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MARRIAGES.

In Cranbrook, B.C., on July 1, by Rev. W. G. W. Fortune, Rev. D. McK. Reid, B.A., of Wetaskiwin, Alberta, to Ruth A. T. Folsom, matron of the Victoria Diamond Jubilee Hospital, Fort Steele, B. C.

At the residence of Mrs. Alex. McRae, Gore Bay, by the Rev. J. D. Byrnes, B.D., E. G. Scott, of Milberta, Ont., to Ada K. Hillard, daughter of Mr. John Hillard, Kagawong, Ont.

At the residence of the bride's mother, St. Johns, Que., on Aug. 6, 1902, by the Rev. W. T. Morrison, cousin of the bride, W. E. Ward, to Mary Ellen (Nellie), seventh daughter of the late William W. Fowler.

At the residence of the bride's brother, Mr. John Pierce, near Franktown, on July 16, 1902, by the Rev. A. H. McFarlane, Miss Annie Pierce to Mr. Robert McPhadden Barclay, of Ottawa.

At the residence of the bride's uncle, Mr. William Lewis, Carleton Place, on July 30th, 1902, by Rev. A. A. Scott, M. A., Mr. James A. Richardson, of Bryson, Que., to Miss Sarah E. Lewis, of Perth.

DIED.

On Tuesday Aug. 5th, Mrs. Jas. McIntosh of Paisley House, Guelph, Ont.

At 533 Jarvis street, Toronto, on Wednesday, Aug. 6th, 1902, John Gowans, aged 70 years.

BIRTHS.

At the manse, Thornton, on July 16th, to Rev. Geo. Ingram Craw and Mrs. Craw, a son.

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Note and Comment.

There are 227 different religious sects in Great Britain and Ireland.

The famous Bayreuth Wagner Musical Festival opened this year July 2..

Lord Strathcona has contributed £250 to the fund for the erection of distinctive memorials in South Africa on the graves of soldiers who fell in the war.

On Monday the British Government voted £25,000 additional towards the expenses of the Coronation, caused by its postponement. This makes a total of £125,000.

The total revenue of the United Kingdom for the past financial year amounted to £149,397,000, of which Scotland contributed 10.87 per cent. The balance available for Imperial expenditure was £101,185,000.

Mr. Andrew Carnegie has given Pittsburg, Pa., a polytechnic school to cost \$2,000,000, and promises to make it worth \$5,000,000 if the city provides a site that is large enough for the purpose. The city is now wrangling over the site.

Mr. Seddon, New Zealand's famous Premier, is a Scotchman. He is connected with Annan, Dumfriesshire, on the maternal side, and on visiting that town the other day the Town Council conferred the freedom of the burgh upon him.

Lord Hopetoun addressed a farewell letter to Sir John See, the Premier of New South Wales, thanking the Government and people of New South Wales for the great consideration and kindness shown to him during his residence in Australia.

At London on Friday the Duke of Cambridge unveiled the statue of "Chinese" Gordon seated on a camel. It was designed by Edward Onslow Ford. The statue is erected near St. Martin's Church. Lord Kitchener attended the ceremony.

Christian life is a matter calling for reality and sincerity. If one is a child of God, he will be one at home and abroad, asleep and awake, in life, in death and at the judgment. Knowing the love of God in his heart, he can not but profess the love he feels, and professing it, his life will be in accord with his holy profession.

Sir Sanford Fleming, C.E., says the Scottish American, ranks as one of Canada's "grand old men," although his acquaintance with the Dominion only dates from 1845. He was born at Kirkcaldy, Fifeshire, in 1827, and there learnt the business of surveying and engineering before going to Canada to join the engineering staff of the Northern Railway.

Manchester, England, is the site selected for the next "World's Fair," which will be opened in May, 1903. As planned, the exhibits will consist of the world's work up to date in the way of machinery, textiles, scientific research, photography, electricity, education, agriculture, aerial navigation, and the fine arts. The exhibition will be international in character.

A familiar figure in the controversial life of Glasgow for the last forty years has passed away in the person of Mr. Matthew Gass, who spent his life in the discussion of those questions that lie on the borderland of social and political philosophy. He wrote pamphlets on such subjects as "Vaticanism in Morals and Theology," which attracted the attention of Mr. Gladstone; "Fallacies of Fawcett," and "Labor Laws of Moses."

The way in which one gets money and spends it is an unerring index to the character. If one is dishonest or oppressive or avaricious or selfish or gluttonous or impure, it will come out in the getting and the using of money. Our chief concern should be to have clean, good, pure hearts, and then we shall be in the world without being worldly, and shall know what it is to possess durable riches even though we are possessed of little that men call wealth.

Jerusalem is to have a water supply distributed in the modern way, through cast-iron pipes. In ancient times the City of David was well supplied with water. The remains of ancient aqueducts are still discoverable, but since the Turks came into possession the city has been dependent upon the storage of rain water in the cisterns hewn in the rock under the streets and dwellings. As may be imagined, it has been none of the best, and owing to recent droughts this supply has given out. Authority has now been given to bring water in iron pipes from Ain Selah, or the "Sealed Fountain," at Solomon's Pools, about nine miles south of the city.

There are two paintings at St. Mary's Seminary, a Catholic institution in Baltimore, which are declared to be works of Rubens. They were willed to the seminary some years ago by S. Teakle Wallis, Baltimore's foremost lawyer, but no reference was then made to the painter. H. Weidenbach, a Canadian artist, who has been doing work in this country, especially in retouching pictures, was engaged by St. Mary's Seminary, to retouch some paintings of celebrated men of the Society of St. Sulpice. It was while engaged in this work that the artist happened to see the picture of St. Peter, and he promptly pronounced it a Rubens. He asked permission to remove the heavy coat of varnish. The picture of St. Paul was given similar treatment, and since then the two paintings have been viewed by connoisseurs, several of whom are reported to have pronounced them to be undoubtedly Rubens, although their authenticity has not yet been definitely settled.

A telescope is now promised which will bring the moon within eight miles of the earth instead of forty miles. It is hoped that the instrument will make it possible to determine whether the moon has an atmosphere and whether life exists there. The plans for the telescope are more complete than any now in existence. They were formulated by Thomas Preston Brooke, of England. He is a musician who has devoted his leisure to astronomy. The lens of the new instrument will cost about \$10,000. Mr. Brooke is making arrangements with a manufacturer to contribute the tubing. Astronomers are looking forward with interest to the completion of the telescope.

"Only during very recent years," says Prof. W. L. Moore, of the United States Weather Bureau, in the Marine Review, "have we begun to realize how extremely thin is the stratum of air next to the earth that has sufficient heat and moisture for the inception, growth and maturity of animal and vegetable life. The raising of the instrument shelter of the New York City observatory from an elevation of one hundred and fifty feet above the street to an elevation of three hundred feet has caused an apparent lowering of the mean annual temperature of 2½ degrees. On the hottest days in summer, if one could be lifted up to a height of one thousand feet in free air, he would find a temperature so cool as to be pleasant and conducive to bodily vigor."

Drunkenness, says the Herald and Presbyterian, is, of course, a disease, but it is a disease which the individual brings on himself by his own persistent course of vicious self-indulgence and sin. Every one who contributes to the inception or development of the disease is culpable and should be held accountable; but their guilt does not exonerate the one who is the chief criminal. It is the worst sort of namby-pamby sentimentalism to speak of the drunkard as though he were sinned against in his innocence and helplessness. At the same time, the saloon-keeper is a criminal against nearly every law of both God and man, and should be repressed as other dangerous characters are. The man who goes into the saloon does so voluntarily, however, and is his own worst and most effective enemy.

Pope Leo has issued still another encyclical, and, of course, it is called "a masterpiece of its kind." The subject considered is "The Blessed Eucharist," and the object of the Pope is to conform and more fully establish his people in the idea that this "mystery" is ordained of God, and is to be sacredly maintained. No doubt it is a thing which needs all the ingenuity and personal influence possible for its maintenance. It may be regarded as "the highest achievement of faith" (?) to convince a man that the little paste wafer laid on his tongue is the veritable body and blood of the Lord Jesus, his whole personality, as truly as it was he who hung upon the cross and rose from the tomb. And yet, by beginning very early with the child, Romanists succeed in perpetuating the delusion and profiting by its product.

The Quiet Hour.

The Brazen Serpent.

S. S. Lesson, Numbers 21 : 1. 9.

August 31, 1901.

Golden Text—John 3: 14, 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.

Fought against Israel, v. 1. God allows the enemy to wage war upon His people, because He knows that it is only by means of effort that we attain.

Israel vowed a vow, v. 2. Our resolves are often made in some time of difficulty, when the forces of the world press against us. Then we feel the necessity of divine assistance. Our night of tribulation is also the night for the most earnest prayer. As Jacob in his struggle, so these Israelites turned to God for assistance.

And the Lord hearkened, v. 3. Because the Lord does not give an immediate reply to our request, or because he does not answer in the way we expect, that is no reason for presuming that His promise has been broken. Let us not have preconceived notions as to the working of God in our lives. Let us not be like Naaman, who thought that the divine healing should come according to his own method, 2 Kings 5. God is His own interpreter and He will make all plain in His own good time. Faith never doubts God's readiness to hear.

The soul of the people was discouraged, v. 4. The outward enemy is not the most difficult opponent. The near, when it becomes discouraged, is the most troublesome of all things. When hope fails and the spirit loses its faith, then the most severe trial is on.

Our soul loathed this light bread, v. 5. The children of Israel were epicures, and their successors are very numerous. Murmurs about food fill many a home. If all the complaints against the fare provided by house-keepers and by the keepers of hotels, restaurants, etc., are to be repaid from the housepot at some future date, then what a terrific confusion there will be. Let us not add to this confusion by our complaints. There was the making of heroes in the rule of restraint of former days laid upon children, that they were to eat their food in silence. The apostle taught his children to eat what was set before them, "asking no questions for conscience' sake," 1 Cor. 10: 27. It is wonderful how people think it their duty to ask questions concerning their food. Life is more than meat. If we do not like what is set before us, let us at heart be kind enough to say nothing about it. Cooking, like everything else of importance, is no easy work and demands our respect.

The Lord sent fiery serpents, v. 6. The sin of complaint is a serious one, and receives its due punishment. God feels our indifference, and is troubled at our discontent. He hath made things very good and sometimes the reason why He takes away blessings from people, is because they have failed to appreciate them.

Moses made a fiery serpent, v. 8. This image was a picture of their trouble, and the Israelite might say, What another serpent are there not enough already? When we turn for the interpretation of this passage in

the New Testament, we find that Jesus takes this brazen serpent to be a type of His own death. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," John 3: 14. The crucifixion of Christ is a revelation of the sinfulness of the race; for in it we behold the penalty that awaited us. The crucifixion must be to many an offence and a stumbling-block, for it tells of the misery which has befallen us. The story of Calvary is an assurance that a great price had to be paid, that a crushing burden rested upon the world.

A serpent of brass, v. 9. The crucifixion of Christ is the reality of which the serpent is a type. Sin is rendered powerless. He died that we might live. "He hath made Him to be sin for us who knew no sin," 2 Cor. 5: 21. The cross is the crowning proof that God is ready to forgive us, since in it we find the pledge of heaven that our transgressions are forgiven. There never has been any other power like the cross to rescue the fallen, to inspire the weak and to save sinners.

When he beheld, he lived, v. 9. Only those who looked were saved. There was life for a look. So also only those who by faith look to Jesus can be saved. The cross is powerful only over those who, by love and obedience, yield to the claim of Jesus.

The Art of Letting Go.

