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But if the morrow bringeth thee again
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Eager to tell thy message and to give
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And, lo ! the carping world will not believe
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When thy new speech thy brother doth offend
And thou art but a dreamer to thy friend—
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MARRIAGES

By Rev. D. C. Hossack, M.A., LL.B., at Deer Park Presbyterian Church, on Wednesday, June 22nd, at 2 p.m., A. Louis Graham of the Inland Revenue Office, Toronto, to Mary Eleanor ("Dot") Williams of Oakville.

At Erskins Presbyterian Church, Toronto, on Wednesday, June 22nd, by the Rev. James Murray, Rebecca Mossman, eldest daughter of David B. Cockburn, of Toronto, to Edwin John Brewer, of Toronto

At the home of the bride, on June 14, 1904, by Rev. H. D. Leitch of St. Elmo, Peter Munro, Seventh Concession of Roxborough, to Margaret, daughter of the late A. D. Aird of Athol.

At Hyldene, Fergus, Ont., the residence of the bride's brother, of James Beattie, on June 8, 1904, by the Rev. John H. MacVicar, Robert Phillips, druggist, Fergus, to Tina, youngest daughter of the late John Beattie, Esq.

At the residence of the bride's parents, Gou. Bourne, Carleton Co., Ont., on June 15, 1904, by the Rev. James H. Woodside, of North Gower, William H. Fennell, of Marlborough, to Annie Houston, daughter of Thomas Houston, Esq.

On June 8th, 1904, at Erskine Presbyterian Church, by the Rev. James Murray, Torrance Rutherford Laing, of Peterboro', to Jean Christie McIntosh of Brantford.

At the residence of the bride's father, 58 Redpath street, Montreal, on Wednesday, June 15, 1904, by the Rev. Dr. Thornton, of London, England, father of the groom, assisted by the Rev. Dr. Wardrope, grandfather of the bride, Kenneth Buchanan Thornton, of Montreal, to Sara Florence, youngest daughter of G. A. Grier, Esq.

London and Edinburg papers please copy.

On Wednesday, June 10, 1904, at Woodbridge, by the Rev. Malcolm MacKinnon, B.A., J. William Dalziel of Edgely, to Annie M., eldest daughter of Donald MacKenzie.

DIED.

On Friday, June 17, 1904, at 76 Redpath street, Montreal, Margaret Comming, wife of A. R. Creelman, K.C., chief solicitor of the Canadian Pacific Railway, and daughter of the late John Jennings, D.D., of Toronto.

On June 18th, at 445 Church St., Toronto, Jeannie, eldest daughter of the late Capt. Wm. Wood, of Hamilton, Ont.

At the Manse, Three Rivers, on the 21st June, 1904, by the father of the bride, Robert Purves Blair (of Blair Bros.,) eldest son of Hugh P. Blair, Esq., Three Rivers, to Margaret F. MacLeod, second daughter of the Rev. J. R. MacLeod, pastor of St. Andrew's church,

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Note and Comment.

Rev. G. Campbell Morgan, D.D., who took up the Northfield work of the late D. L. Moody, announced that he had accepted a call to become pastor of the Westminster Congregational Chapel, London, England.

John Morley says the first connection of colonial prosperity is the prosperity of Great Britain. It is certainly to Canada's interest to have her best customer prosperous, but the rule works both ways. The prosperity of Great Britain is becoming increasingly dependent upon the prosperity of her colonies.

The editor of the New York Observer, lately back from a tour around the world, having mingled freely with the missionaries and carefully studied them, heartily endorses the opinion of a writer who describes them as a little "higher intellectually and a little better spiritually than the churches which send them forth."

The growth of the church both at home and abroad was illustrated in the subdivision of two Presbyteries in western Canada into four Presbyteries, to be called Edmonton, Red Deer, Calgary and MacLeod, and the erection of the new Presbytery of North Formosa, which will hold its first meeting at Tamsui in October, under the Moderaship of the missionary, Rev. Wm. Gauld.

A Connecticut firm manufactures sacred scarabei for the Egyptian tourist trade. The little charms are carved and even chipped by machinery, colored to simulate age, and shipped in casks to the Moslem dealers at Cairo. The Arabian guides are the chief buyers, many of them being adepts at "salting" the sands at the base of the Pyramids or about the sacred temples, where they artfully discover these scarabei before the very eyes of the tourist, and sell him for half a sovereign an article manufactured at a cost of less than a cent.

An English writer criticises England's ecclesiastical system and its paralyzing influence in the following vigorous sentences: "The note of the English Church is not religion, it is privilege. Our upper chamber as at present constituted, is a clot in the veins of a nation's life. In army administration, in church, in law, in society, everywhere the merit which the nation so sorely needs encounters and is semi-paralysed by this evil legacy of a barbarous past." So must it ever be says an American Journal, where the State supports and controls the church and where the church looks to the State for her authority and prestige among men.

The preparations for the Presidential election in the United States are evoking vigorous criticism of "ring rule," now very much in evidence in the nomination of candidates. The machinery of the political ring is complete. The Michigan Presbyterian thus describes the situation and the dangers which it involves: When even the very

judges, who are supposed to be uncorrupt and uncorruptible, have to trail their garments in the slime for months before every election, what is the future of our great nation? We are only living upon the impetus of the lives of generations long passed to their reward. We are doomed as surely as was Rome if we simply keep on in the present road of national, state and municipal politics, and especially municipal. We have surrendered the privilege of citizenship and bartered our rights to corrupt rings that have long since forgotten that there is such a thing as conscience."

A scenic tunnel under Niagara from Table Rock House out under the Horseshoe Falls has just been completed. "This work," says a technical paper, "was undertaken for the Niagara Falls Queen Victoria Park Commission in order to provide a perfectly safe view of the cataract from below. A shaft was sunk 127 feet and from this a tunnel was constructed curving out under the Horseshoe falls 800 feet. From this laterals were run into the gorge, where large observation-rooms will be constructed of glass where tourists can sit in easy chairs and look out. A large electric elevator has been put into the shaft and from the bottom a large board walk has been constructed to the mouths of the various lateral tunnels."

The Independent, New York, contrasts the attitudes of France and Germany toward the question of religious teaching in the schools: "While Germany has just removed the last of restrictions against the Catholics, by rescinding the law which excluded Jesuits from teaching, France is proposing legislation utterly to forbid all teaching, in public or private schools, by members of religious orders. Germany, more than half Protestant, can allow freely what France, almost wholly Catholic, can not allow at all. It looks strange; it is wrong. In Germany liberty of religious thought feels strong enough to take all risks. What France needs now is to abolish the Concordat, to put the support of the church to the free-will of its members, to grant full liberty of teaching to all, at their own expense, and then let the best win."

A curious dislike of America and things American has often been commented on as one of Kuskin's lesser traits. This feeling is probably illustrated by the following extract from the "Letters of John Kuskin" which Professor Norton is publishing in The Atlantic Monthly: "You may wonder at my impertinence in calling America an ugly country. But I have just been seeing a number of landscapes by an American painter of some repute; and the ugliness of them is wonderful. I see that they are true studies and that the ugliness of the country must be unfathomable. And a young American lady has been drawing under my directions in Wales this summer, and when she came back I was entirely silenced and paralyzed by the sense of a sort of helplessness in her that I couldn't get at; an entire want of perception of what an English painter would mean by beauty or interest in a subject; her eyes had been so accustomed to ugliness that she caught at it wherever she could find it."

A cableway, which, it is said, will be the longest in the world and will have the highest engine-station yet existing, is to be installed on the Argentine side of the Andes so we are told by The Electrical Review. "This cableway will extend from Chilictio station, on the Argentine Northern Railroad which is 3,430 feet above sea-level for a distance of twenty two miles, to a point 14,933 feet above sea-level, or 1,300 feet higher than the summit of the Jungfrau. It will cross a chain of rocks and precipices, spanning, in some places, chasms nearly 300 feet wide and 600 feet deep, while at other points it will be supported by iron towers 130 feet high. All the material will have to be taken to its destination on the backs of mules. The length of the cable rope is eighty-seven miles. The line is intended to have a carrying capacity of forty four tons of ore per hour, a car load of 1,100 pounds being despatched every forty-five seconds."

Mr. Eugene Parsons, a writer in The Homiletic Review for May, alleges a decline of the religious spirit in the young British poets. Not only, he says, has the secular trend of the last three decades checked the flow of sacred song; it has recorded its influence in other fields of poetry as well. He cites Kipling's verse as conspicuously illustrative of the trail of the serpent of materialism. We quote as follows: "Tersely stated Kipling's view is that it is right for the individual and the nation to get and hold all it can. With him, the solidarity of the empire is the main thing, rather than the building up of the kingdom of heaven; altruism is a mistake, sympathy unwise, and generosity foolish. The drift of Tennyson's exhortation was to move upward, working out the beast; the effect of Kipling's is to keep the ape and the tiger alive. If Kipling is right, then the Sermon on the Mount is outgrown—it is a drawback to the extension of civilization."

An original vessel has just been built in Denmark. It can travel on land as well as on water, crossing a neck of land on a railway track and then descending again into the waves. This curious boat, the Swan, runs between Lyngby and Forerum. Says the Revue Scientifique: "Lyngby is a town in the neighborhood of the four lakes of Lyngby, Bagsvaerd, Fure and Foerum. Only the first and third of these are connected; the others are separated by a strip of land 300 metres (about 1,000 feet) wide, which is crossed by the Swan. For this purpose lines of piling extend into the water jar apart at first, but as they near the shore approaching until they will just admit the boat between them. The boat is thus guided until it strikes the line of rails on which it crosses the isthmus. Below the water line the boat has two pairs of wheels. As soon as these touch the rails a lever stops the shaft that drives the screw and starts another that drives these wheels. After crossing the land an inverse manipulation of the lever stops the wheels and the propeller begins to turn again. The car has turned back into a boat."—Translation made for the Literary Digest.

Our Contributors.

Five Grades of Sonship.

BY REV. JOSEPH HAMILTON, MIMICO, CANADA.

There are some who claim that God is the Father of the whole human race. Others think this a loose and dangerous view, affirming that God is the Father of his own regenerate children only. But there is no necessary divergence of view here. The seeming difference is explained by the fact that Fatherhood is taken in two different senses. If this were only recognized, all dispute and recrimination on this ground might be spared.

There is a natural relation of sonship, and there is a spiritual relation of sonship. By overlooking this vital distinction we may fall into serious mistake. An eloquent preacher waxed hot in defending the doctrine of final perseverance, on the ground that a lapsed child of God must inevitably be restored, because he is God's own child. On the same principle it might perhaps be contended that fallen angels must be restored, for I presume they are God's children in a natural sense. But they are not his children in a spiritual sense, and therein lies the fallacy of the argument. I am making no point here for or against inevitable final perseverance, but simply indicating the necessity of distinguishing between things that differ.

There are, in fact, five different grades of sonship recognized in Scripture. If we can identify these, and indicate some of the passages where they are recognized, perhaps some small service may be rendered to clearness of view, and consequent harmony.

To begin with the lowest grade, God is certainly recognized as the Father of the entire human race. Possibly I might have gone a grade lower than this, and claimed all apostate spirits as God's children. I believe they are so, in the same natural sense as all human beings are his children. But as we have no direct scripture warrant for that, I let it pass. That the entire human race may claim God as their Father may be freely accepted. Notice Luke's genealogy of Jesus Christ. He speaks of Jesus being, as was supposed, the son of Joseph, who was the son of so and so, who was the son of so and so, generation by generation, until he gets back to Adam, and of Adam he says that he was the Son of God. Thus God is recognized as the Father of the whole race. In that line of genealogy between Adam and Jesus there were those who were not good men, but they are in the line, and therefore sons of God. This is the natural, not the spiritual degree of sonship.

This natural sonship we may call creation; but I have a suspicion that it was something much more than that. I can believe that man was produced by some process that brought him much nearer to God than mere creation. I may be wrong, but I have the idea that it was a process of generation more than creation. Luke says that Adam was a son of God, and I suspect that if the whole truth were known, we might find that there was a process of generation, not similar to, but as intimate as, the process of ordinary generation. This, of course, is only a presentation, and it may be taken for what it is worth, but it seems to accord more closely with the idea of actual sonship than a theory of mere creation. Of course creation is the

main thing in the narrative, and the best thing, no doubt, to present to our limited understanding; yet there may have been creation, and something more, that made us as really God's own children as our children are our own.

