forcible, dramatic and convincing. His success as a writer has come to him within a comparatively brief time, as it was not until 1891 that he first devoted himself to literature. Several years after his graduation from Harvard University he was admitted to the bar, in 1889, and entered the field of literature by way of the law, as so many able authors have done. Mr. Wister is a native and now a resident of Philadelphia.

Mr. Balfour, premier of England, sleeps at least twelve hours a day—sometimes longer—says a writer in a London journal; and though he does not prepare his speeches word for word, like Sir William Harcourt, or dictate them to a shorthand writer, like Disraeli, he does what he calls "thinks them out while in bed," and notes the principal headings on a sheet of folded foolscap, which he holds in his right hand while speaking, and slaps against his left when he wants to emphasise a point. He seldom pauses to find a word, but when he requires time to think of the next argument he sips from a glass of water.

Hamlin Garland, talking the other day of the pleasure an author has in his work, said that his satisfaction does not begin until he gets his pages back from the typist, in a clear and clean copy of what, when it left his hands, was a vicious tangle, most illegibly written. But then begins the revision, a slow, tedious, droming process, often repeated, and very exhausting to the author—in Mr. Garland's opinion, drudgery of the most unrelieved sort. "I get no further pleasure out of it," said Mr. Garland, "until about six months after it is published. Before I began work on 'The Captain of the Gray-Horse Troop,' he added, "it was a most agreeable task to talk for hours with the old men of the Tetong tribe of Indians, through a sign-language interpreter. In this way I have got at the human side of these people. I could have delineated their bad side, but it would have necessitated search. They have always shown their good side to me."

The Dominion Statistician says the Canadian Baptist has reported for the year end-

ing September 30th, 1921, and among the criminal statistics are to be found some things of special interest to those who care for Canada's morality. Throughout the Dominion of Canada as a whole there has been a decrease in the number of convictions as compared with the population, and it is to be specially noted that crime among females of the country is steadily decreasing. Of the large denominations, those who described themselves as Anglicans are more numerous in the great body of convicted criminals than the proportion of Anglicans in the whole population of the Dominion warrants. Those who gave their religious views as Methodists, as Presbyterians, as Baptists, or as Roman Catholics are fewer in number than their proportion in the whole population warrants. One of the most serious things in the report is the evidence that crime among juveniles of the male sex has most alarmingly increased. Here especially is food for thought on the part of parents, Sunday School workers, and the members of our churches in general.

Some time ago a report was published in the newspapers of resuscitating a boy who had been under the water for twenty-five minutes and was supposed to be dead. The case was so remarkable that the life-saving service officials at Washington investigated the matter, securing substantiation of the story. Within four hours after the body was removed from the water the child regained consciousness. The New York Witness referring to the incident says: "There is great danger that attempts to resuscitate an apparently drowned person will be abandoned too soon. The case looks so utterly hopeless that inexperienced persons, and even doctors, may easily be deceived in regard to the actual conditions. A fly can be revived after having been a good while under water by simply covering it with salt and leaving it alone. There must be much greater vitality in a human being than a fly." The above advice is well worth being remembered and acted upon when such emergencies arise.

The education controversy in the mother country threatens to become a burning one in Scotland. In Scotland the Presbyterian Catechism is taught in the Board Schools, and in this there has been a pretty general acquiescence in the past as was natural in a country where an overwhelming majority of the people are Presbyterians. But the Scottish Episcopal Church is alarmed. There are Episcopalian schools, but only ten per cent. of the Episcopalian children go to them, and the other ninety per cent quietly learn the Shorter Catechism. Perhaps the Sacredotalists in England may be led to see that they are playing a dangerous game for themselves in striving to secure absolute control of the Board schools. One of the first cases to come before the New South Wales Arbitration Court is that of the undertakers' assistants. They want their hours fixed at sixty per week. The master undertakers reply that owing to the habit people have of dying at unreasonable times, and of remaining alive one week and then perishing in batches the next, it is impossible to fix hours.

## The Quiet Hour.

### Third Quarterly Review.

S. S. LESSON. (Read Deut. 8: 1-20 and the lessons for the quarter.)

GOLDEN TEXT:—Thou shalt remember the Lord thy God.—Deut. 8: 18.

### Lessons from the Review.

BY ALEXANDER MCLAREN, D. D.

Lesson 1 gives a sad picture of man's short-lived gratitude and swiftly failing faith. The words "murmurings" and "murmurs" occur seven times in it. It was but six weeks since leaving Goshen, and already the benefit was forgotten, and the people thought they were going to die of hunger. They were but too like ourselves, quick to forget benefits and cherish distrust. The long-suffering of God is as conspicuous in this lesson as the short-lived thankfulness of man. It is Moses and Aaron that say so much about the murmurings. God does indeed speak of them, but only as moving him to display patient dealing in sending the manna. What a wonderful revelation of infinite love that it is moved to supply wants even when these are made matter of complaint instead of prayer! True, he had withdrawn the "glory" into the wilderness, but it drew near again, and promised quails at even and manna in the morning. He puts murmurings to shame by benefits. The manna was sent day by day "to prove them." We, too, have our bread from heaven as truly as Israel had, and it comes, after all, in much the same fashion, and that for the same purpose,—that our dependence on him may be tested, and that blind eyes may see the continual tokens of God's working. We, too, live from hand to mouth, and round our tents an unseen Hand showers the bread of the day in its day.

Lesson 2 gives the so-called first table of the law, dealing with duties which are religious in the narrowest sense; but the glory of the Decalogue is that, while the tables are two, the law is one, and that it fuses religion and morality at a time when they were supposed to be entirely separate. Significantly the commandments are mostly prohibitions. "Thou shalt not" is needed in a sinful world. Negative commandments are the rough rind which guards the ripening fruit. The deliverance is basis of all, so even then a redemptive act was the foundation of God's claim on men, and grateful love was the motive of obedience. The first commandment forbids other gods to Israel, and is based directly on that redemptive act. The second forbids idols, the fascination of which was all but irresistible at that stage of history, and in subtler forms besets us too. Its reason annexed goes deep, making the love of God the life of religion, and the motive for keeping the Commandments. The third is directed against frenzied heathen invocations, and also against profane swearing; but it strikes at "vain repetitions," not unknown even in Christian worship, and against all irreverent attitudes towards the manifested character of God. The fourth appoints the Sabbath, and is the one bit of ritual in the code. It is here based on the divine rest, while in Deuteronomy it is based on the deliverance. Since it stands among the "religious" duties, the rest is to be a devout rest. Worship is to the soul what rest is to the body.

Lesson 3 deals with duties to men, and

the glory of the Decalogue is its binding religion and morality together as soul and body. Morality comes second, religion first. That is God's order, and ethics independent of religion: have little imperative force. The two sets of duties are linked by the fifth commandment, for in the old world parental reverence was almost religion and in the new world we may adapt John's question, and ask, "He that loveth not his father whom he hath seen, how shall he love his Father whom he hath not seen?" The remaining five are all negative, all but the last are curt, all are without reasons annexed, for such plain duties need none. All deal with acts which all laws regard as crimes with the same exception. All are negative. They shield life, family, property, reputation. The tenth goes deeper, touching the heart. Covetous desire sins against neighbors, and is the bitter fountain of murder, adultery, theft, and slander.

In Lesson 4 we have to distinguish the parts played by the people and by Aaron. They suggest making "gods," for they wish to drag him in. Their proposal abjures God and deposes Moses, for they seek for gods "which shall go before us." That seems to define their sin as being a formal abjuring of Jehovah, and so a breach of the first commandment, not merely a desire to worship him under a visible symbol, and so a breach of the second. Aaron tried to direct an impulse which he should have stamped out, weakly attempting to turn the orgy into "a feast to the Lord." That is a besetting sin of many in these days. He cuts a sorry figure in his vain effort to salve over sin by a fine name. Moses' self-sacrificing love is as noble as his flashing anger. The eagle and the dove is one! His willingness to sacrifice himself cannot be accepted without infringing on God's righteousness. Thus what Moses offered to do, and his sacrifice, does not shake, but establishes, God's righteousness.

The description of the tabernacle in Lesson 5 significantly begins with the innermost shrine, for the whole records how God meets with man, rather than how man meets with God. The only contents of the holiest of all is the ark, not even the mercy seat being specified. That brings out the great peculiarity of the empty shrine, with no image of the deity worshipped there, as would be found in other temples. The ark contained the tables of the law, and these revealed God's nature as well as man's duty. The contents of the second or priests' court expressed, when taken together, various aspects of the life of the priestly nation. The altar of incense in the center taught that that life was to be primarily and essentially a life of prayer, while the candlestick on the one side, and the table of showbread on the other, taught that its manward aspect was to be that of the light of the world, and that the activities, with their results, were all to be laid in God's sight, offered to and to be judged by him. The outer court contained the altar of sacrifice, teaching that sin must be taken away by atonement before, as priests, men can enter the inner court; and the laver for washing teaching that after expiation comes cleansing "without which no man shall see the Lord."

Lesson 6 teaches that God is to be worshipped as he commands, not otherwise, and that nearness to God demands greater sanc-

tity, and involves severer punishment. The same fire which accepts the legitimate sacrifice consumes the sacrilegious offerers. God is infinite mercy, but infinite justice too. Aaron is forbidden to mourn, because he is anointed with the sacred oil. He who has the anction of God's spirit should dwell above agitations in the land of peace. He should also stand in no need of the excitement of "strong drink," which dulls the perception of moral distinctions, and takes away power of teaching Israel.

Lesson 7 contains the regulations, not only of Israel's march, but of the Christian pilgrimage. In the latter, as in the former, there is divine guidance, which is to be docilely followed. Obedience is to be immediate and unconditional, at whatever time the cloud moves or stands still. In it, too, human help is to be combined with God's direction, as Moses sought for Horab's practical knowledge, though the pillar led the march. In it, too, God's presence is to be invoked both to hallow toil and to sweeten rest.

In Lesson 8, cowardice and faith are in sharp contrast. The spies all agree, in regard to the facts, that the land is good, and that the conquest will be hard. But Caleb and Joshua look beyond the facts to God, who is with them. Their courage is not due to their blinking the dangers, but to their trust in him. The people, panic struck, meditate revolt. To stand in front of a great opportunity's open door and to recoil from entering in because of "many adversaries," stamps a man as ignoble. Forty years' wandering is the penalty of that hour of refusal.

In Lesson 9 the great gospel truth that there is life for a look is symbolically illustrated. Two points in the symbol are laid hold of by Jesus to Nicodemus: first, that his cross is his throne, on which, lifted up, he is set forth to the world; second, that the look of faith expels the poison, and communicates a life which is free from sin.

The prophet promised in Lesson 10 is not an individual, but the order. It is the defense against illegitimate methods of knowing or influencing the future. The prophet's characteristics are that he is raised up by God, that he is "one of yourselves," that he is like Moses in that he has direct communications from God, and that therefore he is God's representative, and speaks God's word. All these characteristics reach their highest reality in Jesus, of whom the prophetic order, as a whole, prophesied by its very existence.

In Lesson 11 the spirit of the law is summed up. The essence of it all is to "love Jehovah thy God." And that love is based upon his self-revelation in his loving dealings with us. Obedience follows love, as its test and result. Again, the law is a blessing because it ends the weary quest after a reliable guide to conduct. We need not climb to heaven, or traverse oceans, to find what we ought to do. It has its echo in the heart which responds to the command to love God, and recognizes that it is the first and great commandment. Further it lays before men, with merciful plainness, the issues of obedience or disobedience, life or death. It brings with it solemn responsibility for our personal choice. We have to choose whether we live or die. Not to choose life is to choose death.

Lesson 12 suggests that the sin of Moses demands severer punishment because he is nearer to God. He dies, as most leaders and reformers do, leaving unfinished work, but he was blessed beyond most of such, in that he did get a sight of the fair land to

which he had led his people. A lonely death fittingly closed a lonely life. His solitary grave contrasts with Christ's close by a great city. The one speaks of the loneliness and mystery of death; the other has taken away the mystery, and changed the loneliness into blessed companionship with himself.—S. S. Times.

### Prayer.

FROM "THE BRITISH WEEKLY."

