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JUST FOR TO-DAY.

BY SAMUEL WILBERFORCE.

Lord, for to-morrow and its needs

I do not pray;

Keep me from stain of sin

Just for to-day.

Let me both diligently work

And duly pray;

Let me be kind in word and deed

Just for to-day.

Let me be slow to do my will—

Prompt to obey;

Help me to sacrifice myself

Just for to-day.

Let me no wrong or idle word

Unthinking say;

Set Thou a seal upon my lips

Just for to day.

So, for to-morrow and its needs

I do not pray;

But keep me, guide me, hold me, Lord

Just for to-day.

MARRIAGES.

At the residence of the father of the bride by Rev. H. J. McDiarmid, St. Lambert, on Wednesday, 18th June, 1902, Mr. J. A. Davis, Belle Rivier, to Christina, daughter of Mr. J. T. Adam, St. Constant. All of Province of Quebec.

At Calvin Presbyterian Church, Montreal, on June 11, 1902, by the Rev. J. L. George, M. A., Mary Elizabeth Cowen to Alexander Clifford Struthers.

At 378 Maria street, Ottawa, on June 11, 1902, by the Rev. John McLaren, father of the bride, assisted by the Rev. Dr. Moore, Elizabeth McLaren to the Rev. T. Rankin Wilson, B. A., Montreal.

At 343 Slater street, Ottawa, on June 11, 1902, by the Rev. M. H. Scott, of Hull, Miss E. A. K. (Dolly) Wilson, Cummings' Bridge, to Samuel Pink, of Pink Bros., Ottawa.

At Lorne avenue, Chatham, Ont., by the Rev. W. E. Knowles, assisted by the Rev. J. J. Ross, Dr. J. W. Rutherford, to Jessie, daughter of Henry J. S. Taylor, Esq., of Chatham.

DEATH.

In Toronto, on Sunday, June 15, 1902, Margaret, relict of the late William Black, aged 59 years.

Funeral from her late residence, 779 King street, on Tuesday, June 17, 1902, at 7:30 a.m., to G. T. R. station. Interment at Kincardine. Service on Monday evening, June 16, 1902, at 8 o'clock. Friends and acquaintances please accept this intimation.

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Note and Comment.

The Senatus of Edinburgh University has arranged to confer the honorary degree of LL.D. on the Colonial Premiers.

Immigration at New York reached high-water mark last month, the number of arrivals being more than 88 5/8.

There are rumors that Italy intends to join the Czar in a proposal for general disarmament. The more such rumors float about the better. May some of them take root and grow!

Rev. G. Campbell Morgan, who has been travelling widely in the states, is represented as speaking hopefully of religious conditions. He, however, "does not think that we are on the eve of an old-fashioned revival."

On the recommendation of their former pastor, Rev. Dr. Henry Van Dyke, the Brick Presbyterian church, New York, has extended a call to Rev. Dr. William Rogers Richards, pastor of the Crescent Avenue Presbyterian church at Plainfield, N. J.

Miss Helen Gladstone, daughter of the late Mr. W. E. Gladstone, has decided to give herself to the cause of the poor and destitute in London. She will give her entire time to settlement work in the region of the south bank of the Thames, in that densely crowded and neglected part of the great city.

In Scotland on the 2nd inst, the demonstrations of satisfaction at the return of peace in South Africa were universal. From the northern islands to the Borders every community, burghal and rural, celebrated the cessation of hostilities in the heartiest possible manner, although the form of the celebrations was frequently arranged on the spur of the moment.

Dr. Roger S. Tracy has an article on this subject in the Century, in which he says the physiological limit of life under proper conditions would certainly be 100 years, and possibly 120. He names the conditions, which summed up in one word are—temperance. All who would live out a century must start physically sound, be light eaters drinkers, slow to wrath, able to control their passions and emotions, and lead placid, uneventful lives. This, of course, is the very opposite of what most men are to-day—and the mortality list is the consequence.

Lord Goschen, ex Liberal Chancellor of the Exchequer, points out with what comparative ease Britain had borne the financial burden of the war. Consols are now standing at 97 and are paying only 2 1/2 per cent interest, despite the borrowing of \$795,000,000. He says that is really fifteen points higher than they would have been if converted in 1888, when they were paying 3 per cent, and stood at 101. If they had been converted then they would have been worth only 82.

Rev. Dr. Henry C. Minton, recently Moderator of the General Assembly, has received and accepted a call to the First Presbyterian church of Trenton, N. J.

Dr. Stalker, who has been appointed to the Chair of Church History in Aberdeen College, bade good-bye to his colleagues of the Glasgow Presbytery at their meeting last week.

For the first time in its history Nonconformity is to be officially represented at a Coronation, and it speaks well for the good sense of King Edward that the presidents of the different denominations have received an invitation.

Latest reports are to the effect that cold and rainy weather prevails in all parts of central Europe, and that heavy storms in France, Germany, Austria and Belgium have done great damage to both crops and property. The continuous rains have caused serious inundations in northern and eastern Hungary, besides flooding several towns and villages in Transylvania.

A very pleasing announcement is that made by an American news agency that Mr. Samuel Clemens (Mark Twain) has now restored his fortunes, having paid off all the debts of the late publishing firm in which he was so unfortunately connected, and is now an independently wealthy man. It was a heroic effort that Mr. Clemens made to retrieve a disastrous failure in his old age, and his courage and integrity are thoroughly deserving of their reward.

The Boers are now greatly blaming their would be friends in Europe and elsewhere for misleading them with false assurances and hopes, but Britain they are not blaming now at all, and that gives every prospect for lasting peace and early prosperity in South Africa. Britain was just as generous in her offers fifteen months ago as she was at the last, the only rock on which they split being the independence insisted on by the Boers, all misrepresentations to the contrary notwithstanding.

A curious scene took place in a court at Emporia, Kan., the other day, when a convicted murderer, who had been sentenced to five years in the penitentiary, delivered an address of thanks, as follows:—"I am entirely satisfied with the verdict and the sentence, and I am confident that not one jury in ten would have been so lenient with me. I desire to thank sincerely the Court for its just and courteous manner of conducting this trial, and I hope that the blessing of God will remain with you all."

The Rev. Dr. Adamson, of Windermere, formerly of Edinburgh, and the author of several successful biographies, has written a new "Life of Dr. Parker," which will be published early in September by Messrs. Inglis, Ker, and Company, of Glasgow. As the lifelong friend of Dr. Parker, Dr. Adamson has had a unique intimacy with him, not only in his public work, but in his social and private life. Much fresh and interesting matter hitherto unpublished will appear.

Ninety six years of age, and still teaching a bible class. This is the remarkable experience of Miss Susan Greely, of the Presbyterian church, Wexlow, Ontario. Miss Greely has been teaching for seventy five years.

The talented musician, Kubelik, confessed the other day he never had had time to study any woman sufficiently long to be able to say whether he could like her or not. This seems a great loss to himself, and one would suppose his music must suffer from his lack of knowledge, while one wonders what sort of a woman his own mother could be if he did not learn something of a woman's heart from her.

The Hon. J. L. Tarte, the Canadian Minister of Works, who has just promised the Canadians a new line of fast steamers, is a remarkable man. He is a true French Canadian. French is his natural language, and he speaks English only with a strong accent. He lives in Montreal, and has a strong hold over the French Canadians throughout the province of Quebec. He is Sir Wilfrid Laurier's right-hand man in his dealings with the French population, and has performed a great task in building the new harbour works at Montreal, and in deepening the canals and the channel of the St. Lawrence.

According to a correspondent who has just returned to England, the state of unrest existing at Vilna is every day increasing in violence. The prisons—filthy and unfit for human habitation—are filled with people who have been arrested on the slightest pretext. At Ekaterinoslay the cells are packed with political prisoners, who for seven days at a spell are not allowed any exercise. In one cell, 22ft. long by 11ft. in breadth, ten prisoners have been incarcerated. They had neither bed to lie upon nor chair to sit upon. In this cell there were absolutely no sanitary arrangements, with the result that after being shut up in this foul den for six days, four of the prisoners contracted typhoid fever.

It is from Buckingham Palace on June 26th that the King and Queen will proceed in the familiar State coach, preceded at a short interval by all the members of the Royal Family, accompanied by the special representatives of Foreign Powers, along the historic Mall to the west door of Westminster Abbey. In the hall, over 100 feet in length, and decorated with rare tapestries, will be assembled, under the Duke of Norfolk, Hereditary Earl Marshal, the processions of the King and Queen. The regalia will be there, having been previously borne from the Jerusalem Chamber, and entrusted to those appointed to carry it before the Sovereign. As the King enters the Abbey he will see tiers of seats to the right and left, galleried and draped with yellow and blue velvet, crowded with those of his subjects who have been specially invited to attend. The galleries will be so arranged as to leave exposed as far as possible the architectural features of the Abbey. The minimum of drapery and the maximum of architecture have been the main objects kept in view by those responsible for the arrangements of the fabric.

The Quiet Hour.

The Giving Of Manna.

S. S. Lesson, Exodus 16:4-15—July 6, 1902.

Golden Text.—Give us this day our daily bread.—Matt. 9:11.

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

Would to God we had died in the land of Egypt, v. 3. The Israelites grew tired; they were defective in endurance. The cost of freedom was too high for them. Nor is it otherwise to-day. All new undertakings imply difficulties and discouragements. "Tasks in hours of insight willed," must be through hours of gloom fulfilled. It is our ability to endure that measures usually our success. Many see the goal, but lag behind when they meet with the rocky path and the steep ascent. Defective endurance lies at the root of so much sin, that the Bible continually lays its crown of approval on those who remain steadfast. "Blessed is the man that endureth temptation," Jas. 1:12; "Be thou faithful unto death, and I will give thee the crown of life," Rev. 2:10.

Then said the Lord unto Moses, v. 4. There was one whose will was not so easily changed and who was not so soon diverted from His course, as the Israelites. This was the Lord. It was Jehovah who had initiated the national freedom of Israel, and not they themselves. This nation began in divine election. God had called them and had carried them on eagles' wings; and He would not so quickly abandon them, even at their own request. All good things are originated in heaven, and our salvation is the result of divine choice. We are saved by faith, and "that not of ourselves; it is the gift of God," Eph. 2:8. Our Christian life were a sorry failure, were it not for that spiritual Presence which stays by our side to keep us from falling.

I will rain bread from heaven, v. 4. It was a great mercy that Israel had. One who could step in at the time of emergency and fill out their wants. This is the kind of friend we all need. "Bread from heaven." The manna was to be the staff of life in the journey through the wilderness. No bread problem—the question that interests all of us—for forty years! Yet Christ is called the Bread of Life (John 6:35) for all time; and now there is no bread problem in the spiritual sphere.

The manna is a type of Christ. (1) It was plentiful. The supply of manna would need to have been about 300 tons per day. Jesus is such a complete Saviour that He has enough for all who will come. His love is not limited: "He that cometh unto me shall never hunger," John 6:35. (2) It was pleasant. His forgiveness, beauty, love and grace make Jesus pleasant to all who will believe. (3) It was free. "Every man according to his eating," v. 18. The spiritual blessings of Christ come to us without money and without price. They are like the free wind, for which we can make no payment.

Murmurings against the Lord, v. 8. To murmur is to complain against some real or imaginary wrong. It is always sinful to murmur against God, since such an act arises out of a heart of unbelief that refuses to trust the superior wisdom and love of the divine Father. This was the reward which God frequently reaped for His care over Israel. It was the same story when the spies

returned (Num. 14), when Miriam complained (Num. 12), and when the rebellion broke out under Korah, Dathan and Abiram, Num. 16. Contrast with the murmuring spirit the beauty and joy of a heart which has learned in all things to be satisfied, which feels that God knows better than we do what is best.

The daily act of gathering the manna was to be a continual reminder of their dependence upon the divine miracle. It does not suffice to take the "Bread of Life" once for all, but we require to go each day for a fresh supply. Many are weak because they forsake the daily altar and the daily reading of God's Book.

"Some have too much, yet still do crave;

I little have and seek no more;

They are but poor though much they have,

And I am rich with little store;

They poor, I rich; they beg, I give;

They lack, I leave; they pine, I live."