And yet this is the lowest grade of sonship. It is analogous to ordinary generation with us, without any reference to character. It is the same relation to which Paul referred in his sermon on Mars' hill. Speaking to those idolators who knew not God, he classed himself with them, and endorses the sentiment of one of their own poets who said: "We are also his offspring." There is no moral distinction here. Those heathens, just as truly as the Christian apostle, were God's offspring. Thus we have the clearest Scripture warrant for regarding the whole race as the sons of God.

Now to rise to a higher grade, let it be noted that God specially recognises as his children those whom he appoints to special privilege and honor.

Perhaps some might designate this class as the church. Others might identify it with the favored nation of Israel. Both these ideas would be rather too definite. I prefer to say that those who were called to special privileges and duties, although as individuals they might not be actually regenerate, are called sons of God.

The message with which Moses was sent to Pharaoh was this: "Thus saith the Lord, Israel is my son, even my firstborn. And I say unto thee, let my son go, that he may serve me." (Exod iv. 23, 22.) When the Lord gave his law to Israel he made a solemn appeal for their obedience on the ground that they were his children. "Ye are the children of the Lord your God, ye shall not cut yourselves," and so on (Deut xiv. 1.) In later times, when the Lord was promising wonderful blessings to Israel, he gives as his reason for it that he was their father. "For," said he, "I am a father to Israel, and Ephraim is my firstborn." (Jer. xxxi. 9.)

Thus we see that there is a second grade of sonship, intermediate between the whole race and God's own regenerate children.

The next grade in the ascending scale is composed of the godly among the race.

Throughout Scripture generally the truly regenerate are spoken of as the sons of God, and the children of God. Thus in the early history of Genesis we are told that "the sons of God saw the daughters of men that they were fair." I take it that those "sons of God" were the godly men of that early time, not angels, so some have supposed.

It is in the New Testament especially that the good are so designated. I may quote a few well known passages. "As many as are led by the spirit of God, they are the sons of God." "The spirit itself beareth witness with one spirit that we are the children of God." "If children, then heirs." "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Beloved, now are we the sons of God." "Whosoever believeth that Jesus is the Christ is born of God." "Whosoever is born of God sinneth not." "Whosoever is born of God overcometh the world."

Thus it is very plain that the regenerate are especially regarded as the children of God. Perhaps it is the abundant repetition

of this idea that has led some to regard that one class only as worthy of the name. We have seen that the name is applied to other classes, only with different significance.

And this distinction is very clearly brought out by our Lord himself in his discussion with the unbelieving Jews. He admits that in one sense they were the children of Abraham, while in another sense he denies it. "I know," he says, "that ye are Abraham's seed." This is, literally and in a natural sense they were so. But then he immediately adds, "If ye were Abraham's children, ye would do the works of Abraham." They were Abraham's children naturally, but not spiritually. Again he says, "If God were your Father ye would love me." On the contrary, he says plainly, "Ye are of your father, the devil." Thus he makes the distinction very plain which we noticed at the beginning—the distinction between natural and spiritual sonship; and this we must keep in view.

To rise, then, even to a higher grade of sonship than this, there is a sense in which angels are the sons of God.

I have said this is a higher grade, though perhaps, strictly speaking, it is not higher. Nothing can be higher than character; and to have a character like God is to be as closely his child in the high spiritual sense as angel or archangel can ever be. Still I have called the angelic degree of sonship a higher order because angels are of a higher rank than men, and because they assimilate more closely to the character of the Father. The difference is not of kind, but of degree.

That the angels are sons of God we have evidence in the Book of Job. We read there that "the sons of God came to present themselves before the Lord." I take it that these sons of God were angels. This view is confirmed by another passage in Job. When the Lord answered Job out of the whirlwind he takes him back into the dim past before the foundations of the world were laid. At creation's dawn "the morning stars sang together, and all the sons of God shouted for joy." These are the sons of God whom Charles Wesley calls "the first born sons of light." They are the older sons of God's great family. They were shouting and singing at creation's dawn, and possibly millenniums before our human race was born.

Then from this high angelic grade of sonship we rise to the highest of all where Jesus himself appears—THE SON OF GOD—alone, supreme, divine.

I hesitated about introducing the divine Son in this connection at all. It seems in some degree to belittle him to classify him in any way whatever. Between the highest of "the first born sons of light" and THE SON OF GOD there is a chasm infinite. We must ever hold him aloft and supreme. We have to beware of any comparison or association that might obscure one ray of his glory. Just now I am reading an author who mixes up Plato and Thomas More and Philip Sydney and Jesus, as doing the same thing, each in his own way. And then we are told that "our young men and women must be to the world what Plato was, and More was, and Sydney was, and Jesus was." And not unfrequently we meet in modern authors with such allusions. They savor to me of irreverence. When Jesus is introduced I think it ought to be on a high, sacred, solitary plane where none other may intrude.

I trust, then, his glory will not be dimmed by introducing him as occupying the highest level of sonship. His place is not only the highest but infinitely the highest. Better lose sight of all other ranks of sonship when we think of his. He is emphatically THE SON OF GOD. When that title is used there

is never any doubt as to whom it applies. How sublime and unmistakable are those words of John the Baptist: "I saw, and have record that this is the Son of God."

Listen to a few of the sublime words that are used to set forth the eternal power and Godhead of the Son. "We beheld his glory, the glory as of the only begotten of the Father." "The only begotten Son, which is in the bosom of the Father." "Unto the Son he saith, Thy throne, O God, is for ever and ever." "Unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee?" "God hath in these last days spoken unto us by his Son, by whom he made the worlds." "When he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him."

Let all the people say Amen. Let everything that hath breath praise the Lord. "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

FOR DOMINION PRESBYTERIAN.

The Highest Wisdom.

BY C. H. WETHERBE.

In various terms of speech Christ sought to impress upon his hearers the wisdom of one's being ready to depart out of this world at any moment that God might summon him. This fact shows that Christ knew that not all people would be saved. He certainly knew that unless people be rightly prepared for an entrance into the world of glory they will never enter there. The goodness and mercy of God can never change this momentous truth, nor does God purpose anything of the kind. It is the province of divine mercy to warn all people of the awful danger which surely attends an unreadiness of heart for the bliss of heaven."

Christ's parable of the wise and foolish virgins illustrates the wisdom of the wise ones in being ready for the hour when they shall leave this world for the eternal habitation, and also the unwisdom of the foolish ones in not being ready for departing to a better world. Dr. Maclaren, in a sermon from the text, "They that were ready went in with Him to the marriage," says: "Dear friends, all the lessons of this parable may be taken, by us, though we do not believe, and think we have good reasons for not believing, that the literal return of Jesus Christ is to take place in our time. It does not matter very much, in so far as the teaching of this parable is concerned, whether the Bridegroom comes to us, or whether we go to the Bridegroom. I do not for a moment say that there is no such thing as coming to Jesus Christ in the last hour of life and becoming ready to enter even then, but I do say that it is a very rare case, and that it is a terrible risk to delay till then.

But I pray you to remember that our parable is addressed to and contemplates the case of, not people who are away from Jesus Christ, but Christians, and that it is to them that its message is chiefly brought. It is they whom it warns not to put off making sure that they have provision for the continuance of the Christian life.

We have, day by day, to go to Him that sells, and buy for ourselves." The wisdom of being ready for the call of death is the highest wisdom. And this readiness should be had when one is very young. There is nothing on earth which is so very important to a young person as is a change of heart, and therefore a grand readiness to both live and die.

Church Union.

The Editor DOMINION PRESBYTERIAN,

Dear Sir,—In response to your request I venture to express my views, as a layman, on the present live question of church union.

It occurs to me that if the intention is to have one church composed of the Methodist, Congregational, Presbyterian or other Protestant denominations, the wisdom of such a course is doubtful, because, such union would, in all likelihood, entail the sacrifice of principles dear to the membership of the respective churches, a sacrifice I cannot see they could conscientiously make. Besides, one great body is, it seems to me, inexpedient. Now-a-days denominationalism is not an attitude of antagonism of one church to the other but rather the incentive to increase in good deeds. Without this spur there would be, I fear, much less aggressive work in advancing a common cause and a tendency to be satisfied with what had been accomplished. Denominationalism obliges every church to be on the alert to add to its numbers and thus increase its spiritual and financial strength, whereas a united body might and probably would bring about laxity, a contentment to leave matters as they were.

Then, as to the church government. How that could be satisfactorily arranged is far beyond me to venture to express any opinion other than I am sure it would have to be approached in a spirit of great forbearance and any polity to obtain the unanimous assent or practically so, of the ministers and laity of the one church would require to be formulated only after very wise and cautious consideration. Any other government would be worse than useless and at once cause disruption.

The only other phase of the question and one which appeals to me, is that of a sort of federation not an organic union but a union whereby the churches being agreed on fundamental doctrines of Christian faith would unitedly do all in their power to advance Christ's kingdom and strenuously resist everything tending to hinder its progress. Such federation we have now in a large measure. That it may increase and strengthen is the earnest prayer of

Yours Sincerely,

James B. Halkett.

Ottawa.

Dr. Wilkie's Case.

We quote the following letter by Dr. Wilkie, which appeared in the Mail and Empire of June 9th.

To the Editor of The Mail and Empire:

Sir,—I have studiously avoided all attempts at self-defence in this bitter and unkind attack on me, but your report of the Assembly meeting yesterday contained some statements that are so seriously astray that I would like a little space to correct them.

If your reporter at all correctly reported the words of Rev. E. Scott, of Montreal, then Mr. Scott has seriously erred. He stated "that mission work in India had been harmonious until Dr. Wilkie went there."

It was because of such serious trouble that one missionary was then recalled, that I was asked to go to India rather than to China to which a year before I had been appointed.

The F. M. C. on the 23rd of October, 1879, some time before I reached India, passed the following: "The committee having read the papers received from the members of the Canadian Church Mission in Central India and the letters from brethren of other churches relating thereto, regrets to

say that the correspondence as a whole reveals an unhappy and disturbed state of feeling among members of the mission towards each other, which if not corrected by the grace of God and striven against by the missionaries themselves, must, in the end, injuriously affect the work of the mission both in India and in Canada."

It is plain that I cannot be held responsible for the "unhappy and disturbed state of feeling among the members of the mission towards each other."

Mr. Scott says: "It had been harmonious during the two years since he came away," and yet Mr. Scott knows that in that time one other missionary, on account of friction in the field which he could not further stand, resigned and came home. Mr. Scott says: "In all the troubles there it had been Dr. Wilkie on one side and all the other missionaries on the other." And yet Mr. Scott had at one time in his hand a memorial from six missionaries in India stating just the opposite of this and heard read letters from six other missionaries to the same effect.

Kindly find room for the above in an early issue. Other statements I would like to also correct but cannot ask for more space.

Yours, etc.,

J. WILKIE.

Toronto, June 9, 1904.

Christianity in Japan.

Rev. David S. Spencer, for twenty years a missionary of the Methodist Episcopal church in Japan, and now in the United States on furlough, says of Christianity in Japan:—"Christianity has made great progress among the people. There are strong, self-supporting churches, strong schools, and strong publishing interests, all tending to build largely, for the best interests of the nation. The Roman Catholic church, under the lead of most earnest and scholarly men, claims a membership of 56,000; the Greek Catholic church a membership of 28,000; and the Protestant families, a membership of about 55,000. These Protestant believers are almost equally divided between the families known as Presbyterian, Congregational, Episcopal, and Methodist, while the Baptists have an interesting and growing work. These Protestants preach the gospel regularly in 1,140 stations. There are some 500 organized churches, with 370 church buildings. In the Sunday school there are 50,000 children. About 125 schools are open daily for the instruction of 12,000 students. One mission press, the Methodist Episcopal, sent out last year more than 700,000 volumes of books and tracts (more than 21,000,000 pages of Christian literature) over the broad land. The power of the press is evident when we consider that there are more people in Japan who read the morning papers than can be found in all the Russias, where eighty-one and one-half per cent of the children of school age are enrolled in her schools, an aggregate larger than in all Russia, where the English language is a required study in all her schools, and where the government sympathizes with all the best methods of developing the mind and building strong social and practical institutions. To capture the minds of the bright people, and to lead them along the pathway of Christian progress, is a duty resting upon the Christian church, and no higher duty or greater opportunity has been offered to the people who call themselves Protestants. It is difficult to state in terms which appear sober and conservative the immense possibilities easily within the reach of Christian church in this land of the rising sun."

