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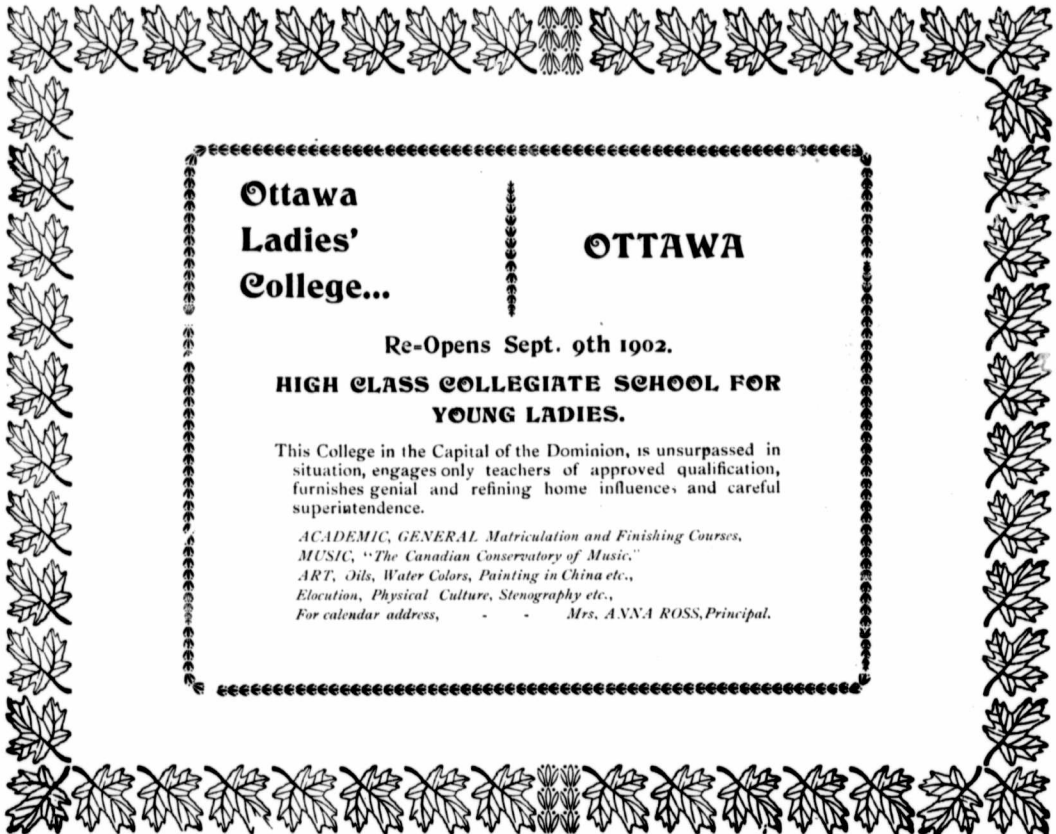
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DIED.

On August 22nd, at Tarbutt, Algoma, Ont., Rev. A. T. Hartley, aged 64 years.

MARRIAGES.

At St. Lambert, by the Rev. H. J. McDiarmid, on Wednesday, August 20, 1902, Mr. Frank E. Bernard to Miss Nellie Henrietta Gaetz, both of Montreal.

At the College Street Church, by the Rev. A. Gilray, on August 20, 1902, Mr. E. A. Blackhall to Jean Marion, daughter of Mr. William Duguid, both of Toronto.

On August 19, 1902, at the residence of the bride's father, by the Rev. Geo. J. Crabbe, brother of the groom, assisted by the Rev. J. H. McConnell, Minnie Brooks Small, daughter of James S. Small, of Dunham, P. Q., to Walter H. Crabbe, of Ottawa, Ont.

At Gore Bay, Ont., by the Rev. J. D. Byrnes, B. D. Mr. John A. Campbell, to Miss Flora, daughter of Mr. Samson McColman, of Campbell Township, Manitowlin.

In St. Paul's Church, Port Arthur, Ont., by the Rev. Mr. Murray, Kathleen Florence Mackenzie, eldest daughter of Mr. and Mrs. John Mackenzie, of 129 Lisgar street, Toronto, formerly of Barrie, to Herbert Edward Turner, eldest son of Mr. and Mrs. William Turner, of 226 Palmerston avenue, Toronto.

At the Manse, Parry Sound, August 26, 1902, by Rev. S. Childerhose, Charles F. Forsyth, of the township of McDougall, to Mary Ann Shaw, daughter of John Shaw, of the township of McKellar

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Note and Comment.

The fundamental soundness of King Edward's physical constitution, and the evident falsity of much of the attack made on him a few years ago, are shown by the manner in which the wounds caused by his operation have healed. Detraction loves a shining mark.

We find the following notice of "change of address" in the Herald and Presbyter: "Rev. J. A. McKay from South Lake, Ainslie, Nova Scotia, Canada, to Deo Moines, Ia, 933 High S.reet." We need such men in our own country, but they can be depended upon to do good among our American cousins.

The fact that Great Britain expended \$30,000,000 outside of the national sums, for the disabled soldiers of the Boer War, and the wives and children of the dead soldiers, is a monument to British humanity. Mr. Kipling's poem, "The Absent-minded Beggar" brought in \$1,750,000. Who says after this that poetry is not profitable?

The Southern (U.S.) Presbyterian Church comprises 13 Synods, 79 Presbyteries, 1501 ministers, 3017 Churches, 9,130 ruling elders, 229,642 communicants, 20,874 S. S. teachers and 149,482 S. S. scholars. The total contributions for all congregational, missionary, educational and benevolent purposes this year amounted to \$2,227,649—nearly doubled since 1882.

A most remarkable story of criminal double life was disclosed in Vermont recently by the firing of a spring gun set to protect a mill at Chester against burglars. The victim of the gun proved to be a member of the State Legislature, who for years has been prominent in business and politics by day, and a thief by night, working out for himself Stevenson's story, "Dr. Jekyll and Mr. Hyde," the reading of which fascinated him and started him on his criminal record.

The Northwestern Presbyterian, of Minneapolis has the following: "Senator James McMillan, of Michigan, who died recently, was greatly beloved because of his many estimable qualities both as a statesman and a Christian gentleman. He was a life-long member of the Jefferson Avenue Presbyterian church—himself the son of a Presbyterian elder—and his activities and generosity made him widely known and greatly beloved. He was a man of large wealth and his gifts were in proportion. McMillan Hall at Ann Arbor, for the accomodation of Presbyterian students, will perpetuate his name in that educational centre. He won an enviable reputation in the senate as a clear-headed thinker and patriotic statesman. His character was above reproach and even in the heat of political contest was never assailed. He was a man of simple faith and was faithful in the discharge of his religious duties. The lives of such men enrich the church and the nation." The deceased Senator was a Canadian by birth. We have given the public and business life and Christian churches of the United States many good men, who have "enriched the church and the nation."

The centenary of Scotland's gifted stonemason and geologist, Hugh Miller, was celebrated at Cromarty on the 22nd of August. It is intended to erect a Hugh Miller institute at Cromarty which shall take the form of a museum, where any relics pertaining to Miller can be kept; and also a free library and reading room. Support has been promised from this side of the Atlantic, and Mr. Carnegie has made the handsome offer to contribute \$500 for every £100 raised by the Committee.

Auld Glasgow has inaugurated a crusade against expectorating in train cars, and, strange to say, the first person prosecuted and fined for such an offence was a sanitary inspector. The Glasgow Leader says he must be "a unique specimen," and adds: "Of all persons in the world to disregard the laws of cleanliness a sanitary inspector should be about the last, for his daily duty is to see that the rules of health are observed." The regulation seems to be well observed in train cars in Canadian cities.

Mr. Adolph S. Ochs has purchased the Philadelphia Ledger, the well known paper conducted so successfully many years by the late George W. Childs. The Ledger, with some peculiarities that have always invited the wit of newspaper men, has throughout its career been a journal of high standing and excellent tone. Mr. Ochs has within a year or so purchased the New York Times and the Times of Philadelphia, and is owner of the Chattanooga Times. These papers are to be conducted as independent, with a leaning towards Democratic doctrine of the old school. The Pittsburg Presbyterian Banner regards as the most important fact connected with the transaction that these papers are to shun the ways of sensationalism and move much on the lines already pursued by the Ledger.

The Fulton street prayer meeting, New York, of which little has been said in the press for some years, is still in operation and accomplishing good work. This month, September, will witness the forty-fifth anniversary of its founding, and not a single week day, since 1858, has elapsed without a gathering for prayer. This is surely something notable. A recently published statement says: "Already a deeper interest is manifest and there is prophecy of great blessing. The meeting in the past has been a standing evidence that God answers prayer. These years have been crowded to the full with direct answers to prayers continually being offered here. On the other hand, the ministry of intercession has been of great benefit to those who have had part in its exercise, and many have gone out from here to wider fields of usefulness and service. Requests have continued to come in from almost every part of the world and are daily laid before the meeting. Such requests should be signed and address given by party sending name, so that a reply may be sent by the superintendent in charge. Names are always withheld from the public. "Would a "Fulton street" noon-day prayer meeting be possible in Ottawa?"

The English Wesleyan Conference has determined to erect a Church House (or

Home) in London on the side of the Royal Aquarium, Westminster. The land will cost £330,000 and the building will cost a quarter of a million pounds more. The Presbyterian of London compliments the Wesleys on their enterprise, describing it as a "hola stroke" worthy of the fine "forward" spirit of the denomination. The proposed Church House will be of an ornamental character, and will contain a great hall to hold 3,000 persons, and a smaller hall with a seating capacity of 1,000, provision for a library, and a home for the various departments of Methodism. The site is in many respects the very best in London for a central mission hall and Church House, and will give visibility to Nonconformity right opposite Westminster Abbey and the Houses of Parliament.

A vigorous agitation has been inaugurated in the Southern States for the abolition of child labor in the cotton factories of that section. The conditions are said to be little short of slavery. A South Carolina paper makes the statement that 9000 children under twelve years of age are employed in Southern factories, many of them being only six to seven years of age; while the hours of labor range from 5 45 in the morning to 6.30 in the evening, and wages range from ten to thirty cents a day. The Southern, as well as the Northern press, have taken up the matter vigorously and call upon the State legislatures to enact restrictive laws so as to destroy the child labor system. Efforts to secure such legislation in the past have failed because of the dominating influence of the mill-owners over the State legislatures. Public opinion, however, is growing and the system is regarded as doomed.

Dr. Frank Woodbury, of Dartmouth, N.S., just across the harbor from Halifax, where the liquor traffic is in full blast, has this to say about practical prohibition in that town: "Prohibition has changed our town from being a disorderly and drunken place to one of the quietest and most prosperous in Nova Scotia. There are many families living in comfort today because the husband does not have to pass a saloon in going to or from work. The boys on the streets in the evenings have no temptations to linger around the saloons, because there are none. This is not a Scott Act county, but is under the Provincial License Act, which allows a saloon wherever enough ratepayers petition for it. Numbers of attempts have been made, but with uniform failure." It is worthy of note that this result has been achieved, not under a formal prohibitory law, but under a stringent and—where vigorously enforced—effective, provincial license law, which requires the signatures of two-thirds of the ratepayers to petition for license, otherwise no license can be granted. Outside of the city of Halifax and one or two districts in Halifax county, there is not, we believe, a county in the province in which the signatures of a majority, much less two-thirds, of the ratepayers can be secured to petition for license. A provincial license law of that kind would suit Ontario much better than a direct prohibition law, provided the public sentiment of this province is educated up to the standard of that in Nova Scotia.

The Quiet Hour.

Loving And Obeying God.

L. S. LESSON, DEUT. 30 : 11 20.

SEPT. 14TH, 1902.

Golden Text—1 John 5 : 3. For this is the love of God, that we keep his commandments.

This commandment, v. 11. The commandment is obedience to God, whose Word has been so often expounded in this book of Deuteronomy. All the Christian life may be summed up in the one commandment, "Thou shalt love the Lord thy God."