Heavenly Father, Thou has taught us in many ways that those who seek light from Thee must seek it from a sincere love of light, seek it in spirit and in truth. With the froward Thou wilt show Thyself froward; but the meek Thou wilt guide in judgment. We pray Thee, O Father, by the Holy Spirit's influence, to cleanse our minds from all insincerity whenever we approach Thee, that we may not be of the number who ask in vain because they ask amiss. Save us also, we beseech Thee, from ever affecting a submission to Thy will that we do not feel. May we be far from substituting a religion of ceremonies in the place of the religion of the heart. Help us to see that there is more hope of the publican and the harlot than of those who are taken in that snare. Sincere art Thou, O God, and we would be Thy children in sincerity, loathing a lie, avoiding all false appearances, ever being simply what we seem to be. Make us strong to this end in all our acts of worship, and in all our transactions with man.

### The Limit of Our Choice.

Truth or error—every man is making practical choice of one or the other of these alternatives. Now that Jesus Christ has come to the world as the revelation of the infinite Father, there is no need for mistake as to the great realities that lie behind this seeming world of the transient and the perishable. We need not be skeptics, since we have a Savior. With John of old, we know that this testimony is true, for, spiritually, if not literally, we have looked upon and our hands have handled the Word of Life. Truth is not, as the old Sophists taught, the whim or sport of this or that man, for this truth after which the Pilates ask is in God's Son Jesus Christ. We may fill volumes with learned disquisitions on the origin and reasonableness of Christianity, we may pack libraries with ponderous volumes of apologetics, but we shall not triumph by our learning or our logic unless these arguments be authenticated and applied by the Holy Spirit, at once humbling his pride of men, while at the same time giving them with the witness in their own hearts to the absolute truth of the Christian religion. No man can say that Jesus is the Lord, and that he has come in the flesh—come to say dependable things concerning what lies behind life as we now know it—except by the Spirit of God. "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—New York Observer.

God's love gives in such a way that it flows from a Father's heart, the well-spring of all good. The heart of the Giver makes the gift dear and precious: as among ourselves we say of even a trifling gift. "It comes from a hand we love," and look not so much at the gift as at the heart.—Luther.

## Our Young People

### Missionary Heroes.

"Cheerful amid adversity." Acts 27:22:36.

### The Christian Endeavor Prayer Meeting for September 28.

In Bulwer's novel of "The Caxtons" he introduced two brothers, one of whom is a bookworm and the other an old soldier with a son who has disgraced the family name, and embittered his father's life. One day the bookworm delivers a lecture to his brother on the medical uses of books, and gave him as a cure for his sad depression the biography of Robert Hall, that grand minister of the gospel who lived such a noble life in his poor, pain-racked body.

The courage which that life of Robert Hall gave the old soldier, the Christian may gain from any missionary biography. Read the sunshiny life of James Gilmour, with his unflinching good cheer and patience amid all the squalor and peril of Mongolia. Hear him say, "If I could only see souls saved, I would not care for the roughing it." Read the life of Henry Martyn, "burning out for God," as he expressed it, and dying, young and alone, in that plague-smitten Armenian city. Hear him say: "There is not an object about me but is depressing; yet my heart expands with delight at the presence of a courageous God." Read the life of Alexander Mackay, that missionary master of all trades, ready to set type, or make a boiler, or build a house, or run a steamboat, or sew trousers, or do anything else that would help on the progress of the gospel in the heart of Africa. Hear him cry, while surrounded with the peril that brought death to the murdered Hannington, "Who would not engage in such noble work?"

Read such lives—and every missionary biography is such a life—and you will be ashamed of your petty worries, and you will come to see that the only life worth living, at home or at the ends of the earth, is the missionary life.

### Our Members Testify.

Missionaries have always had hardships to face, as Paul had, but the hardships have made no difference to Paul. The cold of Greenland could not keep the Moravians away from their noble work there. The heat and fever of Africa did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the homeland.

Men praise the courage of the soldier who faces death with cheerfulness. But the home missionary often faces death just as really as the soldier, and he faces for decades at a time hardships that the soldier never has to endure for more than a few months or weeks at a time. Should we not praise the home missionary at least as much as the soldier?

When we want to describe overwhelming odds, we say, "It was one against a thousand." But often the missionary is one against ten thousand or a hundred thousand. We would not think of sending a single soldier to hold a fort in an enemy's country, but often a single missionary holds the fort in the midst of millions of heathen, all bitter enemies of the gospel he is trying to teach, and keen in every way to thwart him.

John G. Paton, whose autobiography is the most widely read and the most stirring of missionary volumes, had a claim to \$70,000 as royalty on it, but he refused the money, saying, "It is the Lord's. Pass on the bread of life to my brethren." That is a notable example of genuine missionary heroism. What cause but Christianity would enable a man to refuse in that way \$70,000.

When Paul was giving his great list of the hardships he had endured for the Lord Jesus, the number of times he had been stoned, shipwrecked, imprisoned, beaten, and the like, he added as a climax of the list, "the care of all the churches." Often the greatest need of courage is in situations where there is no thrilling story to tell after it is all over, nothing but the humdrum doing of duty. To be cheerful and brave here is to be like Paul in the most difficult way.

### For Daily Reading.

Mon., Sept. 22.—The face of an angel. Acts 6: 9-15  
 Tues., Sept. 23.—Asleep in prison. Acts 12: 1-17  
 Wed., Sept. 24.—Worship and stones. Acts 14: 8-20  
 Thurs., Sept. 25.—Songs in prison. Acts 16: 25-34  
 Fri., Sept. 26.—"Be not afraid." Acts 18: 1-11  
 Sat., Sept. 27.—"Be of good cheer." Acts 23: 1-11  
 Sun., Sept. 28.—TOPIC: Missionary heroes. "Cheerful amid adversity." Acts 27: 22-63

### Andrew Rykman's Prayer.

BY JOHN G. WHITTIER.

Let the lowliest task be mine,  
 Grateful, so the work be Thine;  
 Let me find the humblest place  
 In the shadow of Thy grace;  
 Blest to me were any spot  
 Where temptation whispers not.  
 If there be some weaker one,  
 Give me strength to help him on;  
 If a blinded soul there be,  
 Let me guide him nearer Thee.  
 Make my mortal dreams come true  
 With the work I fain would do;  
 Clothe with life the weak intent,  
 Let me be the thing I meant;  
 Let me find in Thy employ  
 Peace that dearer is than joy;  
 Out of self to love be led,  
 And to heaven acclimated,  
 Until all things sweet and good  
 Seem my natural habitude.

Thus did Andrew Rykman pray.  
 Are we wiser, better grown,  
 That we may not, in our day,  
 Make his prayer our own?

Build as thou wilt, unspoiled by praise or blame;  
 Build as thou wilt, and as thy light is given;  
 Then, if at last the airy structure fall,  
 Dissolve, and vanish, take thyself no shame—  
 They fail, and they alone, who have not striven.  
 —T. B. Aldrich.

Character abides. We bring nothing into this world; we can carry nothing out. We ourselves depart with all the accumulations of tendency and habit and quality which the years have given to us.—Bishop Edward G. Andrews.

## Our Contributors.

### Paul's Prayer For His Converts.

Phil. 9-11.

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

The first statement we read concerning Paul, as a Christian disciple, is the significant sentence "Behold he prayeth." His reconciliation to God through Jesus Christ gave new meaning and power to his prayers. To him the well known words can be most appropriately applied,

"Prayer is the Christian's vital breath,  
The Christian's native air."

The Christian religion did not create prayer, or make it the subject of new commands, but its higher revelation and deeper experience gave to prayer a larger range, more varied expression and sweeter influence. The Hebrew people did not lack noble models of prayer. The Book of Psalms is a rich collection of hymns and prayers. But the Lord Jesus taught His disciples to pray without vain repetition or false pretention, but with real boldness and lowly persistency. Paul has caught the same spirit and shows his usual originality in the diversified application of prayer to the needs of personal and social life.

This epistle is suffused with personal feeling, every line bears witness to the Master's enthusiastic love and admiration for his Philippian disciples, but he who disclaims perfection for himself does not claim it for them. Instead, however of directly criticizing their weak points, he tenderly suggests their needs by telling them what are the things for which he is prompted to plead powerfully to God on their behalf. This indirect mode of exhortation is effective; it is a noble combination of tact and sympathy; it unites generous recognition of present achievement with the faith that demands still larger enterprise.

The prayer thus represents Paul's conception of Christianity; by expressing the Christian's supreme desire he shows the real spirit and purpose of the Christian life. "I am come that ye might have life" is the Master's claim; Paul's prayer in its yearning after the fulness of that life shows us its content and character, its aim and aspiration. Enlargement, refinement, enrichment of life is the sum and substance of the prayer. It is intensely spiritual, it is in the line with the Apostle's own exhortation "Covet earnestly the best gifts." It lifts us into a realm above all common jangling controversy into the calm regions above the clouds. Such prayer is the expression of the deepest self in the presence of God, it is childlike, simple, yet it is the source of strength. The man who thus goes out after God comes back to the world's strife and the daily care of his own life with the breath of heaven fresh upon his soul.

The central fact, the inspiring force of the Christian life is love. "God so loved the world" Here we have the source of redemption, the first point in its marvelous history. Then we have the preparation of redemption through the preaching of men inspired by love for God and pity for their fellows, and finally the manifestation of redemption in His Son. It is all

love, love teaching, toiling and suffering. From this comes the realization of redemption when the penitent soul bowing before the Cross can say "We love because He first loved us." The Philippians had been won by the preaching of that Love, their present need is growth in the same spirit so that the whole of life may be enriched and transfigured.

Paul desires a noble symmetry of life. He conceives of love as a spiritual force but not as mere emotion or rapture. This love must grow in knowledge, it must advance in keenness and clearness of perception. Paul is not sectarian in his treatment of the soul; he does not as we are apt to do, set one faculty or function against another. He would cherish both intelligence and enthusiasm and have them fairly balanced and well balanced. Love must grow but it must grow into the light, it must increase in insight, it must have a larger outlook as well as greater intensity. Never was there a teacher who would be less content than Paul to have the religion of his converts remain a matter of mere outward rule however correct, or of blind impulse however strong. Paul here claims for religion the emotional, the intellectual and aesthetic sides of the personal life, all of them, and altogether. In his view the Christian life must be full, symmetrical, well balanced. Human nature has been torn apart by sectarianism; attempts have been made to build churches upon one faculty of human nature or one side of human life. "We appeal to the intellect" says one, "We speak to the heart" cries another, "We show forth the beauty of worship" claims a third. All that is to Paul just as much sectarianism as the thing that he rebukes so sharply in the beginning of his letter to the Corinthians. He desires that his disciples shall grow in all these directions and combine all these gifts. Nowhere does his conception of life shine out more clearly than in this beautiful comprehensive prayer in which he longs after the highest good of those who are in a spiritual sense his children.

Growth in religious experience means for Paul enlargement of personality, it is the life of the soul with all its capacities quickened blossoming out into new forms of loveliness and helpfulness in all possible directions. Those who in our own day lay claim to catholicity of sympathy and think they have a monopoly of "sweetness and light" would do well to consider the wonderful range as well as the intense spirituality of this Apostle of the new faith. He sees the importance of the social order, for him even in dark days of persecution the powers that be are ordained of God; he gives a picture of the Church as an organic unity which is at once philosophic and poetic but for him the supreme power is the living personality enfranchised by the truth and constrained by the love of Christ. This leads him to see tremendous possibilities in the lives of men who have been neglected or starved; to the faith that links them to Jesus, to the love that opens the door of heaven all things are possible. Hence this strong man is patient toward weakness and reserves his fiery scorn for

hypocrisy and bigotry. His passionate, persistent prayer is that those who are babes in Christ may advance to the maturity of Christian life.