We held on to a great many things last year which we should have let go—shaken off entirely. In the first place, we should expel from our minds completely the things which cannot be helped—our past misfortunes, the trivial occurrences which have mortified or humiliated us. Thinking of them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one and we should learn it at any cost.

It is just as important to learn to let go as to hold on. Anything that cannot help us to get on and up in the world; anything that is a drag, a stumbling block or a hindrance, should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings and failures. They dwell upon such experiences and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out and banish their attempts to return, as they would banish a thief from the house, those painful thoughts would cease to demand entrance. We want all we can get of sunshine, encouragement and inspiration. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, hopeful pictures and wholesome thoughts—the things only which can help us on and up in the world—we shall make infinitely greater progress than by burying ourselves in glowing retrospection.

One of the first lessons in life is to learn to be absolutely master of one's own mind, to clear it of its enemies, and to keep it clear. A well trained mind will never harbor thoughts inimical to success or happiness. You have the ability to choose your mind's company; you can call up at will any guest you please. Then why not choose the noblest and best?—Success.

A Mother's Prayer Answered.

A company of young men who had escaped a terrific charge from the enemy in one of the fiercest battles of the Civil War were picking their way across the blood-deluged and death-strewn field to rejoin their company. All about lay the dead, and from every side came the heartrending cries and groans from the wounded and dying.

One noble-faced young fellow, whose life was fast ebbing away from a great wound in the side, particularly attracted the attention of the party. The dying boy, too weak to call out, had lifted him-self upon one arm, and was feebly beckoning the passers-by to come to him.

Thinking possibly the poor fellow wanted water, or desired to send some message home, one went over to him. Bending down and putting his ear close to the parched lips, he heard these words; "Pray for me, oh, pray for me; I am dying."

"And then," said the writer, "as I knelt there among the dead and dying on that awful battlefield, it almost broke my heart to be compelled to refuse this last request of a dying soldier. I could give no ray of light to that soul struggling for help; for I had no light of my own, and I had not yet found him who is the light of the world."

"Slightly and in tears I was compelled to say: 'Comrade, I can't pray; you must pray for yourself.'"

"He looked hopeless and sad for a moment. Then he closed his eyes, and began to move his lips in prayer."

"I bent closer to catch his words. As I did so, I heard this wonderful prayer, the most touching and eloquent, it seems to me, I have ever heard: 'O God, hear mo'her's prayer: O God, answer mo'her's prayer.'"

"A moment after, a look of sweetest peace came over his face. He opened his eyes once more, seeming to thank me for staying by him, and then closed them for the last time."

"This was more than thirty years ago, yet it seems as only an hour since that dying boy helped me to find that light by which a Christian mother helped her boy along the dark pathway of death into the light of hope."—S. lected.

Mistaken Kindness.

The danger of false tenderness in the training of children was finely illustrated at one time in the following manner. A person who was greatly interested in entomology, secured at great pains a fine specimen of an emperor moth in the larva state. Day by day he watched the little creature, as it wove about itself its cocoon, which is very singular in shape, much resembling a flask. Presently the time drew near for it to emerge from its wrappings, and spread its large wings of exceeding beauty. On reaching the narrow aperture of the neck of the flask, the pity of the person watching it was so awakened, to see the struggle necessary to get through that he cut the cords, thus making the passage easier. But alas! his false tenderness destroyed all the brilliant colors for which this species of moth is noted. The severe pressure was the very thing needed to cause the flow of fluids which create the marvelous hues. Its wings were small, dull in color, and the whole development was imperfect. How often we see a similar result in the character, when parents, thinking to help a child over some hard place, rob him of the strength of purpose and other qualities essential to the highest attainments in mental and spiritual life.—The Congregationalist

"What, Could Ye Not Watch with Me One Hour?"

"One hour!" How short a space of time, as we know in our daily experience. How many precious hours we waste in frivolous amusements! But they are neither measured nor grudged. Yet amidst the worldly we are told that "twenty-five minutes is the proper time for a sermon!" Yet four hours are not too long for an opera or a concert! Time flies then on golden wings, in a cramped seat, in an atmosphere of gas, and the unwholesome breath of a crowded audience, and they depart regretting it is over. Four hours in the theater, but twenty-five minutes to hear the awful truths of death, and heaven, and hell!

How can you expect to enjoy heaven—if you reach it—who never gave one hour to prayer and meditation in your quiet closet, apart from the world? We are told by an earnest minister, "when we die we go to that place for which we are preparing ourselves," and that will be for eternity, never to change again! And yet in all life's uncertainty this awful truth is put away from the thoughts of most of us, that in a moment our breath may cease, the heart beat no more, and we depart to our everlasting abode.

No repentance then will be possible. The loving Saviour we rejected here, and his offer of forgiveness; he, who is too pure to behold iniquity, from whose divine splendor the angels veil their faces, will then be your Judge!

Alone you must die! Alone face the unknown terrors of an eternity for which you have never striven to prepare! Oh, turn at once to the loving Saviour! Lay down the burden of your sins at his feet, and seek his pardon now, if you value your soul; whose value the merciful Redeemer knew when he laid down his life for you.

A Triumph of Peace.

That the organization of the world is to come soon is a certainty. No prophet need hesitate to say that the whole world will soon, in all its sundered parts, be linked together in alliances of various kinds. Because the lower primitive, self-protecting instincts are necessarily strongest, they will first suggest the bonds of union. The love of power, the love of wealth, and the love of ease impel men to make mighty exertions to secure their ends. But at last we have learned the lesson that the cheapest way to get what everybody wants is to stop fighting and agree to share the earth and its products. In order that such plans shall not be conceived in greed and born in iniquity, it is desirable that those who believe in justice and liberty and peace shall also make their plans for the organization of the world, in order that the primitive instincts of powerful men and nations may find their masters. Justice and fair dealing are so advantageous to all men that, when they are established, all will gladly obey. A federation of moral interests is quite as feasible as a combination for business ends, and cannot long be delayed.—Church Register.

Beeswax and salt will make your rusty flat irons as clean and smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the irons are hot, rub them first with the wax rag, then scour with a paper or cloth sprinkled with salt.

Our Young People

Communion and Transformation.

Ex. 34: 29-35; Luke 9: 27-29.

The Christian Endeavor Prayer Meeting for August 31.

Nothing in the physical world is a better illustration of the influence of life than the sense of smell. Objects are all the time sending forth minute particles of themselves. Place a tiny drop of some perfume upon a handkerchief, and it will give of itself through the entire day, and to every one that approaches. A tiny package of fragrant powder will perfume a drawer for a century, and at the end weigh as much on our dull scales as at the beginning. The hound's nose takes cognizance of these infinitesimal atoms thus thrown off, and from a single sniff at an article of clothing can follow its owner for leagues through the forest.

Just as real, and even more subtle, is the fragrance that is thrown off from character. It is a common remark of husband and wife together through long years, that they come actually to look alike. Communion has brought about transformation, just as the communion of the rose leaf with the garment in whose folds it is laid makes the garment fragrant like itself.

Now if all this is so wonderfully true with regard to mere things and men, we may be sure that it will prove even more marvelously true of our communion with the Maker of things and men. It only a glance of a friend's eye can encourage us for a whole day, if only a touch of some subtle essence can perfume an entire room, what must be the power of God's eye, the touch of God's hand, the fragrance of His beautiful presence!

How strange that men appreciate the advantages of friendship with other men, but are so practically sceptical of the advantages of friendship with God! No time spent with Him is lost. When you are most busy, you need to spend most time with Him. When the throngs of worldly cares press most persistently, then most do you need the communion with God alone which will transform your weakness into His power, and your ignorance into His perfect wisdom.

Our Members Testify.

The novelist, James Lane Allen, compares prayer to music shut up within the soul, and says that if it is continued through long years of inner melody, after a while the outer expression comes to vibrate in harmony with it, and the loveliness of the face images the beauty of the mind. Any one can prove for himself that this is true.

The best treatise on prayer ever written is Austin Phelps' assertion that "no large growth in holiness was ever gained by one who did not take time to be often and long alone with God." He might well have added that no growth in happiness is possible without this:

The following little poem beautifully describes the experience a true Christian will have in prayer:—

"To stretch my hand and touch Him,
Though He be far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray!

"To feel a hand extended
By One who standeth near;
To view the one that shineth
In eyes serene and clear;
To know that He is calling—
This is to hear!"

St Bernard said once, "We must retire inward if we would ascend upward." The kingdom of heaven within us is the road to the kingdom of heaven above us.

Christianity is not something that is read in a book, however much it is believed; it is something that is lived in the life. It is impossible for religion to be disconnected from a person. No one knows anything about communion with God until he has personally experienced it.

Lost Opportunities.

We awake to the value of opportunities after they are lost. Esau had his chance, but he bartered it away for a mess of red pottage. Afterward he realized what he had lost and would have given all he had to have the opportunity over again. But the recognition came too late. He found no place of repentance though he sought it diligently with tears. Jerusalem had its chance. Jesus came to his own. But his own received him not. What an opportunity Jerusalem missed! If its people had only known the things that belonged unto their peace! Ah, yes, if they had only known! But, alas, they did not know the day of their visitation; they saw no beauty in Christ that they should desire him, so they did unto him whatsoever they listed. They called him a blasphemer, a madman, a devil, and they hanged him between two thieves. They know their mistake now. They have looked upon him whom they pierced, and they mourn. But the recognition has come too late. The opportunity has passed away. Lost opportunities! Our days and years are strewn with them, jittered with them. We thought little of them at the time, but how great they seem as they look back.

"Tis only when they spring to heaven that angels

Reveal themselves to you; they sit all day Beside you and lie down at night by you, Who care not for their presence, muse or sleep, And all at once they leave you and you know them!"

—London Independent.

For Daily Reading.

Mon., Aug. 25—Lonely prayer. Matt. 14: 22-27
Tues., Aug. 26—Paul's three years. Gal. 1: 11-18
Wed., Aug. 27—Elijah's retirement.

Thurs., Aug. 28—Moses and the bush. Exod. 3: 1-6

Fri., Aug. 29—Samuel at night. 1 Sam. 3: 1-10

Sat., Aug. 30—Jonah's prayer. Jonah 2: 1-10

Sun., Aug. 31—Topic. Communion and transformation.

Exod. 34: 29-35; Luke 9: 28, 29

All canned vegetables should be opened and set a-ide, if possible out of doors, for some time, perhaps half an hour, before using. Thus the oxygen, removed in the process of canning, is restored to them, and with it much of the fresh taste.

What is this book, the B'be? It is not a bag of p'cept, but a bundle of biographies. The Lord teaches truth by incarnations. Ten times as much space is given to the history of Abraham as to the creation of the world.

Our Contributors.

Lessons From the Coronation.

BY REV. W. D. ARMSTRONG, D. D.

A touching story is told of Queen Victoria in her great sorrow after the death of Prince Albert. The Queen, hearing of a poor cottar who had just lost her husband, visited her in her cottage and taking her hand, said "Let me sit down and cry with you." That was common human nature and—womanly. The Queen and the peasant were on equal terms in their grief. "One touch of nature makes all the world akin."

Did we not all feel this when our King was lying ill? We felt the great oneness of humanity in suffering, and disappointment. It looked as if there might have been enacted one of the most pathetic tragedies of the ages. At the very hour of expected Coronation—a Coronation unequalled in splendour in the world's history—the word goes forth—"the King is ill"—"the King may die."

We believe that out of what seemed evil came good—that what seemed failure was true success.

From the whole event we can gather not a few lessons in Divine Providence. We do not know what possible disaster might have happened if the grand ceremony had gone on as at first proposed, we do know that such a pageant if carried out might have developed pride in the King's heart.