It is not too hard for thee, v. 11 (Rev. Ver.) The command of God is not abstruse or difficult to understand, so that a great deal of knowledge is needful in order to comprehend its meaning. Jesus in His Gospel is so plain that the simplest child can take in His meaning. He expressed thanks to God that He had revealed His truth to babes, Luke 10 : 21. Neither does God's covenant require a strong man to understand its duties. Christ came to save the weak and sinful, and only faith is necessary in order to accept Him. All can love God, and love is the fulfilling of the law.

Neither is it far off. The Gospel is not in a distant place. Men do not require to make a pilgrimage to a remote country in order to worship God; neither do they require to study very hard ere they can come into the knowledge of the truth. The kingdom of heaven is in our midst.

It is not in heaven, v. 10:—An inaccessible height which none can scale. Luther thought that he had to climb the steps of the Holy Stair at Rome in order to satisfy God's desire; but he found that God's word was not so far up as that. Neither must children fancy that they require to climb up into manhood ere they can take the message of the Saviour.

Neither is it beyond the sea, v. 13:—In some distant region which none can visit. There was a time when the Crusaders thought they would do God's will by going across the ocean to Jerusalem in order to worship at the Holy sepulchre. God's dwelling is in every country; and the homeland is the holy land.

The word is very nigh unto thee, v. 14. The prophets and teachers had given the word to Israel, and in our Christian land every one has the opportunity of listening to the services on Sabbath and of reading their own Bible. The Bible is translated into many of the languages of the world, and missionaries may be sent to all parts of the earth. The Word was never near so many people before. It was never so easy as it is now to bring the teachings of the Bible into the lives of the heathen world. Every one can and ought to help in doing this.

In thy mouth, v. 14. Those who have been brought up in Christian lands have heard the Bible talked about all their lives. No other book is so frequently a subject of conversation. Then we cannot read the works of our great writers without meeting constantly with quotations from or references to the Bible. There is no excuse for being ignorant of what the Bible teaches, since it has been so continually pressed upon our attention.

In thy heart, v. 14. When we read the

teachings of God's Word about right and wrong, our conscience within us agrees with what the Bible says. When we listen to the promises of the Bible, our hearts tell us that they are just the things that we need. When we ponder in our quiet hours on the words of the Bible, they come home to us with ever growing sweetness and power. This wonderful agreement between souls and the Bible verily shows that this book is from God.

That thou mayest do it, v. 14. The Word of God is a living word, that is, it must find expression in our life. "If ye know these things, happy are ye if ye do them," John 13 : 17. All divine knowledge has a practical side, and leads up to action. (Compare 1 John 2 : 4; James 2 : 23)

I have set before thee life and good, v. 15. The duty of action is the natural application which Moses here makes. The moment is important and the issues are very great. Obedience to God results in "life and good." According to the teaching of Christ there is no life until we know God. "This is life eternal, that they might know Thee—the only true God." Who can exhaust the blessings which come from serving God? Only those who taste can know how gracious the Lord is. God does bless those who serve Him. In the Old Testament times He gave temporal blessings to those who kept His commandments; but in our time He gives those spiritual joys which are far superior. If the heart is at peace with God all else will be well.

Death and evil, v. 15. Twin children. Evil has always been linked with death—"The wages of sin is death," Rom. 6 : 23. Sin destroys all real joy in the heart—"For the wicked are like the troubled sea when it cannot rest." Isa. 57 : 20. Sin also destroys the soul and unfits it for the dwelling place of God in heaven.

I call heaven and earth to record, v. 19. He summons all the witnesses in heaven and on earth to testify to the solemnity of his entreaty. An impressive appeal. So are the appeals of the gospel. If we reject these, heaven and earth will give their evidence against us. They know how well the case has been put.

Therefore choose, v. 19. The decisive choice. How much rests with a choice! Our salvation or our destruction depends upon our choice; therefore "choose life." And the right time to make this choice is the present.

This Is a Beautiful World.

What is the secret of gladness? There are many things which help to make people glad. This is a beautiful world in which we live. When the work of creation was finished, God surveyed it and saw that it was very good. We do not think enough of what God has done for our pleasure in the way that he has adorned this world, preparing it to be our home. He has spread loveliness everywhere. He has covered the fields with a luxuriance of vegetation. He has sown the earth with flowers. The wonderful variety in nature—mountain and vale, lake, river and stream—gives an added charm to the marvelous beauty. Then over all this splendor God has thrown a vast

vaulted roof of blue, in which, when night comes, instead of black darkness, thousands of star lamps are hung to pour their soft, quiet radiance over God's children while they sleep.

Many Bible scholars say that when Jesus speaks of the many mansions in the Father's house, he does not refer to heaven only, but means that this world is one of the mansions, and heaven is another. Thus earth is one apartment of the Father's house. Surely it is beautiful enough, glorious enough, for this. No doubt heaven will be more lovely, more re-plendent, than earth; for sin has left its marblings here on everything. "The whole creation groaneth and travaileth together in pain." Perhaps earth's storms and earthquakes and floods and other calamitous events and occurrences are in some mysterious way part of the fruit of sin. In the story of the fall we have hints of a sad change that came upon the earth in consequence of sin.

At least we know that the heavenly home will not have any of these sad things in it. Earth is not so beautiful nor so good as heaven. Yet this is really one of the mansions of our Father's house in which we are now living, and its wondrous beauty and splendor ought to make us glad. He who studies nature, has an eye for its beauty, has found one of the secrets of gladness. There are scenes which have in them splendor enough to fill our hearts with rapture. He who has learned to see what is lovely in field and forest and landscape has found an exhaustless resource of gladness.—J. R. Miller, D. D., in "The Secret of Gladness."

Prayer.

We beseech thee, Lord, to behold us with favor, folk of many families and nations, gathered together in the peace of this roof; weak men and women subsisting under the covert of thy patience. Be patient still; suffer us yet a little longer—with our broken promises of good, with our idle endeavors against evil—suffer us a little longer to endure and (if it may be) help us to do better. Bless us our extraordinary mercies; if the day comes when these must be taken, have us play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns to us—our sun and comforter—call us with morning faces, eager to labor, eager to be happy, if happiness shall be our portion, and, if the day be marked to sorrow, strong to endure it. We thank thee and praise thee; and in the words of Him to whom this day is sacred, close our oblation. Amen.—Robert Louis Stevenson.

Even while our physical eyes are looking at the seen and material, the things that are unseen and spiritual are laying their grip upon us, for good or evil, for blessing or bane. It is not a question of whether we will recognize unseen realities, but of how we will relate ourselves to them. And pre-eminently is this true of God, whom no man hath seen at any time.

Every fresh reading of the Bible even by one who has known most of it can, by God's blessing, bring a fresh and illuminating view of it, suited and helpful to our common minds.

The Presbyterian Church has crossed its Jordan of revision. By definite act of its representatives the Church has set forward in that pathway which for a score of years has appeared to be the sole way whereby Presbyterians could attain to the richest heritage of their promised land. And best of all, we have come over not in divided parties nor with impatient pioneers going before, and unwilling stragglers following after, but as one great, glad, confident host with all eyes on one banner, and all hearts strong in the faith that our divine Leader is leading. It remains, of course, for the Presbyteries in the coming year to set up the fixed monuments of revision, but after the scenes witnessed in the Assembly in New York this week, it is not presumptuous to treat presbyterial ratification as a nominal formality. It cannot be imagined that the Presbyteries would wish to undo what their commissioners at New York have done with such hearty and fraternal agreement. The Church has committed itself now without reservation to the ideal of a revised and clarified creed, and as fast as the constitutional procedure can work itself out, that ideal, already realized in a very tangible form, will be elevated to its fitting place in the permanent Standards of the denomination.

How to Master the English Bible.

For the first half of my ministry I did not know my English Bible as I should, the effect of which was seen both in my own spiritual life and the character of my preaching. My heart was greatly burdened in prayer about it for more than a year, when God answered me through the lips of a Christian layman, whom I met at a Christian convention in an eastern State. His peace and joy in Christ I so much coveted as to ask him how he had obtained the blessing. He told me that it came to him through reading the epistle to the Ephesians. I asked him how he had read it.

"I was going to spend the Sabbath with my family in the country," said the layman, "and I carried with me a pocket copy of the epistle. In the afternoon I lay down under a tree and read it through at a single reading. My interest being awakened, I read it through again in the same way, and again, and again, as many as twelve or fifteen times; and when I arose to go into the house I was not only in possession of Ephesians, but Ephesians was in possession of me."

I at once began the application of this simple principle to the whole Bible practically, beginning at Genesis. I did not read the Bible in course merely, but kept at each book in its chronological order until it was thus mastered before I began work in the next. I cannot tell the effect upon—strengthening work in the next, I cannot tell the effect on me—strengthening vision, deepening my spiritual life, and lightening the burdens of my ministry.

There were some young theological students under my care at this time, upon whom I began experimenting in this method of Bible study with similar blessed results. Then I was led of God to introduce it in several Bible institutes and training schools, including the theological seminary of my own Church. Finally the popular evening Bible classes came into being, both east and west, numbering in several cases as many as a thousand members each.

The method has come to be known as the synthetic study of the Bible, which means the study of the Bible as a whole,

and each book of the Bible as a whole, and as seen in its relation to the other books.

Begin to study the Bible where God began to write it, at Genesis. The rules of procedure are as follows:

First, read the book.

Second, read it continuously, i. e., without observing its divisions into chapters and verses.

Third, read it repeatedly, i. e., until you have the consciousness of its possession in outline.

Fourth, read it independently, i. e., without the aid at first of any commentary or other Bible help.

Fifth, read it prayerfully, in reliance upon the Holy Spirit who wrote it to enlighten its pages to your understanding.

The observance of these simple rules has never failed to produce the desired blessing.

Delight in God's House.

Ps. 84: 1-4; Ps. 100: 1-5.

The Christian Endeavor Prayer Meeting for Sept. 14

One of Shakespeare's wisest lines is this: "No profit grows where there's no pleasure ta'en." Not even God's house can do us good unless we enjoy it. That is why our subject for this evening is "Delight in God's House." The question is, "How can we come to have delight in God's house?"

Now the only way to get delight in anything is to put personal work into it. A little march that a beginner in music can play pleases her more than all the harmonies of the symphony orchestra. The child's first picture of a flower made rudely enough at school, delights the child more than would a sight of Raphael's masterpiece. A man plants a few rows of peas and beans, and he has more pleasure in watching them grow than in all the unfolding of the forests and the meadows.

And so the way to enjoy our church-going is to put something in it, so that it will not be merely listening to the choir and the preacher, and looking at the flowers on the pulpit and the stained glass windows. We must put into it thoughtful meditation. We must get our minds into the right frame for receiving messages from God. We must think about the preacher's subject, if we know what it is. We must pray for him, and for the congregation. We must enter the church in the spirit of prayer. We must expect to receive a blessing ourselves, and beseech a blessing for others. We must listen attentively and prayerfully, and appreciatively.

Nothing give, nothing have. Nothing spend, nothing earn. If your church-going is dull, it is because your attitude toward it is dull. Let us all think, during this meeting, not only how much the Lord's house should mean to us, but how we may make it mean far more than it does already, not only to us, but to others.

Our Members Testify.

If you go to church to get something merely from man, you are not likely to take away from the church anything from God. Indeed, we are not likely to take away from the church anything we do not go to get and expect to get.

Our Young People

Beecher declares that our week-days take us down into the valleys of care and shadow. Our Sabbaths should lift us up on hills of light and joy in God's presence.

It is not religion to go to church, but it makes religion. Going to church will not save a man, but a man will hardly be saved, or remain safe long, without going to church.

A poet says of the church: "God is more there than thou, for thou art there only by His permission." We should be more thankful in our church-going if we always remembered that we owe to God the health and strength of body and mind that enable us to go there.

Wherever a man feels God to be present, that is to him the house of God and the gate of heaven, just as the open plain was that to Jacob. But the more we find God in the church, the more likely we are to find Him everywhere else, and the less we find Him in the church, the less do we find Him elsewhere.

Christ made an appointment to meet with the eleven disciples after His resurrection on a mountain in Galilee. We may be sure they were there, however tired they might have been or whatever weather might have threatened. In the same way Christ has promised to be present wherever two or three are met together in His name. Shall we allow anything to keep us from that appointment?