(1) This life is marked by brotherly love that moves in the light of knowledge and is endowed with a fine sensitiveness, a keen delicate perception of the fitness of things. The inspiration of such a life is the love of Christ which, when it draws men to Himself links them together, in a real spiritual fellowship. To be a Christian is to be in the real sense a gentleman; love rightly understood is an enlightening and refining influence. Kindly sentiment, joyful enthusiasm are good and are often found in great fulness at the beginning of the Christian life, especially in those who have been suddenly lifted into the glory of a new life and thrilled by a new hope. That these powers need to be guided by increase of intelligence and new delicacy of feeling is manifest. The more perfect knowledge of Jesus, the fuller insight into the meaning and power of His life—this need not lessen the intensity of emotion but it will guide it into right channels, and give it nobler modes of manifestation. Love will thus gain a larger outlook into God's great world and will at the same time, find new beauty in the little world in which it moves.

(2) This means an increase in spiritual discernment in one's own conduct as well as a richer harmony between ourselves and the fellowship to which we belong. "To distinguish things that differ" or "to approve things that are excellent" this means a thoughtful life, it is the attitude of a soul always active and alert. It does not pre-suppose that the disciple has a priest whom he can consult in every emergency and who will take the responsibility in doubtful cases, or that he carries in his pocket a programme with detailed prescriptions for every day and hour. Those courses may be easier but they are the easy ways that lead to weakness and stagnation. The constant exercise of moral discrimination under the guidance of God's spirit will give a man the power to choose the true and beautiful with instinctive speed and accuracy. The fierce battles in the wilderness of temptation will issue in calm, clear choice in the face of perplexing circumstances.

(3) This discipline will have two results for which Paul prays and hopes: (a) Purity of life. A life that will stand the test of the light of Christ's presence, and a life that is helpful not harmful to the society in which it moves. This life may not be absolutely perfect but it is genuine, there is no sham or unreality about it. This is the life of a man who endeavors to live always in the light of God's judgment. The apostle does not say a life according to any rule, or a life that will win applause, but a life that will bear the light of heaven and that will not place a stumbling block in the way of the brethren.

(a) Paul can never be content with a negative view, however noble that may be, this life must be in the fullest sense fruitful, abstinence from a few evil or questionable things may suffice to make a conventional Christian but falls far short of the aspiration of a living disciple. The very word "fruit" suggests life, it speaks of the healthy root, the good soil, the dew and rain, the sun and air. The fruits of gentle goodness and peaceful purity are the sure proof of Christ's redeeming power and the highest form of

praise to God. God is glorified when the life of His Son re-appears in the varied, lowly forms of discipleship. This is the real "eucharist," it is not confined to temples or limited to holy festival or sacred song, the godly life joins on to all God's noblest works, it is the highest hymn of creation, it harmonises with the music of the spheres.

### Prosperity And Religion.

BY A PRESBYTERIAN ELDER

Some time ago I read in an American Presbyterian journal—the Presbyterian Banner of Pittsburg, Pa.—a suggestive article under the caption of "Prosperity and Religion," in which a prominent New York clergyman is quoted as saying: "Religious revivals, as history proves, come in bad times, in a worldly sense, rather than when prosperous material conditions make this earthly life seem satisfactory to men." The journal in question endorses the statement given above as being in accordance with numerous illustrations given in the Word of God.

The first sin, says that journal, did not originate in the midst of a wilderness, but it found its incitement and food in the fulness of a garden. Israel frequently illustrated the dangers of prosperity. "Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemeth the Rock of his salvation." On the other hand, distress always drove the people of Israel unto the Lord. "In my distress," said David, "I called upon the Lord, and cried unto my God; he heard my voice." Jonah testified, "When my soul fainted within me I remembered the Lord." This experience has been repeated all down through the ages. "Prosperity is generally attended with decadent religious life, and adversity causes it to spring up with fresh vigor."

This is a very serious condition of things, presenting prosperity in a light which is rarely noted or thought of by the majority of professing Christians. The people of Canada for a number of years have enjoyed and are enjoying a marked degree of material prosperity. Is this prosperity to become inimical to the moral and religious development of our nation? This question might be answered by other questions. Are our people increasing their gifts to the cause of the gospel in proportion to the increased prosperity they are enjoying? This is a serious thought; for if this question cannot be answered in the affirmative, then we may be compelled to apply to ourselves the rebuke administered by the prophet Malachi to God's chosen but often recalcitrant people: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." This is in line with Nehemiah's rebuke to the rulers and people of Jerusalem when he was engaged in reforming the abuses that had grown up in the ministrations of religion in that city: "And I perceived that the portions of the Levites had not been given to them; for the Levites and the singers that did the work were fled every one to his field. Then I contended with the rulers and said, why is the house of God forsaken? And I gathered them together and set

them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil into the treasuries." When professing Christians do not bring into the gospel treasury gifts in proportion to the material prosperity God has bestowed upon them, are they not robbing God—for He is the author and bestower of all these blessings; and if this be so, is it not clear evidence that material prosperity has stifled the gratitude and deadened the spiritual life of those who are the recipients of great blessings "in their basket and in their store?"

Then, "why is the house of God forsaken?" in these days of abounding prosperity? Why are pastors compelled to preach to so many empty pews? Why are so many men, particularly young men, conspicuous by their absence from the services of the sanctuary? Why are the weekly prayer-meetings so thinly attended? Why are additions to church membership by profession of faith so sadly few? Why are there no revivals of religion such as would give evidence of quickened spiritual life among God's professing people? These are all serious questions and should lead to heart-searching both in the pulpit and the pew as to why these things are so—why, when God is bestowing so many material blessings upon our country and her people, indifference instead of gratitude, spiritual deadness instead of spiritual life, should be so sadly and so widely prevalent in this Christian land, enjoying so many magnificent privileges.

In the meantime it is worth while noting the explanation of this religious (or spiritual?) phenomenon—if we may so describe it—given by the paper already quoted.

"In prosperous times men's physical and mental energies are fully employed, and less energy is thus left for the higher faculties. Prosperity floods the coarse cravings of the material nature with satisfaction, and the finer cravings of the spiritual nature are then less felt. The evil nature in man finds food in material prosperity and may fatten upon it and run riot in it. Prosperity develops self-sufficiency and pride and weakens the sense of dependence and humility. It thus pushes this world into the forefront of life and makes it seem to be sufficient for all our needs; it tends to crowd God out of our life and to reduce all our thoughts and aspirations to the level of the earth. In such an atmosphere religion loses its sense of reality and need and tends to wither and decline. Adversity may reverse all these processes. It reduces the rush and pressure of our material life and gives time and energy for spiritual life. In the lull of business and pleasure the cry of the soul can be heard. In so far as material satisfactions are abated spiritual cravings may cry out and insist on their rights. When this world fails the human soul sets sail in search of some other world that will meet its deeper needs. Adversity is especially effective in pricking the bubble of our vanity and letting us collapse into dependence and humility. In a day it may turn all our pomp and pride into dust and despair. Then in our distress we cry unto God; when our souls faint we remember the Lord."

The foregoing is a serious presentation of a serious phase of modern religious life, well calculated to lead Christian men and women to do some serious thinking. Are we to regard prosperity as an evil?

Surely not, since the prosperity comes as a blessing of Providence. We may pray for prosperity. Why, when it comes, should Christian men and women allow it to deaden their spiritual faculties and encourage them to sit at ease in Zion? The paper quoted, dealing with this phase of the question, says:

"There is no necessary antagonism between prosperity and religion so that they must always exist in inverse ratio; they may be harmonized and made to work together. Some of the most prosperous men continue to be intensely religious, and their spiritual fruitfulness keeps pace with their material prosperity. Their religion dominates their business, and their business does not submerge their religion. What is true of an individual may be true of the Church and of the world. Religion may live in the midst of prosperity and master it and turn all its forces to religious uses and victories. Prosperity is a good gift of God, and it is part of the discipline of life that we should learn to use it without abusing it. It may prove to be a temptation but it is a temptation that may be overcome by religion, and that, being overcome, will give all its strength to the victor. If Providence were to precipitate in the midst of our prosperity a panic we might reap from it a harvest of religious interest and fruitfulness; yet we are not to wait for or even desire any such panic, but we are to do our utmost to infuse a religious spirit into our prosperity and turn it to spiritual ends."

Christian men and women should recognize the abounding prosperity they enjoy as a gift from God, the possession of which endows them with increased opportunity and power of doing good and which, consequently, endows them with increased duty and grave responsibilities. Not only does this call for strenuous efforts to live pure and holy lives, but it also calls for more loyal and whole-hearted consecration to Christian work in the Master's vineyard where the fields are already white unto the harvest. "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." Why should not Christian men and women be capable of using legitimate material prosperity, so that it may minister to spiritual prosperity and growth in grace?

### Libraries For The North West.

In response to my appeal for aid in purchasing books for Lending Libraries for the Presbyteries of Calgary and Edmonton, Mr. Thomas A. Dawes, Lachine has sent me a cheque for Two hundred dollars (\$200). This with contributions received from Mr. David Morrice, Mr. J. A. Allan, Perth, and Mrs. Steele, Dundas, will be sufficient, I hope, to purchase the books and to secure book cases in which they can be kept.

I desire very cordially to thank the friends who have so promptly and so generously provided the funds necessary in this matter.

ROBT. H. WARDEN,

Toronto, Sept. 8th, 1902



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## THE PROHIBITION ISSUE.

Last Sunday was the day appointed by the Dominion Alliance for formally entering upon the prohibition campaign, and in many pulpits sermons would be preached appropriate to the occasion. A very great moral issue is involved in the question which has been so submitted to the people. There can be no doubt that a very large majority of the people is opposed to the liquor traffic in its present shape, and would gladly see it curtailed, but who do not favour prohibition for many reasons. Those who are of this mind are placed in a difficult position. They find it hard or impossible to vote for prohibition as submitted in the referendum, and yet not to vote, is equivalent, so far as the result is concerned, to voting for things as they are, which is far from satisfactory. It would appear wise in such a case to cast one's vote for prohibition as submitted so as at least to indicate the moral sentiment of the country upon this subject, and if it is carried, insist upon the utmost being done in every way to make the measure a success. If not carried then, those at least who voted for prohibition, and all others in favor of lessening, or as far as possible doing away altogether with the public sale of liquor and temptations to drink as they are presented on every hand and sanctioned by law could well demand that some method, other than prohibition should be taken to do away with the innumerable and undeniable evils connected with the drink traffic.

## MISSIONARY EFFORT.

The Church of England Missionary Society, which has done a magnificent work in foreign fields, recently celebrated the 103rd anniversary of its foundation. The meeting was presided over by the Archbishop of Canterbury, who, after reviewing the present opportunities for carrying the Gospel to all parts of the world, gave utterance to the following effective sentiments:

"The more any country takes upon it the great task of preaching the Gospel to the

world, that country will gain in spiritual power, in the general elevation of the standard of life, in a higher sense of the holiness which God requires, more than by any other method that we can take. In proportion as a nation bestows on this an ever increasing devotion and self sacrifice, in that proportion and more will it be lifted up towards God.

"If England desires to lift itself higher towards God, if we desire to be a more religious people, to be a more moral people, to be more earnest in prayer and in the study of God's Word, to be more faithful in the fulfilment of all we are called upon to do at home—if we desire these things, let us throw ourselves with all our energy into the task which the Lord gave us at the beginning; let us see to it that we preach to others and we shall truly find that we have been preaching to our own people, that we have entered into their very hearts by what we have devoted to those who have not yet received the glorious news."

The above is language that should appeal to the hearts of all professing Christians in Canada to redouble their efforts and their contributions for the God-honoring work of saving men and women. Just in proportion as we aid in giving the blessings of the gospel and Christian civilization to those who do not possess such blessings, will we bring back rich blessings to our own country and to ourselves individually. We commend these weighty words of the venerable Anglican prelate to the Presbyterians of Canada.

The first Sunday in September is a day to be noted among Church going people. Absentees who have been at summer resorts on our lakes and islands, by the sea or across it, have been returning, but this day makes a general homecoming, and falling into and filling places that for weeks have been empty. There is a feeling of more or less glad expectancy in setting out to Church on that Sabbath morning, because our own minister will be again in his place in the pulpit; and however pleased or profited we may have been with the strangers who have filled the pastor's place and come and gone, we are glad to see again the familiar presence and hear the familiar voice. There is a special interest felt even in the minister's looks, and mentally we note how he has gained, and by and by remark how tanned and healthy-looking he is. The praise, coming from glad hearts, swells into full volume, a note of gladness and thankfulness runs through the prayer for those who have been scattered but are now gathered again well, happy and strong; and those to whom these weeks of summer have been weeks of confinement because of illness in themselves or those dear to them, or to whose homes and hearts bereavement has come are remembered and prayed for with living sympathy. Thanks for work done in the past are given with heartiness, sincerity, humility, and strength; guidance and blessing are asked for old work entered upon or new which may be planned. The sermon is fresh and vigorous in thought and delivery; when service is ended there is the handshaking with one and another by the pastor, and among those who have come back and whose faces it is pleasant to see.