We are reminded of the pride of Nebuchadnezzar and Herod. How different the King spent the day, on a bed of suffering instead of on a throne, with a world's homage. Homage of kings and nobles, and of all lands.

Human nature is the same everywhere. A King's heart is even more subject to pride than those of humbler rank. Instead of being lifted up, he will walk humbly and thankfully with his God. Brilliant success may mean to any man moral failure. You desire riches and get them, power and get it. You may get the desire of your heart but not real blessing. God as in the case of the Israelites may give you your request, but send leanness to your soul. We should be thankful then for any misfortune, failure, illness, sorrow that checks our worldly pride and brings us near to God. "Before I was afflicted, I went astray" said the observant Psalmist. God did not give the King the desire of his heart at once, from an earthly point, but gave him a better if less brilliant Coronation.

I cannot help but think that he received a truer Coronation in the hearts of his people. Instead of envy, the event drew to him love and sympathy. How beautifully universal was the appreciation of his better qualities. All pettiness was stilled by the apparent knock of death at the door of royalty. How sincerely went up to God the prayers of the whole Christian world for him! What a burden upon all hearts for him! What hoping! What fearing! Was he not crowned in the hearts of his people in a way that could not have been accomplished by the grandest pageantry? Did not his heroism in suffering bring to him an appreciation from the more thoughtful class

which vain pageantry rather tends to repel. Twice have the nation's prayers gone out for this man apparently at the point of death and twice heard and his life spared. I believe God's loving favour is over him. That in His own wise way He has given him a place in the very hearts of the people and consolidated his throne in a way that the grandest pageantry and the greatest display of power could never have done.

Thus, to day we have truer thoughts of Coronation and God is nearer. Humanity is better. What would have been a veritable school of pride, vanity and display, has been turned into a school of love, prayer and thanksgiving to God.

One thought is uppermost. We thank God for our Christian King and our Christian Queen. "The powers that be are ordained of God." "Our prayer is 'for all in authority.'" So we do today. We speak a good deal of the quality of the people that Christianity has produced—the Christian civilization; the Christian community. We contrast these with heathen communities of the present—with pagan communities of the past. It is well for us to remember that it has produced the Christian King and the Christian President. The Christian king is a different personage from a pagan King, A Victoria, Edward VII, or an Alexandra, how different from the Caesars, the monarchs of the world when Christ came.

How different our king from a Caesar in the time of Christ! How different our empire from that of Rome!

Christ has revolutionized kingships. The Roman Caesar was the product of the social development before Christianity; a Victoria, an Edward VII, is the product of social development with Christ in it.

We read the pages of the most brilliant development of pagan civilization, we read Suetonius, Juvenal, and Tacitus, and our hearts leap for joy that into the midst of this rule and this corrupt society there has come another King, one Jesus. We look upon the government of Caesars and see tyranny, shame, misery and want.

We see power exercised only for corruption; Kings the enemies of all the nobler aspirations of the people, and summing up in their own persons the evil influences that were wasting and destroying society.

We see desolated provinces groaning under merciless exactions. Now provinces are given free constitutions and governed by Christian principles and developed in peace and prosperity. Now our Christian Kings are patrons and promoters of all that makes for good and for the welfare of the people. Our Queens are nursing mothers of charity, purity, and religion. When we say "God save our gracious King" it is with no fear, no servility. We know and we feel that we are as free as he is.

The Lord has prolonged the king's life. It is, we may feel assured, for some good purpose. The King will, we believe, so recognize it. "That is a beautiful little document—the king's message. Hear him—"

"The prayers of my people for my recovery were heard and I now offer up my deepest gratitude to divine Providence for having preserved my life and given me strength to fulfil the important duties which devolve upon me as a sovereign of this great empire."

Yes, it will bring him nearer to God and nearer to the hearts of his people—this apparently inopportune affliction; make him feel more his oneness with suffering humanity and bring down upon his heart the burden of duty to humanity which his exalted position calls upon him to bear. It is said that he is democratic. I believe it is only in this good sense of oneness with the people and of strong human sympathies. It is only such a king who can reign over a Christian country. Only such a King that can give stability to the throne. Only on Christian principles and in a Christian spirit can Kings maintain their position as rulers of Christian nations.

The King is such a ruler and the Queen moves in the very spirit of Christ. From the first day she set foot on British soil to the present day, she has not only been a bright and beautiful star in society but a blessing to the British nation and Empire.

May the Lord crown their heads with happiness today. We proffer love and loyalty to our earthly ruler. We join in his Coronation.

We remember there is Another King; One by whom "kings reign and princes decree justice." It is a great primal duty to be loyal subjects and citizens in the conditions under which we are placed. There is only one greater. To be utterly loyal to Him who has brought into the world the possibility of such a King and such a government. Christ enthroned in our hearts; Christ enthroned in our conduct; Christ enthroned in our institutions.

The Harvest Season.

The dwellers in cities and large towns have, no doubt, advantages after their kind, but they also suffer from disadvantages which those whose home is in the country are free from. And one of the latter is the want of that close and frequent, we might say, constant contact and familiarity with nature in all her moods and at all seasons which those who live in the country enjoy. In the city, the days and weeks come and go, and on their face there is but little difference. The streets, the people and their employments are much the same month after month. The lawns and flowers, and trees and shrubs, from spring till late autumn do not vary very greatly. The city dweller is unaware how far the season has advanced, until, perhaps, business or an outing of some kind calls him abroad, where fields and rural life are to be seen, and behold, to his amazement, some fields are already quite bare, and others are being rapidly stripped, and things have not only lost the freshness and lush abundance of summer, but have begun to put on the look which suggests that summer, properly so called, is past, that autumn with its ripeness and maturity, its chastened sober beauty is here and fall is hastening on apace.

The harvest season, now upon us, is full of interest and charm from the aesthetic point of view, and also full of importance for more practical and material

reasons. The basis of the main part of our wealth and prosperity is found in the annual products of the soil. The result of the season's returns from the soil and its allied industries will affect the whole industrial life of the Dominion. Of what kind then is the harvest, good, bad or medium, abundant or sparse, is a matter which affects all more or less. Again the hearts of our farmers have been cheered, and the country, in the goodness of God, has been blessed with a bounteous season. Local conditions of more or less rain here and there, of a storm swept belt, or such like variations, do not affect appreciably the grand result. In almost every part of the country, crops of all kinds, and fruit of every variety have been abundant, and in many cases above the average. As the Dominion becomes more and more developed, and agriculture advances, it will, like other forms of industry, become specialized to a much greater degree than at present. We see this process going on before our eyes. One region is famed for fruit as its chief product, another for its dairies and creameries, another for grain or cattle raising, or beet root, and so on through the whole list of products. In all of these, taking the country over, the reports are fair, good, or abundant, and nowhere failure either complete or very noticeably partial.

From the west, now, and destined still more to be our great, a most inexhaustible granary for wheat, and as time goes on, other kinds of grains, reports are, on the whole, most encouraging. Every intelligent Canadian knows somewhat of how much this means for not the west only, but for the whole Dominion. It is a material blessing of no common kind, gladdening the hearts of thousands of western farmers, and sending streams of comfort and wealth into every part of the country. What in our new land we most of all need is population of the right sort to come and settle upon and till the rich virgin soil of our great west, and nothing could contribute more to bringing this population to our shores, than the fact made known in old, congested seats of population, of abundant harvests here year after year. Let us be thankful to Almighty God for His goodness to us in this respect.

Abundance and material prosperity, such as He has for some years past been blessing us with in Canada, are not without their dangers. The temptation in our circumstances to luxury, extravagance, vain display, and moral, intellectual and spiritual deterioration is very strong, greater, all history teaches than any people almost have been able to withstand. At any time in a nation's history, yielding to such temptation, is more or less destructive and if persisted in, fatal. To a young nation such as our own, it is especially fraught with danger. We are undone if we get poisoned at the very roots of our national existence, if at the very start of our national life, we get switched on to a course that must end in disaster. It will require wisdom, self-restraint, strong moral fibre if we are to escape a great danger. It will require every right minded citizen to cultivate a due sense of dependence upon Almighty God for daily blessings, a deep and abiding sense of responsibility for the use we make of them. And for this nothing can be so salutary as the restraints of peace and undefiled religion, as the teachings of the gospel with regard to our receiving

and holding our blessings as stewards accountable to their great Giver. The cultivation of intellectual and aesthetic tastes, as against vulgar, animal indulgence may do much, but nothing so goes to the very foundation of all right principles of conduct as the teachings of God's word. It is gratifying as an indication, so far as it goes, of making some right use of our daily temporal and material blessings, that in our own Church, there has been such a commendable spirit of liberality shown last year in support of every branch of its work as to make it the best in all our Church's history. As the work and claims of the Christian Church throughout its whole extent are constantly growing, and God, in giving us bounteous harvests, is putting it within the reach of all to do more, we can give tangible evidence of our gratitude to Him, and of turning wisely to account the prosperity He is blessing us with, by a correspondingly liberal response to all the claims which God through the work of His Church and the cause of His kingdom in the world is making upon us.

How to Worship.

Over the entrance to the little parish church at Hawarden, England, where Mr. Gladstone worshipped, are inscribed these directions, which may be suggestive to those of other sects as well as the humble parishioners for whom they were designed:

"On your Way to Church.—On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own; for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

"In Church.—Kneel down very humbly and pray. Spend the time that remains in prayers. Remember the awful presence into which you have come. Do not look about to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

"After Church.—Remain kneeling, and pray. Be silent. Speak to no one till you are outside; the church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

"On your way Home.—Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."—Presbyterian Banner.

Just to remove the popular impression that a college graduate thinks necessarily that he "knows it all," it would be good missionary work for the graduates of this summer to go back to their homes and put in a solid month at asking respectful questions of practical men and women about the daily occupations at which they are expert.

Sometimes it is said that Christian Endeavor is trying to run the churches; but, if you will investigate, you will find that those churches would never run in any other way."

Sparks From Other Anvils.

Endeavor World: The recent revelations in regard to cheating in examinations by the students of a famous boys' academy were a shock to all who regard manhood as the highest product of a school. Of what use is it to graduate young men learned in Greek and mathematics if they have so perverted a sense of right and wrong as to steal information? What better is it to steal facts than to steal dollars? What solace is there in saying that the ethical code of boys' schools brands as mean a young fellow who will not assist another in an examination? What relief is there for the feelings of fathers and mothers in the apology that the examinations as conducted tempt weak men to cheat? At the root of things lies the fact that if school examinations and the codes of honor among schoolboys block the track to the building of honest character, we are in a bad way, as a nation, in spite of our boasted civilization.

Africo-American Presbyterian: Some negro leaders are not only woefully weak in the wrong place and at the wrong time, but they insist on giving us away and justifying the other fellow in his meanness.

Southern Evangelist: Some comment is being caused by the fact that the presidents of the larger universities are no longer ministers. It was formerly almost an invariable rule that the college president was a preacher. The reason for the change that has already occurred is not that the minister is no longer fitted for such a position, but that he is now no longer the only one fitted for it. There are a larger number of laymen, both absolutely and relatively, who are able to fill such a place than there were in former days. Besides this, the function of the college president has in a large measure changed. The success of a college president is coming more and more to be measured by the amount of increase which he has brought to the college funds. It is easy to see that other men than ministers may be much better fitted for such work.

Pittsburg Christian Advocate: The friends of the national theater are again urging the desirability of such an institution for the production of worthy actors and actresses. The public moneys of the American people are used in a good many strange ways, but we are of the opinion that it will be a long time before our taxes shall be drawn on to support a public playhouse. They have enough of that over in France to suffice for several generations to come. It is a poor experiment at best.

