

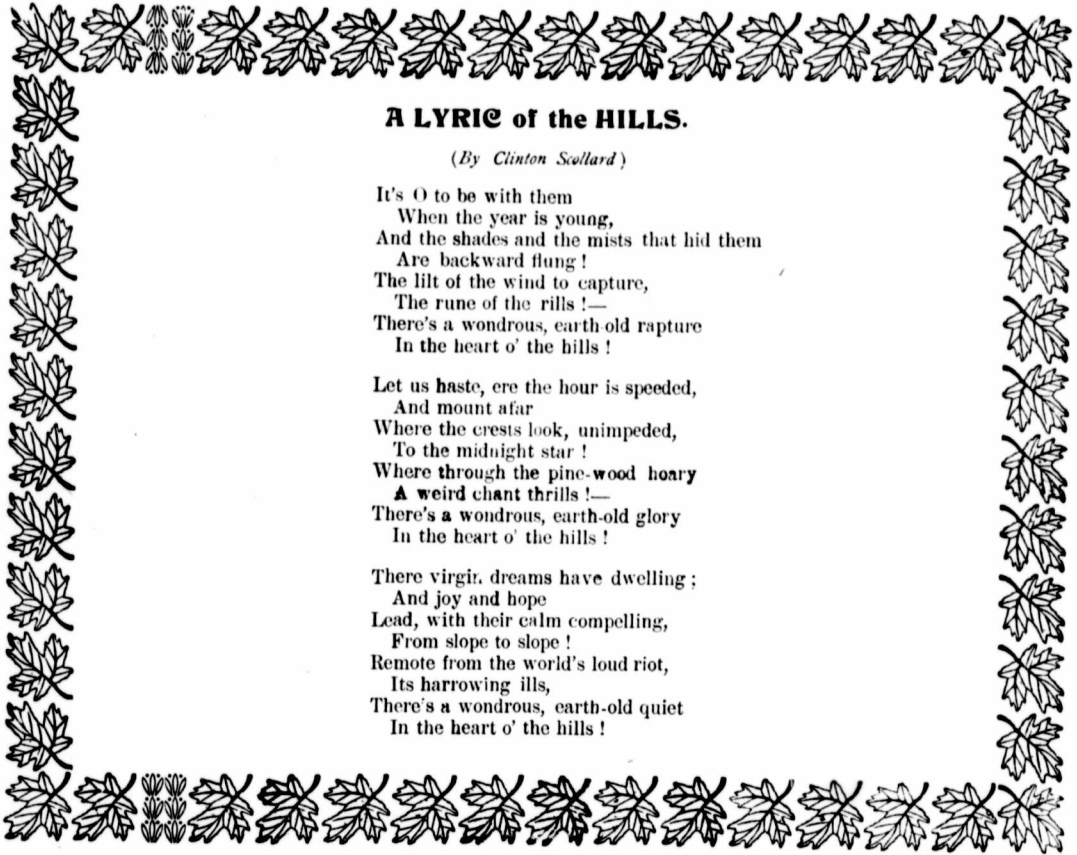
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(By Clinton Scollard)

It's O to be with them
 When the year is young,
 And the shades and the mists that hid them
 Are backward flung!
 The lilt of the wind to capture,
 The rune of the rills!—
 There's a wondrous, earth-old rapture
 In the heart o' the hills!

Let us haste, ere the hour is speeded,
 And mount afar
 Where the crests look, unimpeded,
 To the midnight star!
 Where through the pine-wood hoary
 A weird chant thrills!—
 There's a wondrous, earth-old glory
 In the heart o' the hills!

There virgin dreams have dwelling;
 And joy and hope
 Lead, with their calm compelling,
 From slope to slope!
 Remote from the world's loud riot,
 Its harrowing ills,
 There's a wondrous, earth-old quiet
 In the heart o' the hills!

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MARRIAGES.

At the home of the bride's father, on June 23, 1903, by Rev. T. G. Thompson of Vanleek Hill, assisted by Rev. D. Mackenzie of Kirkhill, Kenneth D. MacLeod of Kirkhill, son of Wm. D. MacLeod, M.P.P. for Glengarry, to Christy M., youngest daughter of John McMaster of Laggan.

At the residence of the bride's mother, Mrs. A. M. Willmott, 254 Bellwoods avenue, on July 8th, 1903, by the Rev. Alex. Gilray, D.D., John S. Hunter, to Eva Alexandria Willmott, daughter of the late Chas. W. Willmott, both of Toronto.