The Quiet Hour.

Jeroboam's Idolatry.

S. S. LESSON—1 Kings 12: 25-33. July 10, 1924.

GOLDEN TEXT—Keep yourselves from idols—1 John 5: 21.

BY REV. W. J. CLARK, LONDON, ONT.

And Jeroboam said in his heart, v. 26. What a strange thing it is to remember that the secret imagination is never altogether hidden, and that it is by that a man is judged. There is no doubt that Jeroboam misled the mass of the people as to his motive in establishing another place of worship; but his real motive was selfish. And so to-day there are many who blind the eyes of their fellowmen. The reasons they give for actions are such as sound well and commend themselves to the hearers, but there is a secret motive which is altogether different from the ostensible one. We cannot be too careful as to what we say which men may hear; but still more important for us is it to be careful as to what we say in our hearts. For it is only when the thoughts are pure, that it may be true of us, as the English poet said of the great Duke: "Whatever record leap to light, he never shall be shamed."

Whereupon the king took counsel, v. 28. The king had plotted in his own heart, but he took counsel ere he proceeded to action. But he doubtless counselled with those who would be ready to support him in any plan he adopted to retain political power. It is a matter of most serious moment whom we take for counsellors. There are those whose advice will be a wholesome and purifying influence, and there are those who will support us in ill doing. We are all constrained by our nature to seek for those who will go with us. Rather let our counsellors be those who will advise us against ill doing and in favor of righteousness.

Is it too much for you to go up to Jerusalem, v. 28. The king's whole thought and purpose was to guard against the danger of the people forsaking him and going back to accept Rehoboam again for their king. But he veils his intent by professing to have a regard for the comfort and ease of the people. So, not infrequently we will find professed friends expressing great concern for us, when all the time they have some ulterior purpose to serve. We should not be ready to ascribe selfish motives; but, on the other hand, we should not be blind to the fact that very often selfish motives are hidden behind an apparent interest in our welfare, and we are responsible for our own course of action. How often, too, people shrink from any hardship or weariness in the service of God. If our hearts are in our worship, we will be ready to endure fatigue and inconvenience.

And this thing became a sin, v. 30. How could it be otherwise? The king, from motives of political expediency, put aside all the teaching that had been received of the evil of idolatry, and made two golden calves take the place of Jehovah in the minds of the people. That was what it came to. He could not ignore the religious instinct. Man is bound to worship; but though the calves were only supposed to stand as figures that would aid them in the worship of God, they came themselves to be worshipped. Again and again throughout the record of later history, when some king is spoken of who walked in folly, it is said of him that he walked in the way of "Jeroboam, the son of

Nebat, which made Israel to sin." Jeroboam was thinking of political advantage, but his action made his name a shame forever.

And he made an house of high places, v. 31. His success led him further on in the way upon which he had entered. Places of worship, feasts, ordaining of priests; all these were attended to. No thought of God was in his mind. All his planning was for the purpose of uniting more firmly to his government the tribes that had rebelled against Rehoboam. If he could have known the terrible heritage of hate and idolatry which he was handing down to coming generations surely he would have shrunk back. But selfish advantage blinded his eyes to the results of his doing. Let us never forget that every act and device of ours will bring forth fruit, and if the motive that has led us is purely selfish, then we may be confident that the fruit will be evil. On the other hand, the fruit of good thoughts and deeds live long, too. Our influence may be either that of the wholesome stream from a pure fountain, carrying life and health wherever it goes; or that of the plague-laden river, bearing dire destruction in its course. We have only one short sowing time, whilst the harvesting will go on and on far past the time of our stay on earth.

Looking Off Unto Jesus.

If men in the city walk the pavements with their eyes fixed upon the gutters, what does it matter though all the glories of a sunset are dyeing the western sky? They will see none of them; and if Christ stood beside you, closer to you than any other, if your eyes were fixed upon the trivialities of this poor present, you would not see Him.

If you want to see Him, shut out competing objects, and the dazzling cross-lights that come in and hide Him from us. There must be a "looking off unto Jesus." There must be a rigid limitation, if not exclusion, of other objects if we are to grasp Him. If we would see, and have our hearts filled with, the calm sublimity of the solemn white wedge that lifts itself into the far-off blue, we must not let our gaze stop on the busy life of the valleys or the green slopes of the lower Alps, but must lift it and keep it fixed aloft. Meditate upon Him, and shut out other things.—Alexander Maclaren, D.D.

Our Need of Knowing the Right.

Doing the best we know how is not enough for us to do. We are commanded to do right. If we fail in so doing, we have to suffer for it. Even in human governments, it is not enough for an evil-doer to say that he did not know that there was any law against his doing what he did. It is every man's duty to know the law. And even the loving gospel, not the Old Testament law, but the New Testament love, says this. It was the loving Jesus who said, "That servant, which knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes." The one who does his duty as far as he knows it, and yet fails, must suffer, even if less than a conscious wrong-doer. Who of us will dare to say that all he asks is his fair deserts?—S. S. Times.

In an old palace in Rome there is a chamber on the ceiling of which is painted that wonderful fresco of Guido—the "Aurora." If one stood underneath and gazed up in the darkness, one might get a faint sense of the outline and color; but the strain upon one's neck was so great that before you could get a view of the painting you must drop your head. A few years later I went again to see the "Aurora," when the custodian led me to a table and bade me sit there and look down at the table. I discovered that its top was plate-glass mirror, in which every beautiful line and all the marvelous coloring of the aurora were perfectly reflected. That was a fine device for revealing the fresco. For all the long ages past men have been trying to get glimpses of God, the fact of whose being is revealed in nature above and below. But the light has been dim, for "who by searching can find out God?" But now at last God had sent forth his Son, "the express Image of his person, and the very brightness of his glory," in whom the Father is perfectly revealed. Geo. Pentecost. D.D.

Close at Hand.

BY SUSAN COOLIDGE.

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of the days to live through and the work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, 'tis He who nerves our arm;
He turns the arrows which else might harm,
And out of the storm He brings a calm.

The work which we count so hard to do,
He makes it easy, for He works too;
The days that are long to live are His,
A bit of His bright eternities,
And close of our need His helping is.

O eyes that were holden and blinded quite,
And caught no glimpse of the dying light;
O deaf, deaf ears, which did not hear
The heavenly garment trailing near!
O faithless heart which dared to fear!
—Christian Press.

Christ's Love.

We sleep in peace in the arms of God when we yield ourselves up to his providence in a delightful consciousness of his tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who has put us there and who holds us in his arms. Can we be unsafe where he has placed us and where he watches over us as a parent watches a child? This confiding repose, in which earthly care sleeps, is the true vigilance of the heart; yielding itself up to God, with no other support than him, it thus watches while we sleep. This is the love of him that will not sleep even in death.—Francis Fenton.

In contrast with the earth's weariness heaven smiles upon us, a place of rest. "They rest from their labors" is the first element of that celestial blessedness. Toil of body, mind and heart, toll against sin and self and Satan—these are changed to spontaneous, unwearied, invigorating exercises of soul and spirit. The lower services in which we may then engage are infinitely easier than the easiest we here perform. No play on earth is so delighted as the meaneast work of heaven.—Bishop Gilbert Haven.

Prayer.

Father in heaven, we feel that we are made for thee and cannot rest until we are folded in thine everlasting arm. Draw us to thyself and tell us thy love. May we have such hearts as will be willing and quick to hear thee. The world is thundering around us, but through all its noise and confusion may we be able to discern the accents of thy voice. Purify us from earthiness and sin that our spirits may blend with thine in blessed fellowship. May we dwell so close to thee that the light of thy face shall stream through us and transfigure us. Calm all our anxious thoughts and fill us with serenity and peace. Then may we come down from the mount of transfiguration to touch the great troubled world with healing hands. In sympathy with it and in service and sacrifice if it may we find our own relief and health and strength and joy. And this we ask in Jesus' name. Amen.

A Proof of Greatness.

Christ's resurrection is a proof of His own personal greatness. Paul teaches that by it He was declared to be "the Son of God with power." During His earthly ministry Jesus was constantly intimating wonderful things concerning Himself, assuming the loftiest prerogatives and exciting the highest expectations. He claimed to be one with the Father; "to be both the Light and Life" of men; He declared that no human soul could approach the Father save through Him; that he had come to found a heavenly kingdom, and that he was older than Abraham, and in Himself superior to the Law and the Prophets. But the climax of all these sublime representations, or, rather their humiliating anti-climax, was the Cross and the Sepulchre. In contempt of Him and His lofty assumptions, they nailed Him to the tree, and wrote over Him the derisive words: "Jesus of Nazareth, King of the Jews." Thus abruptly is His career brought to an end. The lips that spoke such commanding words are rude" silenced, the hands that should have executed His mighty promises are mockingly bound, and the life that antedated the career of Abraham is violently terminated, and a tomb swallows up and covers with shame and ignominy the huge pretensions which at one time threatened to compel the allegiance of all Palestine. As we mark this inconclusive and inconsequential ending of a career so wonderfully benign and so wonderfully imposing, we cannot but feel that something is wrong. Either the close is wrong—shockingly, outrageously wrong—or it is itself wrong in inception and conduct from first to last. Which? The answer breaks upon us in the triumphant strains of His resurrection. He reversed the decision of His judges, confounded His wretched adversaries, vindicated His essential glory, smote the realms of wickedness with consternation, and filled the courts of heaven with joy.—Dr. Lorimer.

We lose the zest of living because we fail to assimilate our blessings. All that comes to us is, in some way, intended for us. But, like apples which rot upon the trees, they are lost to us because we failed to use them in time. We weep under the outspread branches of our dead mercies when we might have been rejoicing in their luxurious fruits.

This world is full of hands that would be stretched toward us if they only knew our need.

Our Young People

June 29. Modern Idols.

Some Bible Hints.

Your God is your appetite (Phil. 3: 19), if for the sake of your appetite you do the least thing that God would not approve.

We are to beware of covetousness (Luke 12: 15), "which is idolatry," because it masquerades under so many plausible forms, such as ambition, regard for the opinion of others, care for one's loved ones.

A knowledge of what life really is (Luke 12: 15) and what death really is, is the best cure for covetousness, which is death, but is sought for the sake of life.

One coveting only is permitted: we may 'covet earnestly the best gifts,' we may seek to be "rich toward God" (Luke 12: 21). These are the best gifts, because they are obtained by giving them to others.

Suggestive Thoughts.

Love of fame is a modern idol; to overthrow it, remember Christ's "Woe unto you when all men speak well of you!"

Love of money is a modern idol; to overthrow it, seek the gold that thieves cannot steal.

Love of amusement is a modern idol; to overthrow it, remember the "peace which the world cannot give."

Love of power is a modern idol; to overthrow it, look ahead and think what and where you will be in a thousand years.

A Few Illustrations

Every idol will fall if you knock its pedestal out from under. The pedestal beneath every modern idol is selfishness.

When Mahmoud dared to smash the idol, he found that it was stuffed with gold and jewels that came tumbling out. Every idol you overthrow enriches you.

Some Fiji Islanders were too tender-hearted to burn their war idol, as they at first proposed, but drowned him; which proves that he was still their idol.

Christ compared the overthrow of an idol to the plucking out of one's own eye. Do not expect an easy task.

To Think About.

What idol am I cherishing in my heart? Am I excusing myself in idolatries I like, while declaiming against idolatries I do not care for?

Am I seeking to overthrow any idolatry in my own strength?

A Cluster of Quotations.

Do not wade far out into the dangerous sea of this world's comfort. Never suffer your gods to become your God.—Spurgeon.

The covetous person lives as if the world were made altogether for him, and not he for the world.—South.

'Tis better to be lowly born And range with humble livers in content, Than to be perked up in a glistening grief, And wear a golden sorrow.—Shakespeare. Gladness and goodness are not means, but ends!—Coleridge.

When Local Unions Prosper.

When two or more of their societies mean business.

When the president holds regular meetings of the executive committee, and works till he gets a full attendance each time.

When the union meetings, however few they must be, are made worth attending each time.

When the members of the societies are given some part, however small, in each public meeting.

When the speakers treat Christian Endeavor topics, and not topics quite as appropriate for a meeting of any other organization.

When the Endeavorers put their hearts into the work, and earnestly seek to help one another, through the union meetings, into a larger Christian life.