David cared greatly for music, and probably in the temple the very best of Hebrew music could be found; but in reading David's words about God's house we do not get the impression that he attended worship for the sake of the music, or that he would have stayed away if the music had been poorer. He went to listen to God and talk with Him; and that is the only right motive, whether the music, the architecture, and the sermon are fine or the opposite.

For Daily Reading.

Mon.,	Sept. 8.—The Head of the church.	Col. 1: 16-20.
Tues.,	Sept. 9.—The glory of the church.	Isa. 62: 1-7.
Wed.,	Sept. 10.—The task of the church.	Rom. 15: 1-6.
Thurs.,	Sept. 11.—A united church.	John 17: 11-23.
Fri.,	Sept. 12.—A purified church.	Matt. 18: 15-18.
Sat.,	Sept. 13.—A triumphant church.	Rev. 21: 1-7.
Sun.,	Sept. 14.—Topic, <i>Delight in God's house.</i>	Ps. 84: 1-4; Ps. 100: 1-5.

Christian Observer: It is one thing to store the mind with facts and arguments: it is another thing to imbibe the true spirit of research and of adapting the truth to people. Fruit does not ripen without time: neither does the mind of a young man ripen, without abundant time devoted to the spiritual study of the Bible, with the aid of good instructors.



Our Contributors.

The Joy of Giving and Receiving.

Phil. 4: 10-20.

BY REV. PROF. JORDAN D. D.

Paul closes this epistle with a personal acknowledgment, a warm expression of gratitude, and he does this in a way that shows he lifts these matters of personal relationship to a lofty plane. In declaring our gratitude to God or man, it is easy to drop into empty, commonplace phrases. To Paul, however, this was not easy; he was always original, that is, he spoke always out of a fresh living experience. The Philippian, on their side, were a thoughtful, generous people. The gospel which they had received had been to them such a quickening, joy-inspiring power that they were anxious to show their keen appreciation by ministering to the man who had come to them as the messenger of God. The remarkable thing is that there was a real spiritual fellowship between them and Paul, so that he felt he could receive gifts from them even when he was compelled to decline them from others. Thus, in uttering his personal gratitude he reveals an important side of his life. He is thankful for what they have done for him but he states this in a way that is likely to impress upon his disciples the great principle—which he had embodied in his own life, "It is more blessed to give than to receive."

One outstanding feature of Paul's character is a strong sense of independence. Those who think that humility in the Christian man means a weak crawling condition will find no support for that error in the story of this man's life. He was a lowly, childlike man, bowing trustfully before God, he was also a brotherly man seeking to live in noble fellowship with others; he counted himself the servant of all, but he would not be the paid lackey of any man, or community of men. He must maintain a strong independent manhood if he was to do the work committed to him, if that was lost or crippled he could not be either an efficient minister of Christ, or a true servant of men. The manner of his conversion, the peculiarity of his position, standing as he did outside the original circle of apostles, made him specially sensitive on this point.

Paul maintained that, as a matter of right, the labourer is worthy of his hire, and the man who gives up time and strength to minister to his brethren is worthy of their generous, loyal support. If that was not true there would be nothing special in his conduct; the point is that he voluntarily refrained from his right for reasons that some thought foolish but which to him were sufficient and powerful. He worked with his hands; he received private support from friends that he might be unfettered, free to go wherever his large commission called him. This was certainly generous action on his part but as even the noblest action will not please all, it was by some set down to wilful eccentricity or showy pride. In a certain sense Paul was proud, for there is pride that is consistent with high Christian manhood. This passage shows that under certain circumstances he did accept

gifts. He did not accept them as payment for his services, he did not consider that the highest spiritual ministry could in any real sense receive payment. A man can be supported, kept alive, a certain allowance may be made for the wear and tear of life, but there is no price for a man's soul. The greatest poets, preachers and teachers have never received much of this world's coin, and it is just as well, for wisdom and truth, sympathy and love are not marketable commodities. The highest salaries are not paid to men who do the noblest work, but often to those who bewilder and mislead. When you look at Paul's work in the light of these nineteen centuries do you think that any bank cheque could give a full and final payment for it? Paul judged it well to waive the just claim for support and limited himself to receiving gifts which were the real expression of sincere friendship. His feeling in such cases might be expressed in the words of Emerson:

"Gifts from one who loved me,
'Twas high time they came;
When he ceased to love,
'Time they stopped for shame."

Friendship of the highest kind is a difficult and delicate affair. Within a family there should be real family feeling so that its members can give and receive help from each other without any sense of dependence or shame. Even that is not always possible, but how rare it is for two people to be on such terms of friendship that they can give and receive help without obligation or misunderstanding. This rare, noble fellowship existed between Paul and the Philippian disciples, and in this passage he reveals the spiritual basis of that relationship. The passage is highly suggestive and it is well worth careful attention that we may note the character of the apostle's thought, and catch the spirit of his teaching. He uses boldness of speech, the boldness that is the prerogative of the noblest strength and which is not to be confounded with the pretentiousness of ignorant presumption. He recognizes the generosity of the people who had sent a messenger on the long toilsome journey to minister to him during his imprisonment at Rome. This was spontaneous generosity; it was not a tax unwillingly paid but a free gift springing from gratitude and love. The thoughtful friendship that was behind it gave it strength, beauty and acceptability. Paul accepted it gladly and acknowledged it heartily but the boldness of his speech consists in this, that he is able to declare that he rejoices in the gift not for his own sake, but for theirs. He does not deny that he drew help, joy and satisfaction out of it, but he maintains that they who gave freely of their substance gained a great blessing through their generosity. In any case, he would have continued the struggle by God's help and carried on the great work, but if in the presence of his affliction, that had remained neglectful and narrow, they would have missed a God-sent opportunity of holiest service. It is possible for us now to see Paul's life through and through, and to understand the full meaning of its supreme struggle. We can see this life all the more clearly

because many petty things that created misunderstanding and caused misinterpretation have fallen away. We know that it was a true life without a wilful lie in it; we know that this statement was true both to his own feeling and the actual facts of the case. The gift had pleased and helped but the supreme blessing fell back upon the givers.

But how do we receive such tidings from the living voice? Suppose the Christian teacher courteously but courageously addresses a man of wealth in these terms: "God who has called me will care for me, He will feed and clothe; He will also take care of the Church. In proportion to the divine life in her she will accomplish great things whoever gives or whoever withholds, but I am concerned about you. You have the opportunity of rendering a little service before the night closes around you. If you shut yourself up in a small selfish world and have your soul strangled by miserable greed you are bringing upon yourself a present damnation."

Such a speech can only be rightly given by a man of unquestionable strength and sincerity. It is part of the living gospel and reveals the stewardship of life. It places a severe test upon the hearer, to the selfish, cynical man it may seem to be only a plausible form of begging, a clever attempt to capture his money for Church purposes. Paul ventures to take this high ground and maintain that his chief joy in the gifts is gladness over the spiritual fruitfulness, the self-sacrifice manifested by those to whom he has ministered. In stating the reasons for this, he gives us a revelation of his own deepest life.

1. His self-sufficiency. He speaks not from the pressure of need because he has learned in whatsoever circumstances he is placed to be self-sufficient. "Content" is too small a word to express Paul's real meaning. There is a shallow pretence of self-sufficiency which dispenses with God and despises the Christ. That was far from Paul's thought; he was never capable of anything so absurd. He tells us plainly that his power to do and bear all things is from Jesus Christ. This self-sufficiency has come to him through self-surrender. It is a popular misconception of the Christian religion to think of it as the impoverishment of self instead of the enrichment of the whole manhood. The rich, independent man is the man who has a world of his own, a faith in God, an interpretation of life, a sympathy with men, a hope for the future. The weakness of many people is that they have too little of this self-sufficiency, their happiness is too much dependent upon things outside of them, they hunger for more wealth, commercial prosperity or social success. How can people who are always empty and restless inspire or guide others? Paul had gained the independence which comes through complete dependence on God. It was not carelessness or a naturally genial temper, it had come through many struggles and betokened victory over self. Not in any academy or university had he acquired this noble self-sufficiency, but in the arena of life and in the school of Christ.

2. Hence his power of adaptation to varied circumstances. It is quite legitimate to give a general application to this declaration of strength: "I have strength for all things through Christ that strengtheneth me," but it is well to note that Paul uses

it here with reference to bearing the changes of life. It has always been recognized that the highest strength is needed in order to bear well violent changes of position. There are some people who have "come down in the world" and they are always whining, reminding others that they were once in better circumstances and have been cruelly treated. The unhealthy groaning soon becomes positive wearisome; it is the tone of people who were never far up in God's real world of light and love. Others there are who have gained wealth suddenly and have been driven to excess or drawn into arrogant, vulgar display. If we meet a man who has struggled nobly with poverty and carried himself modestly in days of success, we feel that such a man has true nobility of character. The real gentleman; the true Christian will bear poverty or riches without sordid meanness and without ostentatious pride.

Paul claims to have solved the secret of doing either with or without many things that are indispensable to others so that he is not easily placed at the mercy of circumstances. This is a great secret, that of being full or empty, lacking or abounding. The ancient Stoic philosophers claimed to front life in that bold fashion. With many of them it did not mean much, a few magnificent specimens like Marcus Aurelius or Epictetus stand out as lonely stars in a dark sky. In the days of Paul and by the power of his preaching the Christian religion created that spirit of independence and enthusiasm in the minds of thousands. It is not possible for the average minister, at the present day to have in all respects, the absolute independence. It is good for him to have wife and family, home ties and social relationships, but he must be all the more careful to maintain his moral courage, intellectual independence and spiritual freedom.

3. Because Paul had before his mind the one purpose of leading men to Christ and for the sake of this sacred purpose sought to keep himself free from all lesser entanglements—because of this he could truly say "I seek not yours but you"; "Not that I seek a gift but I seek the fruit that increases to your account." He was not storing for himself but he wished to see his people becoming rich toward God. God has an account, a reckoning, and Paul wishes the Philippians to have a balance on the right side. God's account book is not like the world's banking account, it is a record of precious things that the world is apt to overlook and despise.

Having revealed his own life, he now turns to the other side and shows how he regards genuine Christian service.

1. It is a high form of fellowship. They communicated with him in his affliction, they entered into his life. Here we have a noble view of giving. It is not simply putting a coin on a plate or flinging a crust carelessly to a beggar, it is entering into the life of a fellowman. This is a communion of saints, a sharing of each others' life. The rich men who have nobly helped heroic toilers and sympathized with struggling genius, deserve our recognition and praise as benefactors of mankind. But this kind of fellowship is not confined to them, it is open in some measure to all of us. We may emerge from the close, stifling atmosphere of self and enter into the life of the great human brotherhood. This is the Christian

religion on one side, it is not a mere insurance for the future or a seeking of present raptures, it is an entrance into the life of humanity and the kingdom of God.

2. It is an acceptable sacrifice. The word for sacrifice here used referred originally to those sacrifices which involved the shedding of blood. But the blood is the symbol of the life, and Paul would suggest that every exercise of real generosity is an outpouring of life. The shedding of blood is not our form of sacrifice to-day but the pouring out of life is possible in many forms. Gifts to be really Christian must be seized by the spirit of love, lifted out of the realm of tax into the sphere of service. Giving is in danger of becoming formal and conventional, then it loses its sweetness and its power. When giving is nobly done, it is a sweet sacrifice, acceptable to the eternal God. The life we share with our fellowmen may rise to heaven as an offering to our Father. Here we have "the enthusiasm of humanity" and the worship of Divinity, the love of God and of the neighbour, which is the heart and essence of a religion.

3. It is a casting of seed into God's great harvest field. Not for reward shall they do this thing, but it shall not lose its reward. Paul's final benediction upon it is: "My God shall supply all your need." God will care for those who have cared for others. Not all our wants shall be supplied for many of these are vain and foolish, but our real deep needs He will supply according to his riches in glory in Christ Jesus. God will supply all their needs. What a tremendous measure! What promise of love, sympathy and help. The power and abundance of God's glorious riches is on the side of those who trust him, and cherish the spirit of generosity. Your earthly plutocracy, what a wretched thing it is, breeding false ambition and baleful dishonesty. Government by riches that produce corruption is the worst form of government on earth. But let us think of what is meant by God's plutocracy, government by wealth of sympathy, peace and joy. If we covet earnestly the real riches, the riches that are in Christ Jesus, we shall learn both how to abound and how to suffer want and we shall prove by personal experience that it is "better to give than to receive."