In Toronto, on Thursday evening, July 2, 1903, by the Rev. Mr. Scott, at the residence of the bride's parents, Broadview avenue, Maggie Mac, only daughter of Mr. and Mrs. Alexander Milne, to William H. Merrill, L.L.B., of Buffalo, N.Y., formerly of Belleville, Ont.

On Tuesday afternoon, June 30th, at the residence of the bride's father, Scarboro Township, Mary, daughter of Mr. John Kirkton, to Rev. H. G. Crozier, of West Hill.

At the residence of the bride's father, on July 1, by the Rev. J. Currie, of Belmont, the Rev. George M. Young, of Okotoks, Alta., to Miss. Elena, daughter of Adolphus Attwood, Esq., of Lobo, Middlesex County.

In St. Stephen's church, Winnipeg, on June 30th, 1903, by Rev. C. W. Gordon, Rev. W. A. Alexander, of Virden, Man., to Nellie Morris, daughter of James A. Sherman, Keosauke, Virginia, late of St. Thomas, Ont.

On June 30th, by the Rev. Jas. A. Fleck, Duncan McInnis, of Montreal, to Isabella Cameron, daughter of Donald Cameron, Dunvegan, Ont.

At Nelson, B.C., on June 15th, by Rev. J. H. White, Walter Clayton, to Ruby Maye Stubbs, formerly of Aultsville.

DEATHS.

In London, Ont., on the 10th of July, Margaret Sutherland Gordon, widow of the late Andrew Chisholm.

In Stratford on the 29th inst., Alex. Caven, aged 67 years.

BIRTHS.

At Windsor, Ont., on July 5, 1903, to Mr. and Mrs. Dougal Macgillivray, a daughter.

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Note and Comment.

All Charlotte Bronte's career (says Mr. Edmund Gosse) was a revolt against conventionality. Her hatred of what was commonplace and narrow and obvious flung her against a wall of prejudice which she could not break down. Hence to the very last she seemed, more than any other figure in our literature, to be for ever ruffled in temper. Her great heart was always bleeding.

Chung Hin Hang, of Canton, China, a graduate of Tien-tsin University, in 1899, carried off highest honors, with the degree of Master of Laws, *summa cum laude*, in Yale law school this year, and George Williamson, Crawford, a negro, of Birmingham, Ala., won the highest forensic honor in the law school. Those Canadians who are so desirous of excluding the Chinese from Canada, could not do better than make a note of Chun Hing Hang's achievement.

An "epoch-making" book has just been published by a learned Mussulman jurist—Kasem Ameen—who makes a strong, unprecedented plea for the emancipation of the Mohammedan woman, who is still considered a mere chattel. A recently published review of this remarkable book says that it is "the subject of spirited discussion in Mohammedan circles. Its teaching is vigorously opposed by the conservatives; but the radical element, composed largely of young Mohammedans who have been educated in Europe, is in sympathy with the reforms advocated."

A Washington despatch intimates that the Senate Committee on Elections is not being permitted to forget the fact that a fight is to be made on Senator Smoot, of Utah, next session. Numerous letters and remonstrances are coming to the committee from all parts of the country, and there is every evidence of a tidal wave of opposition from the religious people, such as engulfed and overwhelmed Brigham H. Roberts when he essayed to take his seat in the House. The Christian people of the United States cannot afford to allow a known polygamist to take his seat in the Senate without at least a vigorous protest.

The Times-Despatch of Richmond, Va., has the following to say about the progress of temperance and total abstinence principles in "high quarters": "The whiskey question is now claiming the attention of medical science and students of penology the world over. It is generally agreed that whiskey is a fruitful source of crime and of insanity. By order of the United States government, a report of the proceedings of the Sixth International Prison Congress, held in Brussels two years ago, has just been published, in which it is stated that as an immediate and essential influence on crime, drinking exceeds any of the other recognized causes."

The widely discussed series of articles on "Ideals of American Womanhood" now appearing in Harper's Weekly is continued in the issue of June 20 by an article on "The Business Woman," by Mrs. Theodora Wadsworth-Baker. Mrs. Wadsworth-Baker is su-

perintendent of the Woman's Department of the Mutual Life Insurance Company of New York, and writes from the standpoint of the trained and experienced woman of affairs. She believes that business life has a decidedly good effect on feminine character. "Experience in business," she says, "broadens a woman's mind and makes her views more practical. Her thinking, too, will be more to the point, and the plans she formulates can be more easily put into operation."