Pray Continually.

Prayer not only in the morning watch, but prayer sent voiceless from the heart from hour to hour, makes life hallowed, wakeful and calm. It becomes beautiful with that beauty of God which eye hath not seen. It is not left comfortless for prayer brings the Saviour to our side. We seem to feel his hand in ours in the passion of our endeavor to do right when duty and interest clash, and his grasp gives firmness to our faltering resolution. Ahd prayer, continually lived in, makes the presence of a holy and loving God the air which life breathes and by which it lives, so that mingles consciously with the work of the day.—Stopford A. Brooke.

The casket was made for the jewel, not the jewel for the casket. So the body was made for the soul not the soul for the body. As the jewel is of far more value than its case, so the soul is of far more value than its earthly tabernacle. Only as the case serves the jewel is it worth anything, and only as the body serves the soul is it useful. But many act as though the body were the only part to be cared for. Its appetites and passions are given full control. Its demands are recognized and its wishes gratified, and the soul left to starve. Alas, what folly! Soon the body will droop and die, but the soul, whether developed and ennobled or shrivelled and starved, must live forever. Therefore, think on these things. "What shall it profit a man if he shall gain the whole world and lose his own soul?" Of what use is the casket if the jewel is lost?

Daily Readings.

- Mon., July 4.—The law against idols. Ex. 20: 4, 6, 23
- Tues., " 5.—Weakness of idols. Jer. 10: 11-15
- Wed., " 6.—Superstitions that last. Acts 17: 22-29
- Thurs., " 7.—Wedded to our idols. Hos. 4: 16, 17
- Fri., " 8.—Idols oppose Christ. Acts 14: 11-18
- Sat., " 9.—Destroying our idols. Gen. 35: 1-5
- Sun., " 10.—Topic. Some modern idols and how to overthrow them. Luke 12: 15-21; Phil. 3: 17-19.

It is said that "when the Sons of God came to present themselves before the Lord" that Satan came also among them. The incident is not altogether exceptional. Satan has been found in many congregations since that day, and always, as then, to stir up trouble.

We are told that in the New Hebrides every man is considered a heathen who does not ask a blessing at the table. This consideration is not far wrong, although it widens the area of a heathendom quite a good deal.

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J. BLACKETT ROBINSON, Manager and Editor

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OTTAWA LADIES' COLLEGE.

In another column will be found an account of the graduating exercises of the Ottawa Ladies' College. We congratulate the College on its successful work. We scarcely know where to turn for an educational home for young women where the teaching is so thorough and the tone so good. Mrs. Ross, the retiring lady principal, is well known as a woman of strong christian character, and from the universal testimony of those who know the new lady principal she has eminent qualifications for the position. The college is our own and we wish it all success.

Referring to the Presbyterian General Assembly of Canada, which met recently in St. John, N. B., the Louisville Christian Observer says: "Altogether, this Assembly seems to have been a vigorous, practical and earnest one, and the future of the Church in Canada seems bright." Referring to the fact that the commissioners from the Northwest and British Columbia had to travel some 3,500 miles, the same paper says: "As there is only one Presbyterian body in the whole of Canada, from the Atlantic to the Pacific, the church is wonderfully compact in its spirit and work, though widely scattered geographically."

A striking centenary celebration took place at Picton, N. S., a few weeks ago—that of Rev. Thomas McCulloch, D.D., the first pastor of Prince Street Church in that town, inducted June 6, 1804. In the one hundred years which have elapsed that congregation has only had five pastors, and the fifth is still in harness. Here is the record: Rev. Thomas McCulloch, D.D., 1804-1824; Rev. John McKinley, 1824-1850; Rev. James Bayne, D.D., 1851-1876; Rev. Wm. McDonald, 1878-1886; Rev. A. Falconer, D.D., 1886. Dr. McCulloch was also the father of the first Presbyterian Theological College in Canada, established at Picton in 1817, in connection with the famous Picton Academy and now the Presbyterian Theological College at Halifax.

THE DOMINION PRESBYTERIAN

REST SEEKING.

We have entered into the holiday season and everyone who can, is seeking rest and refreshment in cool and quiet resting places kind nature has provided. Weary in brain, weary in body and weary in heart, what a blessing to get away from the strain and the worry, if only for a short season. If there were a little more restfulness of desire, less rush after riches, less eager pursuit of pleasure, less feverish activity in daily life, men and women would not need so much these breaks in life's routine. There is no doubt that if we lived more simply and more quietly, and discharged our duties with more calmness of heart we would see much less of nervous breakdowns, and all life would be the better for it. We need in these busy days to get into the heart of the Quaker poet's prayer:

Dear Lord and Father of mankind,
Forgive our feverish ways,
Re-clothe us in our rightful mind,
In purer life thy service find,
In deeper reverence praise.
Drop Thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Has not the christian church yet to hear in the fulness of its meaning the call of the Master "Come unto Me... I will give you rest." Are christians restful? Of course no one will so far misconstrue the Master's words as to suppose them to mean an invitation to indolent ease. The rest to which He calls us gives strength for life's activities and burdens. It gives quiet in the heart of the storm and permanent peace even in a busy and tired life. It tones the nerves, and braces the will for effort. But it forbids "feverish ways." It brings us into constant fellowship with that heart that was meek and lowly, and there is true rest.

At the tercentenary celebration at Annapolis, N. S., a few days ago, reference was made by some of the speakers—notably by Hon. Charles Langelier, Quebec—to the religious toleration and the absence of bitter religious strife which has long prevailed in that province. The tribute paid to Nova Scotia was well deserved. What is one of the chief causes of this happy state of affairs? Is it not largely due to the fact that there are no separate schools in that province. The children of Catholics and Protestants are brought up together and taught in the public schools of the province where they learn to respect each other's religious views and sentiments and agree to differ in a friendly manner where they cannot otherwise agree. The same happy state of affairs prevails in New Brunswick and P. E. Island, where the children of Catholics and Protestants sit side by side in the public schools. It is very doubtful if this would be the case if there young people were divided into hostile camps by the agency of separate schools. We can appreciate the sincerity of the motive which induces our Roman Catholic fellow citizens in Ontario and Quebec to maintain their separate school systems, but would it not be worth while for them to take a look at the system which prevails in the maritime provinces and which contributes so materially to the promotion and maintenance of the toleration and good will which prevail among their people.

REFORMING DELINQUENT CHILDREN.

Address Delivered by J. J. Kelso, Toronto, at The Thirtieth National Conference of Charities and Correction, Atlanta, Ga., May 8, 1903.

Few subjects are more important and none can more worthily occupy our attention than the proper care of neglected and dependent children, especially those who through petty delinquencies are in danger of drifting permanently into the criminal class. The destiny of children is controlled by early training and environment, and life with all its possibilities may be made or unmade by the circumstances surrounding the boy or girl when he or she is emerging into manhood and womanhood. The superintendent of our Industrial School said not long ago that he very seldom received a thoroughly bad boy. There were mischievous boys and boys who from lack of proper advantages or from extra ebullition of spirits had got off the right track, but there was rarely a case where the boy was sufficiently bad to be classed as in any degree hopeless or incorrigible—and this has been my own experience. Children look to the future with eagerness and hope, and they are ready to respond to any call upon their faith or activity. Taken in the right way and by the right persons, the boy or girl who has gone astray, broken the law or given evidence of waywardness, can, if separated from hurtful environment and association, be reformed, or at least given an impetus toward reformation, almost instantaneous awakening of the soul to the realization of higher and better things by the magnetic influence of one soul reacting upon another. If we earnestly desire the reformation of a child, and let the child feel and know that we have such a desire, the response will in almost every instance be prompt and sincere.

To illustrate what I mean let me tell the following incident: Years ago when I first entered upon philanthropic work I was conducting a Fresh Air excursion on the lake for some two or three hundred neglected children. There was one girl about fourteen years of age who had given a great deal of trouble; she was bold, defiant, profane and quarrelsome, and at last after a serious dispute with two or three of the workers, a request was made to me to have her put off the boat before it started. The girl, knowing that an appeal was being made, stood a short way off awaiting the decision with a hard, sullen look on her face. After hearing the complaints I told the ladies I wished to make an experiment and asked them to watch the result. I then went over to the girl and said to her: "Mary, we have just been talking about you, and we have decided that you are getting so big now that we will make you a member of the committee. See," I continued, "here is a badge which will show that you are one of the managers, and I will pin it on your dress." At first she could hardly grasp the new idea, but in a few minutes large tears came to her eyes and rolled down her cheeks. Without taking any notice of this, she was given a special work to do, namely, to distribute milk to the

younger children, taking care that they were all served before the older boys and girls. This task she took hold of with zeal, and for the remainder of the day was a model of propriety. As the boat neared the wharf in the evening she came up with a beaming face, and, after being complimented on her good work, she said: "Do you know, Mr. Kelso, I did not get a drop of milk myself, although I was thirsty." "Well now," I replied, "I am glad of that." Looking up with surprise she wanted to know why I should be glad, and I explained I was glad because her forgetting herself showed that she was so busy helping the children that she had no time to think of her own needs. "And now, tell me," I said, "were you not happy doing that work to-day?" and she replied very heartily, "Yes, I never was so happy in my life before."

Finding this policy work so well with this particular girl, I tried the same plan with four or five large boys, who were causing much annoyance, appointing them caretakers of the supplies, with the result that they not only gave no further trouble, but were a decided help in many ways. Froebel's system of educating the child through his activities is the true solution for the waywardness of youth, and it will be found that success in child saving work can be attained, and can only be attained, by making the children active agents in their own reformation. Show the children that you respect and trust them, and provide them with useful employment, especially giving them, where possible, work to do for others.

There is a great lack of patience on the part of police officials with boys who have broken some of the numerous laws and ordinances that govern every well-regulated town. The reformatory is the easiest way to get rid of a troublesome lad, and often the spirit of revenge and punishment is given more weight than the consideration of the boy's future welfare. In the past hundreds of children have been hurried off to institutions who could have satisfactorily been tided over the danger point if only a different method had been pursued. I do not advocate by any means allowing such boys to go unmolested in their lawlessness, but the application of probation methods, such as procuring employment, transferring them to another home, or insisting upon parents exercising more control if they wish to retain the guardianship. Character cannot be developed so successfully in an institution as in the outside world, and like the forced plant that dies when exposed to the free air, the boy or girl who has been brought up in an institution is in great danger of falling when the institutional support is withdrawn. In too many instances also the children, after several years of careful training, are returned again to the degraded home surroundings from which they were rescued only to be dragged back by unworthy relatives to the misery and vice from which they were for a time delivered. The more popular a juvenile institution becomes the more dangerous it is, for it

sets up a false standard, not only before slothful parents, but before municipal officers and magistrates who think they are doing the child a favor to commit him. Owing to their popularity some of the leading juvenile institutions in the United States have a roll call of from 500 to 800 boys. In Ontario we aim to keep the institution subordinate to the family home. No matter how earnest and zealous the superintendent may be he cannot avoid a certain routine in the institutional life that will have a deadening effect on the young people under his care. Even a child-saving society or charity organization, or any other kind of a philanthropic body, will gravitate toward a machine like movement unless there is a frequent revival of interest and the constant introduction of fresh life and advanced methods. I can at this moment recall a very large and popular society the entire work of which is performed by two or three persons, while in the first year or two of its existence there were from fifty to seventy-five active volunteer participants. These have given up the work entirely, or have drifted into other enterprises, simply because they gradually realized that there were paid officers to do the work and these did not desire much volunteer help. Officialism is the bane of any good movement and any philanthropic organization that fails to utilize the great moral forces of the community, that like a mighty Niagara are only waiting for the call to usefulness, is simply acting as a buffer between the helper and the helped and would be better out of the way.