Missionaries Wanted.

To the Editor of the DOMINION PRESBYTERIAN:—

The two Home Mission Superintendents appointed by last Assembly, have now got fairly to work. I have a letter from them to-day, giving particulars regarding the need of their respective fields. Over and above the available men known to us, we require for the Western mission field this fall, 21 ordained missionaries and about 40 student or other missionaries. The influx of settlers has been very great during the past three or four months and is likely to continue. We are most anxious, in addition to maintaining supply in the existing fields, to open up a number of stations in new fields where settlers have recently gone. There is now little doubt as to the future of these Western Provinces. There is no more inviting field for any of our younger ministers desirous of advancing the interests of the church. The circumstances of the country are rapidly improving, and the life of the missionary is not now surround-

ed with the disadvantages connected with the work even a few years ago.

The Executive of the Home Mission Committee meets a month hence. I will be glad to hear from men whose services will be available for work in the West. There will also be openings for a considerable number of missionaries in the older Provinces, as many of the fields are, at present, supplied by students who return to their Colleges in a few weeks. To meet the salaries etc. of missionaries for the half year ending 30th September, about \$50,000 will be required. I will be glad to receive the amounts promised by many individuals and congregations for the support of special missionaries in the West. Where it is not convenient to send the full amount at present, it will be of great service to receive a part of it. Many congregational and missionary Treasurers have missionary money on hand that has been collected during the last six or eight months. It will save interest to the Fund, and render unnecessary our borrowing so largely from the Banks if these Treasurers will kindly forward, unapportioned, whatever may now be in their hands. The money, meanwhile, can be used, and it can be apportioned to the several funds at the close of the year.

Yours, &c.,

ROBT. H. WARDEN.

Toronto 26th Aug. 1902.

Sparks From Other Anvils.

Michigan Presbyterian: For many of our undesirable actions we can offer no better excuse than to say that others do the same. We take low standards of life because we see others live on that kind of a plane. It is the poorest kind of an excuse. A thing is either right or wrong for us, it is not a question of what others do.

The Christian Intelligencer: Christianity does not come to any one asking him to strip his life of everything and make it bare and poor and hard and dark, like that of some shadow of a monk or hermit. It rather invites him to make his life rich in every worthy way he can,—in pleasure and strength and health, in skill and learning, in influence and friendship. If he has a talent, he is to make the very most of it he can. He is to make his life rich, only not for self, out for others, for fellowman and Christ and God.

The Lutheran Observer: Among the qualities that distinguish the successful preacher and pastor there are few that have more to do with his success than this perception of relative values. The work of the modern preacher has come to be wonderfully diversified. The multiplication of services, the complexity of church organization, the multifarious in which the energy of a Christian congregation seeks expression, and the many demands made upon the preacher by the community in which he lives for services of various sorts, together with the ever-present calls for pastoral work, make him a man of many affairs, and impose upon him the necessity of wise choices in the distribution of his time and strength. Manifestly he cannot respond to every appeal for his service, so that in making his response to them, and in apportioning his time among the various things that claim his attention, he must be guided by a sense of their relative importance.

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Sept. 3 1903.

The harvest is past, the summer is indeed, nearly; and with the fall and winter months comes one of the best periods for efficient Church work in various branches of service. The Methodists have a motto, "All at it, and always at it." Perhaps they find some difficulty in living up to it, but it is a good motto, all the same.

The Northfield Student's Conference was the largest ever held this year, but it seems to have been somewhat Presbyterianized. Rev. John Kelman, of Edinburgh was the chief attraction, and President Woodrow Wilson, Secretary Robert Speer and Rev. Charles W. Gordon (Ralph Connor) seem to have been with Rev. G. Campbell Morgan, the most inspiring speakers to the young men.

Perhaps it is not wise to pay too much attention to the musical part of the praise service, but it is not possible to pay too little? In the great campaigns of Moody and Sankey, it is generally admitted that the latter added a most powerful element of softening and conviction. Not every minister knows how to make use of sacred song. But how can they, if they have not been taught? and what opportunity of being taught is afforded by the average college? One often hears of the musical part of a service being "run" by the organist. But possibly the minister has neglected to become capable of personally guiding the musical part of the service effectively. The ideal would be to have effective preaching, and all the rest of the service as effective as the preaching. This double ideal is generally admitted to have been measurably attained by the late Rev. D. J. Macdonnell, of Toronto. Much in contrast with this is the case of a minister, of whom we have heard, whose easy method with regard to the praise service of his prayer meeting was to open the book at random, and give out consecutively the first five hymns that met his eye!

FAIRS AND THEIR PURPOSES.

Ottawa during the past week was filled with visitors. The great Central Fair was well patronized. On all sides we hear favourable sentiments. "What a success!" "What grand weather!" "What crowds!" "What gate money!"

Was it a success? We do not think it was in every respect. We must ask the question: Success in what? Did it fulfil the purpose for which these fairs have been organized?

These fairs are intended to bring people together in a common wholesome interest. They are to help the farmers, the mechanics, the machinists, the merchants. They are meant to be educational, bringing within range of vision and inspection new and useful articles of trade, superior specimens of live stock, and the productions of art and ingenuity.

Frequently they also give opportunities for buyers and sellers of stock and commercial articles to meet and make satisfactory bargains.

They are or ought to be good advertising mediums.

Moreover they give to farmers and their sons and daughters an annual outing. It is for them a well earned holiday and no one will grudge the pains taken to furnish them with suitable amusements.

But one cannot help advert to some objectionable features. There was too much *fakir* business done on the grounds. Some of the amusements too were such as to degrade the morals of the community.

Why should one of the chief attractions be the cyclist's lap? It was a daring performance and as one of our local journals said "he risks his life every time he does it." Other attractions were in the same way performed at the peril of life and limb.

The trained gladiators in the Amphitheatre were "butchered to make a Roman holiday" and those who entered the contest in the bull fights of Spain, risked their lives every time they did it.

The difference between these attractions at which we hold up our hands in horror and those to which we refer, presented at the Central Fair is simply one of degree.

As a matter of morals these attractions where a man "risks his life every time he does it" should be utterly discredited. They can only develop hardness of heart and hunger for the sensational in those who witness them.

If continued something more dangerous looking must be attempted each year, and the education gained is one that has an accelerating downward tendency. What next after "looping the loop" and leaping from the height? What will the next "dare devil" do to gratify this morbid unwholesome desire for sensation?

It is to be hoped that the large and influential body of men who form the committee of management will not plume themselves on the success of the Great Central Fair of Canada if they only gather a crowd by securing such risky attractions or running vigor-

ous circus and dime museum shows. There were many excellent features in the Fair but we respectfully urge that the nobler aspects be developed and the lower and hurtful ones be abandoned in the future.

A TIME TO REST AND A TIME TO WORK.

The wise man says that "there is a time to every purpose under the sun," and although he does not in his enumeration give "a time to rest and a time to work," yet it must be implied. Annually there now comes to most, if not yet to all workers, a shorter or longer period of rest and recreation, the annual holiday time. It is no doubt well that this should be. The fact of its becoming so general as it has, is evidence of a fitness in it which is every year receiving a wider recognition. The annual rest period and holiday making time is almost over, days are shortening, evenings are lengthening, and northward, or by the sea where people have been seeking escape from heat, they are getting a shade too cool for comfort, and so the feeling comes to the heart, "there's no place like home, sweet home." Now there is a flocking homeward of those who have been absent at the seashore, or up the lakes, or rusticating on islands without number in numberless lakes and lakelets, which Canada is so fortunate as to have in its possession. And those who have been away enjoying a rest time are coming home to work. This is the natural order, nature's law, after rest, work. If rest goes on and on, it ceases to be rest and degenerates into sloth, or laziness not rest.

It is an interesting point of the year, this when the rest or holiday season is over. Some have to remain at home, and from them the absentees receive warm, glad welcome, and however happy the holiday season may have been, those who have come back are fain to confess, "it is nice to come home again." Pleasant memories have been laid up which in the coming days it will give happiness to recall; new friends have been made, or old friends have been drawn closer and become dearer. But it is to work, that those who have been making holiday return, and with the sense of freshness and renewed strength, those whose necks have been out of the yoke, again take it up and set their faces to work, and are eager for it. Some of course feel that their holidays have been too short, the days have just flown past, they wish they could have been twice as long, but yet they are glad to have had what they did.

Many toilers come back just to fall into the old ruts of work. It is of such a kind that nothing else is possible; others return full of new ideas and plans, brimful of enthusiasm and with high hope and determination to do more and better work than ever. It is needless to say that all the new plans, however carefully thought out, will not succeed, all the high hopes will not all be realized; but happily the failures, the disappointments, the heart-sinking and heart-ache, the defeats are mercifully hidden from our sight and come, not all at once, but little by little, one at a time, and so we are not crushed altogether. And before another holiday season comes, it is well to remember,

that some hearts that now beat high, will be forever stilled, some that are now rejoicing, as a strong man to run a race, will have finished their course, and for all of us, we ought to say, "If the Lord will we shall live and do this or that."

AN INTERESTING FAREWELL.

On Thursday evening last the congregation of Bank Street Presbyterian Church, Ottawa, assembled in their school-room to say farewell to the Rev. Thurlow Fraser, B.D., who is about to leave for Formosa. The Rev. Dr. Moore, the pastor of the Church was in the chair, and the Rev. Mr. Milne, of the Glebe Church, opened the meeting with prayer. In the course of the evening, several musical selections were given, and at the close of the meeting light refreshments were served to those present. Considering the season of the year, the attendance was large and all united in manifesting appreciation of their late assistant-pastor. An interesting statement was made by the chairman, showing the appropriateness from the missionary point of view of the present service, namely this, that the late Dr. G. L. Mackay, Mr. Fraser's predecessor in Formosa, was designated in the old Knox Church, on Daly Street. The Rev. Dr. Armstrong stated that for seven or eight years Mr. Fraser had worked as home missionary in Ottawa Presbytery and under his supervision; he could, therefore, speak at first hand of Mr. Fraser's ability and faithfulness. The speaker suggested that it would be a good thing if Bank Street Church could maintain its missionary in the foreign field as well as the pastor at home; indeed, that would be a noble policy for every wealthy congregation. The Rev. Dr. Jordan bore witness to Mr. Fraser's ability, thoroughness and faithfulness as a student; in his own name and on behalf of Queen's University he wished Mr. and Mrs. Fraser success in their great work. The most important feature of the programme was the reading of an address from the congregation and the presentation of a handsome gift to Mr. Fraser of \$200; this kindly office was performed by Mr. Gardner, a member of session. In returning thanks Mr. Fraser explained that he had no hesitation in accepting the gift, because he knew that it represented real affection, and the form of it was also determined by the fact that they entered into his peculiar circumstances. He looked upon the call of the Church as the voice of God and so went forth hopefully to a new and difficult work. The DOMINION PRESBYTERIAN wishes for Mr. Fraser a safe journey and trusts to hear of his success and joy in his work.

ADVERTISING CANADA.

We have heard very much lately about the need of advertising our country, in many statements true or false this is the dominant note or the concluding moral. We do not deny the use of advertising in its own place, and in proper ways. If a merchant has a good thing to dispose of he must use all legitimate means to bring its claim before the public. We are not quite so sure that a great country, a growing nation stands in

the same category. Kipling speaks of General Lord Roberts in the colloquial phrase "He don't advertise; do you? Boys," and yet this great general is one of the best known men on the face of the earth. Why? Simply because of a life-time of noble work. Four years in India, and brave loyal service elsewhere did the business. He does not need an advertising agent, his work speaks for itself. In our pride of country we are inclined to say the same thing for Canada. Its work is giving it all the prominence that is needed. We confess that we are weary of reading at the end of so many paragraphs "this is a fine advertisement for Canada." For Canada as for any other country or man the best advertisement is noble work. That may be slow but it is sure and lasting. It may be well to regret that a large band could not tour through England and show the English people how clever we Canadians are, but there is another side, namely, that the smart young fellows might possibly have learned something in England. But when some journals talk about the shedding of Canadian blood as a fine advertisement, and the Canadian arch is made the subject of caustic criticism in the leading English newspaper it is time to learn some lessons. The advertising agent, if he does not possess refinement which might perhaps be a hindrance ought at least to have a sense of humor to save him from the easy step from the sublime to the ridiculous. Then for all of us there is the lesson that good work is in the long run the best recommendation. Keep on sending good stuff honestly packed and do not get advertisement on the brain.