The Glasgow Leader pays the following tribute to the memory of John Wesley, the founder of the Methodist denomination: "As a preacher, a teacher, and a writer, John Wesley accomplished a work which not only lasts till this day, but will continue for all time. Such a life is worth remembering. His voice is silent now, but his influence is living still. To-day the Methodist Churches of England and America number 43,500 ministers, over 7,000,000 Church members, and more than 20,000,000 adherents. The Church which he founded, and the whole world will not readily forget the debt they owe to Wesley." Our Methodist brethren did well to give the bi-centenary of Methodism a world wide celebration.

Dr. Robert Jones, medical superintendent of the Claybury Lunatic Asylum of London, recently made an exhibit, showing that of the 110,000 certified insane persons now in England and Wales alone, alcohol is assigned as the cause of insanity in 21.5 per cent. of the males and 25 per cent. of the females. Taking this statement for a text, the New York Medical Record says that almost every country in the world is taking up the drink question, alarmed at the inroads which the unbridled consumption of alcohol has made and is making into the prosperity, health and morals of their people. It is also worth noting that railway managers, executive officers of manufacturing corporations and all wide-awake business men are insisting that their employes must be sober, knowing full well that the man who keeps his brain beclouded with alcohol is in no condition to do first-class work.

Japan has a scandal and it is not being hushed up by the authorities; on the contrary the guilty parties are being prosecuted and severely punished. Some large book-publishing houses in Tokyo, in order to make their text-books acceptable, expended large sums of money in bribing principals of middle and normal schools, governors of provinces, etc. Between 150 and 200 persons were arrested and tried, and a number sentenced, a sample sentence being "two months' imprisonment, with hard labor; a fine of ten yen (\$5 00), and the confiscation of the amount of the bribe proven to have been received." The bribes range from small sums up through the hundreds, and in some cases into thousands. It is stated that there is not a Christian among those arrested. Repressive laws, which stifle freedom of speech and enchain liberty of conscience, in the long run generally prove boomerangs for those who enact and enforce them. This seems to be the case in Germany, where the whole power of the Kaiser and his govern-

ment has for years been directed against the Socialists. At the last parliamentary elections they polled 3,000,000 votes. Consequently, August Bebel is the "man of the hour" in Germany and the Socialist phalanx in the Reichstag has become a factor which must now more than ever be reckoned with. The Socialists of Germany are not anarchists—they propose to carry out the reforms they advocate by constitutional means.

It will surprise not a few to learn that there are several Presbyterian and Anglican churches in Portugal served by Portuguese pastors. There are also perhaps a dozen young men's and young women's Christian association in the country—2 in Lisbon, 5 in Oporto, and others elsewhere. There are also places of Protestant worship in various cities—8 in Oporto. These are of various denominations, Methodist Presbyterian, Episcopal, Independent. There are a number of city missions and each church has a school with a Portuguese schoolmistress. Religious liberty was accorded by the constitution in 1842, and the Bible in Portuguese has been widely scattered. The Evangelical Alliance has, however, more than once needed to intervene to protect these churches.

The native of New Guinea wears but a girdle of pandanus leaf, or a cloth of bark from the paper mulberry tree but is chiefly remarkable in Good enough Bay for his huge head of hair. This is a mark of great beauty, and he becomes inordinately vain of it. It is all his own! From the age of eleven or twelve he cultivates it, stiffens it with a lavish supply of cocoanut oil, and combs it out with his six-pronged wooden comb. To prevent ruffling it when he sleeps at night he rests the nape of the neck on a wooden stand, or pillow, some four inches off the ground. The ears are quite covered by the hair, and will explain the taunt of one small boy to another, who had asked him more than once to repeat what he said: "Can not you hear? Are your ears covered up?"

In Collingwood Bay the hair is worn differently, being plastered with mud into little rat-like tails.—Mission Field.

While searching through old records there have been discovered some documents which show that a system of wireless telegraphy was invented as far back as 1869. The inventor was Canon Andrea Bobone, a well-known churchman and mathematician. He told the officials at the Vatican of his invention and even asked the Pope to bestow a blessing on his work. The Pope however declined to grant his request. Summoning the Canon he said to him:—"Many persons now doubt whether I am infallible on religious matters, and the number would probably be increased if I were to come forward as an infallible authority on the subject of applied mathematics." Among the documents discovered are complete drawings of the Canon's invention and a notebook containing precise instructions as to the manner in which it should be operated.