When the World Conquers.

The world conquers me when it succeeds in hiding me from seeing, loving, holding communion with, and serving my Father, God. I conquer it when I lay my hand upon it, and force it to help me to get nearer Him, to get more like Him, to think oftener of Him, to do His will more gladly and more constantly. The one victory over the world is to bend it to serve me in the highest things—the attainment of a clearer vision of the divine nature, the attainment of a deeper love to God himself, and a more glad consecration and service to Him. That is the victory—when you can make the world a ladder to lift you to God. When the world comes between you and God as a transparent medium, you have conquered it. To win victory is to get it beneath your feet and stand upon it, and reach up thereby to God.—Alex. McLaren.

More Abundant Life.

Christ did not come so much to give a theory of life as to give life itself. He came to be himself the new Centre for the affections of humanity, the Foundation for its faith, the Conqueror of its mortality, the Opener of the eternal gates. He was the Resurrection and the Life, not the mere teacher. He came not to develop the race, but to recreate it. It is hardly correct to say that he put a fresh force at its centre unless it is understood that he himself is the force. And the result has been that to-day multitudes have a more exulting faith in his personality, in his presence, in his power, than ever Napoleon's legions had in his. For the whole Church for nineteen hundred years bears witness that through Him we have access in one Spirit to the Father. By his incarnation, by the triumph of his perfect righteousness over the power of evil, by his resurrection and his ascension, he created a new order into which we may enter, an order which exists independent of our will. Entering into that order we have an immediate, personal, and direct knowledge of the divine object of faith; entering that order we receive the beginnings of that communion which will endure through the eternal ages of the life of Christ in us. We obtain a direct vision of the glory of Christ, we know the exceeding greatness of the divine power which raised up Christ from the dead. We

find Christ directly in the pages of the gospel, as the Church will find Him to the end of time, for the Church receives the end of the Spirit of God while outsiders count them foolishness. To deny this is to call the long story of God's grace a dream, and to contest the incontestable sign.—W. Robertson Nicoll.

Creeds.

Creeds are valuable when they are purely the forms of sound doctrine once delivered to the saints, and not the creations of ambitious men. Creeds that are the systematized teachings of revealed truths are as necessary to a clear and full understanding of the Bible, as the science of botany is to a knowledge of plant life, or Euclid to a proper appreciation of mathematics, and the ability to use it profitably. But creeds are no more Christianity than Euclid is mathematics, or botany plant life. A man may subscribe to the best and fullest creed, and yet not be a Christian. "The devils believed," they did more, they "trembled," and still remained devils. A creed is what Christians believe, but a creed is not Christianity any more than botany a plant. Botany is what good, sensible, intelligent men know about plant life. Pressing a creed upon a man will no more make him a Christian than holding an open treatise on botany toward a garden will make plants spring up and grow and blossom and bear fruit. Botany may enable a gardener to understand plant life, and so manage his garden successfully. A creed may guide a life just as the rails of the road guide an engine, but there must be an internal propelling force in order to make the guide of any value whatever. Christianity is more than the law which regulates the life of a believer. It is back of all that. It is a vital power in that life. Dogma is what Christ taught, not what he was. Creed is what we believe, not what we are, but believing sincerely will make our lives living exemplifications of the creed.—Rev. Duncan McMillan, D. D., in *The Treasury*.

Prayer.

Our heavenly Father, make for us through Jesus Christ an entrance into the upper places where it is brighter than it is down here. We desire to mount as upon the wings of eagles. Thou hast created in our hearts a passion for better things. Our souls yearn for loftier skies than those which now shelter us. Thou art always calling us away to greater heights and more splendid scenes. In Christ we know not the rest of mean contentment, but the peace of noble ambition. We have not attained, neither are we already perfect, but we would run with patience the race that is set before us. Thou dost continually surprise us with some new comfort and some unexpected revelation. Thou dost keep the best wine and always hast in store for us some richer and mellowed vintage. We have heard that power belongeth unto thee; unto thee also, O Lord, belongeth mercy. In thy mercy alone can we live. Help us to see it in all its purity and fulness, and may it be applied to us in the depth of our humiliation. Comfort us every day with this grace and establish us in thy truth. Deliver us from all fear, and inspire us with that noble trust in thee which gives us peace in the fury of the storm. May we not fear though the earth be removed and the mountains be cast into the midst of the sea. And this we ask in Jesus' name. Amen.—Selected.

Different Views of Truth.

"Men look at truth at different bits of it, and they see different things of course, and they are very apt to imagine that the thing which they have seen is the whole affair—the whole thing. In reality, we can only see a very little bit at a time, and we must, I think, learn to believe that other men can see bits of truth as well as ourselves. Your views are just what you see with your own eyes; and my views are just what I see; and what I see depends on just where I stand, and truth is very much bigger than an elephant, and we are very much blinder than any of these blind men as we come to look at it."—Henry Drummond.

An Age of Luxury.

This is an age of extremes. We seem to no longer recognize a middle course. Either we tolerate customs and institutions that are wholly and needlessly behind the times, or we rush in the opposite direction to uncomfortably up-to-date and extravagantly novel ideas. In this fashion do we take our luxuriousness nowadays. A while since moderation was our watchword as a nation. Our dresses, our amusements, our dinners, our houses were all strictly within certain limits. But now these boundaries are not only passed, but are left so far behind that one fears where we may eventually find ourselves. Usually there is danger ahead when an undue craving after luxuriousness pervades all classes of society. But one need not take the most pessimistic view of the luxuriousness to which we seem as a nation to be tending more and more. Everybody wants more and wants to do more nowadays than did their predecessors, and each year finds us increasingly exacting in our demands and our tastes. Clothes are more elaborate, and both Jack and Jill imitate master and mistress in stocking their wardrobes. Our houses are more ambitiously planned, our holidays are taken on a more elaborate scale, our very means of traveling have to meet demand of an exacting generation for something faster and more luxurious; our amusements, our modus vivendi, our schools, our books, our very newspapers are veritably

all editions de luxe as compared with those which gave satisfaction, say, even a quarter of a century ago. There are times when one feels positively embarrassed by these riches. One longs occasionally for a little more rest, a little less effort, a trifle more simplicity. As we proceed nowadays in all directions, it is something like having rich plum cake every day of tea, or like dining every night on elaborate entrees, and mousses. There comes a last a passionate desire for something plain, for bread and butter and a good family pot. We can no longer dine unless the waiter and menu cards at our restaurants are as sumptuous; we must have our cabs fitted up with bowing glasses and softly cushioned seats; our hotels are palaces; our erstwhile simple country resorts have developed into up-to-date water-courses and so decorated and are now so arranged and so calculated to spoil the subsequent work and students for their old not be luxurious, surroundings that could be life outside. In the and patients in their own, too, lurks the luxuriousness of education, be thereby filled danger that the masses will not all be with ambitions that necessarily, altogether fulfilled unless life is to be these things modeled. One cannot object to in thus without some amount of feeling, come at ever climbing higher and higher to the ple. last to a pinnacle over which we shall be. —Public Ledger.



Our Young People

The Father's Care.

Mat. 6: 25-34; Ps. 103: 13, 14.

The Christian Endeavor Prayer Meeting for July 6.

Some workmen once were busily engaged upon a railway tunnel. All of a sudden a great mass of earth fell down, completely closing up the entrance, and imprisoning a number of workmen. Immediately their comrades outside went to work with pick and shovel, but it was hours before they could remove the fallen earth. When at length they made their way through, they found their friends on the inside in no way disturbed. They knew what had happened, but they quietly ate their dinner, and then went on as usual with their digging and boring. They were so certain that their comrades would rescue them that they were not anxious in the least.

Now that is just the spirit we Christians should show whenever any trouble comes into our lives.

It may be a great mass of poverty has fallen, or possibly it is the cruel ledge of sickness that has collapsed, or it may be a some down-rush of malice or of failure or of worldly loss. You are quite shut up behind it, and no ray of light gets through.

Never mind. Keep on at your work. Sing at your tasks. Let not your heart be troubled, neither let it be afraid. Ye believe in God. Light will break before long. The sweet fresh air will rush in. You will be free and safe. Nay, you have been safe all along.

It we have faith as a grain of mustard-seed. Christ said, we can remove mountains, though they fall in upon us. Certainly then, if we have even a mustard seed of faith, we ought to be able to remove the worry from our heart and the frown from our face. Let us try to do so during the coming week.

George MacDonald says somewhere that it is more absurd to trust God by halves than it is not to believe Him at all. This is because any real trust implies a vision of God that ought to be absolutely convincing and assuring for all the future.

Charles Kingsley once asserted his belief that every step he took, every person he met, every thought that was not sinful that came into his mind, came and happened through the direct providence of God. That was a true thought, and the Christian who lives his life in the conscious presence of his Father will find it impossible ever to worry.

Occasionally we excuse our worries by saying that they are not imaginary, but real, meaning that they are concerned with actual needs; but the fact that the needs are real makes it all the more certain that God has recognized them and has provided for them. When our heavenly father knows that we have need of these things, they are as good as granted us.

One of the chief reasons why the thought of God's goodness is so little vivid to us is because we employ our minds with the contemplation of material benefits, the good things of the world. He has showered upon us, but do not pass behind them to the God who gave them. Our highest thoughts are impaginal, and do not rest upon a personal God.

Newman Smyth speaks of many events in his life that seemed providentially timed, almost as if the finger of God had set the hands at the right time on his clock. He could see how the mere machinery of the universe might account for the clock and the hands, but not for the timing of events to meet his own particular needs. That could be explained only by the knowledge of a loving, all-wise Father.

That writer of beautiful hymns, John Newton, compared the troubles that come to the Christian in the course of a year to a great bundle of sticks. But in His mercy God gives the Christian only one stick a day. We could easily manage it if we did not insist on carrying yesterday's stick over again to day, and adding the burden of tomorrow to our load before we are required to bear it.

The word "providence" means "foresight." Our Father in heaven is like many a Father on the earth who looks ahead to discover what will be the needs of his child during future years, and provides for them long before the child himself has taken any thought at all for the future. Even the wisest earthly parent, however, is unable to have complete providence, to foresee perfectly what the future has in store. Our heavenly Father is never taken by surprise.

One of the commonest causes of worrying is the uncertainty of the future, and sometimes we think that if we could see what is in store for us, our lives would no longer be filled with anxieties. Often an earthly parent likes to surprise his children with unexpected gifts and pleasures. Certainly we know that our heavenly Father enjoys doing the same thing, and this very uncertainty of the future, that is so often the ground of our worry, gives Him an opportunity for thousands of such surprises.

Daily Readings.

Table with 3 columns: Day, Verse, and Reference. Includes readings for Monday through Sunday.

The Force of Habit

Habit is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances our miserablist weakness. Let me go once, scanning my way with any earnestness of outlook and successfully arriving, my footsteps are an invitation to me to go the second time the same way; it is easier than any other way. Habit is our primal fundamental law—habit and imitation—there is nothing more perennial in us than those two. They are the source of all working and all apprenticeship, of all practice and all learning in the world.—Thomas Carlyle.

Of what a difference there is between a pleasure sailboat that tacks and swings at the merest breath of wind or dash of wave, and the great ocean liner, with prow of steel and heart of fire, that drives ahead in the teeth of the storm! The men that are worth while in the world are the men of purpose.

Our Contributors.

Joy In Coming Days.

BY REV. ALEXANDER M'KENZIE, D. D.

It is a grand thing to be alive, and to live in God's world, which is our world also; held in trust for him. The certainties of the coming days are of far greater consequence than the uncertainties. To be certain that we shall live is a superb fact, even when we cannot foretell all which will enter our life. There will be days of sunshine. There will be days which are "cold, and dark, and dreary;" when the vine will cling to the moldering wall, and "at every gust the dead leaves fall." But these will not endure the year, nor any day of it, unless we so appoint. There will be rough places, but they will not destroy the road. If there is a God and he is our Father, there will be no difficulties we cannot surmount, no temptations we cannot escape, no work we cannot do, no grief we cannot bear. The year will be other than we expect; but it will be better, if we will have it so.