In the newly invented storage-battery of Thomas A. Edison, iron and nickel are used instead of lead, with the result that great lightness is attained. The battery, we are told in the daily press, is now nearly ready to be put upon the market, and great results are prophesied. Mr. Edison claims that a speed of 75 miles an hour will be easily obtainable in a properly constructed vehicle. These are the days of wonderful things.

Literary Notes.

The Creation—Story of Genesis I. A Sumerian Theogony and Cosmogony, by Dr. Hugo Radan, (Open Court Publishing Co.) This also is an interesting book but we cannot recommend it to our readers, as although dedicated to "Miss Nellie I. Moder" and containing a popular preface, it is really a book for specialists.

The Fleming H. Revell Co. of Chicago and Toronto expect to publish in the course of next month a volume from the pen of Professor Jordan of Queen's University entitled "Prophetic Ideas and Ideals." The volume consists of a series of short studies on the prophetic literature of the Hebrew people and aims to present in fairly popular form some of the leading ideas of the great prophets in such a way as to show the noble part they played, under the guidance of God, in uplifting their own people and preparing the way for Christianity.

The table of contents of the August Fortnightly Review is a most attractive one, in-

cluding articles on a great variety of subjects. The resignation of Salisbury and the appointment of Balfour are discussed at length. South African matters are not forgotten, as witness "The Colonies after the Conference," "The Cape and its Parliament," and "Negrophilism in South Africa." Maurice Maeterlinch has an interesting article on "The Foretelling of the Future." Other articles are "Rear-Admiral Wm. T. Sampson," "Alsace Lorraine and William II," "Indian Conditions and Indian Critics" and "The New Flying Squadrons of France," Leonard Scott Publication Company, New York.

Bible and Bible by Dr. Frederick Delitzsch, Professor of Assyriology in the University of Berlin. Translated from the German by T. J. McCormack. (Open Court Publishing Co., Chicago, 50c.) This is a distinguished lecture, seeing that it had the honour of being delivered before the German Emperor. The "Kaiser" plays many parts but we hardly imagine that he is a specialist in Biblical criticism; however, he would have no difficulty in following this lecture as it is meant for the general reader and is meant to show the great influence that is exerted on Old Testament studies by the recent Babylonian discoveries. The book is well got up, printed in bold type, and profusely illustrated. It should be in the hands of all who are interested in the study of the Bible. It does not pursue any particular problems but it shows the general setting of ancient civilization in which the ancient Scriptures must now be studied. Speaking of the vast and varied toil expended upon the Old Testament by scholars of all lands, the author says: "Of these silent intellectual labours the world has as yet taken but little notice. Yet this much is certain, that when the sum-total and ultimate upshot of the new knowledge shall have burst the barriers of the scholar's study and entered the broad path of life,—shall have entered our churches, schools and homes,—the life of humanity will be more profoundly stirred and be made the recipient of more significant and enduring progress than it has by all the discourses of modern physical and natural science put together so far, at any rate, the conviction has steadily and universally established itself that the results of the Babylonian and Assyrian excavations are destined to inaugurate a new epoch, not only in our intellectual life, but especially in the criticism and comprehension of the Old Testament, and that from now till all futurity the names of *Bable* and *Bible* will remain inseparably linked together."

Members of the religious orders expelled from France, especially sisters, are applying to the Vatican authorities for permission to settle in the United States. Several of them have come to Rome personally to urge their requests. A reply has been sent to them, pointing out that there are no vacancies in the United States, and the difficulty arising from the fact that the expelled sisters do not speak English. Canada has been suggested as a better field, as sisters are comparatively scarce here, and because French is spoken in a large area of the Dominion. The applicants, however, do not take kindly to the suggestion and persist in their requests to go to the United States.

The Inglenook.

Mattie Susan.

BY SUSAN HUBBARD MARTIN.

"Something must be done," said Miss Eliza with an air of conviction.

"We might try a change of climate," answered Miss Abigail by way of suggestion.

"But we are so comfortable now," demurred Miss Eliza, "and at our time of life too—still, if it is really necessary—"

Both pairs of eyes centered on a little figure sitting listlessly in the next room; the figure of a little girl very pale and delicate. She had golden curls, gray, unsmiling eyes, white cheeks, and such thin little hands and arms. She wore a pretty pale blue dress, plentifully trimmed with silk and little gilt buttons, and her tan shoes, (to the secret admiration of nearly all the children in the neighborhood), laced nearly up to the hem of her dress.

It was a pretty room she sat in, and at a glance one would think the little girl in the low chair ought to be very happy. There were easy chairs, a piano, plenty of books and pictures, and the sun came gloriously in at the window, and yet the little face did look so listless and unhappy.

"I'm sure we've done our part," went on Miss Eliza with a worried little frown. "Just look at that doll I sent to Miggson & Co's for last week, and the top, and that real little sewing machine. What more can the child want, and yet she never even played with them the second time. Dear me, Abigail, a child's a terrible responsibility; still, poor Katherine, we ought to be glad to do anything for a child of hers. Poor dear, I wish she could have lived to bring her up herself."

Miss Abigail sighed "I wish she could," she answered, then she looked at Miss Eliza and hesitated. "Eliza," she said.

"Yes—"

"Maybe she wants someone to play with her," added Miss Abigail more bravely, now that she was fairly started. "I have thought that perhaps the house is too quiet for her."

Miss Eliza frowned fiercely. "Now, Abigail," she cried, "isn't that nonsense! You know that's one thing I won't have about this house, children and children's noises. It disturbs me. Just at a time, too, when I am preparing that paper on Child Culture to read before the Club. I've given Mattie Susan to understand that she must play alone. I'm surprised at you for suggesting such a thing, Abigail."

Miss Abigail sighed and sub-ided. "It was only my notion, dear," she said

Miss Abigail was plump and rosy and gray haired, altogether less formidable looking than Miss Eliza, who was very tall and thin. Miss Eliza also had a firm mouth, and sharp gray eyes that saw everything that went on around her. Woe betide the luckless child she caught in mischief! She would be sure to give it a good piece of her mind, and as a consequence, her cherry trees and berry bushes were comparatively safe even in fruit season, so wholesome a dread had even the bad boys in town of that lady's sharp and ready tongue.

They lived in an old fashioned, substantial house, in the middle of the square. The sisters had different tastes. Miss Abi-

gail liked to putter about over household duties. She watered her own flowers, tended to her cat and bird, and was great on making preserves and apple butter. Miss Eliza was more studious. She liked books, was fond of making calls, and was a great church worker.

They were both extremely proud of their handsome, well kept house, where nothing was ever suffered to be out of order, Mattie Susan included.

It was a great responsibility to take their sister's child, but being conscientious ladies, and loving this youngest sister as they did, of course they must do their best for the little girl she had left and they did try.

Miss Eliza herself curled Mattie Susan's hair every morning, and kept her in the prettiest of dresses, giving her, of course, very strict instructions to be careful of them.

She supplied her amply with books and toys, made her learn her Sunday school lesson, including the golden text, then feeling she had done all she could usually went her way.

Miss Abigail did a little more. She told her stories, made her little frosted cakes and small pies with dear little crimped edges, and was both grieved and disappointed when she found them uneaten.

Day by day Mattie Susan drooped and faded until the two sisters grew seriously alarmed.

"What can be the matter?" went on Eliza. "We've done everything and given her everything. With a cat, a bird, new playthings, new dresses, and dear knows what not, what more can a reasonable child want, and yet—Abigail—I can't sleep at night thinking of her pale, pinched little face."

Again both pairs of eyes were fixed anxiously on the little figure in the chair, then all at once its listlessness was gone. Mattie Susan rose with alacrity and ran quickly over to the window. Some one had gone round to the back of the house; a little girl about Mattie Susan's age, with a round, rosy, freckled face, and red hair. She wore a blue calico dress and a faded gingham apron.

"Who was that?" asked Miss Abigail, who was a little nearsighted.

"Only the Jennings girl," was Miss Eliza's answer. "I do wish they'd move out of that house across the street. There are so many of them. I counted eight the other day. They give the whole neighborhood a common air."

"Still, there's nothing bad about them," replied Miss Abigail, reflectively. "I've watched them playing many a time together, and they're manifestly kind to one another. You ought to have seen them play 'sheep in the pen' the other evening. I never saw children have a better time. I wish Mattie Susan had some of their health. I wonder, now, what the Jennings girl wants," she added thoughtfully.

"I won't have them running over here," put in Miss Eliza with a positive air. "I've taken good care to keep Mattie Susan away from them so far, and furthermore I'm going to see that she does."

At this moment a knock sounded and Mattie Susan burst into tears. "But I want her," she sobbed. "I want her to play

with, She's nice, Patty is, and she knows lots of things. It isn't fun to be always alone. I'd rather play with broken dishes and have Patty, than to have all the toys in the world without her."

"Bless my soul," ejaculated Aunt Abigail, feeling, gazing down at the heaving little shoulders, "who ever dreamed it was as bad as this! The child's lonesome, Eliza, that's all that ails her, and here we've been imagining she was sick. We've given her everything but the right thing I thought she ought to have some one to play with all the time, but—I knew how you felt about it."

"Unbutton her dress," said Eliza in a determined tone, "and put on one she can play in. Abigail," (turning to that lady with a queer look). "I've been wrong and—I really must alter that paper on Child Culture, after all."

Miss Eliza walked slowly out to the kitchen. At one blow all her cherished theories about children and their bringing up were overthrown. She had thought that all little girls needed was a good bed, plenty to eat, warm clothes, and toys to play with, and yet what a failure she and Abigail had made of things. She opened the door. Patty stood there patiently. To her it seemed an entrance to a sort of enchanted palace where all sorts of beautiful things were stored, and Mattie Susan, with her pale, sweet little face, and golden curls, a real little Princess.

There was a clear, honest look in Patty's eyes that Miss Eliza liked, and—her dress was clean.

"Thank you for bringing home our cat," she said kindly, "and, Patty—can't you stay and play a little while with Mattie Susan?"

A flush of joy illuminated the plain, freckled little face. "I'll ask ma," answered Patty, rapturously.

In a second she was out of sight. It was only a little time until she was back again. "Ma says I can stay half an hour," she answered smilingly, and showing even rows of little teeth, "If you're sure I won't bother you."

Without a word, Miss Eliza led the way into her handsome sitting-room. Miss Abigail had just finished buttoning up Mattie Susan's gingham frock. Both children smiled. "Can you stay?" demanded Mattie Susan, breathlessly.

Patty nodded. "Oh, I'm so glad," cried Mattie Susan almost overcome.

A few minutes later Miss Eliza and Miss Abigail peeped into the sitting-room. Mattie Susan and Patty were playing house, Mattie Susan's eyes were bright and her cheeks rosy. Every once in a while she laughed such a happy, hearty, clear, sunny laugh.

The two sisters crept away, well pleased. "I guess we won't have to try a change of climate after all for Mattie Susan," said Miss Abigail, smilingly.

"I guess not," said Miss Eliza, smiling too.

"See here, Patty," cried Mattie Susan, her little face alert, "see this new game Aunt Eliza gave me. Let's us play it. Your turn first, you know, for you're company."

So the clear, childish voices filled the pleasant room, the play things were strewn about, and for the first time its air of primness was gone. But Eliza did not seem to care. No little listless figure sat in the low chair to make her heart ache, with its pale face and thin little hands. Instead, her

was a romping, rosy little girl in a gingham dress. Her curls were tumbled, and the dress was already rumpled. But Mattie Susan seemed to thrive in this new atmosphere, and was so happy. Miss Eliza's theories were all demolished, but it did not matter, for Mattie Susan, for the first time since she had come to live with them, had a real live playmate. Her little heart was full of joy, and life opened before her beautiful and rose colored. Everything was different. She had a change of climate after all.

—The Ram's Horn.

The Right Kind of a Boy.