Western Recorder: Apologists for the easy in Christian institutions are fond of emphasizing "the reverent manner" in which the professor is said to teach, as if that helped the case any. Is atheism any better, pray, because taught in "a reverent manner"? "Reverent manner"—nonsense! A lie told in a "reverent manner" is a lie all the same. We once knew a boy who lied in the most reverent manner, and the bigger the lie, the more reverent was his manner.

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OUR PRESBYTERIAN HOUSE AND HOUSEKEEPING.

A time of great interest in our Church is the few weeks immediately preceding the meeting of the General Assembly, while it is sitting, and for a short time following the meeting. It is the season when our Presbyterian House and Housekeeping are examined into, reported upon, and set in working order for another year. Then soon the special interest of this season wears off and things settle down to their normal, everyday working condition. Except by the few whom interest or official duty require to keep the state of our house and housekeeping constantly before their minds, the whole thing passes very largely out of sight and out of mind for almost another year. This is surely not wise, for the Presbyterian House and Housekeeping together form a very large concern, in which every member of the household is, or ought to be interested. The pulpit in part, and still more, the denominational press, may fairly be looked to and expected to keep so important a matter, to some extent at least, before the minds of all connected with the establishment. As a summary of the present state of the house, and the accounts, nothing could surpass the presentation given in the opening address of Rev. Dr. Warden, the ex-moderator at the last meeting of the General Assembly. But in the first place, how few of our members will take the time or have the patience to read that address from beginning to end; and next, when it is read even carefully through, the impression made by it, unless it is revived from time to time, becomes dim, it does not fade out altogether. To be productive of good, it needs to be revived again and again. Doing this, or keeping the state of the Church at the latest stock-taking in some way before the mind of the Church, ought to be helpful in many ways, to guard against sloth and carelessness and stimulate to diligence and zeal. To do this, we propose from time to time to turn to

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some of the principal items of our housekeeping, and so set and in some measure keep the subject before the mind of our readers.

We begin first with the general and shall come in time to the particular. The reports of our Church work "so far as congregations and stations are concerned," the report of the Assembly's Committee on statistics informs us, "are more complete than in former years." "Steady progress has been made in almost every department of the work," says Dr. Warden. This is a cheering, heartening report to begin the year with. In giving numbers for the sake of convenience, and as a help to the memory, we shall, as far as possible give round numbers, the nearest above or below the actual figure.

Families—The family is the foundation of society, so we begin with the family. Christian families are the hope of the Church as well as its product, and they are also the hope of the world. In round numbers, the families in our Church run up to almost 120,000 and include no fewer than 600,000 persons. These are families in which, it the claims of religion do not hold supreme sway, they are at least, to some extent felt and acknowledged. Adding to these the families connected with all other religious bodies in the country, we have before the mind a statement of the utmost significance in its bearing upon the general well-being in every respect of the whole country.

Ministers and elders.—Next perhaps in importance in its bearing upon the life and work of the Church, and so of the spiritual life and moral character of the country, is that of the Christian ministry, and in this we include the elders as being men ordained to certain departments of Christian work. The number of ministers is 1200, and of elders 7,500, thus giving to each elder 15 families or twice that number of communicants, a number not too large for spiritual oversight to be overtaken by an efficient elder. Supposing all these ministers and elders to be filled with the spirit of their office, men of prayer, and zealous and earnest in mutual helpfulness in building up their people in Christian life and character, and that they again are met in a responsive spirit by the people under their charge, what results of highest good might not be expected and produced. On the ministers and elders rests a tremendous responsibility. The whole spiritual character of the Church, and so the moral character of the nation, and the efficiency of the Church in carrying out the great work of the evangelizing and Christianizing of the world depends more upon the gospel ministry than upon any other single agency.

Communicants.—These, by the fact of their being communicants, sitting down at the Lord's table in profession of their acceptance of Him as Saviour and sin-bearer, of faith in and union with Him, and being enlisted in His service, are professedly converted persons. They number 220,000. This includes an addition made to their number last year on profession of faith of 5,800. The great object for which the Church exists, is the conversion of the whole world to Christ, the conversion of sinners of mankind to become the followers and

servants of the Lord Jesus. If the Church, through the means of grace, does not succeed in this, it fails in its supreme purpose. And yet, Dr. Warden says in his address, "Not including mission fields, 228 congregations report no conversions during the year, no members received on confession of faith, and in 656 of the other congregations of the Church, where additions were made on confession of faith, the number in no case exceeds six. There is surely here ground for humiliation." It is not the ministers alone, nor the elders alone who are responsible for this. The idea of the Christian Church is that every member of it is pledged to be a worker in his own sphere, in bringing men to Christ. It is because this idea, to such a degree, is lost sight of, that the number of conversions is so small. There is need for much heart searching and painful reflection and humiliation in the fact stated by the ex-moderator.

Mission stations and Congregations.—To trace the history of the rise and growth of almost any one of our congregations is a work full of interest. A handful of families here or there, in a city suburb, in a rising village or town, in a rural district in a wooded region in the prairie, or among the mines in the mountains, are sought out and gathered together by some missionary, and arrangements made for service at regular intervals. This is a mission station. Of these we have 1464. Two, three, or four of these are grouped together and we have a Mission field. And of these there are 506. What an interesting record of struggling upward, of self-sacrifice, of labour and prayer could be written of almost every mission station and mission field. As soon as two or three stations grouped together, and uniting their labours and contributions, can, in part, support a pastor, they receive assistance to make up his full support and are called an *Augmented charge* or *congregation*. There are 203 augmented charges, making 360 congregations. Few of what are now strong congregations, have not at some period in their history been indebted to our invaluable Augmentation fund for timely help. At one end of the list of augmented charges, congregations are being continually set off, having become *self-supporting*, while at the other end, mission stations are being constantly added on to it as charges or congregations whose givings are to be augmented. Of *self-supporting* congregations there were 783 reported to the last General Assembly. This is one phase of our Church's work, another, the financial, can best be dealt with by itself.

KING EDWARD VII CROWNED.

God save the King! Long live the King! At last, and happily, amid the utmost enthusiasm of his subjects, with beams of gladness and rejoicing, and with solemn, stately and imposing ritual enacted by high Church dignitaries, surrounded by the highest and noblest of the empire, in the Church, the army and navy, and the state, and princes and princesses of the blood royal at home

and from abroad, the great event on which so many eyes and thoughts have for months been focussed, has been carried to a successful consummation. And again we say, Long live the King!

Though shorn of some of the splendours originally intended, it was still a splendid, stately and to any right mind, a solemn ceremonial. The magnificence of the pageant as first designed, before the shadow of death, to the dismay of all, in the mercy of God, to a humbled and praying people was lifted, has been more than compensated for, not only by the warmth of the sympathy it evoked from all classes throughout the empire high and low, and admiration for the pluck shown by the King, but also we may hope, by the effect upon his own mind and the mind of all the royal family, and the great officials who stand near the throne. For surely it is impossible for such an event as caused the postponement of the coronation, not to leave a deep impression behind it upon those most immediately concerned, as it certainly has upon the minds of thousands not so closely affected.

The public, official, solemn crowning of the King recalls to the mind the fact that he is the descendant of a long line of illustrious sovereigns like himself, and that he stands before the eyes of mankind as the representative and head of the greatest empire, in many respects, the world has ever seen. It is a dizzy height to occupy. Religion, and the rites of a great historic Church, invested it with their sacred sanctions and solemn charges, well calculated to sober and deeply impress any mind. Well may all the King's subjects pray that he may be enabled by divine help to wear his dignity and discharge his high duties in a right spirit, and nobly so as to commend and endear him to all his people, as his royal mother commended and endeared herself to her people. Nobly, worthily, is not to wear them proudly in a bad sense, not haughtily, lordly, overbearing, selfishly, but to lead and serve his people truly and well, for the highest and noblest service in a right spirit and after a right manner is the highest honour and dignity. In serving his people thus he will serve mankind at large through them.

It is impossible for anyone and most impossible of all for him and the whole royal family to forget that he has had set before him in the life and reign of his mother, a noble example of a great and good ruler. Apart from his public duties, as a constitutional sovereign, it is a matter of the greatest concern to the whole empire, and through it, even to other realms, that the Court life of England's King, be regulated according to a high moral standard. It is hardly possible to over estimate the importance of this.

It is, accordingly, matter of the utmost satisfaction to all who judge rightly, that the Court life has so long under the late Queen been what it has, and that it continues, under her son, to be moulded after her example. It adds to this satisfaction, that from the character of the Prince and Princess of Wales, and the training, therefore, which their children are likely to receive, the high character which English Court life has so long borne, is likely to be perpetuated, for

we may hope, a long time to come. This is, and may well be, both because of the King's restoration to health, because of his happy and peaceful coronation, because of the character and disposition, which as monarch, he has so far shown, because of the love and admiration which Queen Alexandra has so richly earned and so well deserves, a time of great national happiness, gladness and rejoicing. From many, many hearts all over the empire, will at this time spontaneously ascend to heaven the sincere and hearty prayer:

God save our gracious King,
Long live our noble King,
God save the King.
Send him victorious,
Happy and glorious,
Long to reign over us:
God save the King.

RECREATION.

"Recreation" is a good word, though like every other noble expression, it has suffered much abuse; if we could search out its origin we would, no doubt, find that the man who first used it had a thoughtful view of life, and a deep sense of dependence on God. Men have always felt the need of rest and healthful change. The dullest man could see that a monotonous round of drudgery meant slavery and destruction of noblest powers. Thinking men perceived that God to whom they owed their creation, must grant "recreation," perpetual quickening of life and renewal of spiritual power. In our own time science has laid new emphasis upon the fact that life is a constant process of dying and being born again. We know now, in some measure, how the tissues of the bodily frame are constantly destroyed and built up again, and this is a symbol of other processes still more invisible and mysterious. Re-creation is a constant process, each meal that we take, each good night's sleep that we enjoy plays its part in this direction. The fresh air that we breathe, the pleasant company in which we delight, these are pure God-given forces, ordained to renew our life. The one day in seven reserved from worldly care and pleasure, placed under calm conditions and set under a more spiritual atmosphere. This is a potent influence for good, it keeps us from being overpowered by the dust of the world's noisy life. Further, it is good for those who toil steadily through the winter to have a pleasant time in summer, in the country, by the sea shore or the side of the lake. The purpose of rest is to prepare for work and of recreation, to fit one for fresh effort. This, however, does not mean the neglect of all duties and the casting off of all restraint. The same principles of thoughtfulness and righteousness should apply to our play as to our work. Reverence, unselfishness and helpfulness are never to be laid aside.

We should be thankful that in this broad land there are so many simple, wholesome places where people of moderate means can enjoy a rest and get near to the heart of nature. In one or two cities "Fresh Air Funds" may be needed but speaking generally, the great mass of the people can go out in an independent fashion and get the air where it is purest and freshest. Long may

this continue and while we have our own problems may we be saved from the social difficulties of the great European cities. But what shall we say of those who go to beautiful health resorts not for healthful recreation but for foolish dissipation; many of these people wear themselves out and annoy others by their wild, senseless revlry and their pretended recreation turns out to be a delusion and a snare. All we can say is that theirs is a foolish way and we trust that by their own experience or the wise counsel of others, they will see its folly and seek the simpler, more excellent way.

INTERNATIONAL SUNDAY EXCURSIONS PROHIBITED IN CANADA.

For some years, but especially during 1921, various sea and lake ports in Canada have been afflicted by the landing of boat loads of American excursionists resulting, in some cases, in drunkenness and disorder; in all cases, in considerable Sunday business in hotels, restaurants, confectioneries, liveries, etc., etc., and consequent disturbance of the usual Canadian Sabbath quiet.