The juvenile court and the probation law going hand in hand are engaging public attention everywhere just now, and with wonderful unanimity of opinion they have been accepted all over this continent as among the greatest agencies for good yet devised. The movement is good because it is natural. It aims to employ the volunteer worker, to elevate and improve the home without breaking it up, to place the homeless child in a family home, and in every other way possible to follow the simple rule of friendly and brotherly co-operation. Children cannot be forced into goodness any more than a baby can be forced to go to sleep. They have to be led by gentler methods and gradually taught by their reason to appreciate the good and avoid the evil. Children should always be praised when they perform any meritorious act or have striven to accomplish anything. To be complimented and praised encourages them to persevere, and incites them to still greater and better things. There has been too much of scolding and punishment instead of the encouraging word and the helping hand. A mother one day told her little boy that he was to play in the front yard and was not to go outside the gate. The little fellow saw no hardship in this until he went outside and beheld his little companions playing some distance off. He walked to the gate and looked wistfully at them, but came back and tried to amuse himself alone; three times he went to the gate with the temptation growing stronger each time. At

last he could resist no longer and sped away to join his play-fellows. On his return his mother called him in and said she would have to punish him for his disobedience, and explained to him that she had been sitting at the window and had seen him go to the gate two or three times and at last run off. The little fellow turned and said, "Mother, did you really see me go to the gate the first and the second and the third time?" "Yes," the mother replied, "I did." "Well mother," he said, "why didn't you tap on the window and help a fellow out." Was there not a cutting rebuke in this for the mother who was more anxious to punish the child for wrongdoing than to tenderly and lovingly prevent him from getting into trouble, and is there not something that each of us can learn from the incident that will aid us in our work for the children.

We are all the product of our environment and live the life that is shaped and moulded for us in our early years. The boys and girls of our wealthy and prominent citizens, as well as the children of the poor, are made out of the same material, and it depends on the moulding they receive in youth what they will become later on. The children of the rich make mistakes and often transgress the law, but there is always sufficient influence at hand to save them from the error of their way, while the children of the poor have but few friends to take their part, otherwise they, like the others, might live down their wrongdoing and with names untarnished attain to positions of usefulness and honor.

Presbyterian Banner: There are times in history when the Spirit of God broods upon the waters and starts waves that are vaster and mightier than any human power can start or stop.

The Christian Intelligencer of New York, has started upon its seventy fifth volume, and in its issue of June 1, sent greetings to its large constituency of voters. The Intelligencer has had a fine record which we hope it will maintain.

The New York Christian Advocate takes exception to the disposition sometimes manifested by speakers at religious meetings to indulge in untimely jokes calculated to provoke mirth and laughter. The Christian Observer endorses the protest of its contemporary in the following thoughtful paragraph: Very often the joke detracts from the effect and the influence of the truth. The hearers remember the joke and forget the teaching in whose behalf it was used. On returning home they may be so full of the joke that they make this, rather than the important lesson, the theme of their home discussion. There are times and places for wit and humor; in their place they are strengthening and refreshing. But only rarely is their place to be found in gatherings of the Church. For the purpose of these gatherings is not to please men, but to glorify God." This is something worth bearing in mind.

After you have been just to yourself there is still justice left for your neighbor.

The Inglenook.

The Little Governess.

MARIANNE FARNINGHAM.

It was a good many years ago, when I was a child, that the little governess became ill. No one in the village was so greatly beloved as she, and the entire population mourned. The doctor was so besieged by questions about this particular patient that he almost lost his temper on several occasions.

"There are other people ill beside the little governess," he said, "pray allow me time to visit them."

"But our little governess is not an ordinary person, and we are so anxious about her," was the excuse.

"I know that! I am anxious, too," snapped the doctor.

It was obvious that he was. She who was loved by everybody was the doctor's favorite, too, and no one doubted that he would do all in his power to save her. He bled her and blistered her, poulticed and physicked her, and though, for a country doctor, he had a large practice, which extended for several miles, he visited her twice or three times every day. People prayed for her as for one of their own. The prayers for the sick were read for her in church, and special prayer meetings were held on her behalf at the chapel. Everyone longed to do something. Grapes from the Squire's viney were sent every day; the clergyman's wife made beef-tea, because she had a wonderful recipe which had been in her family for generations; the farmers sent cream in case it should be useful; and the cottage gardeners sent their most choice roses, hoping she might be able to look at them. But day after day passed, and the gloom on the doctor's face was not lightened, nor the anxiety of the village lessened.

I had my own personal reasons for being overshadowed with fear and sorrow. She was my governess, and I loved her; but on the very last afternoon she was in the school room I had been wickedly perverse and disobedient, and had actually headed a rebellion among several of the girls. I repented the next morning and hurried to school, making little speeches on my way expressive of my sorrow and shame, in which I hoped to beg her pardon before the other girls arrived. When I learnt that she was too ill to be present in school the world seemed to stand still, I knew her mother and called at her home to beseech her to let me see my governess. "It is very particular," I said. But the plea was in vain.

"She is too ill to see anybody, my child," said her mother, and she added, with tears in her eyes, "I am afraid you will never see her again."

When I told this to the other girls who had been naughty, they cried out, "It is not true. She cannot be going to die. Oh, God will not let her die!" I am sure that in all the after years of our lives none of us, whatever the stress and the sorrow of the time, prayed more earnestly than we prayed as children for the life of our little governess.

Scraps of news reached us from time to time, but they were all bad. The doctor was putting leeches to her head. All her beautiful hair had been cut off. Another doctor from London had been down to see her, "the cleverest physician in the world," but he gave no hope. Only our own doctor

did not quite despair, though he was at his wit's end.

At last even he lost hope. I heard him say so, for as usual, I was haunting the house, and I saw him go into the large sitting room and sit down by the table, burying his face in his hands.

"It is no use," he said, and his voice frightened me; it was so strange, and he sobbed as he spoke.

Almost without realising what I did I stole softly upstairs and into the room where my little governess lay. She looked like a small baby lying on the big-four post bedstead, and almost shut in by its heavy curtains and hangings. It was getting dark, and she did not seem to see me, so I hid behind one of them and watched her as well as I could.

Her mother came up and looked at her a moment, then went silently away again. It was awfully solemn and dreadful, and I was becoming too frightened to stay, when suddenly I heard a whisper.

"Polly."

I went to the bedside.

"Fetch me some water."

I turned to the table on which was a glass.

"No, no! I want a great drink of water—cold and clear—fresh from the well. Make haste—before they come back."

I hesitated, and her voice took a familiar tone of authority—"Do as I tell you directly, bring it in a bucket and a jug."

I crept down and out into the yard at the back of the house. A bucket of water had just been drawn up from the well. Of course, I could not move the bucket, but near it was a can, which held about two quarts. On the window sill was a yellow mug, thick and common, such as in those days was used by farm laborers for their beer. I used it to fill the can, and then went softly upstairs.

I saw the eyes of the governess glisten with a strange light as she looked at the water. I lifted her head, and held the mug to her lips. How thirsty she must have been!—she drank it quite greedily, and whispered "More."

I gave her another mugful, and then another.

"Hide it away!" she said; and I pushed it under the valance on the dark side of the bed.

Then, kneeling beside her, I tried to make my confession.

"I'm so sorry I was naughty that afternoon—"

"Never mind, dear," she whispered; and she laid her little weak white hand on the thatch of dark curly hair which covered my head in those days. Gentle as was the touch it thrilled me in every nerve of my body.

"Run home now. Your mother will be anxious—"

I heard a step on the stairs, and slid away to the landing, and presently reached the door, and flew home like the wind.

From that hour she began to mend. A fortnight later I had the high privilege of taking the little governess for a walk of about twenty yards in the garden. I had been found out, and more than one person had said to me in severe tones, "It is a wonder you did not kill her."

I heard afterwards that she had been beg-

ging for water, but her friends were afraid to give it to her. They would have known better now.—The Christian World.

Miss Lady Starts to School.

BY ANNA DEMING GRAY.

"Miss Lady" was going to school! All the boys stood about, an interested group, watching Mother get her ready. Even Big Brother wasn't too big to have his own ideas as to which dress Miss Lady should wear upon this important occasion. And Big Brother was in the High School, too, and studied Latin.

"You must not whisper, and you musn't wiggle, and you must fold your hands just so," said Philip, who had been in school two years, and ought to know, if anybody.

"And you musn't tell that we call you 'Miss Lady,' they'd laugh," said Don.

"Course not," said Miss Lady, with contempt. "I called myself that when I was only two and a hash, and played 'come to see,' Don. Now I'm six. You start when you are six."

"There's one sure thing, you'll have to get over saying 'two and a hash,'" said Big Brother.

"Course," said Miss Lady with dignity. "Now I'm all weddy. Come on, Philip," and the crowd started.

"Poor baby!" said Big Brother, stooping to kiss her. "She has a lot to learn, hasn't she, Mother?" And he wondered why Mother smiled, for there were tears in her eyes.

She stood at the gate until they were all out of sight, and a verse she had read somewhere came to her mind.

I stood at the gate to watch her pass,
And she flung me a kiss—my little lass,
Tripping from freedom, to bondage and rule,
Alas—my wee girlie has started to school.

The row of dolls, sitting straight and opened with their backs against the wall, in the corner by the machine, made her catch her breath with almost a sob, "I'm a very foolish woman," she said, trying to smile bravely, as she went resolutely to work.

But the hours were very long. It seemed to her, as she waited for the twelve o'clock whistle to blow, that there never had been so long a morning. At last there was a step on the stair. Not the tripping, skipping step Mother knew so well.

"Why, dear, it's only eleven o'clock," said Mother. "Did you get out so early?"

"Yes'um—No'um," said Miss Lady, looking out of the window and chewing one corner of her white apron.

Mother went on stitching and waited. "I'm not a-going to school ever any more," said the little girl presently.

This startling announcement brought no response but the steady click, click of the machine.

"That Miss Dugan can't read as better as Philip! She reads, 'A—black—dog—runs.' Has to stop 'tween every word to spell the next word. She doesn't know much more than I do, Mother; tru'y she don't. And there's little wrinkles at the corner of her eyes! Most people know too much, Mother. That's why they act so smart when they grow up. I'm not ever a-going any more!"

"Gertrude Caroline," said Mother very gently, "where have you been, and what have you been doing this morning?"

"I have been to school," said the little girl standing with her hands behind her, and swinging from side to side. "And you have to put your toes to a chalk mark, and you have to bow over your head when they say the prayer, and it hurts your neck. And if

you can't spell Girl, they laugh 'cause you a-e one, and can't spell it. And ever what you do, they stare at you!"

"How long did you stay?" said Mother, still more gently. These were real woes.

"Till wecess; then I comed to the McDonald's barn yard of the school, and Alice Hughes got her dollies and we played house. And we saw a wat, and a spider spinning, and ever which way you looked the sunshine speckled the floor!"

Philip had come in and was listening in horrified but admiring silence. This last was too much for him.

"O, Miss Lady," he said, "you played Hooky, and not one of us boys ever did—not even Big Brother!"

"I didn't!" said Miss Lady, indignantly. "I never did. That's a bad, wicked play, and I didn't never! I played 'keep house.' And I'm never a-going to that school, 'cause the boys have dirty hands, and that Miss Dugan can't hardly read, 'A—black—dog—runs.'"

"We won't talk any more about it," said Mother, "now come. Come and have your lunch."

After lunch Miss Lady felt better. When the boys were gone, Mother took the little girl on her lap and talked to her. Then she wrote a note of apology to the teacher, and started a very tearful little maid back to school.

Just as the clock struck two, she saw her coming slowly—very slowly across the grass.

"What is it, dear?" said Mother, hastening to the door.

"I loss that note, and anyhow I can't go back to school when I've stopped!" said Miss Lady, trying to see some look of relenting in Mother's eyes.

"Gertrude Caroline Day," said Mother quietly, but in a tone Miss Lady had learned to know, "go right back and find that note, and take it to school, and stay until it's over."

Gertrude Caroline turned about, with her handkerchief a small wet ball in her hand, and tearfully went back.

"She's so little," said Mother, watching her with wet eyes. "Poor baby, to be caged up four hours like a little bird!"

At four o'clock there came a dancing step on the stair. Miss Lady, starry-eyed and beaming, flung herself into Mother's arms.

"Miss Dugan had on a blue dress," she announced. "And she made the boys go wash their hands! And she's got the tiny littlest watch. Her eyes are blue, Mother. She read us a story. I'm going to stay in her room always. She know's 'most everything, Mother. And even when you spell things wrong she smiles to you. And she kissed me when I comed home."

"And what about the note?" asked Mother, holding her close.

"O—the note?" said Miss Lady thoughtfully. "I found it, Mother, wite under that big stone where I loss it, and tooked it to her!"—Congregationalist.

How Dolls are Made.