The other morning we were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, and, when we assembled for breakfast, papa looked rather grim and mamma tired; for the baby had been restless all night. Polly was plainly inclined to fretfulness and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone and his father's brow relaxed; and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper, I am sure of that."—Our Dumb Animals.

The Gospel of Happiness.

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation: "You know I have had no money, I had nothing to give but myself, and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with them. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

This gospel of happiness is one which every one should lay to heart. Set out with the invincible determination that you will bear burdens and not impose them. Whether the sunshine or the rain falls, show a glad face to your neighbor. If you must fail in life's battle, you can at least fall with a smile on your face.—Wellspring.

And Kipling was Right.

Rudyard Kipling, according to the New York Sun, recently told an American friend that he hadn't in years enjoyed anything so much as he had enjoyed making the illustrations for his "Just So Stories."

"The public is so used to taking you seriously that it doesn't understand when you turn aside to children's stories," said the friend.

"Turn aside!" echoed Kipling. "Why, man, I'd be tickled half to death if I could write well enough to really interest little children. That would be a big thing—a wonderfully big thing."

The Tale of Polly Wog Wog.

EDWIN L. SABIN.

This is the tale of Miss Polly Wog Wog, Who lived in the midst of the country of Bog. Of brothers she numbered one hundred and four: Of sisters two hundred—or possibly more; No matter. Whatever the total may be, She never was lacking for playmates you see, So hide-and-go-seek and pom-pom pull-away; For water and mud were the young Wogs' delights—

They frolicked there, dined there, and slumbered there nights.

Miss Polly was vain—though we hardly would call

Her face or her figure attractive at all, Like most of her family, be it here said, She was seven-twelfths tail, and the rest of her head.

Yes, Polly was truly exceedingly plain— But the tail was thing that was making her vain! Her father cried, "Shame!" and her mother cried, "Fie!"

Her brothers said, "Goose!" and her sisters said, "My!"

And dreadful misfortune would happen, they vowed,

To the girl who was acting so silly and proud, But the more they entreated and threatened and warned,

The more their advice and their efforts were scorned,

And Polly went wiggling and wriggling about— Such airs! You would think she was some speckled trout!

But, O, she encountered a terrible fate, Which just as a mortal I'll briefly relate: She kept growing ugly! But that's not the worst—

She swelled so that one day she suddenly burst! And, alas, she was changed to a common green frog,

What an end to the tail of Miss Polly Wog Wog!

—The Churchman.

Vacation Quiet.

The social life is the life for the soul's growth—but not in a busy woman's vacation. Then she needs to remember and act upon the advice of the poet, "By all means take some time to be alone." For the chief use of vacation with busy folks is to get them out of the whirl in which they are compelled to work. The mere transfer to another whirl can never be enough, however pleasant the thrill of variety may be. Thinking comes in solitude, and what most of us need and can seldom provide for is opportunity to think. We are so taken up with our surface thoughts—which we call practical—that the deeper thoughts by which things fall into their right proportion and revelation often fail us altogether. "I can never think but once a year," said a busy woman, "and that is when I bury myself in the country for a few days away from my dearest friends." Few of us can so utterly cut the bonds which tie us to humanity, but we can refuse the more exciting occupations of our summer resting place and study frequent hours of solitude. A book is an excuse. You want to read it and to read it out of doors, and so you shake

BABY'S OWN TABLETS.

HELP LITTLE BABIES AND BIG CHILDREN IN ALL THEIR MINOR ILLNESSES.

When your child—whether it is a big child or little baby—suffers from stomach or bowel troubles of any kind, is nervous, fidgety or cross and doesn't sleep well, give Baby's Own Tablets. This medicine is the quickest and surest cure—and the safest, because it contains no opiate or harmful drug. No matter how young or how feeble your little one is the Tablets can be given with a certainty that the result will be good. For very young infants crush the Tablets to a powder. Mrs. Geo. W. Porter, Thorold, Ont., says:—"My baby had indigestion badly when he was about three months old. He was constantly hungry and his food did him no good as he vomited it as soon as he took it. He was very thin and pale and got but little sleep, as he cried nearly all the time, both day and night. He was constipated; his tongue coated and his breath bad. Nothing did him any good until I got Baby's Own Tablets, and after giving him these a short time he began to get better. His food digested properly; his bowels became regular, he began to grow, and is now a big, healthy boy. I always keep the Tablets on hand and can recommend them to other mothers."

The Tablets can be obtained at any drug store or you can get them by mail, post paid,* at 25 cents a box by writing direct to The Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

off noisy company. What matter if the reading comes to nothing, if you secure the quiet time in which the soul may find itself? Even books may be intruders, but their advantage is that they can never take your time unless you ask them. Self poise is only to be won by shunning the social demands which drain your nervous energy. You go for strength, and strength comes best in solitude.—The Congregationalist.

Made Over.

BY MARGARET E. SANGSTER.

Christ can make us over. He is doing it every day, all round the globe, for hundreds and thousands of His disciples. We must stop fretting because those with whom we live, and the circumstances of our lives, and the embarrassments and perplexities of our conditions, are arousing antagonism, and, simply, sweetly, like little children, we must take from the hand that was pierced for us its white gift of peace. "The kingdom of heaven is within you," said the Master long ago. If we believe this, and look to the right source for its serene establishment, we shall be from our "treacherous selves set free," and shall become lovely and blessed in our lives.

Although to-day God prunes my twigs with pain,
Yet doth His blood nourish and warm my root;
To-morrow I shall put forth buds again,
—And clothe myself with fruit.

Although to-day I walk in tedious ways,
To-day His staff is turned into a rod,
Yet will I wait for Him the appointed days
And stay upon my God.

—Christina Rossetti.

Religion soothes and comforts the poor and the down-trodden. Irreligion and anarchy excite them and drive them to desperation and murder. Rev. James T. Coffey.

Ministers and Churches.

Our Toronto Letter.

Next Sunday it is expected our ministers who have been wandering far and near in search of a large and fresh stock of health, and picking up new ideas, or evolving them out of their own heads, for use until next holiday time comes, are expected to be all, or nearly all back in their places and to have made a start at least, into their work. We trust that they may all meet with much success and encouragement in their work, for it powerfully affects many and important interests in life public and private, both in the city and the country at large.

Just let us try to fancy for a moment all the work done in the city directly by the clergy and indirectly, brought to a stop and wholly suspended for a month, for six months. We need not enter into any consideration of the results which would follow; it is enough just to suggest what they might be. The first movements have taken place in meetings of members of Chalmers' and Central churches in connection with the leaving as a missionary to Honan, China, of Rev. J. H. Bruce. Both services partook of the nature of a farewell. In the first case, the Young People's Society met at Mr. Bruce's home and presented him with an address and seven handsome volumes of "Mission Studies." In the latter, a public service was held of the congregation, presided over by Mr. Robert Kilgour, and addresses were made by Rev. R. P. McKay, D.D., and Rev. M. McCaul, and a presentation made of \$100 in gold, and on behalf of the Boy's Brigade of a travelling bag.

Rev. Dr. Warden has heard from the two Home Mission Superintendents appointed at last General Assembly, who have now got fairly to work. Over and above all known available men, 21 ordained missionaries and 40 students are needed to supply western mission fields during the fall and winter. There is a great and growing influx of settlers into the west, and more attractive fields of labor for all willing to work, especially young men, are not to be found anywhere. Who are willing to say, "Here am I, send me?"

The programme of Knox College Conference to begin on December 8th, has been published. As usual, many important and useful subjects, philosophical, theological and practical, are set down for discussion by men well known in the Church both clerical and lay. These Conferences ought to prove a great means of mental quickening, not only while being held, but throughout the year to all who are interested in them.

Bonar church, not a very strong one in some respects, but in a growing neighbourhood, reports a Sunday School of 400 gathered together and held by the simple method, they say, if not always easy one, "of taking pains."

The pulpit of Toronto Junction, which some months ago became vacant, is still unfilled. Much good work has been done there, and there is still a good opportunity to do more.

On Tuesday the 9th the regular monthly meetings of Toronto Presbytery will be resumed after omitting the August meeting.

Women's work in this city in Presbyterian circles and in various others, will suffer by the lamented death of Mrs. J. K. Macdonald, which took place on the 28th. The funeral which took place on the 28th, was very largely attended; the services were conducted by Rev. Dr. Parsons, assisted by Rev. Principal Caven and Rev. Professor Cody of Wycliff Episcopal College. Among Canadians who have made their mark, and whose death has just been reported, is that of Dr. William A. Stratton, whose father is a resident of Toronto. The deceased was 38 years of age, graduated from the University of Toronto in 1887, was made a fellow of John Hopkins University in Sanscrit, Greek and English in 1893; was appointed in 1895 lecturer in Sanscrit in Chicago University, and left there in 1899 for India to take the chair of Sanscrit in the Oriental College at Lahore in the University of the Panjab, of which he was registrar at the time of his death.

The pulpit of the Bloor street Baptist church which became vacant through the resignation of Rev. Charles Eaton, D.D., to go to Cleveland, Ohio, is about to be filled by Rev. J. D. Freeman, a graduate of McMaster University. Mr. Freeman is a young man and has the reputation of being a thoughtful and eloquent speaker. His predecessors have been such men as Rev. Dr. Harris, President Trotter of Acadia University, Rev. Chancellor Wallace of McMaster and Rev. Chas. Eaton, D.D. It is to be hoped that Mr.

THE DOMINION PRESBYTERIAN

Freeman will keep up and be worthy of such a succession of good men.

Toronto is having quite a run of more or less distinguished visitors who are also enjoying her hospitality. Lord Dundonald is here with a company of friends, has opened the Industrial Exhibition, been welcomed by a combined deputation of Scottish societies, and been banquetted. Sir Edmund Barton, first Premier of the Australian Commonwealth, is here, and he too has been feasted, and trade possibilities with our fellow subjects and brothers at the Antipodes discussed. Rev. William Patterson, the man much beloved, and whom everybody knows, has also been here and addressing one of the Societies of his late charge, Bethany church, Philadelphia, of which he is now pastor, has a membership of 2,031, an attendance of over 5,000 at its Sunday Schools, had an income last year, apart from special gifts, of \$40,000. Its branch of the Brotherhood of Andrew and Philip has 500 members, with club-house, containing reading-room, auditorium, museum, and a roof-garden which will accommodate 600 people. As a thank-offering for a narrow escape lately of his great store from fire, Mr. Wanamaker is erecting for the church a new mission building to cost \$60,000. It may be hoped that a thank-offering like this will not tempt anyone to incendiarism. All the features of Christian work carried on by Bethany church would be too numerous to mention. Other visitors who have been here are Rev. Walford Green of London, England, and Principal Crawford of Dublin, delegates to the Methodist Conference in Winnipeg, who were also luncheoned before they left the city by the Methodist Social Union. Rev. Dr. Cameron, pastor of the Fourth Baptist church in Providence, Rhode Island, a graduate of Toronto University, and now editor of Watchword and Truth of Boston, has also been here. Bishop Newnham of Moosomin, has also been making the city a visit on his way to the meeting of the General Synod of the Episcopal church to be held in Montreal.

The Industrial Exhibition, which, like all other preceding ones, "is the biggest that has been," is in full swing, and has much in it to see that the "oldest fair visitor will find new." The number of exhibits of living things from show horses down to hens and roosters is 7,316, not to speak of a hundred and one other things for use or ornament, or fun, to attract and please people of every taste. Labor Day, the first Monday in September, is one of the great days of the year in the city, and is both a labor day and a holiday. It too, with its immense procession, and display of every form of labor which can be shown in a procession has come and gone. This completes the round of public holidays for the season, until they again enter upon another with Christmas and New Year.

Harvesters to the number of 8,000 have already gone up to Manitoba and the North West, but an urgent call has come for yet another equal number. Our post office which in its day was thought to be something quite large and grand, is now quite inadequate both in capacity and in sanitary equipment for the amount of work to be done in it, and the workers to be accommodated, and there is an agitation begun for something to be done in this respect worthy of the city.

Rev. J. R. Dobson, B. D., of St. Giles' church, Montreal, has been preaching in Victoria church, west Toronto junction.

The Deer Park congregation hope to retain Rev. D. C. Hassock, who was recently called to Franklin, Penn.