Our Contributors.

THE CRITIC'S CORNER.

The weather has assumed a summer aspect and I have been advised to lay aside the pen for a little while, and as I do not want my readers to lose sight of Mr. Chamberlain and his proposals, I send the following letter written by "Dux" to the Manchester Sunday Chronicle, a journal that has always been disposed to treat the colonial secretary fairly.

VERAX.

Protection at Last.

Mr. Chamberlain has drawn the sword and cast away the scabbard. The only strong man in the Government, he now stands revealed the militant reactionary, bending his feeble colleagues to his imperious will. Writers of the wildest farce have never conceived a more extravagant situation. Not long ago the Government imposed a duty upon corn, and defended their action on the ground that it was not protective; a few days back it withdrew that duty because by misrepresentation it was made to seem protective; now the only man in the Government who carries an ounce of weight in the country deliberately contemplates the imposition of corn and food duties which are avowedly protective. Mr. Chamberlain asks for a "mandate," because this magnanimous Ministry will do nothing until the people have been consulted; but if the country accepts his proposals he will proceed to tax our food supplies, three-quarters of which come from foreign lands, in order to be able to admit on preferential terms one quarter of the supply which comes from our colonies. This is ostensibly to be done in the interests of the colonies themselves, and not to bolster up any decaying industry at home. True the Colonial Secretary told us that the state of agriculture is extremely serious, and that duties on corn will benefit the farmer. He should have said they would benefit the landlord, by securing his rents. But the state of agriculture was far more serious in the old days of high protection than it is now under the policy of free food imports. When corn stood at 100s. a quarter, when the four-pound loaf cost a shilling, and the wretched labourer was paid only six shillings a week, the farmers raised a constant howl about depression, and Committee after Committee sat to consider the impending ruin of agriculture. The evils which existed under protection, and have been diminished under Free Trade, Mr. Chamberlain proposes to cure by reimposing Protection. He intends, if he can, to make food dear at home in order to make the colonies rich; to diminish the prosperity of the English masses in order to increase the prosperity of their kinsmen over sea. It is not for the Empire as a whole, but the colonies, that this is to be done.

We do not take the anti-colonial attitude. We are proud of the Empire as Mr. Chamberlain himself, and desire, as he does, its well being and prosperity. But we prefer to look at the Empire as a whole, or to remember that the United Kingdom is the chief part in that Empire, its source and pivot. We cannot add to Imperial prosperity by impoverishing the source in order to enrich the contributaries. Our self-governing colonies have not lost by their partnership in the Empire. The trade of the Col-

onies with the Mother Country has grown continuously year by year, in spite of the fact that they have protected themselves universally against our imports. But we wish to help our colonies to grow more productive, richer, and better able to supply us with what we require, and to purchase from us what we can supply. It is a worthy scheme, if it can be accomplished without imperilling the very basis on which our trade exists. The question is: how shall it be done? By progressing on the lines which have already led to such unparalleled prosperity; or by a system of protective preferences, which shall set the Empire against the world in the war of trade? We cannot benefit the Colonies by taxing the manufactured articles of foreign countries, because the Colonies do not export manufactures to any extent. Therefore, we can only help them by imposing duties on the food stuffs and raw materials sent to us by foreign countries in competition with colonial food and materials. But according to Mr. Chamberlain, raw materials are not to be taxed; therefore, Australia and New Zealand will get no direct advantage for their wool trade, though they supply over 66 per cent of the wool used in the United Kingdom. We are to tax food supplies, so that Canadian grain may come in cheaper than the grain of Russia and the States, and the mutton of Australasia have a preference over the meat of other lands. In plain words, we are to make it harder to live in this country that we may make it better to live some thousands of miles away.