If in wax, porcelain, or composition, the way of making dolls is about the same. Machinery is little used in Europe, and the hot liquor is ladled into the plaster or lead molds. In America the workman, holding the mold in one hand, turns a faucet and allows the steaming white mixture to rush into the cavity. Quickly reversing the mold over an opening in the tank, he grasps and fills another and another, reversing each one to allow all the mixture which does not immediately adhere to the sides of the mold to

run back into the tank. Another workman seizes the mold as soon as it is cool enough to handle, and with two movements of his hands separates the leaden sides and pulls out the doll's head. It is not a lovely object in this stage, nor ten minutes later, even, when the polisher has trimmed off the ragged seams and the dyer has dipped it in flesh-colored paint. If it is to be a wax doll, its complexion resembles a freshly boiled lobster. This is because the wax itself is white. A girl or youth next paints the eyebrows, lips, and cheeks, and a man puts in the eyes. This last is a simple operation, unless the eyes are to open and shut, when the balancing of the lead becomes a matter of some skill. Nothing now remains but to put on the beautiful flaxen wig, which is tastefully curled and arranged by an expert workman. The best doll bodies are stuffed with shavings of cork. Hair, excelsior, cotton, and saw dust are also used. The arms and legs are molded exactly as the heads, and are sewed to their places by deft-fingered girls.

A Little Five-Year-Old.

BY EMMA C. DOWD.

I know a little five-year-old
Who thinks that work is play,
And so he helps us hour by hour
In the very promptest way.

He wishes we would burn the wood
A great deal faster, faster,
That he may fetch us so much more—
This reckless little master.

When Mary goes below for coal
He's right there in a minute,
And tugs the big hod up the stairs
With just a little in it.

He carries out the jars for milk,
He brings them all in, too;
He saws the lightest kindling wood,—
So much he finds to do.

He runs to open wide the door
When callers ring the bell,
And if mamma is occupied
He entertains them well.

And thus he scampers here and there,
Upstairs and down, all day,
This merry little five-year-old
Who thinks that work is play.

—Sunbeam.

The Dutchman's Boy.

Perhaps a number of readers have heard the following story before, but it is good enough to bear retelling:

An old Dutchman had a beautiful boy of whom he was very proud, and he decided to find out the bent of his mind. He adopted a very novel method to test him. He slipped into the little fellow's room one morning and placed on his table a Bible and a bottle of whiskey and a silver dollar. "Now," said he, "ven dot boy comes in, if he dake dot one dollar he's going to be a becznis mar; ef he dake dot Bible he be a preacher, and ef he dake dot whisky he's going to be a drunkard." And he hid behind the door to see which his son would choose. In came the boy whistling. He ran up to the table and picked up the dollar and put it in his pocket; he picked up the Bible and put it under his arm; then he snatched up the bottle of whisky and took two or three drinks and went out snacking his lips.

The old Dutchman poked his head out from behind the door and exclaimed, "Mine goodness! he goin' to be a politician!"

India hotels are helping much to bring about the abolition of the wretched caste system.

SAVE BABY'S LIFE.

You cannot watch your little ones too carefully during the hot weather. At this time sickness comes swiftly and the sands of the little life are apt to glide away almost before you know it. Dysentery, diarrhoea, cholera infantum, and stomach troubles are alarmingly frequent during the hot weather. At the first sign of any of these troubles Baby's Own Tablets should be given—better still an occasional dose will prevent these troubles coming, and the Tablets should therefore be kept in every home. Promptness may save your child's life. Mrs. J. R. Standen, Weyburn, N. W. T., says: "Baby's Own Tablets are valuable in cases of diarrhoea, constipation, hives, and when teething. I have never used a medicine that gives such good satisfaction." This is the experience of all mothers who have used the Tablets. If you do not find the Tablets at your druggists send 25 cents to The Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail post paid.

Dwellers in the Ice.

The Etahyans, or "arctic highlanders" of Ross, live in ice caves within the vast glacier cap which covers all Northern Greenland. Theirs is perhaps the most wretched and isolated existence it is possible to conceive.

Their "dwellings" are always wet, owing to the melting of the ice walls and floor. For full six months of the year the darkness of the arctic night envelops them. The ice is around them, beneath them, above them. In nine cases out of ten, if they venture abroad, they breathe the frozen particles, and the sensation is akin to that which comes from inhaling the blast of a furnace.

Nevertheless, they refuse to move farther south with the approach of winter, as do all the Eskimo tribes. They take a sort of perverted pride in their loneliness, as in their misery. "What matter," they say, "if we are cold and hungry? We are the last of all peoples. We dwell literally at the end of the world. To the north of us there is nothing that lives, breathes or has independent movement."—Pearson's.

Wouldn't do for a Minister.

A carping old Scotchwoman said to her pastor one day:

"Deer me, meenisters mak' muckle adae about their hard work. But what's twa bits o' sermons in the week tae mak' up? I cud dae it masel."

"Weel, Janet," said the minister, "let's hear ye."

"Come awa' wi' a text then," quoth she.

He repeated with emphasis,

"It is better to dwell in the corner of the housetop than with a brawling woman and in a wide house."

Janet fired up instantly.

"What's that ye say, sir? Dae ye intend onything personal?"

"Stop, stop!" broke in her pastor. "You wud never dae for a meenister."

"An' what for no?" asked she sharply.

"Because, Janet, you come ower soon tae the application."—Congregationalist.

Back Door Scraper—A nice scraper for the back door is easily made by taking an old broom and sawing off the handle to within a foot of the broom end, cutting the broom corn even across the bottom; then drive the handle into the ground. If the ground is soft, place a heavy stone on each side of the handle to keep it firm.—Woman's Magazine.

Ministers and Churches.

Toronto.

Rev. Principal Patrick of Manitoba College, Winnipeg, preached in Westminster church on Sunday morning.

The Sacrament of the Lord's Supper was observed at the morning service in Cooke's church, when Rev. Dr. McKay preached.

Rev. W. J. McCaughan, of Chicago, a former pastor of St. Andrew's church, preached the 30th anniversary sermon to the members of the Independent Order of Foresters in Massey Hall.

The Sacrament of the Lord's Supper was dispensed in Parkdale Presbyterian church on Sunday June 10th, when nearly 800 communicants sat down to the table. Forty names were added to the roll, twenty on profession and 20 by certificate.

Mr. and Mrs. Geggie sail for Scotland on June 28 and will be away during July and August. The Rev. Wm. Payne, assistant to Dr. Paterson, Philadelphia, will occupy the pulpit during July, followed by Rev. Wm. McKay, Glen Falls, New York, and Rev. Mr. McLean, late of Glasgow, Scotland.

Rev. Neil McPherson, chaplain of the Ninety-first Highlanders, preached an eloquent sermon to the regiment at St. Paul's church on Sunday morning last, choosing his text from Isaiah xxx. 21. and his subject: A Guiding Presence. The soldiers occupied the centre seats in the church, and a large congregation was present. The service was bright and helpful. Appropriate hymns were sung, and the special programme provided by the choir was much appreciated. The wall back of the pulpit was prettily decorated. The Scottish flag hung in the centre and the Union Jack and British emblem on either side.

News has been received by friends in Toronto that on Friday last the Rev. William Patterson, D.D., formerly minister of Cooke's church, now of Bethany church, Philadelphia, was stricken with paralysis, which affected his power of speech. The circumstances and seriousness of the stroke have not been reported, but his friends here are apprehensive. He has considerably increased in weight of recent years, and his unsparing energy of public speech told on his vital forces. His many friends throughout Canada will hope that rest may recover his powers for his place would be difficult to fill.

An old-time Toronto student, who has made a place for himself in the world's metropolis, is renewing acquaintances in the city. The Rev. Robert M. Thornton, D.D., preached twice on St. James, as he will on the next two Sundays, in St. James Square Church. He is a son of the late Rev. Dr. Thornton of Oshawa, and is visiting his sisters in Toronto, one of whom was the wife of the late Principal Kirkland. He is a graduate of the University of Toronto, and several years ago Knox College conferred upon him the degree of D.D. For many years he has been minister of the Camden Road Presbyterian Church, London, and has taken prominent part in all the work of the Presbyterian Church in England. He is a man of magnificent physique, and in his student days at Knox College was as "Saul among the prophets."

The Robertson Auxiliary of the W. H. M. S. met in Chester church on Wednesday afternoon. Mrs. Bastedo presided, and Miss Miller and Mrs. Lindsay led in the opening exercises. A letter was read from Mrs. Hunter, stating that her son Dr. Hunter of the Teulon Hospital, was slowly improving. There were at present four in hospital there. Miss McTavish of the Atlin nurses reported that there were nine under their care in the Atlin Hospital. Both of these hospitals are under the care of the W. H. M. S. Miss Bell, under appointment as nurse to the Teulon Hospital, was introduced to the society, and briefly addressed the members. It was decided to adjourn for the summer months, and the next meeting will be held in Cooke's church in September.

In the Central church, Sunday morning, Rev. Dr. McTavish, referring to the death of Mrs. Creelman, wife of Mr. A. R. Creelman, K.C., daughter of the late Dr. Jennings, said:—"The death of Mrs. Creelman came as a great shock to most of us. She seemed to be so much needed in her home (which she always adorned as a devoted wife and a wise and faithful mother), that her removal seems to us a strange mystery. She had a very large ministry of the

THE DOMINION PRESBYTERIAN

needy and distressed, which she exercised in a quiet, unostentatious way. It was only by accident that some of her kind benefactors were known. She was one of those (none too common) who do not let their left hand know what the right hand is doing. She was a devoted and lifelong friend of this congregation and all its interests. During the dark days of trial and heavy burdens she was one of the faithful few—unhappily ever becoming fewer—who made real sacrifices to carry the church through her difficulties. Mr. Creelman and his bereaved family have our deepest sympathy in their great sorrow, and we will unitedly pray that God, in his infinite compassion may graciously sustain them in this their hour of trial."

The congregation of Bloor street church last week presented the minister, Rev. W. G. Wallace, D.D., with a handsome Geneva gown and cassock, and Mrs. Wallace with a beautiful cabinet of silver. The social gathering under the auspices of the Woman's Association was held in the lecture hall, and was very largely attended by members of the congregation. The chair was occupied by Mr. Wm. Davidson, chairman of the board of management. An address expressive of the confidence and appreciation of the congregation was read by Mr. C. Tower Ferguson, and mention was made of the sixteen years of Dr. Wallace's ministry and of the degree recently conferred upon him by Knox College. The presentation to Dr. Wallace was made by Mrs. MacLaren, and that to Mrs. Wallace by Mrs. John Bertram. Dr. Wallace replied in appropriate terms, recalling incidents of his pastorate and assuring the congregation that their steadfastness and affection had been the joy and inspiration of his ministry. Musical selections were contributed by Mrs. R. J. Dilworth, Miss Cockburn, Miss Findlay and others, after which refreshments were served.

Eastern Ontario.

Rev. Mr. White of Uptergrove preached in Inthia last Sabbath.

Electric light fixtures are being installed in the Presbyterian church at Cobourg.

A lawn social will be held on the Manse grounds Finch, on Friday evening of this week.

Mr. T. J. Robinson, B.A., was licensed by the Presbytery of Glengarry to preach the gospel.

While the Renfrew church is undergoing repairs the congregation worships with their Methodist brethren.

Rev. E. O. Esho, a missionary from Persia preached in Calvin Church, Pembroke, on Sunday at both services.

At the musical service held last Sunday in Carleton Place, the boys and girls of the Sunday school assisted the choir with the singing.

The social given on the lawn of the Manse, Napanee, on Tuesday night was well attended, a most enjoyable affair, and a success financially.

Rev. James Cormack, Maxville, was home this week and occupied the pulpit on Sunday. In the evening there was a special service for the Oddfellows.

The lawn social held on the anniversary of Rev. A. Govan's induction to the pastorate in Williamstown was one of the best ever held in the district.

The congregation of Avonmore have presented their pastor, Rev. Geo. Weir, with a handsome Mikado carriage. The present was accompanied by an address which was read by W. J. McCart, M.P.P.

The Re-opening of St. John's church, Goulson's Hill, which has undergone extensive repairs will take place on Sabbath, July 3rd, when the Rev. Dr. R. P. McKay, of Toronto, will preach at both services.

Rev. W. G. Wilson, of Smith's Falls, has left for Liverpool, where he will attend the meeting of the Presbyterian Alliance. He will be absent about two months and will spend the greater part of his vacation in England.