Let the lesson be repeated, that we are sharply to distinguish between an incident and a career. Not very many conditions are essential and these are within our reach. To the rest we must adapt ourselves. When a self-appointed prophet announced to Mr. Emerson that the world was soon to come to an end, he answered that he could get along without it. Of course he could. The world is a convenience not a necessity. There are worlds enough when this fails us. I have many times been helped by the simple remark of a friend of steady mind, that he had learned not to be troubled by small things. He knew that great results may come from humble causes. He meant that he would not be disturbed by such things as the weather, or the defeat of some designs, or some minor vexation. I have myself learned that much of the good of life comes in the train of disappointment, and that if one bears an enforced waiting patiently he gets a better thing than would have contented him before. We must study proportions. Things are great and small in relations. We may undervalue our virtues and our works. We may underestimate our disappointments and failures. Yet let us not rate our good works too highly. They are not great if they are not separate incidents, exceptional in our career. We should not overrate our failures, unless the whole life is a failure, nor our sins, unless the life itself is wrong. By all means let us avoid failure and fault, and keep them exceptional and contradictory to our daily life. But if a good man fall he is not utterly cast down, if he still grasps his Father's hand. Even our greatest sorrows are not all, and they are in the presence of abounding consolation.

We must be sure of the intensity of life; of its wisdom and virtue and piety as a whole; of the purely exceptional character of our faults, as well as of our sorrows. We owe this to ourselves and to him who is ready to make all things work together for our good. We must determine with a stubborn will that into whatever incidents we may be brought, the life itself shall not be a defeat, a prolonged disappointment. There is only one way to make life sure and safe. It is to live in the divine order; to live and walk with him who is the Way, the Truth, the Life. Let the ship be headed as he com-

mands, and never mind the weather, never be thwarted by tides and currents. You will reach port if your vessel is seaworthy. I have seen a great ship plunge into the deep, while the towering waves broke upon her deck, and it seemed impossible that she could rise. But she did rise, and when she had mounted to her place she was farther on her way. In a confidence like this we can live and be brave and quiet, and get the good of life; confident and content; calm through incidents; steady in vanities. "None of these things move me," St. Paul said. Put the emphasis on "these." "I know him whom I have believed, and I am persuaded."

After his life of divine triumph and success Christ is enthroned. We can follow him in the way he has prepared. Then we shall come to him where he is, and see him, and be like him; and then we shall be satisfied.

Cambridge, Mass.

Freedom of Thought.

BY C. H. WETHERBE.

It may be set down as a positive fact that those people who clamour for what they delight in calling "freedom of thought" are unwilling to abide by a fullness of the revelation of God's truth to men. In the hearts of all such ones there is rebellion against the supreme and absolute authority of God. They may profess to take the Bible as their guide, yet it is a fact that they reject such parts of it as do not accord with their sense of righteousness and love. They use their freedom of thought to either positively reject such things in the Bible as do not agree with their conceptions of truth, or else explain their meaning in such a way as to make those things declare what God never intended that they should express. Now, I call especial attention to the position which Christ occupied. It is a most impressive one. No one can reasonably deny that he had great freedom of thought. If anyone ever enjoyed a high order of such freedom, Christ surely did. But note the fact that his freedom was always governed by what his Father told him to say and do. Ponder these words of his: "Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father doing." Again he said: "I can of myself do nothing; as I hear I judge, and my judgment is righteous, because I seek not mine own will, but the will of him that sent me." These words clearly indicate that Christ's freedom of thought was limited to the will of his Father. He never thought anything which was at all contrary to that will. His great delight was in knowing just what his Father thought and required, and then acting accordingly.

Christ wanted no broader freedom of thought than that. He found the greatest happiness in such a freedom. And I am sure that he who has much of the spirit and character of Christ does not want any wider freedom of thought than he had. He who professes to be obedient to Christ's will, and yet wants a freedom of thought which denies the truthfulness of those sayings of his that conflict with that person's idea of justice and mercy, is not obedient to Christ's will. He who exercises that freedom of thought which denies that the impenitent dead will suffer

eternally, indulges in a freedom which Christ never indulged in, and hence that person rebels against Christ.

The Call To The Regions Beyond.

II COR 10 16

BY REV. WM PATTERSON, B. A.

Paul was first and before everything a missionary. If you take away his spiritual ardour, his Divine restlessness, his passion for preaching the Gospel he will be reduced to the level of ordinary men. From the time that Saul was met on his way to Damascus there glowed in his nature the living fire that found expression in burning words of eloquence proclaiming the glad tidings to his fellowmen. It was not Paul's lot to settle down as a minister over a single congregation but to edify and build up the holy faith. His was the office of a herald, to press forward to new territory, to reach unknown lands and tell people who never heard the gospel which he believed to be the power of God unto salvation. And so we find him ever eager, restless to journey onward west into new spheres, almost overcome by the passion of finding someone else to whom the Gospel message should be told. While he loved his own countrymen and while the claims of the churches already founded might call him to remain, a stronger love impelled him forward to preach the gospel in the regions beyond. Athens was calling, Rome and Spain were stretching forth hands of mute appeal.

Since Paul's day the situation has somewhat changed. Then the West was calling the East; now the East is calling to the West. Across the Western Ocean comes the cry of the heathen world, "Come over and help us." Let us now consider this call, whether it is a worthy one, such as should engage our attention and enlist our sympathy. We must recognize that:

I. IT IS A REASONABLE CALL.

It is surely reasonable to recognize another's need, and in the call of the heathen world we recognize the great crying need of humanity, the knowledge of God and the way of salvation through Jesus Christ, and we to whom the Gospel is preached, who enjoy the privileges and blessings it brings, are asked to share them with others less fortunate. Shall we do so? We recognize as just and equitable that privilege entails responsibility, the greater the privilege the greater the responsibility. What then must be the responsibility resting upon us who for many generations have been in possession of the greatest blessing conferred on men, namely, the knowledge of the true God and Jesus Christ, the world's only Redeemer. This blessing brings with it the responsibility of enlightening others, so that when the cry of the heathen world reaches our ears it is but urging us to discharge this obligation, the reasonableness of which must be admitted. The one who utters one word against Foreign Missions is of all beings the most unreasonable. What were our forefathers thirty generations ago but painted savages. What made us as we are to-day? The Gospel. Had Paul turned his face eastward instead of westward, the lands of the rising sun might to day be enjoying the rays of the Sun of Righteousness, while we were left in the appalling darkness of heathendom. Looked at from this standpoint, therefore, nothing but inherent selfishness, utter Godlessness, rankest atheism, will cause us to refuse to share with others that which brought so much blessing to ourselves. I am well aware that there are some serious objections

raised against the work of Foreign Missions. There are those who say that there is plenty of work at home, and in view of the lapsed masses of the cities and the great work of Home Missions, it seems as if these have a certain amount of reason in what they say. But Christ said "Go ye into all the world," and we fail to obey our marching orders when we limit our efforts to our own land. Again we are told of the seriousness of failure in the work in heathen lands. Little weight would be given to this objection if it were not that people put more confidence in the statements of globe-trotters than they do in the testimony of men in the field. Let the 100,000 Christians of China—10,000 of whom suffered martyrdom rather than deny their Saviour—be sufficient answer. Some also object on the ground that the results do not justify the expenditure. No intelligent person would consider this worthy of anything but passing notice. Shame on the Church or the individual who values an immortal soul in terms of dollars and cents.

II. IT IS A SELF-DENYING CALL.

Many and various voices called Paul from opposite directions. There was the voice of self interest, advising him to remain among his own countrymen; the voice of ease and comfort calling him back from persecution and hardships, but the call to self denial was stronger and conscience told him he ought to obey God rather than any voice of selfish interest. He knew, as he taught others to know, that self sacrifice was better than ease; humiliation more exalted than pride, to suffer nobler than to reign, and he felt that the only religion which satisfied the needs of men was a religion of sorrow and self devotion, and the overmastering ambition to make this truth known to others was enough to silence all other voices. No less Christlike motive can appeal, should appeal to the young men of our Canadian Church who are from year to year offering themselves for service in the regions beyond. It means much, how much God alone knows, to a young man brought up amidst the present conditions of our land to place himself at the disposal of the Foreign Mission Committee for work in the Foreign field. A thousand voices call upon him to remain. Ties bind him to the fatherland. The claims of home, friends, self interest, service for God among people of the same flesh and blood are very strong upon him. Were he to consult his own feelings he would stay, for as he raises his eyes to the dark lands of heathendom it is not a bright picture that he sees. In it he sees apathy, indifference. Trials and privation he cheerfully bears, years of loneliness, dangers, the oppressing weight of hopes deferred, arduous and apparently unsuccessful toil and perhaps a martyr's death. Ah, it means much to anyone to turn his eyes to the regions beyond and in the words of God's prophet to say: "Here am I; send me." It is the same spirit that prompted such men as Paul, St. Francis, Cary, Moffat, Livingstone, the spirit of self denial or the complete ignoring of self, the spirit of self sacrifice manifested in the character of Christ himself, that possesses the hearts of our young men who to-day are knocking at the doors of our Church imploring us to send them to preach the Gospel in the regions beyond.

III. IT IS AN URGENT CALL.

A glance at the heathen world to-day will convince us of the urgency of this appeal. After a whole century of missionary work it is still ours sorrowfully to say: "So little done, so much to do." If we had but the ear to hear the still, sad music of humanity, there would be borne to us on every wind

the pitiful plaint of the sin-stricken children of men. There are countless multitudes that hunger and thirst for they know not what. The empty, aching, longing hearts with infinite capacities—these hearts are unfulfilled and are earnestly pleading for the bread of life, of which it man shall eat he shall hunger no more. There are also vast multitudes of suffering, sick, lonely, disappointed and bereaved ones, who are praying with silent, strong supplications to send the knowledge of the Divine Comforter, O Him who alone can bind up the broken heart and heal wounds. Oh, my friends, when we think of the great need of the heathen world and how little we have done to meet that need, have we not reason to cry in the words of the Psalmist: "Deliver us from blood guiltiness." In the great work of preaching a pure Gospel, of bringing this sin-laden world to the Redeemer's feet, our Church shall take a foremost place, when her people inspired by a holy enthusiasm, baptized by the spirit of the living God, shall press onward and onward into the regions beyond.

"Oh let the soul within us
For the truth's sake go abroad;
Strike: let every nerve and sinew
Buckle gham, O ye."

The Italian Parliament and Sunday Observance.

A R. IN SCOTSMAN, EDINBURGH

The late Mr Spurgeon when on the Riviera used to say. "These Italians break the fourth commandment both ways, they will neither work six days in the week, nor rest the seventh." Now things have changed, and as a rule Italians are working six days in the week, saints' days, that used to occur nearly every week, breaking into the work of the week, being abolished. Their observance was found incompatible with modern progress in industry and commerce. It was not possible to bank fires, and stop machinery twice or thrice a week to let her people go off holidaying.

Working, therefore, six days in the week, there has been going on an agitation for some years in Italy to have Sunday as a day of repose. This agitation has produced many local good results. For example, in Venice almost all shopkeepers pledged themselves to put up their shutters on the stroke of twelve every Sunday, and in other cities the same thing took place. All newspapers come out seven days in the week. I do not know one daily that does not. But a few days ago the workmen began to agitate for Sunday repose, and the proprietors and editors were found to be most favourably inclined to stop their Sunday issues. The Post Offices that used to be open on Sundays as on week days, now close in some departments at noon, although the postmen go their rounds as usual.

Now, however, the Italian Parliament has taken up the question of Sunday observance. On the 24th April last both Chambers accepted a proposal to take into consideration a Bill to sanction by a law of the State Sunday repose, literally, "the Lord's Day Repose" ("il Riposo Domenicale.")

As the country is anxious to have this principle and proposal carried into law and placed in the statute-book of the land, last Sunday (25th inst.) large meetings were held at Venice, Padua, Milan, Turin, Florence, and, indeed, in all the cities of Italy, at which resolutions were passed designed to hasten the Government in

this matter and strengthen its hands.