In the Province of Ontario the Attorney General undertook, in 1921, to enforce the Provincial Lord's Day Act against such excursions. The Court of Appeal of that Province, however, in its judgment given a few months ago, held that concerns operating under exclusively Dominion legislative authority—such as railways and international steamship companies—were not subject to this Lord's Day Act, being Provincial, hence that he, the Attorney General, was powerless to prevent Sunday excursions coming across the line. The Lord's Day Alliance had foreseen the possibility of such judgment being given and had, long before, privately interviewed the Minister of Customs as to his willingness, in the event of such a judgment, to exercise the power which he has, to prevent the landing of these excursions. Immediately on the giving of this judgment, therefore, a formal deputation was sent to Ottawa requesting the Minister to use his power for the end sought, and some two weeks ago, instructions were sent out from the Department of Customs to Customs collectors at sea and lake ports in the Dominion, directing them to "refuse attendance" upon steamers that were "known to be carrying Sunday excursions pure and simple." Hence, a troublesome excursion, that has been landing at Port Colborne, Ontario, from Buffalo, for some years past, is prohibited this season. So also, excursions from Rochester to Cobourg and other Lake Ontario Ports, and others on the upper lake frontier and in the Maritime Provinces. Thus, as it were with one stroke of the pen, the Honorable Wm. Paterson, Minister of Customs, has rendered a very large and valuable service to the cause of Lord's Day preservation throughout Canada.

Christianity is no narrow creed or system of abstract worship, but it is a practical faith that turns itself into fact, touching life on every side and ministering to it at every point.—The Presbyterian Banner.

The Inglenook.

The Pieced Baby.

BY ABBIE FARWELL BROWN.

Once upon a time there was a girl named Rosie who wanted a little sister. She wanted a little sister so much that one day she cried from morning until night about it, and she would have cried all night too, I suppose. But in the midst of her crying, at about midnight, she heard a little laugh, and when she opened her eyes to see what had laughed, there in the moonlight at the foot of her bed stood a beautiful Fairy.

"Why Rosie! What are you crying about?" said the Fairy.

"O, I do so want a little sister!" sobbed Rosie.

"Well, why don't you go about to get one?" asked the Fairy.

"I don't know how," said Rosie, blinking the tears in wonder. "Where can I find one, dear Fairy?"

"You can't find a whole baby," said the Fairy, "but you must gather her in little pieces. Then perhaps my fairies will put her together for you, like a patchwork quilt."

"I never heard of such a thing!" exclaimed Rosie, indignantly. "I don't want a pieced little sister, I want a nice whole one."

"O, very well," returned the Fairy Queen carelessly, "but I'll tell you a secret. They are all pieced that way, though nobody knows it. The seams never show, we take such fine, fine stitches. But the pieces must be carefully chosen. Haven't you noticed how some babies have a nose which doesn't belong to the chin, or unmatched eyes, or ears which are not a truly pair? You must do better than that, Rosie."

"O, can I really do it?" cried Rosie, sitting up in bed eagerly. "When?"

"Begin now," said the Fairy. "I suppose you would like to have the little sister as soon as possible?"

"I would like her tomorrow!" cried Rosie, jumping out of bed. "But how shall I begin? Will you not help me?"

"I cannot help you to collect the pieces," answered the Fairy, "but I will give you a hint. You might begin with a *face* for your little sister; and why not go to the clock for that?" So saying, the Fairy suddenly disappeared.

"Go to the clock!" Rosie gasped; "how very strange!" Then she looked up at the tall old clock that faced her bed, and in the moonlight the face seemed to be smiling at her. "It's a queer face for a baby sister to have," thought Rosie, "but the Fairy ought to know. I will begin as she told me." So she peeled the pillow-case from her pillow to make a good big bag for the pieces which she was to collect. Then she went up to the clock and said, politely—for he was an old friend of hers—"Please, Clock, I want your face to begin a baby sister." Then she took off the face and put it in the bottom of the pillow-case bag.

"Now, what must my little sister have next?" wondered Rosie. "Eyes, of course! But where shall I find eyes?" Just then her own eyes happened to notice the pin-cushion on the bureau. "To be sure; needles have eyes. I will borrow two for my sister." And into the bundle went two needles. But Rosie was careful that they should be just alike, as the Fairy had warned.

"Now I want a *nose*," thought Rosie. "What has a nose? O—a kettle." And very quietly, so as not to awaken anyone in the house, she ran down into the kitchen, took the nose from the teakettle and put that in the bag.

"A *mouth*, I must have a mouth next. O, yes, a bottle has a mouth," said Rosie. She found one in the pantry, and its round mouth went into the bundle with the eyes and nose. But there must be a *tongue* to go in the mouth. Rosie thought and thought; but at last she remembered that there was a tongue in her shoe, and that was added to the collection.

"What about a *head*? She needs that for her face, her eyes and nose and mouth; I forgot her head!" cried Rosie. "Let me think. Why, yes, a head of lettuce, that is what I want." And because it was summer, warm and pleasant out of doors, Rosie skipped right out in her nightie and bare feet. The vegetable garden was behind the house, and there Rosie picked out a round head of lettuce, which she added to her funny bundle.

The garden made her think of something else. The baby must have *ears*, and where should one look for ears if not in the corn-field? So away she tripped to the corn-field, where for weeks she had been watching the ears of corn grow plumper every day. Here she carefully selected two plump, pretty ears, just alike.

"And now the little sister is ready and trimmed as far as her neck," thought Rosie. "And for a *neck*, I know where I can find that. Mamma's white vase on the parlor mantel has a beautiful neck." So back to the house went Rosie, and soon into the bundle with the other things went the white vase.

"Now, let me see: baby must have a *body*. What is there that has a body? The body of a—the body of a—what have I heard? The body of a wagon; yes, that is it! But I can't collect one of papa's big wagons. A little one will be nicer for a baby. I will take the body of my little express wagon," and Rosie pattered away to the nursery, where the little red cart, without its wheels, went into the fast growing bundle.

Next Rosie took the *arms* of a sofa, two *legs* of a chair, and two *feet* of a table. Then she went back to her own little room. "You poor old Clock," she said to her now faceless friend, "I must rob you again. Please, I want your two *hands* for my little sister." And the Clock had to give her his hands, whether he could spare them or not. Then Rosie remembered that the baby must have *nails* on her hands and feet. So she tiptoed very softly into mamma's room and got twenty nails from the little carpenter's chest which mamma kept in her closet.

Just at that moment, in at the window on a ray of moonlight came walking the Fairy Queen herself. She smiled at Rosie and nodded when she saw the big bundle.

"Good!" she said. "You have done well. I hope that you haven't forgotten anything, for that would be awkward." Rosie shook her head positively. "Very well," went on the Fairy, "now empty out your bundle upon the floor at the foot of the bed, put the pillowcase on the pillow and go

to sleep. As soon as your eyes are closed tight I will see what my fairies can do with the pieces you have collected. But mind, you must not peep."

"No, I promise not to peep," said Rosie, and obediently she went to bed, closed her eyes tight, and before she knew it she was sound asleep.

Rosie slept and slept and slept, later than usual. And it was not until the old clock called out, "One, two, three, four, five, six, seven, eight!" that she opened her eyes with a pop and stared at him hard. How could a clock speak without a face? But there the old fellow stood, smiling at her just as usual, with his hands pointing up and down quite correctly.

Just then there was a knock on the door, and papa came into the room. "Wake up, my little Rose," he said, "and see what I have to show you here! Something came in the night, something new and nice that you have wanted for a long time."

"O papa!" gasped Rosie, "what is it? Not a—not a little sister?"

Papa looked surprised. "Why, how did you guess, Rosie?" he asked. "That is just what it is." And he beckoned to Eliza, Rosie's own old nurse, who came into the room with a tiny bundle in her arms. And there, wrapped in soft flannel, was the pinkiest, prettiest, cunningest little baby that you ever saw.

"O papa!" cried Rosie, clapping her hands, "it wasn't a dream after all. I did collect the pieces. O, I am so glad!"

Papa looked puzzled, but Rosie had no time now to explain about the Fairy Queen. She was too busy examining the little pink bundle to see if it was all there as she had planned. Yes, there were the eyes and ears, the little hands and nails, all quite evenly matched. This was no crooked, carelessly patched baby, this little sister of Rosie's. The fairies had smoothed out all the pieces and made them beautiful, and, as the Queen had promised, there was not one seam to show how it had been done. O how proud Rosie was of the dear little nose and the pink mouth! Suddenly her face clouded. The baby had opened its pink mouth wide to let out a babyish howl, and Rosie saw a dreadful sight. There was not a single tooth there!

"O, O!" cried Rosie, "I forgot her teeth. And there was my *comb* lying on the bureau so conveniently all the time. O, how careless I was! Poor little sister!" and she burst out crying.

Nurse and papa assured Rosie that it was quite fashionable for a baby to be toothless at first, that the little sister's teeth would come soon enough. But Rosie could not believe it. She felt sure that she had spoiled the baby, who would never be quite finished like other children. It was only when, some months later, papa and nurse turned out to be right, and Rosie felt the little hard teeth pushing through the baby's gums, that she became quite happy and relieved.

"I think that this was the fairy's doings, too!" said Rosie. And, indeed, that did not seem more wonderful than the fact which Rosie could never explain—that no one had missed the nose of the teakettle, nor the neck of mamma's white vase, nor any of the other things which Rosie had collected to piece the baby. For, like the clock's hands and face, they were all in place as usual the very next morning after that exciting night. But, of course, it is useless trying to explain anything when one has to do with fairies, is it not so?—Congregationalist.

Queer Australian Birds' Nests.

The discovery of the nests and eggs of the magnificent rifle bird of Paradise in New South Wales was the chief event in the world of Australian naturalists a few years ago. The bird inhabits the dense shrubs, and has been known to science some seventy years. Both eggs and nests are peculiarly handsome. The eggs look for all the world as though an artist had been trying his color brushes on them; they are beautifully streaked with red and violet markings, on a ground color of delicate flesh tint.

The wonderful nests are always decorated with cast-off snake skins, for the purpose of scaring away, by their terrible appearance, nest-robbing reptiles. They are very skillfully hidden where the scrub is most impenetrable. We have never noticed the shy, timid rifle bird of Paradise to alight on the ground; all of its food and nest-building materials are taken from the limbs and hollows of trees.

Another interesting inhabitant of the thick scrubs is the quaint scrub turkey, which collects for its nest a huge mass of dead leaves and sticks on the ground, in which the eggs are carefully laid and covered over, to be hatched by the heat of the decaying vegetable matter. I have seen as many as thirty large, white eggs in one nest.

In the scrub, too, builds the beautiful bower bird, whose habit is to make a little playground for itself of thin sticks and twigs, stuck upright in the ground, and generally covered over at the top.

Inside the bower bird's "bower" is brightly decorated with small shells, bits of colored glass or china when they can be found, colored feathers, berries, flowers, and leaves. Here, in these happy bowers, the birds continually play, especially just before their breeding season. A watch chain, lost by a surveyor, was found in one of these bowers, and sometimes coins have been discovered.

—Pearson's Magazine.

The Railroad Train.

Last week I took a long, long ride
Upon the railroad train;
I wore my new brass-buttoned coat,
And had a truly cane.

The engine made a lot of noise,
And whistled, O, so loud!
And all the white and puffy smoke
Went up and made a cloud.

The wheels played funny little tunes,
And went so fast around
That I could hardly see the flowers
That grew upon the ground.