Rev. W. W. MacCuaig, recently assistant minister of St. Paul's church, Montreal, who was just recently the recipient of a kind message from his Majesty the King for a new national anthem composed and forwarded by him on the eve of coronation has been preaching very acceptably for Rev. Mr. Black in St. Andrew's church, King Street, Toronto.

Ottawa.

Dr. Herridge will be in his own pulpit next Sunday.

Rev. Dr. McMeekin has returned to the city from Eastman's Springs, where he officiated three Sundays at the Union church. Last Sunday he was assisted by Rev. M. McKenzie of Douglas. There is no regular service except by the Methodists at this church.

Rev. Thurlow Fraser preached in Bank Street church in the morning and Rev. T. A. Cosgrove, of St. Mary's Ont., in the evening.

Rev. Prof. Jordan of Queen's University has filled St. Andrew's pulpit the last two Sabbaths, preaching as always with great acceptance.

Rev. Dr. McClure of Honan is spending a short time in the city, and preached last Sunday morning in New Edinburgh, in the afternoon at the Glebe, and in the evening at St. Paul's church. Dr. McClure is one of our solid men, being a well equipped physician as well as a thoroughly consecrated missionary.

Rev. Dr. Moore, pastor of Bank st. church, sent in his resignation to the Presbytery, which met Tuesday in the vestry of Bank street church. The resignation was received pending the voice of the congregation, which will be heard next meeting in November. This is in accordance with the laws of the church and must be conformable to. Rev. Wm. Patterson of St. Andrew's church, Buckingham, was appointed moderator for the year.

Presbytery of Ottawa.

The Presbytery met in the parlors of Bank street church, Ottawa, on Tuesday the second instant.

Rev. Wm. Patterson of Buckingham, Moderator, presided. There was a goodly attendance of ministers and elders. The resignation of Rev. Dr. Moore, minister of Bank street church, was tendered. The clerk was instructed to cite the congregation to appear at next meeting of Presbytery for its interests.

A report from the Aylmer congregation showed that Mr. D. J. Craig's work for the past six months has been very encouraging. The Presbytery agreed to continue Mr. Craig's services to that field for another six months.

Reports of French Evangelization, Home Missions, and Augmentation were presented by the several Conveners and the recommendations contained therein adopted.

The Committee's report on Metcalfe and Marvelville was presented and the recommendations therein adopted.

Several Church Session's records were presented, submitted to Committees and passed as correctly and neatly kept.

The Presbytery adjourned.

The Missionary Record of the United Free Church of Scotland in reporting one of the meetings of the Assembly in Glasgow says: "There was, happily, time before the hour of adjournment to hear an address from the Rev. Louis H. Jordan, B.D., Toronto, deputy from the Presbyterian Church of Canada, who required to leave Glasgow before the evening appeal for the receiving of the Colonial deputies. In a pleasing address, which won the favour and sympathy of the House, Mr. Jordan reminded it of the union of the four Presbyterian Churches in their present Church, and said that he had extended so that their Moderator now exercised jurisdiction from the Atlantic to the Pacific. He thanked the United Free Church for their help given in planting their outpost stations, which quickly developed into churches. The exceeding rapidity of the recent advances of population, through immigration chiefly from the northern lands of Europe, compelled their appeal for aid. The three great railway lines were carrying a hundred thousand immigrants annually to the far west, and this year probably half as many more. When Mr. Jordan refused in closing to the great loss they had sustained by the death of their North-west superintendent, Dr. James Robertson, he touched a chord which vibrated through many hearts in the Assembly."

Northern Ontario.

Rev. G. C. Little, of Corbetton, has been preaching at Orangeville.

Rev. Jas. Cormack and family, Maxville, have returned from a holiday trip.

Rev. J. Steele, B. D., occupied the Little Current pulpit last Sabbath.

Rev. M. N. Bethune of Toronto preached in the Woodville church on Sabbath last.

Rev. Mr. Simpson, of Thornbury, has been visiting Rev. Mr. Thom, of Flesherton.

The Gore Bay Presbyterians contemplate building a new church at an early date, and on a more central site.

Rev. Mr. Thom, of Flesherston, has a well kept flower and vegetable garden, and its high state of cultivation is the subject of warm words of commendation in a local paper.

Rev. Angus McKay, of Lucknow, has been visiting at various points on the Georgian Bay, preaching with much acceptance at Manitowaning and other places.

Rev. Dr. McRobbie, of Kemble, has been presented with a Past High Chief Ranger's badge and jewel, in accordance with a resolution of last session of Canadian Order of Foresters.

Rev. A. C. Wishart, Beaverton, has returned from his holidays and occupied his own pulpit on Sabbath last. Rev. M. McKenzie of Homan preached in Knox, Beaverton, on the 24th and in St. Andrew's church on the 31st instant.

Rev. G. L. Johnson, of the North Bay church, officiated at the communion services at Sturgeon Falls on Sabbath 24th, the Rev. Mr. Anderson of Sturgeon Falls occupying Mr. Johnson's pulpit in North Bay.

Collingwood is growing, and the Presbyterian Church shares in the prosperity of the town. Rev. J. A. Cranston, who preached his first anniversary sermon on the 10th instant, has a fine field for his best efforts, and well is he meeting the expectations of his people. Sixty-eight names were added to the membership during the first year of his ministry, and the communion roll now numbers about 400. Mr. Copeland, a respected elder, and Manager of the local branch of the Bank of Toronto, has for several years taken charge of a Mission Sunday School; and this will doubtless, in time, develop into a second congregation.

The Presbyterian Sand y School picnic, held at Manitowaning on the 15th inst, was quite a successful as well as a very pleasant affair. The day was fine and there was a good attendance of parents and children from the Presbyterian and sister churches. A number of games—many of them quite amusing in their character—furnished no end of fun for the young people as well as being mirth provoking to their seniors. The esteemed pastor of the congregation—Rev. John Rennie—took a lively interest in the proceedings, and his people were glad to see him looking so well after his recent severe illness.

Western Ontario.

Rev. J. A. Matheson, of Pricedale, has been preaching at Flesherston.

The Woodbridge Presbyterians are building a new and commodious manse for their minister.

The congregations of Hanover and Hampden have extended a call to Rev. A. T. Budge, of Mandurmin.

Rev. Mr. Dickie of Orangeville, who was called to Knox church, Hamilton, has withdrawn his name.

The annual meeting of the Bruce Presbyterial W.F.M.S., will be held in Port Elgin on Thursday, September 25th.

The Rev. D. V. Ross, having returned from his holidays at Beaverton, Lake Simcoe, occupied his own pulpit last Sabbath.

Rev. J. I. Manthorne B. A., has taken Mr. Leitch's duties at Knox church, Stratford for the last two weeks.

Rev. A. Wilson, of Rosemont, has been exchanging with Rev. Mr. Burnett, of Alliston. Work has been commenced in the new church at Rosemont.

In the absence of Rev. Mr. Dickie, of Orangeville, the Rev. Mr. Brown, of Tilsonburg, has been acceptably occupying the pulpit.

Rev. T. R. Shearer, of Routhwaite, Manitoba, will be inducted into the charge of Melbourne and Riverside by the London Presbytery on Sept. 4th.

Workmen are busily engaged on the alcove of St. Andrew's church, Campbellford. It is expected that it will be completed by Oct. 15, and will cost \$1,200.

Rev. R. J. McAlpine, M.A., of Knox church, Owen Sound, is at present taking his holidays' His pulpit for the past three Sabbaths has been very acceptably filled by Rev. D. L. Campbell, B.D., of Dromore.

Rev. A. E. Camp, of Lambton Mills, Ont., has accepted the call extended to him by the congregation of Havelock. The ordination and induction service will take place at Havelock on Tuesday, Sept. 9 at 7.30 o'clock in the evening.

Rev. J. Lovell Murray, M.A., late of St. Catharines, and soon leaving for India, preached

in Knox church, Kincardine, on a recent Sunday, in the course of which he made a strong statement in behalf of foreign missions. A large congregation was interested in the address.

Rev. M. C. McLennan will lecture on Monday evening in St. Andrew's church, Kippen, on his trip to the West. As Mr. McLennan has been in Manitoba, North West Territories and British Columbia, the lecture should be of great interest. Proceeds go to the W. F. M. S. Auxilliary.

Special evangelistic services are being held each evening this week, in Woodstock, in connection with the jubilee year of the church's history, and the semi-jubilee of the present ministry. A liberal thankoffering was subscribed, to be applied towards reducing the indebtedness on the church.

Rev. W. J. Clark, of the First Presbyterian church, London, has been unanimously called to St. Andrew's church, Vancouver, vacant by the recent appointment of Rev. E. D. McLaren, D.D., as one of the Superintendents of Western Missions. Mr. Clark has just returned to London after a pleasant holiday season amid the Muskoka lakes; but he declines discussing the call until it comes before his Presbytery.

The Presbytery of Barrie met at the Bond Head on the 12th August, and ordained and inducted the Rev. Wm. M. Morris into the pastoral charge of Bond Head, Cookstown and Monkman's. Notwithstanding the pressure of harvesting operations, a large congregation was present. The interim moderator, Rev. J. E. Smith, B. A., of First Essa, presided. Rev. G. I. Crow, of Thornton, preached; Dr. James F. Smith, Bradford, addressed the minister, and Rev. Peter Nicol, Tottenham, the people.

Rev. A. Y. Hartly, McLennan, Algoma, died after a few hours illness on August 22nd, in the 64th year of his age. The deceased gentleman was for some years in charge of congregations at Maitland, Exeter, Hensall and Chiselhurst, and later at Bluevale. He was an earnest worker and a most affable and companionable man, who did much for the cause of religion, not only in the pulpit but outside of it. He was a favorite with the young people, having the happy faculty of presenting Christianity in no sombre colors. In the church courts he was widely known as a keen debater and good reasoner, and an abhorrer of hair-splitting and heresy-hunting. He was of a most charitable disposition, and many who have benefited by his large-heartedness will lament his death.

Rev. J. Lovell Murray, M.A., whose marriage at Hamilton was announced a few days ago, has gone with his bride to the Adirondacks for their honeymoon. On October 4, Mr. and Mrs. Murray will sail for Europe, and after spending some time on the continent will go to Bangalore, the capital of Mysore Province, India. Mr. Murray, who is a son of Rev. Dr. Murray, of Kincardine, has received an appointment as Foreign Secretary of the International Committee of the Y.M.C.A. and his work will be among the college men at the University of Bangalore.

The Leeburn correspondent of the Huron Signal, writes: The Rev. D. MacGillivray, B.A., so popularly known here, is now engaged, in his work as a missionary to the Chinese in translating the English into Chinese for a dictionary for his fellow mission workers out there. One edition of 830 copies sold with good success, and he is now engaged on a second. He resides at Shanghai in China. He is married and has one child. At the Presbyterian church here as a student he preached his first sermon in October 1886. In 1888 from the same pulpit he announced that he had accepted the appointment as a missionary to H-nan, China. Mr. MacGillivray often preached and assisted the Rev. Dr. Ure in Goderich and the Leeburn and Union churches in his student days.

Eastern Ontario.

Rev. Dr. Robb's, of Kanoh, is holidaying at Barrie and Lake Simcoe.

The Rev. R. P. MacKay, D.D., of Toronto, preached in Napanee last Sabbath.

Rev. Don. McVicar, Finch, preached in Burn's church, Martintown, last Sabbath.

Rev. H. Cameron, B. A., of Morrisburgh filled the Avonmore pulpit on the 24th.

Rev. Mr. Fairlie and Rev. Prof. Ross, of Kingston, have been preaching at Harrowsmith.

Rev. David Findlay, Bell's Corners and Stittsville, preached in his own pulpit last Sabbath after spending two weeks holidays in Main.

Rev. C. B. Ross, Laehne, occupied the pulpit of the East Lancaster church for the two last Sabbaths in August.

Rev. Mr. Bryant of Maxville, occupied the pulpit of the Moose Creek church here on Sunday, in the absence of Rev. L. Beaton.

Rev. C. A. Tanner who has been filling his son's place in St. Andrew's church, East Lancaster, has returned to his home in Windsor Mills, Que.