The Presbytery of Saugeen will meet in Durham July 5th, and at the same place and date the annual convention of the Presbyterian Young Peoples' Societies will be held. An interesting program is being prepared. In the evening an address will be delivered by the Rev. J. M. Glassford, on the World's Sabbath School Convention at Jerusalem, from which he has just returned.

Western Ontario.

The Ladies' Aid of Bethel church held a strawberry festival at Mr. Henry Harper's, Owen Sound Road, on Friday evening.

The Rev. John Little, of Holstein, preached earnest and practical sermons at the pre-convention services of Westminster church.

Mr. J. D. Morrow has received a unanimous call from the Presbyterian church at Hespeler, and will be ordained and inducted on July 5.

Rev. Dr. Robert Lorraine of Guelph was thrown from his carriage last Wednesday. He was badly bruised, but is not thought to be seriously injured.

Rev. D. M. Buchanan, of Jarvis preached a special sermon to the young people on Sunday evening on the subject "Success in Life." A large congregation was present.

Rev. E. F. McL. Smith, of Milton, was present at the annual gathering of the Ormiston congregation on Tuesday evening, and made a brief but happy speech, reminiscent of the days when he was pastor there.

In the First church, Chatham, a special children's service was held last Sunday. Rev. A. H. McGillivray, the pastor, preached from the text. "How old art thou." The singing was led by about forty girls, and the ushers were boys from the Sunday School.

Twenty new members were received into Knox church, Galt, last Sunday morning, at one of the largest communion services in the history of that church, the whole vast area being densely packed with communicants. The pastor, Rev. R. E. Knowles, conducted the service.

At a meeting of the Presbytery of Guelph a unanimous call from the congregation of Hespeler to Mr. J. D. Morrow, licentiate, was sustained, and arrangements were made for his ordination and induction in the church there on Tuesday, July 5th. The resignation of Mr. Cunningham of the pastoral charge of St. Andrew's church, Hawksville and Linwood, was considered, and it was agreed to cite these congregations to appear for their interests at the next regular meeting.

Sunday the annual flower service was held in the First church, London. In the morning the children of the Sabbath School advanced to the pulpit and placed beautiful bouquets in holes which had previously been bored in a large wooden motto, until the floral inscription appeared before the congregation: "Feed my lambs: feed my sheep." In the evening the bouquets were distributed amongst the congregation. Rev. W. J. Clark, the pastor, spoke briefly, taking his text from the motto. He also referred to the fact that Sunday marked the last Sunday of his fourteen years of pastorate in the First church and he earnestly thanked God for all the blessings which had been showered upon the congregation and the pastor during that period. Sunday afternoon the graduates of the primary Sunday school class were each presented with a handsome Bible, the presentation being made by Mr. W. C. Ferguson, the superintendent.

Northern.

Rev. Dr. McTavish, of Central church, Toronto, preached in St. Andrew's church, Lindsay, on Sunday, June 10th. It was the twentieth anniversary of Dr. McTavish's ordination and induction to the pastorate of the church in Lindsay, when was begun a ministry remarkable for its spiritual results. The anniversary was an occasion of great interest. There is no abatement of the intensity, power and clearness which have always been distinctive of Dr. McTavish's preaching of the gospel. At the morning service the pastor, Rev. James Wallace, ordained and installed Messrs. G. A. Cornish, D. McDougall and J. D. Smith to the office of the eldership.

Quebec.

The Presbyterian church at Wakefield, Que., was burned down on June 20th.

The lawn social under the auspices of the ladies of St. Andrew's church, Buckingham, on Wednesday was very successful. The social was held on the lawn of Mr. Thomas Wilks and its size and beauty of location added not a little to the enjoyment of the evening.

The members and adherents of the Valleyfield church met at the manse, to express their good

wishes to Rev. J. E. and Mrs. Duclos before their departure for Europe. A purse was presented to the pastor and a bouquet of flowers to Mrs. Duclos, accompanied with a very suitable address. Refreshments were served by the ladies and a most delightful evening was spent. As delegate, Mr. Duclos will attend the Pan-Presbyterian Council in Liverpool.

British and Foreign.

Rev. G. E. Nicol, Rosebank U. F. church, Nairn, has got a call to Edinburgh.

The Kirk Session of Inverurie U. F. Church has resolved to add nine new elders.

Rev. D. D. Smith preached his farewell sermon at Fraserburgh, Scotland on the 29th ult.

John A. Dowie met with a rough reception when he attempted to "convert" London. The British press speak of him as "the Profit."

Principal Rainy left Edinburgh on the 7th inst. for London to attend the hearing of the Free Church appeal in the House of Lords.

The heaviest rain experienced for years past has been falling in Jamaica. Between the 9th and 13th inst. the fall amounted to as much as twenty inches.

Rev. Hugh Black, of Edinburgh, conducted the anniversary services in Rothsay West U. F. church on the 29th ult. He had not preached in his native town for thirteen years.

John A. Dowie's second instalment of Zion City notes were met as they became due on June 14. The total payments to date amount to \$140,000 leaving \$160,000 still out, due \$100,000 in September and \$60,000 in December.

At the Presbyterian Alliance Conference in Liverpool on June 28th, 350 delegates will represent 90 churches, 240 synods, 1,400 presbyteries, 2,700 ministers, 130,000 elders and 5,000,000 members. Among the prominent speakers will be Dr. Caven, of Toronto, the president.

Two electrical firms in Germany are said to have elaborated schemes for the construction of a high speed railway from Berlin to Hamburg, a distance of 180 miles. One company is ready to guarantee a speed of 125 miles an hour. The Kaiser is said to be the pioneer of high-speed electric railways.

It is understood that the operation recently performed by Major Bird, the Viceroy's surgeon, on the Ameer's hand, was only just in time to save his arm, and, indeed, his life. Dr. Bird was most rigorously guarded during his residence at Cabul. The operation on the Ameer was performed in the presence of the principal officers of State. His Highness refused chloroform and bore the operation with the utmost fortitude.

Graduating Exercises.

Ottawa, Ladies College Closed for Season
Presentation of Diplomas, and Addresses by Rev. Dr. Armstrong, Senator Frost and Rev. Dr. D. M. Ramsay - The Prize-winners.

The graduating exercises of the Ottawa Ladies' College were concluded yesterday with the distribution of Diplomas and prizes in the afternoon and a reception by the students at night. Rev. Dr. Armstrong, president of the board, presided. Mrs. Ross, the retiring principal, gave a statement of the year's work, after which the academic students were presented with diplomas. They were Miss Elizabeth Ralph, Miss Annie Chalmers, Miss Mildred Gillespie and Miss Ruth Haanel. The commercial course students, Miss Fernie Kerr, and Miss Florence McGeer were presented with their Diplomas by Senator Frost, who spoke of the importance of young women fitting themselves for earning their own livelihood, even if there was no immediate prospect of their having to do so.

The elocution Diplomas were presented to Queenie Fluker and Annie Findlay and a music diploma to Eleanor Ross. Rev. Dr. Armstrong made these presentations and spoke encouragingly of the work done during the past year. The year had been one of the most successful in the history of the college and the good results shown had been accomplished without cramming or overstraining. The three essential features were health of body, soundness of mind and correctness of life. Education in the Ladies' College, the speaker said, was more rational and psychologically correct, more adaptive than that obtainable in the public, or private schools, or even in the universities.

On behalf of George Hay, Rev. Dr. Ramsay,

presented Bibles and Hymn Books to a number of students for memorizing scripture. Other prizes for memory work were presented by Mrs. Ross.

Rev. Dr. Armstrong, in his remarks at the conclusion, referred to the departure of Mrs. Ross, who has been principal for some years and paid a high tribute to her ability in the position she has occupied in the college. He also spoke in kindly terms of her successor, Mrs. Needham, who is coming to assume the responsible duties. She is highly recommended and the board has the utmost confidence in her efficiency and suitability for the principalship.

A pleasing feature of the proceedings was the presentation to Mrs. Ross of an address and purse containing a handsome sum of money. Miss Ethel Crombie, on behalf of the students read the address and made the presentation.

In the evening the students held a largely attended and very enjoyable reception when the guests were received by the principal, Mrs. Ross, and members of the staff in turn. During the evening an informal musical programme of songs and pianoforte solos was rendered, as follows: "Mendelssohn Song," Miss Tebbutt; "Violets," Miss G. Ferguson; "La Fileuse," Miss E. McQuat; "The Carnival," Miss T. Kerr; "Nocturne," Miss H. Bidlock; "Mavourneen," Miss E. A. Kerr; "Water Lily," Miss E. Tye; "Flight of Ages," Miss Tebbutt; "Duetto," Miss E. Kerr and "Only Once More," Miss Isa Dey.

Refreshments were served down stairs, the room being prettily draped in green and white, which colors, also wound about the pillars and formed the schemes for the floral decorations of palms and daisies. Upstairs there were more beautiful flowers and banks of palms and with the pupils flitting about in their dainty white frocks, among the guests welcoming their friends and chatting in untroubled enjoyment, the scene was a very happy one. The visitors also spent some time in the art room and were apparently much pleased with the exhibit there. A number of city clergymen were present.

Sabbath Observance.

Rev. Dr. Caven preached in St. Paul's church, Toronto, on a recent Sunday morning on the danger of the abolition of the Christian Sabbath. He said that the Jewish idea of the Sabbath had been entirely too narrow and it was possible some Christian people had gone too far in regard to its observance. But it was not necessary to lecture a Toronto audience against too much regard for the Sabbath. The danger was in the opposite direction. The day was made for man's benefit and made to endure as one of rest for body and mind. It had often been demonstrated that men could do as much work in six days as in seven and even machinery required rest. Thousands of men in Toronto saw their families only on Sunday and its abolition would destroy these family reunions and family worship. In Berlin only four per cent. of the male population went to church and other continental cities were the same. The opportunity of speaking to the heart and conscience of the people was lost and no temporal advantage could take the place of this loss. An eminent literary man of Toronto had said that the Sabbath was a Jewish institution and its observance could not be expected in a large commercial centre. But there was an analogy between God's six days of labor and one of quiescence. If the Sabbath commemorated the creation, what had the Jew to do with it? The day was lodged in the very heart of the decalog and its observance was as binding as the other commandment. In the New Testament, the Lord emphasized its importance as made for man the world over.

The Sabbath was now being largely desecrated, especially in manufacturing districts. In Berlin and Peterboro machinery had been introduced in the sugar and cereal factories that, it had been decided, was necessary to keep running seven days a week. Christian people must think seriously. The alarmists had not been exciting the people unnecessarily. The disregard for the Sabbath had been coming in from the United States like a flood and barrier after barrier was being thrown down. Whenever it was possible to make larger dividends, the work was going on. The Lord sanctioned works of necessity and mercy. If money-making was to be considered a necessity, the Sabbath was gone.

To secure a quiet restful day, it was necessary to use strictly moral arguments and to reach the conscience of the community. This was the stand taken by the Lord's Day Alliance. If this did not succeed, legislation could not. The legislature had no right to interfere with the per-

sonal liberty of anyone, to make men go to church or to read the Bible, but it should be asked to preserve in quiet the Lord's Day. The workmen were with the churches on this question, for the unions knew it was for their benefit and there was a greater percentage of Christians among them than among the rich. The convictions of the country work themselves out in the legislature, and it can give man the opportunity to go to church, which alone the Lord's Day Alliance was seeking.

The Presbyterian Summer School.

Summer Schools are doing a very important work for the church by training Sunday School teachers and equipping young people for leadership in Missionary work and Bible study. The programme of studies of the Presbyterian Summer School, at Knox College Toronto, has just reached its close by the Secretary, Rev. K. M. Hamilton, B.A., Weston, Ont. Its leading features are Devotional Bible Study, Principles of teaching, Child study and Missionary methods.

A Sunday School teacher ought to know at least three things; the scholar, the lesson, and the principles of teaching. These are all well provided for by the program. The Bible study is conducted by such able and attractive teachers as Rev. Prof. J. E. McFadyen, M.A., of Knox College; and Rev. John McNichol, B.D., Toronto Bible Training School.

Frederick Tracy, Ph.D., a psychological expert of Toronto University will lecture on Child Study. F. W. Kelly Ph.D. of Montreal, one of Canada's most noted elocutionists; and Miss Mary Adair, Kindergarten specialist, Philadelphia Normal School, will set forth the Principles of teaching.