The meeting at Venice, which may serve to illustrate the others, was held in the large Malibran theatre. It was attended by thousands, the building being filled from floor to ceiling. Senators and Deputies were present, and the Honorable Fradeletto who has been identified with the promotion of Venice Art Exhibitions, and who is an able Professor in the higher class schools, as well as an able member of Parliament, was called to the chair.

Some discussion arose on the question of the name of the day demanded as a day of repose—as to whether it should be called a Weekly Day of Repose (Ungiorno di Riposo Settimonale) or Sunday as a day of Repose (Ungiorno di Riposa Domenicale), which is literally the Lord's Day as a day of Repose, for in Italy Saturday is called Sabato (Sabbath), and Sunday is Domenica (the Lord's Day). On Signor Fradeletto pointing out that the proposal accepted by Parliament was to sanction by law not a "Weekly Day of Rest," but "Domenica as a Day of Rest," that word was adopted.

The meeting afterwards unanimously adopted the following resolution:—"This Assembly, convinced of the inalienable right of society to protect the physical and intellectual health of its members, to cultivate the love of family, and to raise the civil, moral, and religious tone of the people; convinced that nothing is better fitted to secure these lofty ends than the complete observance of the Sunday; convinced that the proposed law taken into consideration recently by the Italian Parliament is fitted to bring about that observance, hereby records its vote for that law, which shall compel all business to be suspended throughout the land, so that no man may be able to gain an advantage over his neighbor, and hereby prays Parliament at the earliest moment to make the proposal now before it the law of the State."

The resolution was then transmitted by telegraph to the President of the Chamber, to the Premier, and to the Senators and Deputies.

Venice, May 27, 1902.

True Religion Is Scientific.

A pure and undefiled religion, based on the teachings of Jesus Christ, not only contradicts no known or ascertainable law of reason, but also positively contributes to the spiritual satisfaction and moral upbuilding of the race. It is the friend of a true science, while it also supplies that which no science could ever possibly provide or even interpret. What has been called "the absolute world riddle," remains insoluble for science and even philosophy, except as the clue to the mysteries which encircle life, and which loom up along the vistas of the future, is furnished by the religious teaching of the Incarnate Son of God, who, by his Spirit, still leads men into all necessary truth. The ungrounded and unguided reason, when it refuses to be taught of faith, will certainly and grievously err. The great questions of destiny must be heard and decided in the parliament of the whole man, under the tutelage of the divine Mind. Life is meaningless and therefore valueless without an illuminating and inspiring faith. So long as men trouble themselves to think at all, and so long as human hearts yearn for love and human wills crave guidance, religion will remain continuous with life, saying the first and last word as to the ends of existence, and proving beyond successful rejoinder its divine worth.—New York Observer.

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EXTEMPORE PRAYER*

The author of this book writes under a strong sense of duty, and has evidently given much time and thought to the subject. He traces the weakness of the church to the fact that "the praying is poor," but he maintains that for this the people are not wholly to blame. "That the pulpit is culpable for the peoples' deficiency can scarcely be denied, because that is consequent upon the relation supposed to exist between pulpit and pew. For this fact, however there is some palliation, inasmuch as the colleges have never seriously dealt with this problem."

This is a strong statement but it is no doubt true that "while in some seminaries the office of prayer does receive considerable attention" our colleges need to be reminded that this subject needs constant and careful attention. Our author states clearly that "extempore prayer" does not for him mean "impromptu prayer." "That is precisely what we are condemning. The chief purpose of these pages is the production of powerful prayer, first by preparing the man, and then helping man to prepare for the office." This is a high ambition and Dr. Talling sends forth the book with the prayer that its usefulness may be such as to show that he has been Spirit-led in the performance of a task to which he has felt Spirit-driven."

Except in chapter II, Free Worship versus Formularies which is controversial in its character, the author deals constructively with his subject endeavoring to approach it from various points of view, and seeking to discuss the subject of public prayer in all its bearings. A collection of 91 prayers from many sources, ancient and modern is given at the close. The book is carefully printed and well bound, it is a good looking volume easy to handle and pleasant to use. Dr. Talling has no doubt devoted much serious thought to this subject, he has read widely on the questions relating to worship and in answering practical questions he shows strong common sense. The book will render service

if it leads ministers, especially young ministers to examine the subject for themselves and compare what is said elsewhere with the counsels here given. The conduct of public worship is a high duty which requires constant preparation and which gives full play for reverent culture as well as devout zeal. In fitting himself for this duty the student may find many helpful suggestions and wise counsels in Dr Talling's volume. It would have been well if the author had not made such lavish use of the hyphen, and had considered more carefully the structure of some of his sentences. For example we have prayer-power, "spirit-filled" "chiefest" "The climax duty" "heart-condition" "This prayer quality" "Everybody knows something about prayer, but few know how to exercise the strength of its might "the rut habit" "crisis-moment" "prayer-architecture." "The transition period, from childhood to youth, from under authority to shared responsibility, is the very time when parental love must hold filial affection." We commend both the subject and the book to the attention of those who are interested in the movement for a nobler more inspiring service in the sanctuary, this movement must be intelligently directed and constantly maintained if it is to bring forth real fruit.

*Extempore Prayer its Principles, Preparation and Practice by the Rev. Marshall P. Talling Ph. D. Fleming H. Revell, Company, Toronto.

WHY NOT HAVE DEACONESSES?

The extent to which women's service in the Church has grown, and to which it is now utilized, and has been for a generation past, is one of the marked and distinguishing features of the Christian life and work of our time. It is not necessary to specify by name the almost numberless ways in which women now render service in the Christian Church. To such an extent, however, is this recognized, that large and wide awake bodies of christians, Episcopalians and Methodists for example have organized female christian workers in the church into a regular order and arm of church service under the name of Deaconesses. In our own church women's work is very heartily and most efficiently rendered in many different ways. In some of the large congregations in our cities, the need of women's work among her own sex especially, and in such ways as it can only be effectively rendered by women, to supplement the pastor's work, has been so deeply felt as to have led to their being regularly employed and paid as a part of the church's working force. Wherever wise and good women have been so employed, their services have been found to be of the greatest value. Such women do in deed and in fact the work of Deaconesses. Then why not call them by the scriptural title of Deaconess? We Presbyterians are chary conservative, and rather shrink from introducing new names into our church nomenclature. Yet while we do not use the name Deaconess, we use another which has not scriptural, or until very recently, ecclesiastical sanction, bible-woman.

But why not Deaconess, which is a scriptural term, and meaning simply, servant, covers any or all kinds of service which christian women can render in the church? One reason for shrinking from the use of this name in our church is, we suspect, the fear of sanctioning, or seeming to sanction the establishment amongst us of a new and hitherto unknown official class. It probably cannot be clearly shewn that there was such an order as Deaconesses in the church in the apostolic age, but it appears early in the church's history. And without setting up any new order. Yet why not organize female servants of the church into a regular arm of christian service, and let them be known by a scriptural designation? This would not be a greater innovation in the church than some things which we have already done. Then why hesitate at this? The value of the services which such women could render in the christian church and to the cause of Christ in every way is perfectly obvious. The disadvantages which arise from its not being recognized and regularly organized are also plain. Such service rendered as a purely voluntary matter will necessarily not reach every case. It will be limited by the circumstances of neighbourhood or personal liking, or interest, or knowledge, or the time to spare, or by its not being a matter of distinct and specified obligation. It may be regarded by some as officious, as those most faithful and earnest in the churches service are often thought to be and called. It does not meet with that confident response from its objects which it would be likely to meet with if it came with the sanction or appointment of the church unofficial.

This voluntary service does not and cannot stand in that confidential relation to the pastor and session which that of a regularly recognized Deaconess would do, and which is necessary to such female service being most effective. It does not have the representative character on behalf of the church which it ought to have, and would have, if rendered by a deaconess as a regularly recognized servant of the church.

The advantages of the services of a Deaconess as an appointed church servant are just the above named disadvantages reversed, it would not be partial and limited by any personal considerations, the service would be discharged under a felt sense of obligation to the church, it would be regarded and received as the church coming to the help and comfort of one of her members through the Deaconess; it could not therefore be regarded or resented as officious or intermeddling, and it could hold an acknowledged confidential relation to the pastor and session which could often give them much needed help in ministering to the church, especially its poorest members and those most likely to be overlooked.

But it may be objected that such service would require to be paid, and so would add to the cost of keeping up churches already heavily enough burdened. Not

necessarily any more than the elders in our church require to be paid. The number of Deaconesses in our church might correspond to its membership and the need of such kinds of service as it might require. The church which considered the services of Deaconess necessary to most effectively work could be divided into districts and a christian woman who had leisure and the inclination, and the qualifications for such service, could be assigned as Deaconess to one or more districts. And if it were thought better to have one or more paid Deaconesses who would devote their whole time to this work, we doubt not but that the attachment to the church, its growth, and the pecuniary results would, in most cases meet the increased expense, and even if not, the greater good accomplished would more than repay the cost, or other expenses might be cut down of things which could better be dispensed with than this kind of service.

GENERAL ASSEMBLY NOTES.

It was generally felt in the church we fancy, that the past assembly would have to devote much of its time to the consideration of its work in the region west of Lake Superior. It was becoming on that account as well as on others, that the moderator should be a western man. In that case, when there was no marked and evident unfitness, the claims of Rev. Dr. Bryce to that post of honour and responsibility were clear and strong. It will be the judgment of all who were present at the assembly that he has made a good moderator. He passed promptly from one subject to another on the docket, put aside irrelevant talk, and kept speakers well to the point and to time, he was impartial, firm, prompt in his readings and yet was courteous and dignified. If one might make a comparison of this and late assemblies with those of twenty or twenty five years ago, one would say that the speaking now is much more brief and confined very much more closely to the point, and that there are in the assembly now, certainly in the last, fewer men who appear to imagine it necessary that they should speak on every subject, and that nothing could be settled until they had said their say. Nothing was seen in this assembly of a class of men, once not very small, whom everybody expected, and at the same time dreaded would speak. It was a most patient and democratic body. Nobody was put down. Men slow of speech were patiently listened to, and the youngest and most unknown was accorded a hearing as well as the most venerable fathers in the court. It is an understood characteristic of our assembly that it is led by no man or clique, and that no man or party calls any other man or party master.

The brethren from the west were there in force and must have made a most excellent impression upon all who observed them. Their thorough knowledge and

mastery of the whole situation in the west was one thing; but most beautiful to see in the rearrangement of the work and choice of agents to carry it out was the absolutely unselfish spirit and conduct which shone out conspicuously on an occasion when, had they not been the devoted men they are, their might easily have arisen rivalries, jealousy and envy. We have seen nothing finer in any assembly than the high testimony cordially borne to the eminent worth and fitness of the men chosen by the assembly to carry on the work of Dr. Robertson, by their brethren in the west, who, because of their own proved worth, capability and long and devoted service might have considered themselves equally entitled to posts of honour and of the widest and most desirable usefulness. If the spirit of these brethren is only shared by the whole church, all its work will be certain to go on not only most happily amongst ourselves, but with blessing all but un-mixed to all whom we are seeking to reach.

It was remarked by one ex moderator that the past year had been sadly marked by the removal from the church and from its general assembly, of men of light and leading. Their names will occur to everyone. Besides this, an onlooker cannot but observe, how many of the members long familiar to the court, but growing old, are quietly, probably almost unconsciously to themselves, withdrawing into the background, and younger men, the counsellors and leaders of the future, are coming to the front. Interesting also is it to notice how, when any matter of critical importance and that may have far-reaching consequences emerges, these veterans with their age, wisdom and experience step into the arena of debate, or it may be purely of counsel, and speak, often their few, but weighty words. And it may be added that, though the members of assembly are singularly free from hero worship, it is an omen for good, that they are so deferentially listened to, the heat of debate cools down, and younger men are willing to go slowly.

It was a great shock to the general assembly when Mr. Mortimer Clark, who had the opportunity of knowing him so well, and had formed a very high idea of his qualities in every way, announced the wholly unexpected news of the death of Professor Halliday Douglas. It appeared to all who had seen him so lately impossible, and even yet it is hard to realize that it is actually so that he is gone. High hopes were entertained of the services which he might render our Canadian church because of his distinguished career as a student and because he was yet young, that he might long render them and with increasing profit as years went by. These hopes appeared all to be in a fair way to be realized or more than realized, and now he is no more, and Knox College and the church is again bereaved. It is needless to say also in this connection what could not be, that many, and most loving and sincere were the tributes paid to the memory of Rev. Dr. Robertson and

Rev. Principal Grant, men who are not without a peer in the great work they were called and honoured by God to do for the country in whose service they both laid down their lives.