## HARVEST PAST.

One of the saddest sentences in the Bible is this: "He found no place for repentance though he sought it carefully with tears." Those words refer to Esau and have special regard to the birthright which he sold for a miserable mess of pottage. Pottage is a good thing in its place, a savoury mess is very appropriate and useful for a man who comes in hungry from the field. But the men who are to carry human life to higher heights of evangelization and religion must learn to think of something more important than pottage. Small things indicate character; the man despised his birthright and henceforth his life moved upon a lower plane. The bitter tears of a strong man could not bring back the lost opportunity. In that respect the harvest was past, the summer ended.

Absolam as a baby and a boy was a splendid gift of God to David, he had the possibility of noble manhood in him; he was, however, of the kind that must be kingly in goodness or devilish in wickedness. Instead of firm, gentle handling he received neglect or caprice. The result was sad days for his father, and above all a tragic day when the fall harvest was reaped. The old man waits anxiously for the news of the decisive battle and when victory is announced he thinks not of himself or his people but cries out of the agony of his heart: "Would God I had died for thee, O Absolam my son, my son." The harvest was past, the summer ended.

History is full of such lessons which teach us the solemnity of the present hour. The great duty is not to speculate on the future or trust too much to it but to work while it is called to-day.

"Act, act in the living present,  
Heart within and God o'er head."

In one sense this is the sowing time and the harvest is "the end of the world," but in another sense there is a harvest for us to reap now. Our Lord suffered and died, prophets have testified and endured persecution, the churches have toiled and prayed that we might have great blessings. The fruits of salvation are to be gathered now; reconciliation with God through Christ; the growth of character by accepting life as the gift of God; the power to minister to our fellow-men by our knowledge of self and our faith in God. This light may be all around us and yet not enter our hearts. A man may despise life's noblest opportunities, and waste his resources only to find that in a very bitter sense—"the harvest is past." Neither the past nor the future shall be an enemy to the man who realizes the solemnity of the present.

## CHRISTIANS IN FOREIGN LANDS.

How often has the unwelcome testimony come from heathen and semi-heathen lands that the bad conduct of so many people from Christian countries is one of the chief obstacles to the spread of the religion of Jesus. With all their ignorance heathen peoples are quick to judge of Christianity, not by the teachings of the missionaries, but by the irreligious and immoral conduct of those who go from Christian lands for purposes of commerce. Speaking of con-



ditions in the Philippines, Dr. Arthur J. Brown, of the U. S. Presbyterian Board of Foreign missions, says: "Apart from some of the difficulties which are common to other mission fields, a distinctive problem in the Philippine Islands is the presence of an overshadowing number of irreligious Americans. Of the approximate seventy thousand people from the United States now in the Philippine Islands, only a few hundred identify themselves with the Christian cause. Many are given to profanity, or intemperance, or immorality, or perhaps to all three, and are so conspicuous in their vices that they appear to be relatively more numerous than they really are." If people from Christian countries would carry the religion and morality of Christianity with them when they go to non-Christian lands, their very example would give us an impetus to mission work and enhance the reputation of the Christian countries they represent. Christians are expected to be witnesses for Christ in their daily lives in their own land. Why should they not witness for Christ when they go abroad, whether in pursuit of knowledge, recreation or wealth? What Dr. Brown says of conditions will apply to many heathen and semi-civilized lands to which people from Christian countries flock in pursuit of business and gold.

**A SPLENDID SHOWING.**

Everyone knows and admits that one of the chief, if not the very chief means under the blessing of God, of the great success of our church's work west of Lake Superior, and in Algoma and Northern Ontario as well, has been the wise and statesmanlike supervision of our late superintendent of missions, Rev. Dr. Robertson. The whole Christian church of all denominations may well bless God that for His work's sake, and our country's sake, He raised up such a man for this work. Other bodies have noticed the result of such wise supervision and are seeking to obtain it for their work in the west, and we wish them all Godspeed in their efforts to obtain it. There could be no better testimony to the benefit of wise oversight and direction of mission work in a new country, or to the qualifications of Dr. Robertson for this work, or his success in it, than the following table, taken from our Home Mission report, showing how the work stood when he entered upon his superintendency and how it stood when his labors closed.

	1881	1902
Synods .....		2
Presbyteries .....	1	18
Congregations .....	15	141
Missions .....	20	258
Preaching stations.....	101	1,113
Ministers, ordained .....	17	274
Catechist etc., unordained	5	163
Families.....	971	17,038
Single persons.....	303	5,471
Communicants.....	1,153	23,858
Contributions for salary..	\$6,148	\$185,281
Contributions for all purposes.....	\$14,260	\$446,915
Church buildings.....	14	593
Manses.....	2	82

"Not unto us, O Lord, not unto us, but unto thy name would we give praise."

**Literary Notes.**

Table Talk for September opens with an article on the education of the American Child. Helen Raymond Mills writes of "Parent's Problem—Children's Lies." An article on "The Invalid's Tray" is suggestive, as is that on "Simple Ways of Entertaining." The various house keeping departments are as helpful as usual. Table Talk Publishing Company, Philadelphia.

The most interesting feature of the September Harper's Magazine is the wonderfully fine reproduction in color of Edwin A. Abbey's painting of "The Quest of the Holy Grail." An interesting article is that by William Sharp on the places Robert Louis Stevenson loved. Richard Le Gallienne tells of the remarkable verse of Julia Cooley, an eight year old child. Several good short stories and an instalment of "Lady Rose's Daughter" complete the number. Harper & Brothers, New York.

The Ledger Monthly for September opens with an article describing "Potsdam: A City of Palaces." Then follow "The Social Side of Sunday," "Some Ways in Which a Woman Can Earn Money," "How Nature Teaches Man to build Houses," and several short stories. The various departments of interest to the home-maker complete the number, which is well illustrated. The Ledger Publishing Company, New York City.

The August number of Blackwood's Edinburgh Magazine opens with a description of an attack of smallpox—or rather the effect of such an attack on the mind of the patient. Other articles are "Cyprus Under British Rule," "With the Pearlers of North-Western Australia," "A Season in Skye," and "The Next Naval Battle; A Forecast." "St. Brigid's Flood" is a rather uncanny story, but where "The Monsieur Meets Mr. Tumme and Engages a Valet" is an amusing episode in the adventures of M. D. Haricot. Leonard Scott Publication Co., New York.

The Nineteenth Century and After for August contains the usual number of articles dealing mostly with present day topics. Mr. Swinburne contributes a tribute in verse *a propos* of The Centenary of Alexandre Dumas. International affairs are represented by articles on Italy and the Touplice, The Future of Russia, Turkish Rule East of the Jordan, the Anti-British Movement in Germany. The writer of the last article shows the strength of the anti-British sentiment in Germany based mainly on economic principles but he thinks that soon Germany may have sufficient to do nearer home notwithstanding the possessing of a powerful fleet. The Review of the month by Sir Wemyss Reid is as usual interesting and enlightening. Leonard Scott, New York.

Current History and Modern Culture for September starts with a full-page portrait of A. J. Balfour, the new Prime Minister of England, which is followed by an instructive article on Mr. Balfour by Dawson Burns of London. Then we have sketches of a few of the world's present leaders (with portraits).

Frederic Austin Ogg writes on "The New French Colonial Empire." The usual carefully studied survey of International Affairs and events throughout the world is followed by departments on Science, Education, Sociology, Art, the Drama, Literature, etc. Current History Company, Boston.

The opening article in the August Studio is on the Scottish painter, E. A. Walton, A. R. S. A. Then comes "Monotyping," written and illustrated by Edward Ertz. Walter R. Watson writes of "Miss Jessie M. King and Her Work" in a most interesting manner, while the specimens given of the artist's work shed great light on her methods of illustrating books. Other articles are "Some Notes on Old Long Clocks," "Some Paintings and Sculpture at the Paris Salons," "The Turin Exhibition," and "Studio Talk" contains much that is of interest. 44 Leicester Square, London, England.

**The Cross of Christ.**

BY THE REV. ORVILLE T. FLETCHER.

The cross, once the symbol of ignominy and the sign of guilt, the instrument of torture and the implement of death, has come to be the sign to us of divine compassion, the seal of our redemption, the pledge of God's forgiveness and the promise of eternal salvation. The cross, "the most sacred symbol of our holy religion," has a meaning and a message. It stands for self-sacrifice, consecration and unselfish service; for all that is noble, beautiful and beneficial in conduct and character; for righteousness, godliness and true holiness. It means death to all that is base and mean and low; to all that is ignoble, immoral, indecent, impure; to every form of selfishness, and to every unsanctified motive, purpose, impulse or ideal. It means life and liberty and love. Christ sacrificed it to its new significance by His sacrificial death upon it.

The cross of Christ stands at the centre and the summit of Christianity. It is the Gospel symbolized and epitomized. It crowns our churches and cathedrals. It adorns our homes and is enshrined in the hearts of the followers of the lowly man of Nazareth. It exalts the humble spheres of toil. It beautifies patience, meekness and purity. It sanctifies sorrow and suffering. It glorifies kindness, sympathy, charity. From its beams ever gleams the light that adds dignity and delight to the duties of the common day and value to the virtues of our common life. Its message and influence have encircled the world, bringing peace and rest and joy to the troubled, wearied, sad. It has gone into the huts and hovels of the heathen and transformed them into homes. It has dimmed the brightness of gilded idols and pierced with a shaft of pure light the gloom of heathen temples. It has stood in the market place and forum, pointing upward towards Him "from whom all blessings flow" and outward toward the multitudes to whom all men are bound by obligations and responsibilities. It means love from God and love toward man. The cross has taught men honesty, humility, sincerity. It has inspired with hope and zeal for humanity. It has given men and women in every age courage to do right, to face and fight the wrong. It has shown the way of life. It is the key to true greatness, the secret of success.

## The Inglenook.

### The Tuckers' Dumb Week.

BY ROSA DEAN.

The Tucker family had a fault, and, like a sensible family, set about correcting it. This fault was, they all liked to talk, and often talked all at once, very loud and very fast.

Maria Jane inaugurated the reform. "Boys, this thing must stop," she said. "We are getting to be a noisy, disorderly family, and I for one am ashamed of it. This breakfast table, until the griddle cakes came on, was a veritable bedlam."

"What are you going to do about it?" asked Stephen and Frank together.

"Little Mother" Tucker said approvingly, and said demurely she'd welcome a change, while Rev. Mr. Tucker said: "I am glad you have at last come to realize the condition of affairs."

"Hear, hear!" shouted Charley; "the motion before the house is"—

"That the conversational proclivities of the Tucker family be suppressed," supplied Stephen.

"I second the motion," said Little Mother.

"Mr. Speaker," said Maria, bowing low to Charley, who was reaching towards the last griddle cake, "my plan for improvement is simply this: that we all agree for one whole week not to speak"—

"Fred Struthers comes Saturday nights," interrupted Frank.

"To each other here at home," continued Maria with color, "but to communicate with each other by writing, sign language, pantomime, or any other means that we can devise."

"Good work!" "Whose idea is brightest?" and "Three cheers for Maria! Rah! rah! rah!" came simultaneously from the three boys, while Blanche inquired anxiously: "Can't I talk to my dolls and kitty?"

"As much as they do to you," said her mother, kissing her.

"Father'll never consent to anything like that," declared Stephen in a stage whisper.

"And yet it wouldn't be any fun without him," said Little Mother.

The minister retreated behind his paper. Maria began to urge him. "Oh, you must join it, father dear," she said, coaxingly. "We don't think you especially need it (groans from the boys); but we want the influence of your name and example upon the younger members of the society." (Sniffs from the other end of the table.)

"Father, what objection have you?"

"Won't you, papa?"