Mr. Chamberlain is not afraid of Protection, but the people of Britain may well be. If they will read a little before giving him the mandate he requires, and think of the state of their protected grandfathers as compared with their own, and will be better able to judge of the nature of the advantages now offered to them. Our world trade has multiplied eight times since it was freed from restrictions; it is now about £20 annually per inhabitant instead of about £7. Wages are now far higher than they were when the employers were protected; food and commodities are very much cheaper; and life is more comfortable and better worth living. Mr. Chamberlain tells us that increased wages are much more to the working classes than the reduced cost of living. Protection, it is assumed, will increase wages, and as preferential duties are admittedly Protection, wages should rise the moment they are imposed. But Protection does not increase wages, and it does increase the cost of living. If Protection increased wages they would be much higher in Germany, and France, and Belgium than they are here; the fact is that they are much lower. If it reduced the cost of living, the necessities of life would be much cheaper there than here; but they are dearer. If we are told that wages are higher and food cheaper in protected America, which is true, the fact must not be claimed in the favour of Protection until it is shown why Protection has not brought about similar conditions in other protected countries. Protection cannot at the same time kill and cure; it cannot produce both higher and lower wages, dearer and cheaper food.

The alternatives for the working man are these: Free Trade, which with all its imperfections, has given him cheap living and abundant work (and trade depression, be it

remembered, is common alike to protected countries and the Free Trade country.) Or a preferential tariff, admitted by Mr. Chamberlain to be Protection, which will make food dearer, disturb the basis of trade, endanger our hold on existing markets, and imperil our commercial position, with the vague prospect that some day our immediate losses may be recouped by the development of trade within the Empire. It is essentially a domestic question; for your answer to it Mr. Chamberlain is now waiting.

DUX.

Congregational Singing.

BY UNCLE WILL.

(Psalmody at Logells chapel continued.)

Mr. Feaston collected a number of appropriate texts which form responses to the Ten Commandments and to the Beatitudes.

These are read by the minister, and the people chant the response. Thus to the fifth commandment, "Honour thy father and thy mother" etc., the response is—"a wise son maketh a glad father, but a foolish son is the heaviness of his mother." Again the fourth beatitude, "Blessed are they which do hunger and thirst after righteousness—the reply is "I have longed for Thy Salvation, O Lord, and Thy law is my delight." To hear the whole congregation stand and deliver these responses in strong and full harmony, is striking and impressive. There is an anthem, chant "Te Deum" or response of this kind in every service.

Attention was drawn to the musical expression and devotional spirit evidenced in all the singing. The long drawn *pianissimo* at the words "Keep silence before Him" which close one of the anthems was very impressive. The singing gained much in vividness through the words being audible. It is a disadvantage of the organ that it does much to prevent the words being distinctly heard.

We find on enquiry of Mr. Nicholas, that flattening, which was the chief defect we feared, now seldom takes place. It did take place a few years ago, when the psalmody had been neglected. We attribute its absence to the decisive and spirited singing, and especially to the fact that nearly every one is singing the part for which he or she is fitted by nature. There is thus no straining; and it is the straining that causes flattening.

Mr. Nicholas, in his present scheme of work has somewhat modified Mr. Feaston's original plan. He keeps up the psalmody exercises on Friday evenings. Admission to these is free, and the average attendance is about one hundred. Juvenile psalmody exercises are conducted at an earlier hour on the same evening. At Logells the Sunday-school has always used the same hymn-book as the church, and thus the children do much to help the psalmody with their fresh young voices. Mr. Nicholas has also sight singing classes on Monday evenings for adults and for children. These are largely attended, and it is here that singers are *manufac. vred.*

The attendants at the psalmody exercises divide themselves on Sundays for the most part into four groups of twenty each, one of these groups sit in the middle of the church, one in each side of the gallery. Each group contains all the four parts, and not one part only as was Mr. Feaston's plan.

To the eye these groups are not to be distinguished from the rest of the congregation, but they exert a powerful influence. They are musical firebrands, that set the whole place in a blaze, they encourage the timid

and arouse the indolent until all begin to sing.

The plan of having a "dispersed choir" has often been recommended. It is practically carried out at Union Chapel, Islington, where the persons sitting in the choir seats are but a small fraction of those who attend the psalmody practice, and rehearse the service music. The same thing is done extensively in Scotland, but in all these cases a choir remains—there is one part of the building upon which the responsibility of the music especially rests.

The peculiarity of Logells chapel is that there is no select body of singers; no part of the church or of the worshippers are more concerned with the music than any other. Mr. Feaston would probably object to one saying that the whole of the choir is dispersed. He would prefer to say that the congregation is the choir. But practically the two things are the same. The cardinal point is that the congregation are not allowed to feel that they have shifted their responsibility. The onus is thrown upon them—and they certainly answer splendidly to the appeal.