During the absence of Rev. A. G. Sinclair, M. A., the pulpit of the First church, Port Hope, has been filled with great acceptance by Rev. A. C. Stuart.

Rev. W. MacMillan, LL.D., Toronto, occupied the First church pulpit, Port Hope, on Sunday morning, the 24th, and in the evening preaching at Mill street, where the people were glad to welcome back their former and much loved pastor. His sermons were earnest and thoughtful.

In the First church, Brockville, to the congregations of First and St. John's churches worshipping together there, the Rev. R. Laird made a fitting reference to the late Rev. J. W. Muirhead, who died in Kingston recently. He spoke of Mr. Muirhead's boyhood spent in this town and his intimate relations with the two churches here. At the close of his college career he became minister of the church at Whitewood, Assa., and for nearly nine years devoted himself unsparingly to the arduous work of the church in the west. His attention was not confined to his own congregation, but he rendered willing and splendid service to many of the struggling missions in that territory. In no one of the younger men of the west did the church greater confidence and from none had she receive a more loyal consecration of gift and energy. The esteem in which he was held by his brethren was shown in the fact that a few weeks before his death he was appointed convener of the home mission committee of his Presbytery. A little more than a year ago he preached in both churches in Brockville and was heard with great interest in his vivid setting forth of the needs and claims of the west.

Montreal.

Rev. Dr. Mowatt, of Erskine church, will sail from Liverpool on Sept. 9.

Rev. Robt. Campbell, D.D., of St. Gabriel, has returned from his holiday and conducted services on Sabbath last. The doctor is looking well and spoke with his old-time energy.

Rev. Louis H. Jordan, B.D., preached in Erskine church last Sunday and was heartily welcomed by his old congregation. Mr. Jordan is to supply two more Sundays, and will enjoy the renewal of old friendships.

Quebec.

The Presbytery of Montreal meets on Sept. 15th at 8 p. m., to ordain Mr. John Mackay, minister of Crescent Street church. The regular meeting is on Sept. 16th, at 9:30 a. m.

Re-opening at Bracebridge.

Knox church, Bracebridge, was re-opened on Sunday, August 24th, under most favorable circumstances. Large congregations greatly enjoyed the services which were conducted by the Rev. Dr. Grant, of Orillia.

The building has been put through a most complete renovation. The old gallery, which was neither ornamental nor useful, has been taken out, the walls and ceilings repaired, and the entire church reseated, as well as a commodious alcove constructed for the organ and choir.

The most important change, however, is the addition of a new school-room. This building is carried to the height of two stories, and contains, besides the usual class-rooms, a vestry and room for the choir. The church and school-room are lighted throughout with electricity.

In connection with the re-opening, a very successful tea-meeting was held on Monday evening. Addresses were delivered by Dr. Grant, Mr. Dow of Gravenhurst, Sheriff Bettes, Mayor Shier and resident ministers.

The town of Bracebridge is growing rapidly and the Presbyterians have shown their good judgment by thus putting their church in good condition at this particular time. The congregations united and in good heart and the outlook for the future is promising.

World of Missions.

The Model Missionary Member.

The following is taken from program pamphlet of Society of Central Presbyterian Church, Montgomery, Ala.:

- The model member—
1. Takes and reads at least one missionary magazine.
 2. Is always present at meetings.
 3. Is willing-hearted.
 4. Gives self-denyingly.
 5. Prays daily for the work and workers.
 6. Keeps eyes and ears open for new plans and bright ideas.
 7. Is willing to offer prayer at the meetings.
 8. Secures at least one member each year.
 9. Gives best literary effort.
 10. Works for the needy at home.
 11. Increases each year the amount given.
 12. Receives a spiritual uplift in the work, and imparts a spiritual uplift to the work.

Hannah's Offering.

To Shiloh from the mountains,
Where Ephraim's grapes are trod,
The mother brought her offering
Unto the house of God.
The merchantmen from Edom
Give spices rich for gold,
But she doth bear a gift more rare,
Unto that sacred hold.

There are lambs in Ephraim's pastures,
Pure as the drifted snows
That lie on the brow of Lebanon,
For ever, like a rose.
There are heifers in her valleys,
And costly gifts they are—
But she doth bring a living thing,
That is more precious far.

The little face that nestled
Into her heart at night,
The lips that lisping "mother,"
First filled her with delight ;
He that in all home music
Was her one golden chord,
She brings him now to shrive her vow,
And leaves him with the Lord.

O Christian, when thou bringest
An offering to God's shrine,
Take off the thing that is closest twined
Around that heart of thine—
The hope, or the pride, or the dearest love,
That ever thy soul has known,
Lay them down there, in Christ's own care,
And he will bless the loan.

—C. F. Alexander.

India's Need of Christ.

After spending four months in India, the deputation sent out by the American Board has this to say :

We return from our work upon the deputation profoundly convinced that no country in the world ever needed or more sorely needs to-day the saving Gospel of Jesus Christ than do India and Ceylon. We seized every opportunity to investigate the religions of those countries, and to study the public and private life they produce. They have utterly failed to inspire the people to anything that is uplifting and ennobling. Three thousand and more years of Hinduism have fully demonstrated its lack of ability to hold a mighty race from sinking lower and lower in ignorance and immorality. This condition is observed by the intelligent Hindus, who are free to confess that India's only hope is in the Christian religion. It is impossible for the foreigner to appreciate or understand the utter lack of unity or co-operation among the native peoples of India. With their more than one hundred languages and races, with their minute subdivision into thousands of castes, with their perfect chaos of nature, religions, and diversity of cults,

there seems to be no ground on which this great and really capable people can meet or hold fellowship, unless Christianity can come in with its one God, its one human fraternity, its one tongue, and its one blessed hope for all, high and low, rich or poor, male and female. Hinduism confesses itself powerless, and, in its helplessness, turns to the West, from which the light of Christian civilization sheds its inspiring rays upon caste-bound, hopeless India.

Health and Home Hints

To Keep Nickel Bright.—To keep the nickel utensils of the bath room bright, they may be rubbed with a paste made from whiting and lard, moistened with a little alcohol or ammonia. Aluminum does not readily tarnish and is easily kept bright with whiting or with any of the fine pastes used for silver. A domestic science teacher suggests, in this connection, that in closing the house for the summer it is a good plan to cover iron and steel articles that will not be used for the season with a thin layer of vaseline.

Care of the Refrigerator.—Look it over every morning and see that the shelves are wiped off. A bit of meat left on the shelves, a few drops of milk or cream spilled and allowed to sour, will taint every other article of food inclosed within the chest. Twice a week take everything out, and wash the racks in warm water that has baking soda dissolved in it. Wash the sides of the walls, take out the strainer and pour soda water down to cleanse the pipe, running a swab, tied to the end of a piece of whale-bone, up and down the pipe, to free it from slime. Wash the drip pan also very thoroughly, dry the racks in the sun, and leave the refrigerator door open to dry and air it inside.—United Presbyterian.

Matting.—The use of matting in the home is becoming very general, and the care of this floor covering needs to be well understood. When sweeping it the broom should be plied across the length of the breadths, sweeping with the weaving instead of against it. When soiled, a weak solution of salt and water applied with a soft flannel will remove the stains from matting. If very much soiled, the spots should first be rubbed with water and cornmeal. If white matting has turned to an undesirable color it may be made a butter yellow by washing it over with a weak solution of soda and water. The iron castors of a bed or other pieces of furniture often leave unsightly rust marks on matting. By setting the castors in holders prepared for this purpose this staining is prevented. When moving the furniture, it is a matter of a moment to lift it from the holders.

Autumn Jellies.—The three preferred autumn jellies are grape, quince and wild plum. To obtain the juice from grapes, stem them and add one pint of water to each six quarts ; heat slowly, mashing with a potato masher. Allow the fruit to come to a boil that all the juice may be freed. To obtain juice from quinces, just cover the parings and cores (it is supposed the other part will be preserved), with cold water, and boil until soft ; mash and strain ; an equal weight of tart apples may be cooked with the parings ; it makes the jelly a prettier color and the quince flavor more delicate. To obtain juice from plums, cover with cold water, bring slowly to a boil, cook to a soft mass and strain. The method for making jellies, the juice being obtained, is the same for all. Measure the juice and boil (not

violently) for twenty minutes ; then add one pint of granulated sugar, which has been warmed in the oven, for each pint of juice. As soon as the sugar has dissolved and the jelly starts to boil, fill into tumblers, putting a silver spoon in each to prevent cracking. Jelly made in this way will never fail. Do not make more than one and one-half pints at each boiling. It is wasteful to keep skimming throughout the cooking. Skim only once—just before filling into tumblers.

A Grateful Tribute.

FROM A MAN WHO LOOKED UPON HIS CASE AS HOPELESS.

DOCTORS DIAGNOSED HIS CASE AS CATARRH OF THE STOMACH, BUT FAILED TO HELP HIM—MANY REMEDIES WERE TRIED BEFORE A CURE WAS FOUND.

From the Bulletin, Bridgewater, N. S.

We suppose there is not a corner in this wide Dominion in which will not be found people who have been restored to health and strength through the use of Dr. Williams' Pink Pills. There are many such cases here in Bridgewater and its vicinity, and we are this week given permission to record one for the benefit of similar sufferers. The case is well known in this vicinity and the tenacity of the disorder was remarkable. For six years Alfred Veinot, a surveyor of lumber for the great lumber firm of Davidson & Sons, was a victim of a serious disorder of the stomach. His sufferings were excruciating and he had wasted to a shadow. Doctors prescribed for him, yet the agonizing pains remained. Many remedies were tried but to no avail. The case was diagnosed as catarrh of the stomach, food became distasteful, life a burden. The trouble went on for nearly six years, when a good Samaritan advised the use of Dr. Williams' Pink Pills. The pills were given a fair, patient trial, Mr. Veinot using about a dozen boxes, and before they were all gone a permanent cure was effected. Mr. Veinot is now able to attend to his business when it looked as if he was doomed to die. He is grateful to this great medicine for his cure and has no hesitation in saying so.

Because of their thorough and prompt action on the blood and nerves these pills speedily cure anaemia, rheumatism, sciatica, partial paralysis, St. Vitus' dance, scrofula and eruptions of the skin, erysipelas, kidney and liver troubles and the functional ailments which makes the lives of so many women a source of constant misery. Get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

Prsbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

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

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

SYNOD OF TORONTO AND KINGSTON.

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

Algoma, Blind River, Sept.
North Bay, Parry Sound, 31 Sept., 9 a.m.
Saugen, Clifford, 24 June, 10 a.m.
Guelph, Guelph, 16 Sept., 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

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

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

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SUM'ER TIME CARD

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a	Train 101 leaves Ottawa	5:05 p.m.
a	" 102 arrives "	8:25 a.m.
b	" 103 leaves "	7:45 p.m.
b	" 104 arrives "	6:00 p.m.
c	" 105 leaves "	1:20 p.m.
c	" 106 arrives "	8:00 p.m.
d	" 107 leaves "	9:30 a.m.
d	" 108 arrives "	6:45 p.m.

P. P. J. Ry.

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

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

For tickets or further information apply Station Agent, or
P. W. RESEMAN,
 General Supt.
 Union Station (C.P.R.)
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 4 Trains daily except Sunday
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Lv. Ottawa 8:30 a.m. and 4:15 p.m. daily except Sunday, and 8:30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south, Parlor cars attached. Trains lighted throughout with Pintsch gas.

4:15 p.m. for New York, Boston and all New England and New York points through Buffalo, sleeping car to New York; no change.
Trains arrive 11:30 a.m. and 7:10 p.m. daily except Sundays, 7:10 p.m. daily.
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 Arnprior, Renfrew, Eganville, Pem Broke, Madawaska, Rose Point, Parry Sound and Depot Harbor.
8:25 a.m. Thru Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.
1:00 p.m. Mixed for Madawaska and intermediate stations.
4:40 p.m. Express for Pembroke, Madawaska and intermediate stations.
Trains arrive 8:15 a.m., 2:45 p.m., and 4:05 p.m. daily except Sunday Railroad and steamship ticket for sale to all points.

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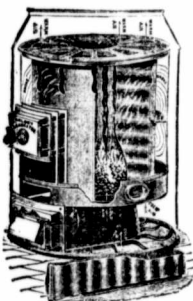
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