"Well, if he doesn't, we shan't have to." No sound from behind the paper.

"Some papas speak when they're spoken to," remarked Blanche, sententiously.

"Or promise not to," said Stephen.

"Father!" "What?" "Why!" "Oh, my!" ejaculated the astounded family the next moment.

For Rev. Mr. Tucker had slowly risen, placed his paper against the wall, and was writing in blue pencil the words:

"I hereby promise to abstain from speech with my family for the space of one week"

"Signed, Ebenezer Tucker."

"Bravo," began Frank, but Charley's

hand was clapped over his mouth.

Then followed a grand stampede in the direction of pencils and paper, in the course of which Stephen looked into the pursery and saw Blanche laboriously printing with chalk on her blackboard:

"I AM NOT TO SPEAK 2 ANNY 1 FOR 1 WEEK.

BLA." —whereat he took her upon his shoulder and carried her to the door of the sitting-room.

She found Charley and Frank with Webster's Unabridged Dictionary opened at the deaf and dumb alphabet.

Meanwhile Little Mother and Maria had been making plans for the day. These were on one sheet of paper, and read:

"You and I can take turns answering the doorbell.

"Better get all the old school slates down to use at the dinner table.

"We must contrive to make it easy for Blanche. She isn't so much addicted to turbulence as the rest of us.

"May Stephen buy half a dozen cheap paper pads in the city?

"Yes, and pencils.

"Let me take your Public Library card, please. I'd rather read than talk (?) this evening."

Maria blue penciled a portion of this paper and showed it to Stephen, who departed with sudden alacrity. This minister had already gone to his study, after giving Blanche this little note:

"Kitty is just as hungry as ever."

And the parsonage settled down into a quiet which it had not known since the Tuckers moved into it.

With great forethought Maria wrote out the grocer's list, an order for the fishman, and a small sign saying, "No agents' wares wanted here." She had privately registered a vow to make her silent week as perfect as possible. I believe she would have even written a note to Fred, asking him not to call, had she not anticipated some amusement from watching his surprise.

This was Thursday morning. No other futonaries called, and Maria and her mother exchanged congratulatory smiles as she went into the hall to ring the dinner bell.

Incidentally this reform was destined to bring others in its train. Promptitude at meals has never been a Tucker virtue, but now the entire family gathered at the table before the bell ceased to ring.

Each's person's plate was provided with a slate and pencil, and there were sundry little slips of paper in a dish labeled "Etiquet."

Blanche pulled out one of these and passed it to Frank. It read, "Will you have some butter?"

Mr. Tucker created a diversion by saying: "I wish, Ellen"—His look of discomfiture as he saw five fingers placed upon five pairs of lips were comical.

Charley dropped a glass tumbler, breaking it into a thousand pieces. "I'm so glad I did it this week," he wrote to Blanche, "cause now Papa can't say anything to me."

Maria read this over his shoulder, and took his pencil to draw a line through the objectionable sentiment.

As they left the dining room Frank showed his slate to Maria, pointing to the ques-

tion: "Won't you come into the dining room and have some dinner?" Maria smiled, "To-morrow," she wrote.

At the tea table they had small paper pads instead of slates, and an extra spoonholder, containing a supply of pencils, occupied the position of honor.

Friday was a rainy day, and Saturday was even worse. People rather wondered why the minister's daughter didn't stop at all after the Friday evening meeting; but they consoled themselves by talking all the more to the minister and his wife, who, truth to tell, were not ill-pleased to loosen their tongues from their bondage of silence. Maria alone had determined to make the pledge affect outsiders, and she walked home with a heroic, do-or-die expression of countenance.

On Saturday evening Fred Struthers arrived earlier than usual, directly after tea, indeed. He did not notice Maria's silence at first, for he was intent upon telling her what had happened to him that morning.

"Mr. W. called me into his private office and asked me how soon I could take charge of a branch office. I said that it would depend upon where it was. He said that he wanted it done immediately; that the arrangements were all made, and if I could sail for Honolulu next Thursday morning he would pay me a salary of two thousand dollars a year."

Maria gasped.

"Now," went on Fred, "I know it seems sudden; but you know, Maria, that though we haven't announced our engagement, you told me last Christmas that the only Christmas present I wanted from you had been given to me before you knew it. And even if you haven't been getting ready to be married the way some girls do, we shan't need the same sort of things that we should in this country. That is three times the salary I am getting now, and it might never be raised to that sum if I let this chance go by. Mr. W. said there was a furnished house that I could have, for it belonged to the man he had just bought out. Nevertheless, Maria," his voice grew tender, "if you would rather wait until I come back for you—I don't know how soon I can get leave of absence. Mr. W.'s business requires pretty close attention, and he trusts a good deal to me, but"—seeming for the first time to be aware of her silence—"I don't want to urge you against your will."

"Oh, Fred, I am dumb," wrote Maria on her tablet.

Fred's look of consternation was succeeded, on seeing Maria's roguish smile, by one of amusement. "With amusement? I should think you would be," he laughed. "But it's true, every word of it. Too good to be true, if prospects mean anything, for it looks as if I might rise until I'm a partner."

"No; let me explain"—wrote Maria. Then, as a thought struck her, she hastily left the room, leaving her ardent wooer even more dumfounded than he had been before. When she returned she held up before him Papa Tucker's pledge, written in blue pencil on the margin of last Thursday's paper.

Fred's eyes twinkled. "What a chance to plead my cause!" he said. "Can you not see how unusual the opening is?"

Maria nodded candidly.

"What would you advise Stephen to say to Alice, if he were in my shoes?"

"Ditto," wrote Maria, sententiously.

"Can you blame me for wanting you now?" It isn't as if I had known you only a year or two. Don't you remember prom-

ising to marry me when you were 5 and I was 9? And how many ways we played 'wedding journey'?"

"But we never had a dumb week," wrote Maria, laughing hysterically.

"But you surely won't keep this farce up till I—we sail?" he asked. "The boat goes at 10."

"Pledge signed at 7," wrote Maria.

"Why, you can't even say 'I will' until Thursday morning. But that's enough, though, for we can be married at 8 and sail at 10," he went on, confidently.

Maria held up her hands, and pretended to look aghast.

"May I speak to your father?" Fred asked after a pause, during which the eloquence of his eyes did him better service than that of his tongue.

Maria silently opened the study door, and then went to find her mother.

"Good-bye," she wrote.

"Whither?" wrote Little Mother.

"Honolulu."

"When?"

"Thursday, 10 A. M."

"Why?"

"Fred!"

"What will you need?"

"My \$250 out of bank and you to go shopping with me."

And they did; and those plucky Tuckers never spoke to each other through it all, but are noted to this day as a family of few words. And I think that Maria Struthers, nee Tucker, will bear off the palm for having had "a very quiet wedding."—Independent.

### Keep Still.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—The World's Crisis.

A story is told by a Boston divinity student who visited a country parish preacher for a couple of weeks. The young man made bold by asking the older one for permission to preach in his stead on the following Sabbath. "My dear young man," replied the minister, as he gently laid his hand on the shoulder of the young man, "if I should let you preach in the morning and you should give a better sermon than I usually do, my people would never again be satisfied with my preaching." "And," continued the old man, confidently, "if you are not a better preacher than I am, you are not worth listening to."—Exchange.

### Canada's Beauty Spots.

The Toronto Star has this to say about the display of views and photographs made by one of our great Railway Companies.

"In the main building, on each side of the south entrance, the Grand Trunk Railway have installed their exhibit, which comprises a series of large photographs of scenes along the line of their railway, which gives one a capital knowledge of what our Canadian districts have to offer the summer tourist and the rest and health seeker. Muskoka Lakes region, the 30,000 islands of the Georgian Bay, the Lake of Bays district, and the other charming resorts in Northern Ontario, are the finest tourist resorts on this continent, and the ideal combination of primeval nature, in a perfect bewilderment of beauty, charm and variety, is depicted in this exhibit in life-like naturalness. In addition to the tourist districts in the Highlands of Ontario, the exhibit includes a series of photographic illustrations of the great mineral city of Michigan, Mount Clemens, the "Carlsbad of America," which is attracting the notice of the health-seeker from all parts of the hemisphere.

Fish, beautifully mounted in the mezzo process, and including record bass, wall eyed pike (dore), land-locked salmon, speckled trout and other fish native to Canadian waters are introduced, and give a pleasing diversity to the general appearance of the exhibit. There is also one fish caught at St. Anne de Bellevue, on the St. Lawrence River weighing 57 pounds, being a splendid specimen of a maskinonge.

The exhibit does not only occupy each side of the main entrance, but continues on each side of the stairways leading to the first gallery, and which space has been entirely covered with these magnificent views, making as attractive a display as there is in the Exposition Grounds. Other districts represented are the seaside resorts on the Maine coast, the White Mountains of New England and the St. Lawrence River and Kawartha Lakes.

### A Gentle Hint.

If I were you, and you were I,  
Mamma,  
You'd be allowed the crust of pie,  
Mamma,  
And sugar, too. And if high-spy  
You liked to play, or kites to fly,  
I'd like them, or at least I'd try;  
And lessons should be by and by.  
I'm sure you wouldn't ever cry  
If I were you and you were I,  
Mamma.

If you were I and I were you,  
Mamma,  
I'd ask you what you wished to do,  
Mamma;  
And if your game was not quite through  
When bed-time came—indeed it's true—  
I'd let you wait. Each day a few  
Nice toys I'd give you, bright and new.  
I think you'd think it pleasant, too,  
If you were I, and I were you,  
Mamma. —Harper's Mag.

### One Day at a Time.

Just this day in all I do  
To be true!  
Little loaf takes little leaven—  
Duty for this day, not seven,  
That is all of earth and heaven,  
If we knew!

Ah! how needlessly we gaze  
Down the days,  
Troubled for next week, next year,  
Overlooking the now and here!

### Baby's Own Tablets.

MAKE CHILDREN WELL AND KEEP THEM WELL.

For sick, weak, nervous, fretful children, there is nothing so good as Baby's Own Tablets. They promptly relieve and cure all the stomach and bowel troubles that afflict little ones, break up colds, reduce fever and allay the irritation accompanying the cutting of teeth. The Tablets can be given with perfect safety to the youngest, feeblest baby, as they are guaranteed to contain no opiate or harmful drug. For very small children crush the Tablets to a powder. Mrs. L. Axford, St. Thomas, Ont., says: "B. fore giving my little girl Baby's Own Tablets she suffered from a disordered stomach. She vomited a good deal, and was very constipated, and pale and delicate looking. She was always a nervous child and did not sleep well. After giving her the Tablets there was a great change. Her stomach got better, she retained her food, her bowels became regular, and she has grown much fatter and looks the picture of health. I also give the Tablets to my baby when his stomach is sour, or when he has colic, and they always do him good. I keep the Tablets in the house and would not be without them."

Baby's Own Tablets are sold by all druggists 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.

'Heart, the only sure is near,'  
Wisdom says.

Step by step and day by day,  
All the way!  
So the pilgrim soul wins through,  
Finds each morn the strength to do  
All God asks of me or you—  
This obey.

### A Novel Barometer.

It has taken a clever Frenchman to discover a kind of barometer which may be safely called unique. An English journal says that it is nothing more nor less than the figure of a general made of gingerbread. He buys one every year, and takes it home and hangs it by a string on a nail.

Gingerbread, as every one knows, is easily affected by changes in the atmosphere. The slightest moisture renders it soft, while in dry weather it grows hard and tough.

Every morning, on going out, the Frenchman asks his servant, "What does the general say?" and the man applies his thumb to the gingerbread figure.

Perhaps he may reply, "The general feels soft. He would advise you taking an umbrella." On the other hand, if the gingerbread is hard and unyielding to the touch, it is safe to go forth in one's best attire, umbrellaless and confident.

The Frenchman declares that the general has never yet proved unworthy of the confidence placed in him, and would advise all whose purse will not allow them to purchase a barometer or aneroid, to see what the local baker can do for them in the gingerbread line.—Harper's Round Table.

Meditate daily on the things of eternity; and by the grace of God do something daily which thou wouldst wish to have done when judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet we see it not with eyes fixed on the earth.