A man new to the general assembly, but in whom we greatly mistake, if the church and country has not made a great acquisition, is Principal Patrick of Manitoba College. It was not easy to fill the place of his predecessor, the late Principal King, for interest in and devotion to our church in every respect, but especially as regards its Home Mission work. Principal Patrick is a bright active alert, thoroughly wide-awake man in his look, and every movement physical and mental. He did not speak often, took a modest place and part in the work of the court, but when he did speak, it was with light, and good judgment although someone, as we feared would be the case, was ungracious enough to remind him that he had not yet been very long amongst us, and did not know all that he might. It was delightful and most encouraging to see how thoroughly and unmistakably he has identified himself with the church and with the country. He has had the best means during the short time he has been in Canada, and at the head of Manitoba College, of knowing the whole of our western country and its problems, from intercourse with men like Dr. Robertson, Professors Bryce, Baird, Hart and Kilpatrick, with ministers, students and leading public men, but even with all these advantages we were not prepared for the fulness of knowledge he shewed, and the wide sweep and comprehensiveness of the plans he outlined for overtaking the moral and religious needs of the teeming population that is yet to cover our prairies and develop the resources of the mines, fertile valleys and forests of British Columbia. And this same wide-awake interest and fulness of knowledge belong not only to all our professors in Manitoba College, but to many of our ministers there, both pioneers and later importations. If this continues and keeps pace with the inflow of population into our west, and spreads throughout our church, with the blessing of God, we are bound to build up our western provinces on solid foundations of truth, righteousness and the fear of God, and avert the mistake and short-coming of our brethren in the great republic south of us, who, although perhaps doing all in their power, yet allowed such a multitude to lapse into godlessness, and so to grow up such disregard of everything sacred, as to form a menace to society and a source of danger to the country.

Every patriotic lesson should have as a part of it Nelson's famous signal during the battle of Trafalgar, "England expects every man to do his duty." It is by individual duty doing that battles are won; and not only the battles of war, but quite as much the battles of peace. Dr. Burrell truly says that the Jews failed as a nation because every man in it failed as an individual.

"Without obedience there can be neither consecration here nor coronation yonder."—Henry T. McEwen, D.D.

The Inglenook.

Old or New Cashmere ?

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel," Miss Abby read, for perhaps the twentieth time that morning. The troubled look on her face deepened. Mechanically she put back from her temples a few soft refractory locks.

"O Lord," she said, wistfully, as rising from her seat she crossed the room and took from her tiny closet a neatly wrapped package. "Thou knowest that it is not ornaments of gold or jewellerly that I have desired, nor yet fine raiment, but is not this a necessity?"

She held up in the sunlight the lustrous black folds of a new cashmere, and watched the silky sheen play over its surface with pride. How long it had been since she had such a pleasure. Several years, at least; she was not sure how many had elapsed since she had felt able to afford the luxury of a new best dress, and the old grey had been turned and pressed, cleaned and re-cleaned, yes, and darned, ever so neatly, in several conspicuous places. Could she wear it another season?

Yet here was the call, the great appeal for help in this closing year of the century for those who were still in the shadow of a great darkness.

She had nothing to spare, this economical, thrifty little woman, from the actual needs of her daily life, unless—but could she spare it indeed, she should return the coveted cashmere, and place the price in her next Sabbath's offering. Resuming her seat at the window, she read on:

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of the Lord of great price."

"I hope I have succeeded a little in obeying this command. O, I hope I have," she whispered. The faded blue eyes were near to tears, and Miss Abby closed them for a moment before she went on:

"In like manner in the old time the holy women also, who trusted in God, adorned themselves." The book closed with a gentle little snap.

"I don't believe they found it so hard anyway," she said, with almost an impatient shrug of her shoulders. "Fancy Sara in a threadbare cashmere with patches. If she had been obliged to wear it, at least she wouldn't have felt ten years behind the styles, for they say that the grandmothers and the granddaughters in those days dressed alike after the same pattern. She ran her eyes hopelessly over the despised garment before her. That front breadth couldn't be moved any more. Already more than once she had relegated it to the back, but to alter the sides was out of the question.

In spite of all her care a few unsightly spots were visible in the most noticeable portion of the poor little skirt. "That is where the Graham children put their dirty little hands last Sunday afternoon," she sighed. "I did not have the heart to draw away from them, poor motherless little ones, and the lesson was about our rising from the dead some day as our blessed Master did. How the little boy clutched me in his eagerness to hear about the resurrection.

"Is that all so, you're tellin', Miss Abby?" he said, looking up so wonderingly into my face.

"As true as anything you ever heard in your life, little man," I said, and then the little girl came closer to me too, and put her hand right there on my knee.

"Did mamma rise just that way, ma'am?" she said.

"Yes, mamma rose just that way, dear," I answered, "and if you will love him and try to do what he wishes you to, he will come for you, too, when you have to die."

"I don't want to go if I have to die," said Harry. "I'd rather go like he did, just rise up out of sight, and go to heaven that way."

"I tried to explain the best I could the sweet old story, and my heart grew very soft as one after another they pressed close to me, and drank in what I said. I did not think of the soiled little fingers then. Oh, no. Their immortal souls were of far more consequence than a few spots on my poor, worn front breadth. Perhaps I can eke out a frill to conceal the unfortunate place anyway."

Miss Abby was very near to yielding. How would she feel to go into the kingdom and sit down with Abraham, and Isaac, and Jacob, and to see these perishing souls, so many to whom she might have given of her bread of life, cast forth into outer darkness.

"How shall they hear without a preacher, and how shall they preach unless they be sent?" The words rang in her ears as she went about her daily tasks all day. She could not go into the great world and preach, but could she not give the widow's mite?

"It might save at least one soul," she meditated, "and what a star that would be in my crown of rejoicing. Poor soul, poor soul, you may yet be saved." Miss Abby almost forgot that it would be a star in her crown in thinking of the joy in store for that heathen heart, and lifting her head she sang cheerily:

"Rescue the perishing,

Care for the dying,

Snatch them in pity from sin and the grave."

At length, having finished her morning routine, she took up her mending basket, and set vehemently to work to see what could be done for the old gray. Having seated herself to her satisfaction, she began to work. But fresh disappointment awaited her. She had used so many of her spare pieces last winter in bringing the waist into something like modern conformity, that enough did not remain for the desired ruffles. She slipped again to her closet and surveyed the shining folds of the black cashmere. Her hand smoothed gently a little wrinkle. She rested her faded cheeks lovingly for a moment over it, and if a few tears were carefully brushed from the glossy surface, "He knoweth our frame." No wonder that the struggle was hard and long. How could she resolve to appear Sunday after Sunday in the old shabby apparel?

"Thou only knowest, O Lord, for how long it will have to be," she murmured, lifting her eyes imploringly upward. She wondered if it would be sacrilegious to pray: "Let this cup pass from me," if she

should add, "Not my will, but thine be done."

At the thought the scene in the garden rose in her mind. Not long ago she had studied, she had even taught the story of that dread hour, when drops of blood had borne witness to the agony of her Lord.

"For my sin's," she cried in dismay, and falling upon her knees thanked God that she might yet suffer with him.

"Such a little thing, such a little thing to bear for him who gave his life for me," she whispered to the faded worsted. "That I should be counted worthy to make even this small sacrifice."

The following Sabbath witnessed a larger attendance than usual in the church of M—. There was to be a special service for the purpose of raising funds to meet the urgent appeal for the cause of foreign missions. The minister preached as if he were inspired, setting forth eloquently the desperate needs of perishing millions. Loudly he urged those who were able to give liberally of their abundance, knowing that they must one day give account of their stewardship, and then his voice dropped almost to a whisper, as he softly told the story of the widow's mite.

"Let not those who are poor hold back because they have a little," he concluded solemnly, "Remember her of whom it was said, 'She hath done what she could.'" There was a pause of breathless silence as the speaker closed, and then a grey-haired elder rose from his seat and thanked God that he had called them to be fellow laborers with him.

"Wife," said the pastor that evening, as the two sat together alone in the twilight, resting after the labors of the day, "the unexpected increase in the offering this morning was, I confess, a rebuke to my little faith."

"It was a surprise to us all," she replied. "I overheard one of the deacons say that it was due to the earnest words of your sermon."

"Well," said the minister, humbly, "I never preached with such a sense of the presence and power of the Holy Spirit as I did this morning, and do you know, I traced it to a curious source. I had scarcely entered the church before I was conscious of little Miss Abby's presence. Such a look of exaltation and trust I never saw on any countenance. It seemed to say to me: 'Wait on the Lord.' Surely I thought, she had been in the presence of God."

"All through the service my eyes kept turning toward her shining face. It was positively an inspiration. I was sure that she was praying that the word might have free course and be glorified."

"As no doubt she was," said his wife, in a low voice, adding, "That all would do likewise!"—Wilhelmina Cozly Byrd, in New York Observer.

What's In A Name ?

Bobbie was wearing his first trousers, and was as proud as a boy has the right to be under such circumstances. He felt himself a man indeed, and was very anxious to be recognized as such. But his elders were unappreciative. Uncle Harry had poked fun at him in a quiet way, even going so far as to inquire what 'those things' were. So Bobbie went to Aunt Helen for consolation. "Why, Bobbie," she exclaimed when she caught sight of him, "how grand you look! I never saw you dressed like that before."

"I ain't dressed, retorted the boy, indignantly. 'Vese are pants.'—Brooklyn L. f.

Money Spent Not in Vain.

One beautiful Sabbath afternoon, Wen Hsin, a Chinese girl, lay dying in our Peking school.

We knew that she must soon go, and so, as it is the custom in China, she was bathed and dressed in her graveclothes. Her glossy black hair was knotted on the top of her head with bright red cord. She wore a dark blue garment with a bit of bright trimming down the edge; snowy stockings, and embroidered slippers were on her feet. Her white hands were folded peacefully, and she lay so calm we knew she was resting in the arms of Jesus, and only waiting for him to take her spirit from the poor worn body.

It was the hour of the Sunday school. They knew in the chapel that she was dying, and through the open windows we could hear them singing, "There's a land that is fairer than day."

The busy little clock on the square red table kept on ticking, ticking until the Sunday school was dismissed, and many of her schoolmates gathered sorrowfully around the brick bed on which the dying girl lay.

Several of her old friends came in from the neighborhood. None of them had ever seen a Christian die before, and they gazed with wonder upon the peaceful girl and went back to their homes with the wondrous news that Wen Hsin lay dying and was not afraid! Somebody in America had given thirty dollars a year to support her in a Christian school.

As she found how precious it was to have the dear Lord Jesus go with her through "the dark valley and the shadow," she was thinking of them, the kind friends so far away, who had done so much for her.

I said to her, "Wen Hsin, do you want anything?"

"I—want—to—write—a letter."

"O, you are too weak! What is it you want to say? Tell me, and I will write it for you."

Gathering up all the strength she had left, she gasped it out in her weakness, a word at a time:

"I—want to—tell—my—American—friends they—did—not—spend—their—money—in—vain—for—me."

Soon she had closed her black eyes, and went away from the brick bed to the mansion prepared for her, but she had sent her precious message to cheer and encourage the home workers in the mission cause.—World-Wide Missions.

A Lump of Sugar.

One bitter cold morning last winter, as I was standing with my little Charley at the front parlor window, I saw a horse coming down the street, drawing a light wagon and driven by a young man. They came on until they were just in front of our house, when the horse stopped, backed the wagon up to the curbstone and refused to go any further.

The young man began whipping the horse.

At last, when he found the horse would not go, he sent to the stable for the hostler, who came hurrying down. Together they whipped the horse, but to no purpose.

At last I became worried, and said to my little boy, "Charley, go down to the cook and tell her mamma wants her to give you a large lump of sugar, and take it out to the man and ask him to give it to the horse."