The Missionary department is strong both as to information regarding the mission fields and missionary methods. The prime requisites for successful work in a congregation are an active missionary committee, a missionary library with maps, charts, etc., a mission study class and frequent missionary meetings. These will be dealt with in a very practical manner by Rev. R. P. MacKay, D.D., in connection with a study of Japan.

Rev. J. C. Herdman, D.D., Home Mission Superintendent, is entrusted with the interesting department of Home Missions. He will discuss the missionary's environment, the missionary's own spiritual life and the missionary's work.

One of the delightful features of this school is the residence of the students in the College, where accommodation is provided for both ladies and gentlemen at a moderate cost. Everything gives promise of another successful session this year from July 4th to 14th.

Induction at Kirk Hill.

Thursday, the 16th, inst., was a red letter day in Kirk Hill, when a very large congregation assembled for the induction of Rev. Allan Morrison into the pastoral charge of that congregation. Rev. J. U. Tamm, the moderator of Presbytery, presided, and inducted Mr. Morrison. Rev. N. H. McGillivray, of Cornwall, preached an appropriate sermon from John xxi. 5. Rev. R. A. Gollan addressed the new pastor regarding the responsibilities and opportunities of his office. Rev. T. G. Thompson then spoke in suitable terms to the congregation with regard to the way in which they co-operate with their pastor. Rev. J. W. Maclean, the late pastor of Kirk Hill, sent a telegram of congratulations from Sydney, Cape Breton, expressed in the words of Scripture.

At the close of the service, a hearty welcome was given the new pastor and his bride, by the members of the congregation.

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.
75 Young Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Premier of Ontario.
Rev. John Potts, D. D., Victoria College.
Rev. Wm. Caven, D. D., Knox College.
Rev. Father Teely, President of St. Michael's College, Toronto.

Right Rev. A. Sweatman, Bishop of Toronto

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

Health and Home Hints

A cup of milk added to the water with which an oilcloth or oiled floor is to be washed gives lustre like new.

Insects, it is said, will never attack books which are dusted once a year with powdered alum and white pepper.

A box filled with lime and placed on the shelf in a pantry and frequently renewed will absorb the damp, and keep the air pure and dry.

When washing knives be careful not to put the handles in the water, as if this is done, after a time the blades will become loose and the handles discolored.

For savoury Scotch cheese cakes take four ounces of butter, four ounces of good grated cheese, four beat eggs, a little cream, salt and pepper; mix, and bake in paste cases.

If your window glass is lacking in brilliancy, clean it with liquid paste made of alcohol and whiting. A little of this mixture will remove specks and impart a high lustre to the glass.

Lemon juice, it is said, rubbed on the cheeks will remove freckles, sunburn, and whiten the skin, besides giving it a charming smoothness and softness to the touch. This should be done about three times a week.

If the hands are rubbed on a stick of celery after peeling onions the smell will be entirely removed.

Tubs will not warp or crack open if the precaution is taken to put a pail of water into each, directly after use.

Half an hour once a week should be spent in manicuring the nails if the hands are to have a well-cared appearance.

During hot weather dishcloths and kitchen cloths are apt to turn sour and smell disagreeably. A few drops of ammonia in the rinsing water will act like magic in sweetening them.

In a Class by Itself.

It is quite true **FERROL** is an emulsion of **Cod Liver Oil** and a particularly good one at that. But it combines Iron and Phosphorus with the oil, and these are just what are needed to make the emulsion perfect, and they are just what all other emulsions lack.

FERROL

is unique because

It combines **Iron and Phosphorus** with **Cod Liver Oil**.

It is pleasant to take and easy to digest.

It holds the record for increasing the weight (95½ lbs. from the use of 25 bottles).

The formula is freely exposed and its bona-fides is vouched for by eminent analysts in Canada, the United States and Great Britain.

It is endorsed by prominent physicians of all schools.

It is used in all the leading **Hospitals, Sanitariums** and other **Public Institutions**.

The London (Eng.) *Lancet*, after careful analysis in its own laboratory, fully endorses it.

We are prepared to substantiate all the above statements.

FERROL is the embodiment of **health, strength and vitality**, and

"You know what you take"

AT ALL DRUGGISTS.

Write for sample and literature to The Ferrol Co., Limited, Toronto.

Dr. Giuseppe Lapponi, Physician to the Pope Praises Dr. Williams' Pink Pills.

In Four Cases of Anaemia Their Effects Were so Satisfactory That he will go on Using Them.

Dr. Lapponi, whose skill preserved the life of the late Pope Leo XIII to the great age of 92, and to whose care the health of the present Pope, His Holiness Pius X., is confided, has written the remarkable letter of which the following is a translation:—

"I certify that I have tried Dr. Williams' Pink Pills in four cases of the simple Anaemia of development. After a few weeks of treatment, the result came fully up to my expectations. For that reason I shall not fail in the future to extend the use of this laudable preparation not only in the treatment of other morbid forms of the category of Anaemia or Chlorosis, but also in cases of Neurasthenia and the like."

DR. GIUSEPPE LAPPONI.



Dr. Giuseppe Lapponi, Physician to the Pope, who has written a letter in praise of Dr. Williams' Pink Pills for Pale People.

It would be impossible to exaggerate the importance of this opinion. Dr. Lapponi's high official position places his professional competence above question, and it is certain that he did not write as above without weighing his words, or without a full sense of the effect his opinion would have.

The "simple anaemia of development" referred to by Dr. Lapponi is of course that tired, languid condition of young girls whose development to womanhood is tardy, and whose health, at the period of that development, is so often imperilled. A girl, bright and merry enough in childhood, will in her teens grow by degrees pale and languid. Frequent headaches, and a sense of uneasiness which she cannot understand, make her miserable. Just when it is time for her to leave off being a girl and become a woman—a change which comes to different individuals at different ages—her development lingers—why? Because she has too little blood. That is what Dr. Lapponi means when he speaks, in the scientific language natural to him, of "the anaemia of development." Dr. Williams' Pink Pills for Pale People have the power of making new blood. They cure anaemia just as food cures hunger. That is how they help growing girls, who, for want of this new blood, often drift into chronic ill health, or "go into a decline"—which means consumption—and die. Dr. Williams' Pills could save them.

The value of Dr. Williams' Pink Pills as a nerve tonic, referred to by Dr. Lapponi,

makes them valuable to men as well as women. They act on the nerves through the blood and thus cure diseases like St. Vitus dance, neuralgia, paralysis, and locomotor ataxia. When buying these pills it is important to see that the full name Dr. Williams' Pink Pills for Pale People is printed on the wrapper around each box. Never take a substitute, as it is worse than a waste of money—it is a menace to health. If you cannot get the genuine pills from your dealer write the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent you post paid at 50 cents a box or six boxes for \$2.50.

World of Missions.

Facts on Foreign Missions.

"To know the facts of modern missions is the necessary condition of intelligent interest."

1. Need for missions. India's population is 160,000,000. These have but one ordained missionary to every 350,000. China's population is 382,000,000. They have but one ordained missionary to every 500,000; of population. Japan has 38,000,000; of these 30,000,000 have never heard the gospel.

2. Gracey states, "That every third person who lives and breathes upon this earth who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heaven, is a Chinese. Think of it! eighteen magnificent provinces in China, 1,700 great walled cities, some 7,000 towns, and over 100,000 villages are open to the preaching of the glorious gospel."

3. During Dr. Kerr's connection with the Canton hospital over 610,000 people have been relieved, 22,139 operations performed, and 7,399 vaccinations. The hospital is safer than a gun-boat, said a British consul, in troublesome times.

4. Miss Kitt, M. D., of Tsing Chieu Fu, has had 400 women waiting before her doorstep at four in the morning. One said, "This is the fourth time I have come, having been turned away three times. My home is sixteen miles from the city and I have to hire a wheelbarrow."

For billiousness the first thing to do is to get rid of the excess of waste material in the blood. For this purpose nothing is better than a Seidlitz powder taken before breakfast.

"Let the GOLD DUST twins do your work!"



Are you a slave to housework?
GOLD DUST

has done more than anything else to emancipate women from the back-breaking burdens of the household. It cleans everything about the house—pots, pans, dishes, clothes and woodwork. Saves time, money and worry.

Made only by THE N. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis. Makers of GPCO SOAP (toilet cake).

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Stratheona 5th Sept.
 Kamloops, Vernon, 26 Aug.
 Kootenay, Nelson, R.C., Feb. 1.
 Westminster, Chilliwack 1 Sept. 8
 P. M.
 Victoria, Victoria Tues. 1 Sept. 2 p. m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Port Arthur.
 March.
 Winnipeg, Man. Coll. bi-mo.
 Rock Lake, Pilot M. I., 2 Tues. Feb.
 Glenboro, Frohman, 3 Mar.
 Portage, La Prairie, 8th March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 5 July 10 a.m.
 Paris, Knox church 15 Mar. 10.30
 London, St. Thomas, 5 July 10.30 a.m.
 Chatham, Chatham, July 12 10 a.m.
 Stratford, Knox, Stratford July 12, 10.30

Huron, Thames Road, Sept 10.30 a.m.
 Sarnia, Sarnia, July 13 11 a.m.
 Maitland, Wroxeter 20 Sept, 10 a.m.
 Bruce, Hanover 5 July 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 5th July 11 a.m.
 Peterboro, Port Hope 12 July 2 p. m.
 Whitby, Oshawa, July 19 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Woodville, Mar. 11 a.m.
 Orangeville, Orangeville, July 5.
 Barrie, Barrie Mar 10.30 p.m.
 Owen Sound, Owen Sound, Division St.
 7 July 10 a.m.
 Algoma, Blind River, March.
 North Bay, Sprucedale July 19 10
 a.m.
 Saugeen, Durham 5 July 10 a.m.
 Guelph, Chalmers Ch. Guelph, 13 July

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 13 Sept. 2 p.m.
 Montreal, Montreal, Knox, 25 June
 9.30 a. m.
 Glengarry, Alexandria, 12th July 10-
 30 a.m.
 Lanark & Renfrew, Almonte, 4th April
 10.30 a.m.
 Ottawa, Rockland 7 June 11 a.m.
 Brockville, Kemptville, Feb. 22 5 p. m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Whyocomaugh 10 May, 11 a m

P. E. L. Charlestown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Pears, Pears, 10 May 10 a.m.
 Halifax, Canard 5 July
 Lunenburg, Lunenburg 2.30
 St. John, Fredricton 3th July 2 p. m.
 Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK
 CHEMIST AND DRUGGIST.
 ACCURACY AND PURITY
71 Sparks St OTTAWA
 'PHONE 159.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Meaford Breakwater," will be received at his office until Monday, June 27, 1901, inelusive, for the construction of a breakwater at Meaford, County of Grey Ont., according to a plan and specification to be seen at the office of H. A. Grey, Esq., Engineer in charge of harbor works, Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Meaford, Ont., and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order,
FRED GELINAS,
 Secretary.
 Department of Public Works,
 Ottawa, May 27, 1901.
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

Home - Church - School



**Economical - Sanitary
 Efficient - Warming and
 ventilating.**
Over 24,000 Pleased Kelsey Users.

The past exceptionally cold winter has clearly demonstrated that the "Kelsey" will do all, AND MORE, than has been claimed for it. Read the following:
 St. Paul's Presbyterian Church, Sarnia, Ont., April 2nd, 1901.
 The James Smart Mfg. Co., Brockville, Ont.

KELSEY

Made in six sizes.

The Kelsey is not a Hot Air Furnace.
 We employ a staff of competent heating and ventilating experts, take direct contracts, and GUARANTEE PROPER RESULTS. Let us tell you about the "KELSEY" by sending printed matter or having one of our specialists call. Post Card will bring either or both.

The James Smart Mfg. Co., Limited.
 Winnipeg, Man. - Brockville, Ont.

**CANADIAN
 PACIFIC.**

THE MERCHANT'S BANK OF HALIFAX
 After January 1st 1901.

**The Royal
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 Canada**
 Incorporated 1860.
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**HOMESTEAD
 REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 20 and 25, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.
 Entry may be made personally at the local land office for the District in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local Agent for the District in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES.
 A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Land Act and the amendments thereto to perform the conditions connected herewith, under one of the following plans: -

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father for mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homesteader, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent contingent in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of the land, or must maintain 20 head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homesteader law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT
 Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION
 Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

JAMES A. SMART,
 Deputy Minister of the Interior
 N. B.—In addition to Free Grant Lands, to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other corporations and private citizens in Western Canada.

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