## Ministers and Churches.

### An Appeal.

The following pathetic appeal from the Presbytery of Indore speaks for itself, and requires no words to give it emphasis:—

"The Presbytery in urging the Foreign Mission Committee to send out more men this year, would beg to state with regard to the present situation in the field. 1. That the strength of the staff is now very much weakened by the return of the Missionaries to Honan, the absence of experienced Missionaries on furlough, and the lamented death of the Rev. Norman Russell at Mhow. 2. The great number of orphans on the hands of the Mission, who must be carefully looked after, is a need that did not always exist. 3. The openings made by famine relief for evangelization work, especially in the Nimar valley and the Bhil country, about Amklut and to the West of Rutlam and Dhar in some parts of which many people are known to be ready to accept Christianity, call for more men from home to give the Bread of Life to those ready to receive it. The position Presbytery considers very critical in this respect, and one which, if not energetically taken advantage of now will probably mean that the opportunity will be gone, and the people may again revert to their former state of comparative indifference to the claims of Christ.

The Presbytery would therefore very respectfully urge upon the Foreign Mission Committee the great desirability of sending out five men this year."

A member of Presbytery further says: "That the work in the villages is going beyond us. There is no doubt that Mr. N. H. Russell was in a measure sacrificed to the tremendous pressure of this work and the lack of men to overtake it. It is only natural that we should feel that work demanding such sacrifice deserves greater support than it is receiving. We recognize the difficulty as to men, and far better no men at all than men of the wrong sort, but surely an appeal on behalf of these multitudes who are calling to us out of their darkness, 'Children crying in the night, and with no language but a cry,' must arouse the spirit of ambition in some earnest men at home to come over and help us. We are doing all we can; some more than they ought, and there is a limit to the strength of the best of us."

This work is difficult and it may mean great sacrifice, even to the sacrifice of life, but in what warfare can life be better expended.

The Foreign Mission Committee will meet on the 30th September, and will deal with applications that may come to hand.

R. P. MacKAY.

### Ottawa.

The Ladies' Aid of St. Paul's church intend holding a sale of useful and fancy articles in November. The proceeds will go towards the renovation of the church interior.

Rev. Dr. Moore gave an interesting address on India at the meeting of Bank Street Auxiliary to the Woman's Foreign Missionary Society last week. Afterwards tea was served in the church parlors. Mrs. Hardy and Mrs. Young were appointed to attend to the packing of the box to be sent to the Northwest. Mrs. Dewar presided at the meeting which was a large one.

Miss Harmon presided at the opening meeting of St. Andrew's Auxiliary to the Woman's Foreign Missionary Society. The attendance was small, but some business in connection with the sending of the Northwest box was transacted. Mrs. G. Dewar and Mrs. Frank Bronson were appointed to have charge of the packing of the clothing. A paper on the life and work of Rev. Mr. Elliott, missionary to India, was read by Mrs. Frank Bronson.

Mrs. Alexander presided at the meeting of Knox church Auxiliary to the Women's Foreign Missionary Society at which Miss Jamieson read a paper on the Life and Times of Martin Luther. Arrangements were made for the packing of the box for the Northwest. Knox Auxiliary has provided clothing for twenty-six boys and girls between the ages of nine and fourteen years. A committee consisting of Miss Masson, secretary of supplies; Mrs. George Hay, Miss Taylor and Mrs. Lawson, who will aid the central committee in the repacking of the box, was appointed. The next meeting of the auxiliary will be the annual thanksgiving meeting.

The Ottawa Ladies' College re-opened on the 9th inst. The attendance this year promises to be very large. There is no change in the staff, and all departments are in a satisfactory position. Our church has every reason to congratulate itself on the possession of so excellent an institution for the education of her daughters.

### Kemptville.

A regular meeting of the Brockville Presbytery met in St. Andrew's Church on Tuesday the 9th. Rev. J. M. McAllister, Iroquois, conducted the opening exercises and presided. Rev. E. G. Geggie, Winchester, the moderator, presided. The congregations of Stone's Corners and North Augusta promised to give \$500 towards minister's salary and asked to be put on Augmentation Fund, and wished to have a pastor in the spring. The Morton and Lyndhurst congregations feel that they should become an augmented charge and thought they could give \$500 towards salary.

On account of a series of losses at Athens and Toledo, the church is in difficulties and the Presbytery decided to give them all the encouragement and support possible. A committee consisting of Rev. Messrs. Daly, Laird, Dr. Stewart and Messrs. Cummings and Gill, were appointed to look up the matter and render the necessary assistance. Rev. Chas. Lamb, a member of the Utica Presbytery, asked admittance to our church.

### Quebec.

The Montreal Daily Star of September 13th has the following under the heading "A Distinguished Canadian." Rev. Louis H. Jordan, B. D., who has been supplying the pulpit of Erskine church for the last three weeks, sailed by the "Parisian" to-day on his return to Cambridge. Mr. Jordan crossed the Atlantic in July, in order to deliver a special course of lectures in the department of Comparative Religion at the University of Chicago, and more recently he has been a most acceptable preacher in the pulpits of his former pastorates in Toronto and Montreal, during a brief visit to Canada. Mr. Jordan is now an expert in the domain within which he has been a painstaking student for quite a number of years. He has travelled all over the East, and has penetrated into many out of the way places, that he might be able to collect at first hand the widest possible information concerning the religious beliefs and practices of various races of mankind. A volume from his pen in exposition of the problems and aims of Comparative Religion is announced for publication early in 1903.

### Eastern Ontario.

The Lanark and Renfrew Presbytery will meet in Carleton Place, on Oct. 21 at 10.30 o'clock.

Rev. A. McGregor, Woodlands, preached to his various congregations on Sunday, for the last time as their pastor.

Rev. H. D. Leitch, of St. Elmo, assisted Rev. Mr. McCallum of Glensandfield, with the sacrament service on Sabbath last.

Rev. J. U. Tamer, Lancaster, made an exchange of pulpits with Rev. C. B. Ross of Lachine on Sabbath last week.

Rev. James Shortt, M.A., brother of Professor Shortt, Queen's College, has been called to Picton church, to succeed Rev. D. G. McPhail, B.A.

Last Sabbath Rev. D. Strachan completed his fifth year as pastor of St. John's church, and Rev. R. Laird began his fourth year in the First church, Brockville.

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

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

The Rev. G. A. Woodside, of Carleton Place, is conducting a series of meetings in Knox church, Perth. On Monday evening his subject was Temperance and on the following evenings, "Studies in the last week of the life of Christ."

Glengarry Presbytery met in Knox church, Lancaster, on Monday, 8th Sept., Rev. John Matheson presiding. After reports from Revs. J. Tamer, A. Graham and H. Leitch regarding Pleasant Valley, Lunenburg, Newington and Woodlands, it was finally resolved to constitute Aultsville and Pleasant Valley a separate charge, Lunenburg and Newington a second charge, and Wales, Woodlands and Farran's Point a third one, this change to take effect after the 14th inst. Rev. D. N. Coburn was appointed interim moderator of Woodlands, etc., and directed to declare their pulpit vacant on the 21st Sept. Rev. R. Harkness has been made interim moderator of Aultsville and Pleasant Valley, with instructions to announce to them on the 21st inst., the fact of their being constituted a new charge. Rev. L. Beaton was instructed to preach in Lunenburg and Newington on the 21st, and announce to them the same decision of Presbytery. A motion was adopted instructing Rev. A. Givan to request a grant of \$125 for Lunenburg and Newington from the Augmentation Fund, and also that Aultsville and Pleasant Valley be placed upon their list.

### Western Ontario.

The Presbytery of Hamilton will meet at Knox church, Hamilton, on Nov. 4th at 10 a.m.

Rev. Mr. Glassford, of Guelph, occupied the pulpit at Knox church, Hamilton, last Sabbath.

At the meeting of the Stratford Presbytery held on the 10th, Rev. Dr. Craw of North and South Missouri, resigned his charge.

Rev. Dr. Jordan, of Queen's, preached in Picton last Sunday, and will conduct re-opening services in Cold Springs on the 21st inst.

Rev. C. H. Cooke of Smith's Falls, conducted service in the Woodville church last Sabbath week and Rev. Mr. Johnston officiated last Sabbath.

Principal Caven of Knox College, Toronto, will celebrate his 50th year in the ministry next month. He was ordained and inducted into the charge at St. Mary's, Ont., on October 7, 1852.

Last Sunday being Sacrament Sunday in the Blyth church, Rev. S. M. Whaley, B.A., of St. Helena, conducted the services on Friday, and Rev. Mr. Small, of Auburn, on Sunday evening.

Rev. Geo. Gilmore, Blenheim, has returned from a delightful month's outing among his many warm friends in the east. He preached in his own church last Sabbath and dispensed the communion.

The King street church, London, was reopened last Sabbath. It has been greatly improved and renovated. Rev. J. W. Rae, of Aylmer and Springfield, occupied the pulpit at both services.

The Komoka Presbyterian anniversary service was held on Sunday, Sept. 14. Rev. Dr. Johnston, of London, conducted the service in the afternoon, and Dr. Hector McKay, of London Junction, the evening service.

Rev. H. A. Macpherson, of Acton, preached the annual harvest home services held in the Georgetown church last Sabbath. A harvest home social was held on Tuesday evening, when a musical and literary programme was rendered, and refreshments served.

St. John's church, Hamilton, was reopened last Sabbath after being thoroughly renovated and recarpeted. A new organ has been ordered and will be in place by Nov. 1st. By systematic collecting the ladies of the church have enough money on hand to pay all expenses for improvements.

The contractors, who have the work of the new school room of St. Andrew's church, Kippen, are pushing it along in order to bring the new building to completion. The date set for the opening will be on Sabbath, the 19th of October, when the Rev. J. C. Tolmie, of Windsor, will conduct the services.

At the closing session of the theological term of the Manitoba College of Winnipeg, Rev. J. A. Carmichael, a former London Township boy, will have the degree of doctor of divinity conferred on him. This will be the first of these degrees conferred in the College, which just lately received power to confer it.

Communion was observed in St. Andrew's church, Fergus, on Sunday 7th, Rev. J. W. Orr, of Alma, preaching to the united congregations in the evening. This was Mr. Orr's first sermon there and it was appreciated. Rev. J. H. MacVicar, B.D., exchanged with Rev. A. J. Mann, B.A., of Eramosa, in the morning.

Rev. Dr. Hamilton, former pastor of Motherwell and Avonbank, and now a resident of Stratford, spent Sunday and Monday in Motherwell. He occupied the pulpit there on Sunday evening and preached an able sermon with his old-time vigor. There will always be a welcome for their old pastor in Motherwell.

Rev. W. Willerforce MacCaig, late assistant to Rev. Dr. James Barclay, St. Paul's church, Montreal, occupied the pulpit of New St. Andrew's church for Dr. Armstrong Black. Mr. MacCaig has just recently been the recipient of a kind message from his Majesty the King for a new national anthem composed and forwarded by him on the eve of coronation.

A call from the Lucan and Fraser congregations was given to Rev. Alex. Wilson of London, guaranteeing a stipend of \$535 and a month's holidays. A request will be made for \$300 from the Augmentation fund. In the event of the call being accepted the induction will take place on Sept. 23 at 2.30 p. m., the moderator to preside, Rev. Jno. Stewart to preach, Rev. M. L. Leitch to address the minister, and Rev. E. W. Panton to address the people.

At the meeting of the Chatham Presbytery on the 9th, the Rev. A. McGregor, of Comber, was appointed moderator for the ensuing six months. The principal business discussed was the half yearly report from the mission fields within the jurisdiction of the Presbytery and the work carried on there by divinity students and ordained missionaries. The appointment of men to supply these fields for the coming winter was also ratified as was the appointment of the stand committees for the year.

Chalmer's church, Woodstock, celebrated its jubilee and Rev. Dr. MacKay the semi-jubilee of his pastorate on Sunday the 7th inst. Services of a special nature were conducted. In the morning Rev. Dr. Mackay was assisted by Rev. Dr. McMullen of Knox church, and in the afternoon and evening sermons were preached by Rev. John Mackay, pastor-elect of Crescent street church in Montreal. Special music was rendered, the soloists of the day being Miss Katherine Miller, of Toronto, Crystal Brown, of Toronto, and George N. Crooker, of Brantford.