Charley was pleased, and going quickly to the cook, got the sugar and carried it out.

"Mister! Mister!" I heard him say, "here is a lump of sugar to make that horse go."

The driver gave him the sugar.

Then the men waited until the horse had finished it, then the driver got into the wagon, pulled the reins, said, "Get up!" and the horse went on without further difficulty.

Charley came in delighted. "If I were that man," said he, "I would carry a lump of sugar in my pocket when I had to drive that horse. And now," continued he, "please give me a lump of sugar, too." And he got it.—Dumb Animals.

Rules for Dolls

'A wooden-headed doll should be careful not to hit her head against her mother's lest she should hurt her.

'A wax doll should avoid the fire, if she wishes to preserve a good complexion.

'Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face.

'It is a bad plan for dolls to be stretched out on the floor, as people are apt to tread upon them; and a doll that is trodden on is sure to go into a decline.'

Madge was reading these rules to her dolly with a sober face. Then she laughed. "Dolly," she said, "it's funny; but I really believe these rules are more for me than they are for you."—Sel.

Rhubarb and Raspberries

BY MRS. HELEN L. RICHARDSON.

"Do tell me, Mrs. Wilson, what your Washington pie is filled with; it is delicious."

Auntie Wilson's tea parties were famous for novelties, but this pie surpassed any of her recent concoctions.

"Well, I'll tell you, Mrs. Richards," laughed Auntie Wilson. "Rhubarb happened to be plenty last season, and raspberries were scarce; so I endeavored to 'make a merit of necessity,' as the old saying goes, by combining them. I'm glad you like it." "Rhubarb and raspberries!" chorused the trio.

"The last thing I ever should think of doing," Mrs. Richards remarked, although she was careful to add that Auntie Wilson had the name of being the most expert "mixer" in the village.

"But how did you do it?" asked Mrs. Allen, alert for explanation.

"Well," began Auntie Wilson, knitting her brows, "I sort of guessed at it, to tell the truth. I never bother with receipts, you know."

A smile went round the table. When had anyone ever succeeded in getting a "line and rule" receipt from this little woman?

"I really think that judgment and taste are about the only rules to go by in making it," she continued. "I peeled and cut a certain quantity of rhubarb—about three pounds, perhaps—and added one-third the quantity of raspberries, sugar to taste, and cooked the mixture until it assumed the consistency of any ordinary jam."

"No water?" queried Mrs. Allen.

"The rhubarb furnishes all the liquid necessary. This will keep indefinitely, and it also may be canned like any other fruit."

"How very simple!" exclaimed her visitors.

Yes, it is simple, and it was delicious; and every one of these women went home and made some rhubarb and raspberry jam by Mrs. Wilson's "hit or miss" receipt and all three were delighted with the result of their labor.

You need not hesitate to try it, sisters, for I was one of the women.—New York Observer.

BABY'S OWN TABLETS.

CURE ALL MINOR ILLS, AND BRING JOY AND COMFORT TO BABY AND MOTHER.

Disease attacks the little ones through the digestive organs. Baby's Own Tablets are the best things in the world for all bowel and stomach troubles for children. They act quickly and gently, and always cure indigestion, colic, constipation and diarrhoea. They are also a great help to teething children. Mrs. Gabrielle Barnes, Sx Mile Lake, Ont., says:—"Baby's Own Tablets reached me just in time as my baby was very ill with indigestion and bowel trouble, and I am happy to say the Tablets relieved him after a few doses. He is now doing splendidly with just a Tablet now and then when he is restless. I am the mother of eight children and have tried nearly all the old remedies, but have never found a medicine equal to Baby's Own Tablets."

The Tablets are guaranteed to contain no opiate or harmful drug, and crushed to a powder they can be given to the smallest, feeblest child with a certainty of good results. Sold by all druggists, or sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville Ont., or Shenectady, N.Y.

Baby's First Summer.

Never give the child warm water to drink, as it is as flat and distasteful a drink to the child as it would be to the adult; when properly cooled it is palatable and quenches thirst. Never cool it by putting ice in the water, as iced water is not good for the infant, and ice contains many impurities. A young infant should have two or three teaspoonfuls between its meals, also a teaspoonful after feeding, as this assists in keeping the mouth clean. An older child should be given more in proportion to its age, and a child between one and two years should drink from a half-pint to a pint of water each day.

It is often wise after a child has reached his first year to lessen the number of feedings during the heated term. If, for instance, a child is being fed once in three hours, and there is any tendency to vomiting, or loss of appetite, it will be found very beneficial to make the intervals of feeding four hours. When this is the case the quantity may be increased a little, and as a usual thing the child will continue to gain in weight, oftentimes more rapidly than when it was fed more often.

A mother need not become alarmed because now and then during the summer her child refuses to take a meal, or even two. Do not force the child to eat; the little rest he insists upon giving his stomach is often the means of saving both stomach and intestines from a serious upsetting.—Mariana Wheeler, in Harper's Bazar.

Our country is prosperous in trade, not according to what it imports, but according to what it exports. Every country wants to become, not a debtor nation, but a creditor nation. And so it is in higher matters. The true success of a country is not in what it receives in the way of ideals, influence, and men, but in what it gives.

Kipling's refrain, "Lest we forget" is an echo of Moses, "Then beware lest thou forget the Lord which brought thee forth out of the land of Egypt." Righteousness exalts a nation, not self-righteousness. There is a great difference between being lifted up and being pulled up. True humility is the foundation of religion and of patriotism also.

Ministers and Churches.

Our Toronto Letter.

The General Assembly.

Reports of Colleges.

The reports of the College Boards and Senates to the General Assembly is much more a matter of routine than their predecessors, their importance in the work of the Church, and financial interests involved, would lead one to expect. With respect to the last mentioned aspect of these institutions, thanks to the help derived from the allotments to them from the Century Fund, it is brighter and the outlook much more hopeful than of any former period of the Church's history. All are looking forward to and making preparations for expansion and work on an enlarged scale. All of them, it may be said, are seeking to keep abreast of the changing conditions in Society and in the Church and to become more widely useful. While this may be said of all, some are taking special means to attain this most desirable end. Nothing can more tend to hearty interest in and support of the Colleges by the Church. Outstanding notes in the College reports were, the inestimable loss to Queen's by the death of Principal Grant; the proposed change in the relation of the University to the theological College, and to the Church; the enthusiastic devotion of its alumni in raising funds for the erection of Grant Hall in memory of its beloved Principal; in all of the Colleges, increased demands for, and means to supply a high standard of Scholarships by means of travelling fellowships, improvement of libraries, keeping up the staffs of professors and increase in the number of bursaries. Knox College is presently requiring a library building, and other improved accommodation. Its report spoke highly of the work of its last new professor, Professor Douglas, and while the Assembly was yet sitting, the sad news came of his unexpected and untimely death. That this is the last summer theological session in Manitoba College was noted, and again and again, though not yet much felt in our Church, but feared, the marked falling off in other Churches and lands in the number of students having the ministry in view. Some causes for this were mentioned, but the whole subject was one which, it was felt, would require most careful investigation.

Home Mission Report.

It was deeply felt by all members of the Assembly that, in view of the death of Rev. Dr. Robertson, the proposals to be made to it to carry on successfully the great work which he, with a statesman's grasp, so nobly began, was to be their greatest work at this meeting, charged with the weightiest and most far-reaching consequences to the future of the Church and the country. The report of the Home Mission Committee was presented by Rev. Dr. Warden, its Convener. It proposed the appointment of two Missionary Superintendents, one each for the Synods of Manitoba and the Northwest, and one for British Columbia; and in addition, a General Missionary Secretary for the whole Church, to be in contact with it, keep it fully informed with respect to all Home Missionary work and advocate its prosecution with unflinching energy. The proposal was vindicated in every aspect of it in a comprehensive and powerful speech. John Charlton, M. P., also argued and advocated from large knowledge, and with weighty arguments this policy. And lastly, Principal Patrick of Manitoba College, in a speech, which, for its comprehensive mastery of the whole situation in our Northwest, for the capacity it showed to adapt himself to and thoroughly identify himself with a new situation, and for a certain magnetic earnestness and eloquence, was, to say the least, remarkable, advocated the action proposed as being even conservative, and only the beginning of what would yet be needed. The policy was adopted and the report committed to a large Committee to consider, report upon, propose men, define duties and fix salaries. At a subsequent stage it named for General Secretary, Rev. B. McLaren, D.D., of Vancouver; Rev. John A. Carmichael of Regina and Rev. J. C. Herdman, D.D., of Calgary, as Superintendents respectively for the Synods of Manitoba and the Northwest and British Columbia. It was perhaps the moment of supreme interest in the General Assembly, when these men chosen unanimously, and unanimously recommended to the Assembly, which unanimously appointed them, each signified his acceptance of the appointment, took seats at the request of the Moderator on the platform and addressed the court.

Greetings.

A very pleasant relief from the exacting attention which the business of the Assembly called for, was a visit of a deputation from the Anglican Synod of the Diocese of Toronto, and from the Toronto Conference of the Methodist Church. The former consisted of the Ven. Archdeacon Allan, Principal Sheraton of Wycliff College, Rev. Prof. Clark, Rev. Prof. Cody, Dr. N. W. Hoyle, R. C., and the letter of Rev. Dr. Cleaver and Dr. J. J. McLaren K. C. It turned out that nearly all the delegates had, in their parentage, or in some similar way, a not distant connection with Presbyterianism. All of them testified to the great work the Presbyterian Church had done in many ways in the country, and to what it is doing now. The hope of a yet closer connection growing up among all Protestant denominations was expressed, and the brotherly good wishes and prayers of the bodies of Christians whom they represented, for the future prosperity of the Presbyterian branch of the Church, were expressed in terms of the utmost cordiality by all the delegates. It did the heart good to see these visiting brethren, and to hear and be assured of their equal interest with ourselves in all that pertains to the building up of the Church of Christ, and the highest good of the country. The Moderator responded, on behalf of the General Assembly, with equal warmth of feeling, and in the spirit of Christian good-will and fellowship.

Sabbath Schools and Young People's Societies.

A great change for the better has taken place in these departments of the work of our Church. The report of the former which was presented by Rev. R. D. Fraser, editor-in-chief of our Sabbath School periodicals, and by Rev. Alfred Gandier of the latter, was upon the whole of a most encouraging character. The number of scholars, teachers and office-bearers, and of scholars coming into full communion with the Church, though not yet what is desired, are all on the increase; a new interest is being awakened in our Sabbath Schools and young people generally, and new and better means are being taken to advance these departments of Christian activity. Strenuous efforts are being put forth to assist teachers in their work, to systematize courses of study, and awaken a deeper and more intelligent interest on the part of ministers, sessions and Presbyteries in this work. Much may be hoped for from the men engaged in this whole department of Christian service; they are all in or just approaching the prime of their manhood, not only enthusiastically in earnest, but are also men of high mental qualifications, so that we should consider that the outlook in the future for the improvement of our Sabbath Schools, and help to all our young people was never better than it is at present. All our Sunday School and Young People's publications and aids, to a knowledge of the Scripture, and of the constitution, work and history of our Church, are increasing in their circulation, the best evidence of their excellence, and new and promising means are being devised to make them still more helpful to the whole Church and more worthy of its support.

The public meeting on Tuesday evening at which these subjects were taken up was large, and hardly at all behind in interest the best of the great evening meetings. The speakers on Sabbath Schools were Rev. John Neil, Convener of the Assembly's Committee on Sabbath Schools, and Professor Falconer, Young People's Societies were reported on and spoken of by Rev. Alfred Gandier, B.D., Convener of the Committee on that branch of work, and by Rev. Dr. Wilson, of Winnipeg. Their reports and addresses were packed with information, the plans they set forth for the future were large and practical, and their spirit, zeal and enthusiasm were simply inspiring. If only the plans of these Committees and their spirit are taken up in earnest by the whole Church, Presbyterianism in Canada will, in respect of the young, be worthy of the best traditions of its history in the mothercountry for which it has done so much.

Foreign Missions.