We went by houses, trees and barns,
And churches, now and then,
And children playing out of doors,
And lots and lots of men!

And when the boys and girls saw me
As I was looking out,
They waved their hands, and so did I;
And once I had to shout!

We rode until it was quite dark,
And stars began to peep;
And when we got to Grandma's house,
They said I'd been asleep.

—Harriet J. McLellan, in Kindergarten Review.

JUDGE NOT.

BY ADELAIDE A. PROCTOR.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from well-run field,
Where thou wouldst only faint and yield.

BABY'S OWN TABLETS.

CURE ALL THE ILLS OF LITTLE BABIES AND BIG CHILDREN.

This medicine is good for all children, from the feeblest infant, whose life seems to hang by a thread, to the sturdy boy whose digestive apparatus occasionally gets out of order. There is no stomach or bowel trouble that Baby's Own Tablets will not speedily relieve and promptly cure, and do it in a natural way, as the medicine is guaranteed to contain no opiate or harmful drug. Experienced mothers everywhere praise Baby's Own Tablets above all medicines. Mrs. James A. Wilson, Wyoming, Ont., says:—"I have used Baby's Own Tablets for both my children, and consider them indispensable in any home where there are young children. One of my children was very fretful, and I always found the Tablets comforting, and a splendid regulator of the stomach and bowels. I think the Tablets have been the means of promoting many a sound night's rest for both myself and children."

Children take these Tablets as readily as candy, and crushed to a powder, they can be given with absolute safety to the youngest, weakest infant. You can get the Tablets from any dealer in medicines, or post paid at 25 cents a box, by writing the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N.Y.

Optimism.

BY ESTHER HOOKER TROWBRIDGE.

There's ever a fresher strength to come
With the dawning day,
There's ever a brighter hope to shine
O'er our future way,
And always a vision more perfect, more clear,
Is waiting for us in some coming year.

There's ever a dearer dream to bless
Than has yet come true,
There's ever a richer ship at sea
Than has crossed the blue,
And always a rapture more keen and deep
Is waiting for us ere we fall asleep.

There's ever a sweeter rose to bloom
Than the spring hath brought,
There's ever a grander song to rise
Than our ears have caught;
And always a summer more green, somewhere,
Is waiting for us with its promise rare.

There's ever a fairer scene to view
Than the present one,
There are golden milestones we shall pass
Ere the journey's done,
And always a strength beyond failure's tears—
Here's heart for the yoke, and hope for the years!
—Presbyterian Banner.

Clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain and thus prevent it spreading over the fabric.

Crippled Maggie's Gift to the Lord.

GERTRUDE MANLY JONES.

The minister's eye swept with intense searching the faces of his congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A deep sense of desolation crept over him.

"God help me," his lips murmured mutely.

He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give; I want the people in the mountains to hear 'bout my Saviour. O Lord, I ain't got nothin' ter"—

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was give ter you and is worth a lot of shinin dollars. You kin give up your best friend, what helps you to git into the park where the birds sing, and takes you to preachin', and makes your life happy."

"Oh, no, Lord!" sobbed the child, choking and shivering. "Yes, yes, I will! He gave up more'n that for me."

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then, comprehending her meaning, he carried her crutch to the front of the church and laid it on the table in front of the old pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people," he faltered at last; "little crippled Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—"

"Does anyone want to contribute to the mission cause the amount of money this crutch would bring and give it back to the child who is helpless without it?" the minister said gravely.

"Fifty dollars," came in husky tones from the banker.

"Seventy five."

"One hundred."

And so the subscribing went on, until papers equivalent to \$600 were lightly piled over the crutch on the table.

"Ah! you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she once had done. Christ had demanded her all, and she had given it with the blind faith of an Abraham. She understood better when a woman's arms drew her into close embrace, and soft lips whispered in her ear: "Maggie, dear, your crutch has made \$600 for the mission church among the mountains and has come back to stay with you again. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God, and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then smiling through her tears at the kind faces and reverential eyes, she sobbed out of the sanctuary.—Presbyterian Review.

I have known some people who have had too good an experience for their good. They had a blessed experience twenty years ago, and have not had a blessed experience since.

Ministers and Churches.

Our Toronto Letter.

Owing to the abundant rain, superabundant I understand, many farmers in the country consider it, which we have had in the city and this part of the province, Toronto looks almost as fresh and green now as in early June, and never hardly in anyone's remembrance, looked so attractive at this season of the year as it does at present. All visitors to it, and they are many and increasing year by year, see it at its best still and it is really charming. Those visitors and strangers who have any curiosity about hearing the preachers of the city, have the smallest possible chance of getting their curiosity gratified. Hardly a Presbyterian minister at least is in his own pulpit, all being supplied either by visiting ministers or by exchanges with brethren from the country. Rev. L. Z. Graham D.D., of Olivet Presbyterian church, Philadelphia has been in the pulpit of Cook's church; Rev. Prof. Carr, of Franklin University, Pennsylvania, has been preaching in St. Enoch's; Rev. Cummings Smith B. D., of Indianapolis, son of Dr. J. R. Smith, has been in St. James Square; Rev. R. E. Welsh of London, England has been preaching for Rev. Dr. Black, may be mentioned as illustrating how mixed up things are amongst us Presbyterians, and we fancy it is much the same with other denominations. Rev. J. G. Shearer, the indefatigable secretary of the Lord's Day Alliance is off on a two or three months tour in the West which will take him as far as British Columbia. The result of his labors on behalf of Sabbath Observance abundantly justifies the wisdom of the alliance in employing a secretary to prosecute its work, and Mr. Shearer as that secretary. Rev. R. P. Mackay D.D., Foreign Missionary Secretary, who had been attending a Young Peoples' Convention at Lake George, New York, has again returned to the city, and so also has Rev. Dr. Warden from Murray Bay, where he had been resting after his anxious and laborious work connected with the general assembly.

We understand that the arrangement contemplated by Knox College authorities for temporarily supplying the place of the late Prof. Halliday Douglas, by securing the services of Rev. Dr. Kilpatrick of Manitoba College, has failed, owing to Dr. Kilpatrick's being unable to accept the appointment. It is now likely that the work of the late professor will be subdivided for this winter, and three ministers asked to undertake it between them. If those spoken of can do it, from the character and ability of the men there can be no doubt the work will be well done. It will be gratifying to the friends of Rev. Dr. George Bruce, founder of St. Andrew's Boys College in the city, and well known throughout the church, whose health, under the strains of inaugurating that school completely broke down, is now again to a large degree restored. On a recent Sabbath he preached both morning and evening in St. James Square church with much of his old time vigor, and with great acceptance to the congregation who heard him. Anent St. James Square, we chronicle with deep regret, a very great loss it has again sustained and Presbyterianism in the city generally, in the death, after almost a year's illness, borne in the most Christian spirit, of Mr. John Gowans. He had long been connected as a member with the congregation, for many years a most trusted and valued elder, wise in counsel, liberal in his support of all its work, taking in all its affairs a deep and wise interest, and altogether one whose place, it will be hard to supply. He was a man of the most sterling integrity in business, from which he retired a few years ago, a warm and true-hearted friend, and in his Christian character of the most simple, unaffected sincere piety. His loss will in every way be deeply felt. Another recent death in the city which will recall old memories to many who were students at Toronto University a generation or so ago, was that of the "Old Rabbi," as he used to be called, Prof. Hirschfelder. For forty-three years he was in connection with the University, was a most scholarly man, a good teacher, most kind and genial in all his relations with his students, and was honored when he retired in 1889, with a testimonial from the President and Council of the institution in recognition of his long services. He was in his eighty-third year at the time of his death. All educationists in Canada must have been interested in the scholarship arrangement of the will of the late Mr. Cecil Rhodes. Hon. Mr. Harcourt, Minister of Education,

some time ago received intimation through the department of the Secretary of State, Ottawa, that in the distribution of these scholarships Ontario would not be overlooked. He has called a meeting to be held in the city early in September, of representatives of degree conferring colleges and universities, to consider and arrange the conditions of granting the Rhodes scholarships. They will no doubt be found to act as a great stimulus in the higher walks of scholarship to all the youths in the province aspiring after the best education.

Coronation day was only in part observed as a general holiday, mainly because of the Civic holiday being kept on the Monday immediately preceding it. A salute, however, was fired, flags were hung out very generally, services were held in many of the churches, sermons of a special kind preached, in many cases on Sunday, and provision made for bonfires and illumination, particularly of the island on the evening of Saturday, and the Temple building illuminations exhibited at the time of the visit of the Prince and Princess of Wales, which were among the most effective in the city at the time, with several added features were repeated on the Coronation day. Over ten thousand single electric lights made the great building a blaze of light, and the street bright as day.

In the interval since the publication of the last number of the DOMINION PRESBYTERIAN, an important temperance convention has been held in the interests of prohibition, under the auspices of the Ontario Branch of the Dominion Alliance. One great object of the meeting was to prepare for the referendum campaign by securing unity in action and in method in carrying on the campaign. It was largely attended and thoroughly successful in the attainments of its object. The President, Rev. Dr. Mackay of Woodstock, in his opening address made a strong indictment against both political parties as regards temperance and the government in their treatment of this weighty matter. The decision came to however is, the only one sensible men could come to, to bend all the energies of the societies represented under the leadership of the Alliance, towards rolling up the largest possible majority for prohibition when the day of voting comes. The means to be employed are unity of action and method, improved organization, the distribution of literature, sermons to be preached, and a fund of \$100,000 to be raised for campaign purposes. The first Sunday of September has been chosen as the day for the beginning of the great work which it is to be hoped will be a triumphant, decisive victory.

A small but influential deputation waited lately upon Hon. S. R. Stratton, provincial secretary, to urge upon his attention the need of a new reformatory for boys. Dr. Gilmour, warden of the Central Prison, was the chief speaker. Many children he stated are sent to the present reformatory who should not be sent. Police magistrates throughout the country he considered were not competent to deal properly with this class of juvenile criminals, at the most critical time in their life. Young criminals, whose parents were living, are, in many of the States of the Union, sentenced to be whipped by the court and sent home, and this method he advised to be adopted in this province. Probably in these days of revolt against corporal punishment, we may have gone too far, and no doubt this would in many cases be the better method of reform than herding boys together in a reformatory, where the more degraded have the opportunity of contaminating those not so advanced in youthful crime. A new reformatory is likely soon to be provided as the result of the deputation's visit to the minister who takes a deep interest in this important matter.

A large detachment of teachers from all parts of the province has been at work for several days reading and valuing the examination papers of candidates at the recent examinations, and deciding the fate of many anxious pupils in our schools all over the land.

The time for Toronto's great Annual Industrial Exhibition is hastening on, and the fears which were at one time felt, that the extensive building and altering work required to be done, would not be completed in time, are not likely to be realized. It is expected everything will be ready in due time, and the prospects for an excellent exhibition are at the present time very good. As an indication of the growth of the trade of Toronto, it might be mentioned that, the receipts from the cattle market, which in 1866 were \$25,224, were last year \$30,994, and that in six years, the revenue paid in to the city treasury from this source amounted to \$76,000. The transactions in real estate were in June 1900, 1901, 1902, respectively \$500,000, \$642,000,

\$702,000. Several additional subscriptions have recently been made to the Tivenis Relief Fund, making it now considerably over \$50,000 the sum at first aimed at.