The singing, in its fullness and breadth is a growth, and the fruit of time as well as of enthusiastic work. It demands also unceasing activity. To rest is to retrograde for the congregation is perpetually shifting.

At a time when unison singing is being so widely recommended, and the decadence of the congregational voice is so generally admitted, it is worth while for psalmodists, to take pattern from Lozells chapel. Here at least is a congregation singing in part without accompaniment, and doing so with life and spirit, and with evident enjoyment and profit.

Christ as Example.

It may seem very rash in me to say that Christians in these days, and in our land are not required by God to take Christ as their example in all respects. Much has been said as to what Christ would do if he were occupying our individual place, but the proposition carries with it a great deal that is outside of human obligation and necessity. Some Christians have duties which would not be Christ's duties if he were now on earth; and some things which some Christians have a right to do would not be proper or right for Christ to do. In a religious paper at hand there is a reported conversation between a Christian woman and a Christian physician. The woman asked the doctor whether he used tobacco, and when he replied that he did she said: "Christ does not use tobacco." She explained her idea by saying that Christ, living in a Christian, does not use the weed; and she says that this thought made "quite an impression" upon the physician. Now, without arguing in favor of the use of tobacco, I will take up the principle which is involved in the question. It is safe to say that Christ did not drink tea; it is wrong, therefore, for any Christian to drink tea? Yes, according to the logic that Christians should follow Christ's example in all respects. Christ never shaved his beard; it is wrong, then, for Christian men to shave their beards? I need not answer. Then, too, Christ was never married; are all Christians required to follow this example? Answer the question yourself. Christ often drank wine; we need not suppose that it was intoxicating wine; are all Christians at liberty to do just as Christ did in this respect? What is your reply? Again, Christ never owned any home; must we, therefore, be homeless? This example does not fit our case and con-

dition. Christ never committed any sin; must we, then, be entirely sinless in order to be like him? He never said so. He died for sinners; it is our duty to follow that example? He is indeed our example in regard to many things, but not in respect to matters which are higher and holier than mere humanity.

C. H. WETHERBE.

Extracts from "Le Chretien Francais"

(Translated for the Dominion Presbyterian.)

ST. JANUARIUS.

The liquification of the blood of St. Januarius has been kept two hours behind time. A correspondent in Naples sends the following about it to the Roman "Voce della Verita."

"Sunday, May 3, many of the faithful hurried to the chapel of the Treasury of St. Januarius to do reverence to his blood, but all were startled at the liquification not having fully taken place, for, in the mass of the liquid blood, one saw darkish threads. (Were they dead "wiggles"?) T. F.) However, we can say on the most reliable information, that there is nothing to fear. The same thing has often happened without any bad results." O the unhappy state of the times!

The Finger of God.

The lightning has fallen on the spire of the Cathedral of Rouen. The fluid gained the vault of the building, and attracted by a suspended lamp, exploded in the chapel.

Three young persons, two belonging to Rouen, and an Englishman, who were, at the time, making the ascent of the spire, were greatly startled.

Can one fail to see the finger of God in the lightning striking the church of Mgr. Fuzet?

T. F.

Woodbridge, Ont.

Literary Notes.

The International Journal of Ethics, 1305 Arch St., Philadelphia, 65c. for July contains among other important articles, two on Emerson by J. Dewey and W. M. Salter, Chicago. Both of them speak very highly of the great American philosopher. Mr. Salter says: "I look for a religion once more that shall believe in the infinite in man, that shall teach the doctrine of the soul—and no one makes such and all divine possibilities credible like him whom we are honoring to day, Ralph Waldo Emerson;" while Prof. Dewey says that Emerson is the one citizen of the New World fit to have his name uttered in the same breath with that of Plato. He has taken away the barriers that shut out the sun and has secured the unimpeded, cheerful circulation of the light of heaven and the wholesome air of day.

Principles and Ideals for the Sunday School. An Essay in Religious Pedagogy, by Ernest De Witt Burton and Shailer Matthews, Professors in the University of Chicago. 8vo cloth. \$1.00 net. \$1.10 postpaid. The University of Chicago Press, Chicago. This work is more than a theoretical discussion of the subject, as the authors have been engaged for many years in Sunday school work and therefore speak from practical experience in the Sunday school. The book contains seventeen chapters in which are treated such matters as the purpose of the Sunday school, the Bible as a basis of authoritative teaching, the methods of teaching, the relation of the pastor to

Sunday school teachers, how to induce the pupil to study, the organization and administration of a graded school, the matter of examinations and Sunday school benevolence. The different topics are handled in a thorough and masterly way. Emphasis is laid properly upon the educational side of the Sunday school, and special attention is drawn to the distinctive value of biblical instruction not only as a source of knowledge, but as an instrument of power.