Friday evening the Foreign Missionary meeting in connection with the Assembly meeting of the Church was presented by Rev. Prof. Falconer, of Halifax College. In an interesting speech, he referred to the beginning of Foreign Mission work in our Church in the New Hebrides by Dr. Geddie in 1848, and to the progress made in the work there. Other fields spoken of were Trinidad and Korea. Judge Forbes from the Maritime provinces, who, during last winter made an extended visit to Trinidad and Demarara, gave a most interesting account in a stirring

address of the encouraging state of things in these two spheres of work as it came under his own observation.

The report for the Western Section was presented by Rev. R. P. Mackay D.D., Secretary of the Foreign Mission Committee. The evening was largely and fittingly given up to missionaries present at the meeting; and owing to their number, their time had necessarily to be limited. Rev. J. A. Sinclair, Principal of the Indian Industrial School at Regina, gave a most interesting account of the work under his care in that school, of his pupils, and of the results from the work as it has been and is now being carried on. Dr. McClure from Honan is somewhat slow of speech, but his simple, modest and unadorned account of his daily work in relieving the sufferings of the multitudes who flock to him, was eloquent in itself, and its results were telling far and wide and preparing for the reception of the gospel. The complete change towards the missionaries which has come over both the officials and the common people in China, and consequently the new doors opening wide and calling our Church to enter, were all told with a simple impressiveness that could not but be felt. The need and the cry is ever for men, of whom we have not enough to send. Rev. W. A. Wilson, of Indore, India, told of what one hundred years of missionary work in India had done. There are now 700,000 Protestant Christians in India, and the spiritual force in this great body of Christians was equal to that of an equal number in any part of Christendom. Christianity is changing the current of thought in India; and Hinduism itself, even, is becoming more theistic under the growing and extending influence of the religion of Jesus Christ.

Rev. Thurlow Fraser, B.D., Missionary designate to Formosa, spoke briefly and with Messrs. Ewing, Cook, Bruce and Dr. Gilbert, all under appointment by the Foreign Mission Committee, were appropriately at this stage addressed by the Moderator. Rev. Murdoch Mackenzie, who, after being driven out of Honan during the Boxer uprising, had spent over a year in our Mission in India, gave a most vivid word-picture of the state of things in China when our work was begun there, of what heathenism means of spiritual darkness, without God and without hope; of physical suffering and social degradation, and of the prospects of the future, all bright and calling for the Church to go in and take possession of China for Christ. He reminded us as he was speaking of the enthusiasm and fire of S. L. Mackay of Formosa. During the evening the hymns, "Arm of the Lord Awake Awake" and "Jesus Shall Reign" were sung, and such singing! The whole audience sang with heart and voice uplifted, and it reminded us of that of the Students' Volunteer Convention, for in proportion to the numbers, it was quite equal to it in volume and heart. And so another great and inspiring missionary meeting closed, but leaving behind it results which eternity will fully unfold.

Ottawa.

Mrs. Alexander presided at the regular meeting of Knox church Auxiliary of the Women's Foreign Missionary Society. It was decided to continue the meetings during the summer months. Papers on Bernard of Clairvoix and Raymond Lull were read by Mrs. Hugh Rowatt.

St. Andrews Auxiliary of the Women's Foreign Missionary Society met and decided to hold the next meeting in September. Instead of papers, extracts were read by Miss Brough and Miss Harmon, about some twelfth century missionaries, Bernard of Clairvoix and Raymond Lull; also an account of Miss Stone's rescue from brigands.

The Woman's Foreign Missionary Society of the Stewart Presbyterian church held its monthly meeting last week. Miss Stewart presided, and a couple of interesting papers were read by Miss Mina Stewart and Miss Margaret Carruthers, the subjects being Japan and Korea. The next meeting will be the last of the season.

Mrs. W. H. Milne presided at the monthly meeting of the Woman's Foreign Missionary Society of the Glebe church, and three interesting papers were read, Mrs. Patterson telling of some "Early Translators of the Bible" and Mrs. Russell and Miss Buck taking up the lives of St. Boniface and Charlemagne. Mrs. Buck's paper was read by Mrs. McElroy. The ladies have nearly finished the two children's outfits which they are making for the Albert school.

The Ladies' Aid Society of St. Paul's church met, Mrs. W. D. Armstrong presiding. The business of the meeting was to make some preliminary arrangements for the sale which will be given in the autumn. The object of the sale is to provide funds for the renovation of the church, especially by the addition of a new roof. Some work was distributed among the ladies at the meeting.

At the regular meeting of St. Paul's Auxiliary of the Women's Foreign Missionary Society, Miss Isabella Gallagher gave a talk on the introduction of Christianity into Great Britain and the work of St. Patrick, St. Columba and St. Augustine. She gave a graphic survey of the British Isles when first heard of in history, of the introduction of Christianity and of the length of time before they were thoroughly Christianized. Mrs. Thorburn presided. It was decided not to hold a meeting in July, but to resume work in August.

Eastern Ontario.

Rev. K. A. Gollan, Dunvegan, preached in the Alexandria church on a recent Sunday morning.

Rev. Mr. Shearer, B. A., Field Secretary of Lord's Day Alliance, preached in the Port Hope church Sunday 22nd inst.

The members of the Eganville Masonic lodge attended service in the church on Sunday morning, 22nd inst. Rev. M. H. Wilson, of Snake River preached the sermon.

Rev. H. McKellar, of Martintown, preached in St. Andrew's Church, Williamstown, on Sunday night, 15th inst., for Rev. A. Givan, who was attending the General Assembly.

A lawn social will be held in the garden of Mr. Benj. Gordon, Plantagenet, on Coronation evening. Proceeds to be devoted to the building fund of the new Presbyterian church.

Rev. R. Young, pastor of St. Andrew's church, Pakenham, exchanged pulpits with Rev. Mr. Miller, assistant pastor of St. Andrew's church, Arnprior, on Sunday 15th inst.

Cards are out announcing the marriage of Miss Jane Fraser, of Kingston, and formerly of Pembroke, to the Rev. Thurlow Fraser, Ottawa, missionary designate to Formosa. The event will occur on July 1.

Rev. John A. Mair, formerly of Lanark, now of the Edmonton district, applied at the late meeting of the Presbyterian Assembly at Toronto, for admission for the Congregational to the Presbyterian church.

The members of True Britons' Lodge Free and Accepted Masons of Perth, will attend Knox Church on Sabbath, 29th inst., in a body, where Coronation services will be conducted by Rev. Mr. Woodside, of Carleton Place, who is a prominent member of the order.

Rev. W. H. Cram, the newly appointed Minister of Cobden and Osceola, was inducted on Friday, June 9th, at Cobden. Rev. A. D. Mezies preached; Rev. J. Rattary, of Eganville addressed the minister and Rev. C. A. Ferguson, the people. Rev. John Hay presided as Moderator for Presbytery.

Mrs. McIver, aged 83, died in Kingston on June 9. She was a playmate and school mate of Sir John A. Macdonald, and died on the eleventh anniversary of his death. She was born in Kingston, May 18, 1819, married in 1839 and widow in 1868. One son, treasurer of Queen's University, and one daughter, Miss McIver, survive. Deceased was a Presbyterian. Her father, Mr. John Butterworth, was a victim of the cholera epidemic in Kingston.

A very large crowd attended the W. F. M. S. convention held recently in the Presbyterian church Newington. The following were the speakers: Rev. Mr. McVicar, Rev. Mr. Coburn, Rev. A. A. Russell, Rev. W. M. McIntyre and Rev. Mr. and Mrs. Hamilton. Mr. Hamilton who has lived in Bush Glen was converted under Rev. A. A. Russell's preaching. He has been a missionary in India for the past eight years. Mr. and Mrs. Hamilton gave a very interesting address and lecture on the missionary work in India and also the famine. Mr. Hamilton was all through the famine and had \$20,000 of the famine fund to distribute. He is home on a short furlough. Mr. and Mrs. Hamilton intend returning in November. Mrs. Hamilton is an American and was born near Saratoga, N. Y. A large number of delegates came in by train and were met at the depot by members of this circuit. They were hospitably entertained. Among those from a distance were the follow-

ing delegates: Laggan—Mrs. W. D. McLeod, Glen Donald—Mrs. D. McDonald, Avonmore—Mrs. D. D. McIntyre and Miss L. McCafferty, Wales—Mrs. Allen Grant, Mrs. Hoople, and Mrs. Chamoine, Finch—Mrs. (Rev.) McVicar, Martintown—Mrs. J. D. McCallum, Mrs. Foulds, Mrs. (Rev.) Langill, Miss Gretta Foulds and Miss A. May McCallum, Crysler—Mrs. Jas Pollock and Mrs. Andrew Jardine, Moose Creek—Mrs. Blair, Mrs. W. Beag and Mrs. D. D. McRae, Woodlands—Mrs. Young and Mrs. Morgan King's Road—Miss McGregor, Lancaster—Mrs. Jas Fraser and Mrs. (Rev.) Graham, Cornwall—Mrs. J. D. McLennan, Miss Copeland, Lunenburg—Miss Markell, Mrs. I. Romberg and Mrs. E. Paupst, Dunvegan—Miss Foru Grant, Dalhousie Mills—Miss Jessie Morrison, Lochiel—Miss McRae, Kirkhill—Mrs. McCallum.

Western Ontario.

Rev. A. P. Gillespie, of Mansewood, and Rev. H. A. Macpherson, Acton, exchanged pulpits on Sunday morning 22nd inst.

Rev. Wm. Robertson, of Puslinch, occupied Knox Church pulpit, Acton, on Sunday 15th inst. Rev. Mr. Macpherson was at Puslinch preaching missionary sermons.

The Rev. J. W. McNaughton of Queen's University, preached last Sunday morning in the Central Church, Hamilton, and the pastor in the evening. Ordination of seven Elders in the evening.

The Rev. R. Haddow, B. A., of Toronto, preached two excellent sermons in Chalmers church, Guelph. The Rev. Mr. Glassford conducted anniversary services yesterday for his brother-in-law, Rev. R. A. Cranston, of Cromarty.

Rev. W. A. Bradley, of Berlin, occupied the pulpit of St. Andrew's church yesterday in the absence of Rev. T. Eakin, who was attending the meeting of the General Assembly. Rev. Mr. Bradley delivered thoughtful and eloquent sermons, which were greatly appreciated by his auditors.

Rev. D. R. Drummond, B. D., of St. Thomas conducted anniversary services at the South Church, near Glanworth, Westminster township, on Sunday 22nd inst. On Monday a garden party and strawberry festival was held. An orchestra of fifteen instruments assisted in the programme.

The annual Sunday school convention of the Embro and West Zorra Sunday schools was very well attended in Knox church on the 17th inst. Rev. Mr. Toll, president, acted as chairman during the sessions. The afternoon session was not very well attended but at the evening session a very large number were in attendance. At the evening session vocal selections were given by Miss Maggie D. Murray, Miss T. Rutherford and Messrs. A. E. Campbell and J. A. McKay.

Northern Ontario.

The Sundridge pulpit was supplied by the Rev. James Mather of the United Free Church of Scotland, who is visiting the son of Rev. J. Becket at Bloomfield.

The Presbyterians of Oak Hill have been fixing up their church and are painting it both inside and out, and intend opening it next Sunday, and a tea and concert Monday.

Rev. J. H. McVicar, of Fergus, lectured in Chalmers church on "The Signboards of Old London," June 23rd. The lecture is illustrated, and has been given with great appreciation to large audiences in Toronto and Montreal.

Rev. Mr. Henderson, Presbyterian minister at Magnetawan, who was in Toronto attending the General Assembly, last week immersed four young people who wished to join the Presbyterian church at Taylor's Lake, near Dunchurch.

The Sacrament of the Lord's Supper was dispensed in Bethel Church, Bloomfield on Sabbath, 22nd, inst., by the pastor Rev. J. Becket. Preparatory services on Friday, and the Sacrament of baptism administered and new communicants received.

The congregation of Erskine church, Montreal, have presented their pastor, Dr. Mowatt, with a purse of \$1,200 for the purpose of enabling him to better enjoy his trip to Europe.

Rev. Mr. McFarlane, of Ottawa, took the services in St. Andrew's church on Sunday, in the absence of Rev. Mr. Woodside, who was at Mid.ville and Darling.