Toronto's great annual Industrial Exhibition is approaching, and indications of its nearness may be seen on our streets, and in the city press. Owing to the destruction of one of the principal buildings by fire, and extensive repairs needed, great fears have been felt that all would not be ready in time. This is not likely now to be the case and there is every indication from the number of entries of all kinds, and because of the general prosperity of the country, that the coming exhibition will surpass any former one. The proposal is being mooted by Hon. J. R. Strathon, minister in charge of public institutions in Ontario of selling the present well known and beautiful Asylum grounds. The ground, the minister thinks, are becoming too valuable to allow of their being used for their present purpose. He considers that it would be better for the institution to be removed to some rural district, where a 300 acre farm might be obtained, which in several ways might furnish occupation as well as recreation for the inmates, and the cottage system of dealing with them, which is believed to be a better one, could be adopted instead of the large one-building plan which is the one now in use and has been for many years.

Northern Ontario.

On Oct. 1st a Y. P. Convention will be held at Parry Sound, and it is expected the meeting will be the largest ever held in the Presbytery.

The lumbermen are already entering camp and it is hoped four missionaries at least, will be laboring among them this season. As yet only one has volunteered. He will take up the Canada Atlantic group and will begin work about the first of September. Three other needy fields are the C.P.R. groups east and west of North Bay, and the McKellar and Hagerman group west of the Northern G.T.R. The work is now under the care of the Home Mission Committee of the Assembly from which grants are made as for regular settlement missions.

Knox church, Owen Sound, was crowded on Sunday evening, Aug. 3rd, when Rev. R. J. McAlpine conducted the service in memory of the late Edward H. Horsey. His remarks were based on the text "He was a burning and a shining light."

At the late meeting of Presbytery, the mission charge of Midhurst, Mining and Edenvale asked and received permission to move up to the status of an augmented charge. The new arrangement will begin from Oct. 1. These fields have done well lately under the ministry of Rev. T. Paton.

Two charges, Stayner and Black Bank, etc., gave calls at the same meeting, but without success. They are not at all disheartened, however.

During the absence of Dr. Grant, of Orillia, on his vacation, Dr. Grey had charge of the congregation, and the pulpit was supplied by Rev. J. W. McMillan, of Lindsay, on the 3rd and 10th of August; by Rev. George Arnold, of Portage la Prairie, on the 17th. Rev. Charles Cooke, of Smith's Falls, will preach on the 24th and 31st.

St. Andrew's church, Beaverton, is at present undergoing repairs and the roof of the building is being covered with slate.

Rev. D. Y. Ross of St. George, has arrived at his summer residence in Beaverton, where he will remain for a few weeks' rest.

Rev. John Neil, of Toronto, preached anniversary sermons at St. Andrew's church, Parry Sound, on Aug. 3rd. Mr. Neil also addressed the Sunday school in the afternoon with great acceptance.

Rev. Geo. Simpson of the Chicago Interior is spending his holidays near Huntsville.

Rev. K. McLennan, of Tiverton, lately received the degree of Ph.D. At a social meeting of the congregation, held on the evening of July 30, Dr. McLennan was presented with an address of congratulation, accompanied by a gold-headed cane and a purse of money. Addresses were delivered by a number of neighboring ministers.

Rev. J. S. Conning, of Walkerton, has announced his intention of resigning his charge this fall.

Eastern Ontario.

Rev. A. C. Reeves, of Campbellford, occupied the pulpit in St. Andrew's church, Almonte, Aug. 10th, and his ministrations were much enjoyed by those who heard him.

Rev. L. Beaton, Moose Creek, has returned home after spending a month in the invigorating climate of Cape Breton. Mr. Beaton is looking well and his parishioners are pleased to welcome him home.

Rev. Don McVicar of Finch occupied the pulpit of Maxville church on Sunday, 3rd inst.

The Rev. J. U. Tanner, of Lancaster, preached in Salem Church, on Sunday Aug. 3rd.

Rev. A. McGregor, of Woodlands, occupied the pulpit in the Avonmore Church, Sabbath morning and evening, Aug. 3rd.

Rev. Mr. Laird, of Bethlehem, Phila., who is in Cornwall on a visit to his parents, Col. and Mrs. Laird, occupied the pulpit in Knox Church at both services on Sunday last week. Large congregations were present on both occasions. The Rev. gentleman is an eloquent speaker and his sermons were greatly appreciated.

Rev. Dr. Cameron and his daughter, are the guests of A. P. Ross, Cornwall. The reverend gentleman is a native of Oxford, Co., Ont., and is descended from the Camerons and Rosses of Stormont. His grandfather was an old U. E. Loyalist, who fought under Sir John Johnson and settled back at the Quarries in 1782. He is a graduate of the Toronto University and is now pastor of a Baptist church, in Providence, R. I., and also edits Watchword and Truth, an undenominational magazine, largely given to the exposition of prophetic scripture. He preaches two Sabbaths for Rev. Dr. MacNish at St. John's and again at both services on Sunday last.

Rev. Mr. Laird of Bethlehem, Penn., preached two very able and eloquent sermons in Knox church, Cornwall, on Aug. 10th.

Rev. J. W. Muirhead, B. A., for seven years pastor of the Presbyterian church at White-wood, Manitoba, died at Kingston on the 14th, aged 36.

The Montreal Witness of Aug. 7 contains a lengthy notice of the death of the Rev. Frederick Petry Sym, at Warton, Ont., in his seventy-fifth year. Deceased was a member of the Presbyterian Church of Scotland and at the time for the uniting of that body with the Free Church of Canada, he declined to assent to the union. Finally, however, he accepted an annuity in place of his share of the claim on the Temporalities Fund of the church, and with his death the last of these annuities has gone forever. Mr. Sym preached for some weeks in Knox Church, Perth, in the beginning of the eighties, and afterwards in St. Andrew's for a time.

The Presbytery of Glengarry has accepted the resignation of the Rev. A. McGregor, of Woodlands, which will take effect after the second Sunday in September. The Rev. Mr. McGregor's resignation is due to ill-health, and the extent of his field of labor. The Presbytery is endeavoring to arrange the charges of the Rev. Mr. McGregor and the Rev. Mr. Cornburn, of Lunenburg, so as to form another congregation, leaving Aultsville and Pleasant Valley under one pastor, Lunenburg and Newington under another, and Wales, Farran's Point and Woodlands in a third.

Western Ontario.

Rev. J. F. Scott, of Rodney, was visiting recently at the manse, Mandamin, and preached on Sunday, Aug. 3rd to a large congregation.

Rev. John Lees, who died at the residence of his son, Mr. R. C. Lees, London, some days ago, was born at Galashiels, Scotland, in 1833, and came to this country in 1834. When 7 years of age he started to work in the woolen mills at Galashiels, and continued at his trade of weaver in Canada until he had reached the age of 30 years, at which time he began to study for the Presbyterian ministry. He was ordained and received his first call to Ancaster. He had subsequent charges at Lucan, Westville, N. S., West Williams and Adelaide townships, in Middlesex, and for some months he lived in this city. He retired from the ministry when he reached the age of 68 years. Rev. Mr. Lees belonged to the old school of Presbyterian ministers. He left many friends to mourn the close of a good and useful life. He was married in 1865 to Miss Jannette Darrow, of Tilsonburg, who predeceased him one year before he retired from the ministry, and two sons survive him.

At a special meeting of Presbytery on July 30, a call was extended from Melbourne and Riverside to Rev. T. R. Shearer, formerly of the Presbytery of Brandon. The call was sustained, and should it be accepted, the induction will take place at Melbourne on Thursday, Sept. 4, at 11 o'clock, Rev. Mr. Lawrence presiding. Rev. H. McKay preaching the induction sermon, Rev. James Wilson of Glencoe, delivering the charge to the minister, and Rev. A. G. MacGillivray addressing the people.

Rev. J. H. Courtenay, of Port Stanley, has returned from a three month's trip to the Coast. He is looking well and his congregation is glad to see him back.

Rev. J. Anthony, of Waterdown, is supplying for Rev. D. R. Drummond, of Knox church, St. Thomas.

Rev. Mr. Monds, a graduate of Knox College, occupied the pulpit of the Arthur church on Sabbath last week.

Rev. Mr. Laidlaw, of London, preached most acceptably to two large congregations in St. Andrew's church, Thamesford, last Sabbath. He will supply the pulpit during Rev. T. A. Watson's vacation.

A number of improvements are being made to Knox church, Owen Sound. Steam heating is being introduced and the drainage is being improved.

Rev. Louis H. Jordan, former pastor of St. James Square church, Toronto, preached there last Sabbath.

At ten o'clock last Friday evening Mrs. Dickson, wife of Rev. Dr. Dickson, pastor of Central Presbyterian church, Galt, died after several months' illness. Rev. Dr. Dickson is at present spending his vacation in Scotland. A family of seven daughters and three sons survive.

The Presbyterian church at Rosemount, Dufferin County, was destroyed by fire not long ago, and members of the congregation have since made every effort to secure funds to erect a new church. A timely donation of \$1,000 from two former residents of Mulmur, in the county, Messrs. J. A. and R. J. McKee, now prosperous citizens of Toronto, will permit of the work of erecting a new church being commenced at an early date.

Maritime Provinces.

The 'Presbyterian Witness' speaks enthusiastically about the success of the summer school at the Presbyterian College, Halifax. At the close of the sessions it was unanimously resolved to ask the senate and faculty of the college and the Synod's Sabbath school committee to take steps to have the school meet in Halifax next year.

At a meeting of the Presbytery of Truro, on August 5th, Mr. A. F. Fisher's term of service as ordained missionary at Quoddy and Moser River having expired he was relieved from a further appointment at his own request. Mr. A. B. Dickie was appointed to declare the pulpit vacant on Sabbath the 10th Aug. A hearty and unanimous call from First Church, Truro, was sustained in favor of Mr. G. B. McLeod, Westville. The call was signed by 259 communicants and 79 adherents. Mr. P. M. McDonald was appointed to support the call before the Presbytery of Egerton and Senator McKay, A. B. Fletcher and J. D. McKay were appointed to represent First Church.

A meeting of Presbytery will be held at First Church, Truro, on the 3rd Sept., at 7.30 p.m., in conjunction with the public meeting of the W. F. M. S. to designate Rev. D. G. Cook to his field of labor, Indore. Mr. J. W. Crawford, Moderator, will preside and offer designation prayer, Mr. E. Smith address the missionary and Mr. W. H. Sedgewick the people.

The new Presbyterian Church, Dalhousie, N.B., was dedicated to the worship of God on August 3rd. This beautiful structure, costing nearly \$8,000, replaces the one destroyed by lightning about a year ago. The congregation rejoice that their new building will be practically free of debt, and extend thanks to outside friends for their sympathy and help at the time of their great loss. The services were conducted morning and evening by Rev. Dr. R. A. Falconer of the Presbyterian College, Halifax, and the afternoon meeting was addressed by Revs. A. F. Carr, Cambellton, J. M. McLeod, New Mills, and G. S. Anderson, Somerville, Mass. The congregations were large, and the offerings liberal.

Quebec.

Rev. Wm. Shearer, the energetic Convener of the Presbytery of Quebec Home Mission Committee, has completed a tour of all the mission fields in the Presbytery, involving travelling to the extent of about 1600 miles.

Rev. Donald Tait, B.A., of Quebec, preached in St. Andrew's church, Three Rivers, Aug. 10th, morning and evening. Mr. Tait is always a welcome preacher at Three Rivers.

Rev. J. R. MacLeod, Clerk of the Synod of Montreal and Ottawa, occupied the pulpit of Chalmers church, Quebec, Aug. 10th. This church is a favorite resort for American visitors. On this Sunday six ministers, chiefly from the Southern States, were in the audience.

Rev. Mr. McGregor, New Jersey, is preaching at St. Andrew's, Quebec, during Rev. R. Ballantyne's absence.