The June number of The Studio is a remarkably fine one, the many illustrations being exceptionally beautiful and interesting. The frontispiece is a reproduction in colours of the painting by G. F. Watts, R. A., entitled "The Sorrowing Angel," and dedicated To all who love the beautiful and mourn over the senseless and cruel destruction of bird life and beauty. The opening article is an exhaustive one on Alphonse Legros, Painter and Sculptor. Very interesting is the description of Mr. Herbert Draper's Painted Ceiling for the Livery Hall of the Drapers' Company. The illustrations give some idea of the strength and beauty of the work. Under the heading "The Spring Exhibitions," The Exhibitions of "The Royal Academy," and "The National Society of Fine Arts" are described, with reproductions of some of the best pictures. 44 Leicester Square, London, England.

The Babelot (T. B. Mosher, Portland, Maine, 5c.) for July contains lyrics by Andrew Lang. We give the following as a specimen:

The Spinnet.

My heart's an old Spinnet with strings
To laughter chiefly tuned, but some
That fate has practised hard on, dumb,
They answer not whoever sings.
The ghosts of half-forgotten things
Will touch the keys with fingers numb,
The little mocking spirits come
And thrill it with their fairy wings.

A jingling harmony it makes
My heart, my lyre, my old Spinnet,
And now a memory it wakes,
And now the music means "forget,"
And little heed the player takes
How'er the thoughtful critic fret.

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The Quiet Hour.

Saul Rejected as King.

S. S. LESSON: 1 Sam. 15: 1-23, July 26, 1903.

Golden Text—1 Sam. 15: 22. To obey is better than sacrifice.

By REV. PROF. W. G. JORDAN, KINGSTON.

Connecting Links—The main narrative of chs. 13 and 14 relates the incidents of the revolt of Israel against the Philistines, then at the height of their power. The story is interrupted to give an account of, (1) an interview between Samuel and Saul, in which the latter was informed of his rejection, 13: 10-15; (2) the disarmed condition of Israel, 13: 19-22. In ch. 14: 47-52 there is a summary account of Saul's wars and family. Ch. 15: 1-9 tells of Saul's campaign against the Amalekites, undertaken at the divine command, and his disobedience of God's instructions to destroy them and their possessions. In vs. 10-12 the Lord informs Samuel of his intention to remove Saul from the kingship, and Samuel goes to meet the king.

I. A Searching Inquiry. 13-19.

V. 13. Samuel came to Saul. The prophet shared the disappointment of the Lord at the failure of Saul as king, vs. 10. The meeting of prophet and king took place at Gilgal, the scene of Saul's joyful proclamation (ch. 11: 14, 15), and where he was now to hear the sentence of his removal. Blessed be thou of the Lord; originally a prayer, Gen. 14: 19. Saul felt that Samuel was angry with him and tried to conciliate him with a friendly greeting. I have performed the commands of the Lord. God thought differently—see v. 11. Saul was beginning to play the hypocrite, professing to have done the Lord's will, when he had really been gratifying his selfish desires.

Verse 14-16. What meaneth then this blessing of the sheep. A sharp inquiry cutting like a knife into Saul's statement. And Saul said; like Aaron (Ex. 32: 22), shirking his responsibility and laying the blame on his people. The Amalekites; a powerful tribe, perhaps descended from Amalek, grandson of Esau, Gen. 36: 16 (See also Light from the East. They had opposed Israel in the wilderness (Ex. 17: 8-16; Num. 14: 45), and harassed them after the entrance into Canaan, Judges 3: 13; 6: 3. For their doom see Ex. 17: 19; Num. 24: 20; Deut. 25: 17-18. To sacrifices, more hypocrisy, covering up disobedience with a religious profession. Thy God, Saul's sin made him ashamed to say "my" God stay, and I will tell thee. The poor excuses are swiftly swept aside. Saul is brought face to face with God; and there, with all his military skill and fine human qualities he shrinks and fails.