Principal Grant.

BY A MEMBER OF GLASGOW PRESBYTERY.

In the early fifties four students were sent to Glasgow University from Nova Scotia—John Cameron, George Grant, Simon Macgregor, and — Macmillan. They brought with them a breeze of the fresh Colonial life, and came to be no small part of the University. They all distinguished themselves in the study for the ministry, and all returned to the Colony again for a time. Macmillan passed away about 1872, Cameron came back to Scotland as a minister of Campbelltown, and subsequently of Dunoon. Macgregor is minister of the Parish of Appin, and Grant, who occupied the foremost place in the Ecclesiastical and political life of Canada, has now passed on to the majority. The tidings of his death will awaken vivid memories of the University in the minds of many of his fellow students still alive. He was the most distinguished man of the period 1853-1860. Nichol, late Professor of English Literature; Everett, of Queen's College, Belfast; Galbraith, late Sheriff; and the two McLeods, X. man and John; Dan Gordon and George Mathieson, excelled in particular branches, but taking the classes all through, Grant excelled as a scholar, had a great personal influence among the students, and could impress them more by his eloquence than any other. At the times when there was an election of a Lord Rector he was splendid. Even then there was manifest the power that came afterwards to tell in the pleadings for the Confederation of the Provinces and the Union of the Churches in Canada.

Such was his reputation not only in the University, but in the City, that when he preached in the Barony and Cathedral, on the Sunday after his license, these Churches were filled to overflowing. He returned to the Colony, and for a year or two was minister of a Church in Prince Edward Island, then he was called to St. Matthew's Church, in Halifax, the most influential in Nova Scotia. He frequently received invitations to charges in this country, but there he remained, until about 1875 he succeeded Dr. Snodgrass as Principal of Queen's University, Kingston. His influence was great upon the students, but it went far beyond them. In the political and social life of Canada he was a large factor, and his genial warm heart made him a favourite among all parties. The Principal did not publish much for a man with his power and position. Many of his pamphlets were most opportune in the changing phases of Canada. He is known as the author of "From Sea to Sea," a prelude to the Canadian Pacific Railway, and the two beautiful volumes, "Picturesque Canada" and the "Churches of Christendom."

Many Christian are freed from their worries during religious services and under the influence of sermons, more helpful Christians, but take up their burdens again when they are left to themselves. "It is," said Mr. Moody once, "as if they had laid their bundles down under the church pew, but the minute the benediction is over, they take them up again."

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World of Missions.

Growth of the Student Volunteers.

Eight years ago, or in 1894, the movement had touched by its traveling secretaries 256 institutions; since then the number visited by them has increased to 798. Then it had three secretaries; now it has 8. That year it rallied to the Detroit Convention 1,325 delegates; in the late convention there were fully twice that number. Then the Movement had issued 8 pamphlets; now its list of publications includes 13 pamphlets and 18 text-books. Then there were less than 30 mission study classes, with but 200 members; during the past year there have been over ten times as many classes with a total membership of nearly 5,000. Up to the time of the Detroit Convention nearly 700 volunteers had sailed; since then the number has increased to nearly three times that number. Then there was no organized missionary effort carried on by students among the young people of the churches; now there are well-organized student campaigns in connection with a dozen or more denominations and participated in by hundreds of students. In 1894 the Volunteer Movement was established only in North America and the British Isles, with beginnings also in Scandinavia and South Africa; now it is firmly planted in every Protestant country of the world, and the volunteer idea has been successfully transplanted to the student centres of non-Christian lands. Then there were Christian student movements in only three or four countries, and these were not related to each other; now there are 11 national or international student movements bound together in sympathy and effort by the World's Student Christian Federation.—*Missionary Review of the World.*

A Chinese Christian's Prayer.

A Chinese Christian from the neighborhood of Tientsin came to Shanghai during the persecution of 1900, but was obliged to return home. Before his return, in a meeting at Shanghai, he prayed as follows:

O Lord, we glory in tribulation, as Thou hast taught us to do; and because Thou knowest that it is harder to live a martyr's life than to die a martyr's death, grant us grace to bring this lesser offering, if such be Thy good pleasure. Should one or another, like Peter, deny Thee in the hour of temptation, O Lord, then turn and look upon us, as Thou didst upon him, and awaken the denier by this look to the life of one who bears witness in power, as Thou didst bring Thy weak disciple after his fall.

Returning home, this Christian, with sixty others, were murdered by Boxers.—*Calver Missionsblatt.*

Thirty years ago in Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures not only in Japanese, but in Chinese, Tibetan, Korean and 6 dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies over the previous year. There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year.

Health and Home Hints.

Peach Blanc Mange. Steep a dozen peach pits in a pint of milk for half an hour. Take out the pits, add four tablespoons of sugar and bring to the scalding point. Mix three heaping table-spoons of corn starch with a little cold milk, add a pinch of salt, pour into the hot milk and stir until thick. Add a dozen ripe peaches cut in bits. Turn into wetted molds and set away until cold. Serve with cream.

How to Feed the Sick.—Never hurry the sick while eating.

Pleasant little surprises help greatly. Never talk about disagreeable things then. Something from a neighbor's is often a treat.

Neighbors, just please remember this when you can furnish some little relish.

Apple Float.—Beat the whites of four eggs until light; add four tablespoonfuls of powdered sugar and beat until fine and dry. Have ready two good-sized apples; pare and grate them in a little at a time, beating carefully until you have just as much apple as the meringue will hold. Have the bottom of a glass dish covered with either soft custard or cream, float the apple mixture on top, and send to the table.

To Cook Cauliflower: Trim off the outside leaves; soak the head in cold salted water for at least an hour, with the flower side down. Then tie it in a piece of cheese-cloth, drop it down in a kettle of boiling salted water, boil rapidly a moment, then push to the back part of the stove, where it cannot possibly boil, for thirty minutes. Drain, dish and serve with cream sauce.

The first fruit of the summer is the strawberry, and that has always been the house-keeper's bane. Canned, even with plenty of sugar, it would turn out flabby, seedy, and colorless. There is only one way to produce the perfect result seen in the German bottled strawberries which are brilliant, rich, and high flavored, and which keep perfectly; they are made by this rule:

Preserved Strawberries.—Select large but firm berries, hull and wash them, and measure two pounds of fruit and two of sugar. Put half a cup of hot water in your kettle, add the sugar, stir till hot, and then put in the two pounds of fruit and slowly simmer for five minutes. The berries will certainly lose their color and shrink; but take the whole up and put in shallow, earthen or agate dishes, and stand in the sun for three days, taking them in at night, and if it is very hot, moving them into the shade during the noon hour. The third day the color will return, the berries will grow plump and firm, and the syrup will almost jelly. Only two pounds must be put over at once, but they do not take long to do, and a few pounds may be put up on one day and a few more a little later, and so on. Put them in cans or glasses without reheating.

Preserved Pineapples.—Pineapples are in season all summer, but they are usually cheapest in July. Peel the fruit and remove the eyes, but do not cut off the bush. Take this in your left hand, and with a silver fork begin at the bottom and pick off bits as large as you like it, turning the apple around as you do so. The core will be left untouched on the bush, and all that is good will be removed. Put this in the cans, boil the juice with sugar, and, if necessary, with a little water, and pour it over the fruit as before.

Months of Pain.

CAUSED BY A TUMOUR OF THE BREAST.

MRS. J. M. TIMBERS, OF HAWKESBURY, TELLS HOW SHE OBTAINED RELIEF AFTER

DOCTORS HAD FAILED.

From the Post, Hawkesbury, Ont.

Mrs. James M. Timbers is well known to nearly everybody in Hawkesbury, Vankeek Hill and surrounding country. She was born in Vankeek Hill but since her marriage twelve years ago, has lived in Hawkesbury, and is greatly esteemed by all who know her. Mrs. Timbers is one of the many thousands who have proved the great value of Dr. Williams' Pink Pills, and gives her experience for the benefit of other sufferers. She says:—"While nursing my first child I suffered from a nursing tumor under the left breast. The first symptom was a sharp pain followed by a growth, which gradually increased in size until it became as large as an egg. It was exceedingly painful and caused me great suffering. I consulted a doctor, who gave me medicine, but it did me no good. Then I consulted another doctor, who said I would have to undergo an operation. In the meantime, however, the tumor broke, but would not heal, and a result I was feeling very much run down. At this time my attention was directed to Dr. Williams' Pink Pills, and I began using these. I soon felt that they were giving me increased strength, and after using a few boxes, the tumor disappeared, and I was as well as ever I had been. My health has since been good, and I cannot speak too highly of Dr. Williams' Pink Pills."

These pills cure troubles like the above, because they make rich, red blood and drive all impurities from the system. Through their action on the blood they also cure such troubles as anaemia, heart palpitation, erysipelas, scrofula, skin eruptions, rheumatism, St. Vitus' dance and the ailments that make the lives of so many women miserable. The genuine always bear the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers in medicine, or sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Jesus At The Door.

Oh, Jesus, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er.
We bear the name of Christians,
His name and sign we bear;
Oh, shame, thrice shame upon us,
To keep Him standing there!

Oh, Jesus, Thou art knocking;
And, lo, that hand is scoured,
And thorns thy brow encircle,
And tears Thy face have marred;
Oh, love that passeth knowledge,
So patiently to wait!
Oh, sin that hath no equal,
So fast to bar the gate!

Oh, Jesus, Thou art pleading
In accents meek and low,
"I died for you, my children,
And will ye treat me so?"
Oh, Lord, with shame and sorrow
We open now the door;
Dear Saviour, enter, enter,
And leave us nevermore!

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

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

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

SYNOD OF TORONTO AND KING TON.

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

Algoma, Blind River, Sept.
North Bay, Soudridge, 8 July, 9 a.m.
Saugeen, Clifford, 24 June, 10 a.m.
Guelph, Acton, 15 March 10.30.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

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

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Agents Wanted. Good Pay.

OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.

SUM'ER TIME CARD

O. N. & W. Ry.

a	Train 101	leaves Ottawa	5:05 p.m.
b	" 102	arrives "	8:25 a.m.
c	" 103	leaves "	7:45 p.m.
d	" 104	arrives "	6:50 p.m.
e	" 105	leaves "	1:30 p.m.
f	" 106	arrives "	8:00 p.m.
g	" 107	leaves "	5:30 a.m.
h	" 108	arrives "	6:45 p.m.

P. P. J. Ry.

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

- 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 Agent,
Union Station (C.P.R.)
Ottawa, Ont.
GEO. DUNCAN,
District Pass. Agent,
42 Sparks St., Ottawa, Ont.

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"20th Century"
AND
"Hercules" (Reg. Trade Mark)

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LIMITED

Manufacturing & Wholesale Stationers 43-49 Bay Street

TORONTO.

The City Ice Company
LIMITED
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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
67-80 Front St., East
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Up With the Times

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WINDSOR SALT

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

THE WINDSOR SALT CO.
LIMITED

G. E. Kingsbury
PURE ICE

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Prompt delivery Phone 153

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347 Wellington St., Ottawa

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CANADA ATLANTIC RY.

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

Le. Ottawa 8:30 a.m. and 4:00 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 Pusch gas.

4:10 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 11:45 a.m. and 7:25 p.m. daily except Sundays, 7:25 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

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

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

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

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

Trains arrive 11:15 a.m., 2:25 p.m., and 7:25 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 5:30 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 an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 55 Sparks St.

Phone 18 or 1180.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa - - - 8:35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 4:13 a.m., 8 a.m., 2:33 p.m.

6:20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa - - - 6:25 p.m.

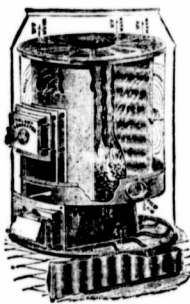
(Via North Shore)

Leave Ottawa - - - 4:13 a.m., 2:33 p.m.

OTTAWA TICKET OFFICES
Central Station. Union Stations

GEO. DUNCAN,

City Ticket Agent, 42 Sparks St.
Steamship Agency, Canadian and N.W. York Lines



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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 1932 booklet.

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