The Rev. Prof. Jordan, D.D., of Queen's University, Kingston, preached at St. Gabriel's church, Montreal, on the morning of August 3rd, taking his text from Zechariah 2: 1-4: 'I lifted up mine eyes again and looked, and, behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth and another angel went out to meet him, and said unto him, Run, speak to the young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.' The speaker explained in what sense the prophet's message had been fulfilled. The large spiritual life of Jerusalem could not be confined within any walls. It was the same today. What allowed us to dispense with walls was the life of God manifested in the life of man. He further explained the true ideal of life, both church life and outward experiment and how true religion had its influence upon the one as upon the other.

Ottawa.

The Rev. D. R. Drummond, of St. Thomas, is supplying St. Andrew's Church with much acceptance.

The Gospel tent meetings held every evening have been well attended and well conducted. This move is in the right direction and good results must follow.

Rev. D. M. Ramsay, B.D., is spending August at Norway Bay, and will give a course of lectures in connection with the Bible Institute.

Rev. Dr. Moore preached an earnest and practical sermon on the words "If you love me, keep my commandments," in St. Paul's church last Sabbath morning. Rev. Dr. Armstrong preached in Bank street church.

Rev. W. G. Hanna, of Mount Forest, is supplying Knox pulpit this month.

Rev. Dr. Armstrong took his holidays in July at Cacouna. He is back looking hale and hearty.

Rev. Dr. Herridge is in Halifax. A joint meeting of the Ladies' Aid and Foreign Missionary Societies of the Glebe church, was held on Thursday afternoon, when Mrs. Back who is moving to Iowa, was presented with an address expressing appreciation of her services and sorrow at losing her. The address was accompanied by a silver pudding dish.

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World of Missions.

John G. Paton and Cannibals.

The "Apostle to the Hebrides" has again narrowly escaped death at the hands of the cannibals. In a fight which took place on Tanna, both tribes warring with spears and knives, fifty-one natives were left on the field dead, and a large number of wounded were carried off by each party for a feast. Dr. Paton went on the field where the two tribes were fighting and attended the wounded at the risk of his life. While bending over two wounded natives, spears were hurled at him by the attacking tribe, but, in God's providence, none struck him. He, however, was forced to leave the field. This account was brought from the islands by the steamer *Mambore*, which recently arrived at Victoria, B. C. The steamer *Moand* also reports details of terrible tribal wars and fearful feasting in the islands, together with earthquakes, tidal waves, and other grave happenings.

Difficulties in South Africa.

South Africa supplies a vast and difficult field for Christian work. Along the 30 miles of the gold-mining district there are 60 native compounds, and from 500 to 6,000 natives live in these, according to size. Missionaries can go and preach in the compounds, and natives who have been converted under their teaching are known to have carried the Gospel home to far-distant kraals, whole districts being thus evangelized. In the Cape Peninsula there are 40,000 colored people or half-castes, descendants of the first settlers and the natives. Natal has, besides 100,000 natives, coolies (emigrants from India), outnumbering the Europeans; and there are large bodies of them also in the Transvaal and Cape Colony. Capetown contains 13,000 Malays professing Mohammedanism. The Chinese are found in large numbers in the various towns. In Orange River Colony, including Basutoland, there is a vast native population waiting to be evangelized.

Waldensian Activity.

It is gratifying to note (also in the pages of *The Evangelist*) that the brave little Waldensian church, struggling with poverty and persecution, is meeting with great success in the way of evangelistic work in Italy. In some of the southern provinces which constitute her mission field, her evangelists are holding open-air meetings attended by hundreds of persons. These audiences sometimes reach as many as a thousand; villages are asking for preachers to reside permanently amongst them. There seems to be a genuine spiritual hunger amongst the peasantry.

A recent number of *The Evangelist* states that during the latter part of April and May as many as twenty-six different Protestant societies held their annual meetings. This indicates a hopeful growth of Protestantism in "sunny France."

An old lady who is bedridden received a welcome birthday present. It was simply the back and arms of an old rocker with the seat sawed off. The whole thing was padded comfortably and then covered with a bright chintz. The comfort it affords its invalid owner when she is able to sit up more than repays the work spent on it. It provides a support such as pillows never gave.

Health and Home Hints

Junket.—Few desserts are more simple, healthful and easily prepared than junket, also called rennet custard and slip, and the little rennet tablets now procurable from any grocer make it attainable almost anywhere. One tablet of junket is sufficient for a quart of milk which is warmed just enough to remove the chill. To this is added flavoring, sugar to sweeten and a tablet dissolved in a little cold water. The mixture is at once poured out into a serving-dish or—what is prettier—small glass cups, and allowed to stand undisturbed until set—from ten to twenty minutes. It is then put aside to chill. Cream and sugar should be served with it, or whipped cream is heaped on each cup.

Almond Nougat.—Blanch one pound of shelled almonds, and with a sharp knife cut them into strips. Spread out on a flat pan and place in an open, very moderate oven until they change color and are very slightly yellowed. Dissolve one pound of granulated sugar in one-half of a pint of boiling water, and boil steadily without stirring until the syrup is of a pale amber tint. Throw in the almonds and pour immediately on buttered flat pans. As it cools, mark off into squares with a knife, or it may be broken when cold.

Peach Bavarian Cream.—Rub enough ripe, pared peaches through a sieve to make a pint of pulp and add to them one tea spoonful of lemon juice, enough sugar to make very sweet, one-half box of gelatine which has been soaked in a half cupful of water, then melted over hot water. Stir occasionally till the mixture is quite thick, then add one pint of cream, which has been whipped to a stiff froth. Turn into a wetted mold, and when firm turn out and serve with whipped cream heaped round it.

Jellied Peaches.—Prepare one quart of lemon jelly, using two and a half cupfuls of water, one and a half cupfuls of sugar, one-half cupful of strained lemon juice and two-thirds of a box of gelatine. Dip the mold in cold water and stand it in a pan of cracked ice, heaping the ice around the sides. Halve, stone and pare ripe large peaches. Dip each half in the jelly, place a blanched almond in the hollow left by the removal of the pit, and press it down on the bottom of the mold. Do this until the bottom is covered, run in a thin layer of jelly. As it stiffens, put a row of perfect halves round the sides and smaller pieces in the centre; add another layer of jelly. Continue until the mold is filled, then set aside until very firm before using. Serve sponge cake with the jelly.

Orange Float.—Bring one quart of water to the boiling point. Moisten one-half of a cupful of cornstarch with sufficient cold water to mix to a thin paste, turn quickly into the boiling water and stir until smoothly thickened. Add a pinch of salt and one cupful of sugar, and boil slowly for ten minutes, stirring continuously. Take from the fire, add the juice and pulp of two large lemons. Peel and cut five large oranges into small pieces and put in alternate layers with the corn starch in a glass dish. Set aside and serve very cold with cream and sugar.—From "Table Talk."

Boiled starch is much improved by the addition of a little sperm or a little salt, or a little gum arabic dissolved.

From Death's Door

THE TIMELY RESCUE OF A BRIGHT LITTLE GIRL.

WAS ON THE VERGE OF COMPLETE NERVOUS PROSTRATION AND HER PARENTS THOUGHT DEATH WOULD CLAIM HER.

When growing girls or boys are ailing, too many parents experiment with doubtful medicines, which only touch upon the symptoms of the trouble, leaving it to return later in a more aggravated form. When you use Dr. Williams' Pink Pills for Pale People, you are not experimenting—they go directly to the root of the trouble by making new, rich, red blood, and building up weak nerves—in this way they cure, and the trouble does not return. It is because these Pills always cure when given a fair trial, that they have the largest sale of any medicine in the world. They are not an experiment—most other medicines are. Mrs. Wilson Johnson, Hemford, N.S., gives the following strong corroboration. She says:—"At the age of nine, our daughter, Alberta, began to decline in health. The color left her cheeks; her appetite failed and she complained of headaches and a weakness of the limbs. Her health grew so bad that we were forced to take her from school. We tried several remedies, but they did not help her, and she kept growing weaker all the time. She was very pale, had almost constant headaches, and was on the verge of complete nervous prostration. In fact we feared that death would take her from us. One day I saw an account in a newspaper of a girl who had been cured of a similar trouble through the use of Dr. Williams' Pink Pills. We decided to try these, and before three boxes were used, there was a decided improvement in Alberta's condition. We continued giving her the pills for probably two months, by which time she was as healthy as any girl of her age. Her appetite had returned, the headaches had disappeared, and her cheeks had regained their rosy color. It is now nearly two years since she took the pills and she has not had a sick day since. We are very grateful for what Dr. Williams' Pink Pills have done for her, and would advise all parents whose daughters are ailing to give them a fair trial and not experiment with other medicines."

Dr. Williams' Pink Pills will cure all troubles that arise from poverty of the blood or weak nerves. Among such troubles may be classed anaemia, headache, neuralgia, erysipelas, rheumatism, heart ailments, dyspepsia, partial paralysis, St. Vitus dance, and the ailments that render miserable the lives of so many women. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers, or sent by mail, post paid, at 50c. per box, or six boxes for \$2.50, by writing direct to the Dr. Williams Medicine Company, Brockville, Ont.

Useful Hints.

Ripe tomatoes will remove ink and other stains from white cloth; also from the hands.

For burns equal parts of white of egg and olive oil will prevent blisters if applied at once.

A tablespoonful of turpentine boiled with your white clothes will aid in the whitening process.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., 1st mo.
Rock Lake, Morden, 2 Sept.
Glenboro, Glenboro.
Fortage, Fortage la P., 2 Sept., 7 p. m.
Winnedosa, Yorkton, 8th July.
Melita, at call of Moderator.
Regina, Regina,

SYNOD OF HAMILTON AND LONDON.

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

Huron, Brucefield, 14 Oct. 10. a.m.
Sarnia, Sarnia, 22 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, Heaverton, 16 Sept.
Orangeville, Orangeville, 10th July.
Barrie, Almdade.
Owen Sound, Owen Sound, 2 Sept. 10 a. m.

Algoma, Blind River, Sept.
North Bay, Parry Sound, 30 Sept., 9 a.m.
Saugeen, 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, 9 Sept.
Glenagry, Lancaster, 8 Sept., 10 a.m.
Lanark & Renfrew, Carleton Place, 21 Oct., 10.30 a.m.
Ottawa, Ottawa, Bank St, 1st Tues July, a.m.
Brockville, Kemptville, 9 Sept., 2 p.m

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Whycoomsagh, 2 Sept., 11 a.m.
P. E. L. Charlottown, Aug. 5.
Pictou, New Glasgow, 1st July, 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Midd. Musq(d)bt, 16 Sept., 2 p.m.
Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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d	" 104 arrives "	6:50 p.m.
e	" 105 leaves "	1:30 p.m.
f	" 106 arrives "	8:00 p.m.
g	" 107 leaves "	9:30 a.m.
h	" 108 arrives "	6:45 p.m.

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4 Trains daily except Sunday
2 Trains Daily

Leaves Ottawa 8:30 a.m. and 1:15 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 Pint-sch gas.

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

Trains arrive 1:30 a.m. and 7:10 p.m. daily except Sundays, 7:19 p.m. daily.

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

4:00 p.m. Mixed for Madawaska and intermediate stations.

4:40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11:15 a.m., 2:45 p.m., and 4:05 p.m. daily except Sunday.

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The Morning Train
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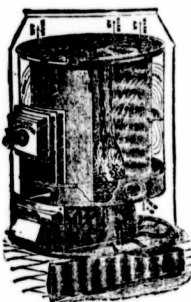
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Leave Ottawa at 4:13 a.m., at 8:15 a.m., at 6:27 p.m.

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

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