The Woman's Foreign Missionary auxiliary of Knox church, Kincardine, has just completed its twenty-first year, having been organized by the late Dr. G. L. McKay of Formosa, in August 1881. The event was celebrated by a large number of ladies of the congregation and also the clergy of the town who met at the manse on Friday last week in response to the invitation of Mrs. J. L. Murray, who has been president during these twenty-one years. The Society has shown steady progress and has contributed nearly \$4,000 to Foreign Missions. Much interest was added to the occasion by the presence of Rev. J. Lovell Murray, M.A., who with his bride was making a farewell visit to his home before taking his departure for Bangalore, India.

Last Sunday was the sixth anniversary of the induction of Rev. H. A. Macpherson into the pastorate of Knox church, Acton. Rev. A. Blair, of Nassagaweya, preached at both services. The usual Harvest Home Festival connected with the anniversary has been postponed until October in order to secure the services of Rev. A. Logan Geggie, of Parkdale. The minister of Knox church will conduct services for Rev. Arch. Blair, B.A., in Nassagaweya and Campbellville, returning to take part in the evening service at home. Mr. Macpherson took part at a Sunday School gathering in Erin last week. On the 7th, owing to the absence of Rev. A. E. Smith, pastor of the Methodist church, union services were held by the Methodist and Presbyterian congregations, Rev. H. A. Macpherson preaching in the Methodist church in the morning, and in the Presbyterian church in the evening.

#### Northern Ontario.

The Presbytery of Bruce met at Port Elgin on the 9th Sept., Rev. A. Leslie of Elmwood Moderator. Rev. Mr. Nichol read a very interesting and instructive report on statistics which was adopted and ordered to be printed for distribution throughout the congregations of the Presbytery. Rev. Mr. Conning asked leave of absence from Oct. 1st till end of December. The request was granted and the Presbytery commended the liberal and sympathetic spirit manifested by Knox church, Walkerton, in making provision for pulpit supply during Mr. Conning's absence. A call from Hanover and Hampden to Rev. A. L. Budge, M.A.,

Mandaumin, was sustained, and provisional arrangements for his induction on the 9th Oct., were made, pending the action of the Sarnia Presbytery. Rev. J. Paterson was appointed to preach, Rev. D. A. McLean to address the minister and Rev. Alex. Leslie, M.A., the people. The report of the committee appointed to examine the draft copy of "Aids to Family Worship," recommended its adoption as a suitable manual for the purpose for which it is intended. After considerable discussion the Presbytery agreed to adopt the report. The names of Rev. Donald McKenzie, late of Orangeville, and Professor F. R. Beattie, of Louisville, Kentucky, were ordered to be forwarded as suitable men for the position on the staff of professors of Knox college, rendered vacant by the death of Rev. Halliday Douglas. On account of the distance from Elmwood to Port Elgin Mr. Mahaffy was appointed to address the Presbyterial meeting of the Woman's Foreign Mission Society at Port Elgin, instead of Rev. Alex. Leslie, who asked to be relieved of the appointment.

#### A Chinese Funeral in Halifax.

Halifax on Wednesday last week had the first Chinese funeral ever held in that city. The deceased was a young man 17 years of age, a fine looking fellow and in all respects of an exemplary character. He was a member of Fort Massey Church Sunday School which was started about four years ago, and has increased to a membership of 60. Fong Gain was a victim of consumption and toiled faithfully to the last in order to support his father and mother in China who were too feeble to support themselves.

The funeral services were held in the school-room of Fort Massey Church and are described by a Halifax paper as being very impressive. One of the Chinamen made a short address in Chinese, the tenor of which was obvious from the emotion it roused among the Chinamen present. In Rev. Dr. Currie's address he made one allusion which drew tears from the eyes of almost all present. The allusion was to the fact that the young Chinaman had died alone in a foreign land, worried by consumption in a plucky fight for his parents. The Chinese friends of the dead boy showed their self-sacrifice and sympathy in their effort to bear the entire expenses of the funeral and to send money home to his parents in China. Up to the hour of the funeral 36 of them had contributed \$170. The interment was in St. John's Cemetery and the funeral was in strict accord with Christian teaching.

The success which is attending the work of the Chinese schools in Halifax, Ottawa and other Canadian cities, points very clearly to the belief that Providence is directing them to this country so that we may give them the gospel which in due time they will carry back to their own country and people. Why should the people of a Christian nation wish to exclude them from Canada?

#### The Late Rev. Alex. Young Hartley.

The death of Rev. Alexander Young Hartley, of MacLennan, Ont., occurred at his residence on Friday morning August 22, after a brief illness. For a few months previous to his death he had enjoyed the best of health in several years, and during this time his vigor and energy had not been more noticeable than during the closing weeks of his life. On the Sabbath preceding his death he preached two such powerful sermons that many in his congregation went to him at the close and thanked him personally for them. His active nature had often caused him to express the hope that his last illness might not be long, and death came quietly and unexpectedly, as if in answer to prayer. The funeral took place on Tuesday, August 26, to Laird cemetery. The services were conducted by Rev. Dr. Armstrong, Thessalon, Rev. D. McEachren, Sault Ste. Marie, and Rev. J. A. McDonald, of Richard's Landing, all members with Mr. Hartley of the Algoma presbytery. The following Sabbath the pulpit was preached vacant by Rev. Mr. Rogers. Mr. Rogers will also fill the pulpit till other arrangements are made.

Alexander Young Hartley was the son of James Hartley, a farmer of Kirkcowan, Wigtonshire, Scotland. His boyhood was spent in his native country. For two years he lived with an elder brother in London, England, and then moved to Halton county, Ontario. Here he united himself with the new connection Methodist church, (there being no Presbyterian,

and for the next five years while engaged in farming studied for the ministry, and entered upon his first charge in 1860, being ordained in the year 1864. About the year 1870 he entered the Presbyterian ministry, and accepted a call to Duncannon, 1873. In 1877 he moved to Exeter, having received a call from the congregations of Exeter and Rogerville. In 1878 the two congregations of which he was pastor became self-supporting, and he chose the Rogerville congregation and lived for three years in Hensall. In 1881 he accepted a call to Bluevale. In 1886 he went to MacLennan to do mission work, while there the congregation grew rapidly, and in a year extended a call to Mr. Hartley and separated from the other stations. From this time he labored on, beloved by his congregation, and then passed away while still engaged in the active work of the ministry.

#### The Rev. Dr. McWilliams Tells of His Trip to Vancouver.

The Rev. T. S. McWilliams, D. D., pastor of the American Presbyterian Church, Montreal, Quebec, has returned from a trip across the Continent. He cannot understand, he says, why people go on farming year after year in Ontario and Quebec, when they could sell their land for \$50 to \$100 an acre, buy land in the West for \$3 to \$5 an acre, and get enough for the first season's wheat crop to pay for the land and improvements. The granary of the Empire, is not, he says, an exaggerated expression for the vast fields of wheat in the North-West. Farmers are flocking in large numbers from the United States, and American speculators are making money by buying up land and selling it to them. Of course they are very desirable immigrants, and many of them become naturalized, but why should not Canada go there more, and Canadian capitalists make money there?

The farmers of the North-West are beginning to feel that Eastern Canada does not take enough interest in them, and are inquiring why they should pay high protection prices for everything they buy, merely to enrich Eastern capitalists, who do not invest their money in the West.

Dr. McWilliams's trip was taken to inspect the home mission work on Vancouver Island, for which the American Presbyterian Church has made itself responsible. The work is entirely among the white men, that among the Indians and Chinese being under the Foreign Mission Board. He does not think there is much of a future for the island. The mineral deposits and lumber were mostly given to the Dunsmuir family for building a railway from Victoria to Nanaimo, and their management of these resources has been short-sighted. Agriculture is impossible over most of the island, though there are kitchen-gardens around Victoria. Victoria maintains its existence principally because it is the capital, and some very sanguine people think that the C. P. R. will some day run across the Strait and make Victoria the terminus. There is also the flavor of military life, which attracts many wealthy people.

#### Presbyterial Union.

At the meeting of the Presbyterial Union, which was held in the Church of the Redeemer, Deseronto, on the afternoon and evening of Monday last week. Delegates were present from many points. The chair was occupied by Dr. McTavish, president of the union, and Mr. William Moore officiated as secretary.

The first address was given by Rev. G. A. Yeomans, B.A., who spoke of his experiences when supported by the union. With the aid of a map he showed the location of his field, and gave a graphic account of his work and of the conditions of life in the northern part of Hastings County.

Rev. W. W. Peck, of Napanee, followed with an address on "Teacher Training." "May more be expected from the Presbyterial Guild than from the Y. P. S. C. E.? If so, why?" These questions formed the subject of an interesting and inspiring address by Rev. D. O. MacArthur, B. D., of Melrose.

Rev. Dr. McKay, Toronto, Foreign Mission Secretary, ably discussed the subject of mission study classes, and indicated ways in which the interest of young people in missions might be increased, and how they might become a much more efficient missionary agency than they now are. All this could be done without introducing any new machinery into the church, the important thing being to secure leaders who would keep in the forefront the study of missions and prayer for missions.

## Health and Home Hints

### In Peach Season.

**Peach Sauce.**—Stew two or three peaches until they are tender; sweeten them, and push them through a sieve. Add the juice of a lemon, a cupful of hot water and sugar to taste. Thicken with a tablespoonful of cornstarch.

The peach season is all too short for votaries of the fruit to waste the days in eating desserts made of all the year round materials. Raw or cooked, the flavor of the peach is delicious, and a combination is hardly to be suggested to which it will not lend itself gracefully. For the hot days of early September, ices, creams and the like are not only the most healthful, but the most acceptable to most persons.

**Peach Tapioca.**—Soak a third of a cupful of tapioca over night in a cupful of water. In the morning drain it and cook it in a quart of water, until it is clear. Then take it from the fire and season it with lemon juice, sugar and salt to taste. Have ready nine or ten peaches that have been stewed until they are tender. Place them in the bottom of a baking dish and mix the juice that comes from them with the tapioca. Turn the tapioca over the peaches; place in a moderate oven and bake ten minutes. Serve with cream.

**Peach Pudding.**—Soak a cupful of fine breadcrumbs in a cupful of hot water and a tablespoonful of melted butter. Cream together an egg and three tablespoonfuls of granulated sugar, and add them to the crumbs. Butter a pudding dish, sprinkle in with fine breadcrumbs and put in a layer of thinly sliced peaches. Sprinkle them with sugar, cover with the batter and put in more peaches. Continue in this way until the dish is full. Sprinkle the top, which should be batter, with breadcrumbs, and bake until the peaches are soft and the top brown. Serve with sweetened cream or hard sauce.

**Peach Shortcake.**—Make a rich biscuit crust and bake it in two shallow cakes. When it is done, and while it is hot, split it with a hot knife. Lay one-half of a broad plate, the cut side upward, and cover it with peaches that have been cut rather fine, sweetened and allowed to stand for an hour or two before using. Put in another crust, also with the cut side up, and place upon it another generous layer of peaches. Continue in the same way until all the biscuit is used and the peaches cover the top. Serve with cream. Some persons add a little cream to the sweetened fruit.

**Peach Bavarian Cream.**—For peach Bavarian cream, cover one-half a box of gelatine with one cupful of water, and let it soak for half an hour. Peel and stone nine peaches and cook them until they are soft enough to push through a colander. (Canned fruit will serve for the purpose.) Sweeten the pulp to taste. Stir the gelatine over hot water until it is dissolved, and add it to the fruit. Stand the bowl containing the mixture in a pan of cracked ice and stir until there are signs of thickening. Then fold in promptly a pint of cream whipped to a dry froth. Turn into a mould and stand on the ice. When the Bavarian is ready to serve, turn it onto a broad plate and garnish it about the base with whipped cream.

Plants that are small and shrivelled in the arctic zone, or even in the temperate, become large and luxuriant when they are

transferred to the tropics. This change is to be noticed in everything—trees, flowers, fruit, and even animals. Now our life in this world is like life in an arctic region. We have a thousand hindrances to check our growth. But in heaven there will be no hindrances. One of the happiest thoughts that can come to the mind of the Christian is to think what he may become under the sunny skies of paradise.

### Care of the Hands in the Fall.

As fall and winter begin to come on, it is time for the woman who thinks much of the care of her hands to indulge in a few precautionary measures. There are few minor things more unpleasant, either for the sufferer or for the casual observer, than ill-kept, red and roughened hands. Skin that easily chaps requires oil, and so do nails that split and crack. The best sort of soap for such skin is that which contains the most oil; the best sort of treatment for such nails is to rub them well with a cold cream mixture after washing them at night. Very hot water is bad for the skin, and so is cold water used constantly when washing the hands. It is also a poor policy to surprise your hands by putting them from hot water into cold water, or from cold water into the hot element. A little powdered borax added to the water will soften it, and have a beneficial effect. Indian meal is a simple, but good addition to the toilet table, and should be used as a preventive and as a cure for chapped hands. Use a fine soap and tepid water in washing the hands, and before rinsing off the soap rub the hands well with the meal, rinse them with tepid water, using a little meal each time, except the last. Dry the skin thoroughly, and then rinse it again in a little water containing a teaspoonful of pure glycerine. The word pure is important in that connection, since impure glycerine is anything but healing. Pure glycerine rubbed on the hand is perfectly lacking in odor. Glycerine, by the way, should never be applied to the skin undiluted. It has a strong affinity for water, and will absorb all moisture from the surface which it touches unless it has first been mixed with an equal bulk of water. Rose water, lemon juice and glycerine make a first-rate combination for softening and preserving the skin.—Table Talk.

## World of Missions.

### Go Ye.

there's a call from the far-off heathen land,  
O, what can we give for the great demand?

We have not wealth, like the rich man's store;  
We will give ourselves; we have nothing more.

We will give our feet; they shall go and go  
till the heathen's story the world shall know.

We will give our hands, till their work shall turn  
To the gold we have not, but can earn.

We will give our eyes the story to read  
Of the heathen's sorrow, the heathen's need.

We will give our tongues the story to tell,  
Till Christian hearts shall with pity swell.

We have little to give; but by and by  
We may have a call from the voice on high—

"To bear My Gospel o'er land and sea,  
Into all the world go ye, go ye."

Though of silver and gold we have none at all,  
We will give ourselves, for we hear that call.

## Neuralgic Pains.

### ARE A CRY OF THE NERVES FOR BETTER BLOOD.

DR. WILLIAMS' PINK PILLS MAKE RICH, RED  
BLOOD AND DRIVE THESE PAINS FROM THE  
SYSTEM—READ THE PROOF.

A high medical authority has defined neuralgia as "a cry of the nerves for better blood," and to effectually drive it from the system the blood must be made rich, red and pure. For this purpose there is no other medicine so prompt and sure in result as Dr. Williams' Pink Pills. These pills make new, rich, red blood with every dose, and impart new life and new vigor to the person using them. Mr. John McDermott, Bond Head, Ont., offers strong proof of the certain results obtained from the use of Dr. Williams' Pink Pills in cases of this kind. He says: "A few years ago while working as a carpenter in Buffalo I got wet. I did not think it worth while changing my clothes at the time, but I soon began to suffer for my neglect. I awoke next morning with cramps and pains throughout my body. I was unable to go to work and called in a doctor who left me some medicine. I used it faithfully for some time, but it did not help me. In fact I was growing steadily worse and had become so reduced in flesh that I weighed only 138 pounds. As I was not able to work I returned to my home at Bond Head. Here I placed myself under the care of a local doctor who said the trouble was neuralgia, which had taken the thorough hold upon my entire system. Misfortune seemed to follow me for the doctor's treatment did not help me, and I think my neighbors at least did not believe I was going to get better. I had often read and heard of Dr. Williams' Pink Pills and in this emergency I determined to try them. I had not used more than three boxes before I felt that the pills were helping me. From that on I gained day by day, and after I had used some ten or twelve boxes, I had fully recovered my old time strength, and have since been able to work at my trade as a carpenter without any trouble. I have no pains or aches, and now I weigh 156 pounds. I think Dr. Williams' Pink Pills an invaluable medicine and shall always have a good word to say for them."

When the nerves are unstrung, when the blood is poor or watery, or when the system is out of order, Dr. Williams' Pink Pills is the medicine to take. They cure all troubles arising from these causes, and make weak, despondent men and women bright, active and strong. Protect yourself against imitations by seeing that the full name, "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. Sold by all medicine dealers or mailed post paid at 50c. per box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

Since the days of Professor Henry Drummond no one has been so successful with the undergraduates of Edinburgh University as the Rev. John Kelman, M. A., of the New North U. F. Church, Edinburgh. He wields the same magnetic influence as did the author of "Natural Order in the Spiritual World," and blends a ripe scholarship with passionate evangelical spirit. Mr. Kelman has been visiting America, where he addressed large audiences at Northfield, the old home of Mr. Moody.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, olds, 1 Sept., 4 p.m.  
Kamloops, 1st Wed. March, 10 a.m.  
Kootenay, Nelson, H.C., March.  
Westminster, Chilliwack, 1 Sept. 8 p.m.  
Victoria, Victoria, 2 Sept. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

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

**SYNOD OF HAMILTON AND LONDON.**

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

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

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 1st July, 11 a.m.  
Peterboro, Hastings, 16 Sept., 10 a.m.  
Whitby, Whitby, 15th July, 10 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Beaverton, 16 Sept.  
Orangeville, Orangeville, 9 Sept.  
Barric, Almdade.  
Owen Sound, Owen Sound, 2 Sept. 10 a.m.

Algoma, Blind River, Sept.  
North Bay, Parry Sound, 30 Sept., 9 a.m.  
Sauguen, Clifford, 24 June, 10 a.m.  
Guelph, Guelph, 16 Sept., 10.30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 9 Sept., 2 p.m.  
Montreal, Montreal, Knox, 16 Sept.  
Glenagarry, Lancaster, 8 Sept., 10 a.m.  
Lanark & Renfrew, Carleton Place, 21 Oct., 10.30 a.m.  
Ottawa, Ottawa, Bank St, 1st Tues. Nov.  
Brockville, Kemplville, 9 Sept., 2 p.m.

**SYNOD OF THE MARITIME PROVINCES**

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

P. E. I., Charlottown, 4 Nov.  
Pictou, New Glasgow, 1st July, 1 p.m.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Midd. Musg'dob't, 16 Sept., 2 p.m.  
Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, Oct. 21.  
Miramichi, Chatham, 24th June.

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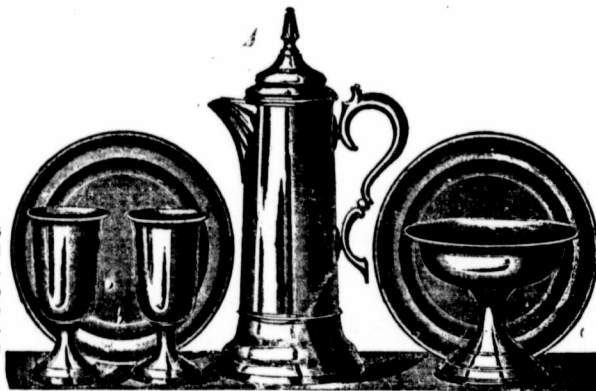
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**OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.**

## SUMMER TIME CARD

O. N. & W. Ry.

a	Train 101 leaves Ottawa	5:05 p.m.
a	" 102 arrives "	8:25 a.m.
b	" 103 leaves "	7:45 p.m.
b	" 104 arrives "	6:00 p.m.
c	" 105 leaves "	1:30 p.m.
c	" 106 arrives "	8:00 p.m.
d	" 107 leaves "	9:31 a.m.
d	" 108 arrives "	6:45 p.m.

P. P. J. Ry.

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

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

For tickets or further information apply Station Agent, or

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

## Architect Of His Own Fortunes

Is every man. Good stationery is an important matter. An up-to-date letter head on high grade paper is a business builder—it represents success and "success breeds success."

"Regal,"  
"20th Century"

AND  
"Hercules" (Reg. Trade Mark)

Envelopes to match each line. Our special water marked papers, used by the most successful concerns. If your dealer cannot supply you send here direct. Lowest quotations for quantities.

**THE BARBER & ELLIS CO. LIMITED**

Manufacturing & Wholesale Stationers 43-49 Bay Street

**TORONTO.**

**The City Ice Company LIMITED**  
26 Victoria Square  
Montreal

R. A. BECKETT - Man  
Pure Ice - Prompt delivery.

ESTABLISHED 1873  
CONSIGN YOUR

**Dressed Hogs  
Dressed Poultry  
Butter to**

**D. GUNN, BROS & CO.**

Pork Packers and Commis. Merchants  
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TORONTO

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Progressive cheese and butter-makers use

**WINDSOR SALT**

because they know it produces a better article, which brings the highest prices

**THE WINDSOR SALT O. LIMITED**

**G. E. Kingsbury**

**PURE ICE**

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Cor. Cooper & Percy Sts., Ottawa, Ont.  
Prompt delivery Phone 935

## Page & Storey

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Groceries, Flour and Feed

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## CANADA ATLANTIC RY.

**New Train Service  
BETWEEN  
OTTAWA & MONTREAL**  
4 Trains daily except Sunday  
2 Trains Daily

Lv. Ottawa 8:30 a.m. and 4:15 p.m. daily except Sunday, and 8:30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south, Parlor cars attached. Trains lighted throughout with Pintsch gas.

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

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

MIDDLE AND WESTERN DIVISIONS.

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

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

1:00 p.m. Mixed for Madawaska and intermediate stations.  
4:40 p.m. Express for Pembroke, Madawaska and intermediate stations.  
Trains arrive 11:15 a.m., 2:45 p.m., and 4:05 p.m. daily except Sunday.  
Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:  
Central Depot, Russell House Block  
Cor. Elgin and Sparks Sts.

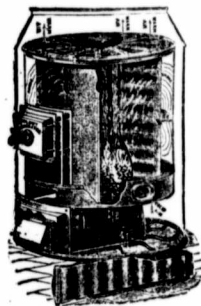
## New York & Ottawa Line

Has two trains daily to  
**NEW YORK CITY.**

**The Morning Train**  
Leaves Ottawa 7:40 a.m.  
Arrives New York City 10:00 p.m.

**The Evening Train**  
Leaves Ottawa 5:30 p.m.  
Arrives New York City 8:55 a.m.

and 's an excellent way to  
TORONTO, BUFFALO, CHICAGO  
Ticket Office 85 Sparks St.  
Phone 18 or 118.



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All other warming devices, and we invite your critical examination of its various features of Construction. The unbounded success that those who have warmed their homes by the KELSEY have had, has led them to write us most flattering opinions, praising its special features, DURABILITY, ECONOMY, HEALTHFULNESS AND EASE OF CONTROL.

## The Kelsey Warm Air Generator

warms every portion of your home, gives you full value for every pound of coal consumed, supplies pure, mild, fresh air in a steady flow, supplies warm water for domestic purposes, has great weight, and is manufactured from the best quality of Cast Iron produced. Write us for 1902 booklet.

**The JAMES SMART MANUFACTURING Co., Limited.**

Winnipeg, Man.

Brockville, Ont.

## CANADIAN PACIFIC

"IMPERIAL LIMITED" Tri-Weekly East Service from Montreal and Ottawa to Vancouver, leaving Ottawa, Central Depot, 2:40 and Union Stn., 3 p.m. SUNDAYS, WEDNESDAY and FRIDAYS

## Improved Montreal Service

VIA SHORT LINE  
FROM CENTRAL STATION

Leave Ottawa 6:30 p.m., aa 8:45 a.m., aa 1 p.m. and Imperial Limited 2:00 p.m.

FROM UNION STATION

Leave Ottawa 6:43 a.m., aa 8:15 a.m., aa 6:20 p.m.

UPPER LAKE STEAMERS leave Owen Sound at 5:30 p.m. every Tuesday, Thursday and Saturday for the Soo, Fort Arthur and Fort William, connecting at later points for Winnipeg and all points West.

GEO. DUNCAN.

City Ticket Agent, 42 Sparks St  
Steamship Agency, Canadian and New York Lines