No. 17-19. When thou wast little. Compare ch. 9: 21.) Saul is reminded that, as his elevation came entirely from God, his obedience is due to God. The head of the tribes of Israel; and therefore he should not have allowed them to control his actions, and the Lord anointed thee king. He should have used his royal authority to restrain the people. The Lord sent thee. Nothing could excuse disregard of a direct command from God. Go and utterly destroy. Saul was but an instrument in the carrying out of a divine purpose. The sinners the Amalekites. By their cruelty to God's

people they had richly deserved punishment. Obey the voice of the Lord; words frequently found in the books of the law. Ex. 23: 31; Deut. 30: 20. Didst fly upon the spoil; expressive of eagerness, passionate craving.

II. A Poor Excuse. 20-21.

Vs. 20, 31. Yea, I have obeyed. As proof, Saul points to the very evidence of his disobedience, (1) He has brought Agag with him; (2) The people had brought hither the spoil for sacrifice, not for themselves. Either he was deceived himself, or thought he could deceive God or God's prophet. The chief of the devoted things (Rev. Ver.) "It might seem a praiseworthy act to reserve the spoil for sacrifice; but since it was 'devoted' it did not belong to the Israelites, but to God." What ever was devoted to God, it was a sin even to touch, except to slay, Lev. 27: 28, 29.

III. A Great Truth. 22, 23.

Vs. 22, 23. And Samuel said; reading asunder Saul's excuses in a "burst of prophetic inspiration." To obey is better than sacrifice; one of the great messages of all the true prophets, Ps. 51: 7; Heb. 10: 5-9. Rebellion is as witchcraft; because both rebellion and witchcraft (seeking the aid of evil spirits) amounted to a denial of God. A keener edge is given to this rebuke by the fact that Saul had abolished witchcraft (ch. 28: 3), while he himself was guilty of a sin equally great. Subbornness is as idolatry and teraphim (images) Rev. Ver. We may clear away the outward signs of idolatry, but the real idolatry remains, if we set our will above the will of God. He hath also rejected thee from being king. "God rejects Saul from being king over Israel, because he had rejected God from being king over Saul."

Vs. 24-31 give the pathetic account of Saul's confession of sin, the confirmation of his rejection, his plea not to be dishonored before the people, and his worshipping of the Lord.

Bible Study, One Verse at a Time.

No. 13.

Psalms 103: 13.

By MRS. ANNA ROSS.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."

The mystery of forgiveness was not revealed to the Psalmist, but the fact of it is so completely his that he sings with Martin Luther on his sick bed, "I believe in the forgiveness of sins." His transgressions have been so removed that there is nothing between him and his God, and he nestles up to Him who "is merciful and gracious" with the heart of a little child whose forgiven sin draws him only more closely and tenderly to the parent against whom he hath sinned. He has found his Father, and he revels in the father's heart that meets him. "Like as a father pitieth so the Lord pitieth."

Jesus Christ said, "No man cometh to the Father but by me." How then could an Old Testament believer find the father heart of God? The answer is plain. He had found God's appointed way for the removal of transgression, and he who finds that finds Christ. His iniquities had separated, and when they were "removed" then there was

nothing between. Thus the electrical current between filial need and paternal fullness was established unhindered, and his soul began to "know God," and he found He was his lost Father.

Thus all God's providential dealings began to be intelligible. He saw his sorrows to be only bitter medicines pityingly administered by the hand that would much rather give joy if joy were as good. "Whom the Lord loveth He chasteneth" became a clear principal of interpretation, and so each trouble was transformed into a love-token, and was received with tender gratitude as such. He begins to learn to spell in God's school, and finds *d* is the wrong letter with which the initial *disappointment*—that it really begins with an *h*, and reads *His* appointment instead of mine. So, heart to heart with God, he travels the "valley of the shadow," and it is not surprising that he carols out the song, "I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

All the bitterness and fear go out of life as we catch the thought and hold it—"My Father is at the helm."

But no man cometh thus unto the Father except by Jesus Christ. It is not the sight of the father heart of God that enables us to believe in the forgiveness of sins. It is a sight of the blood bought forgiveness of sins that enables us to believe without reserve in the father heart of God.

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Home.

By EDWARD ROWLAND SILL.

There lies a little city in the hills;
White are its roofs, dim is each dwelling's door,
And peace with perfect rest its bosom fills.

There the pure mist, the pity of the sea,
Comes as a white, soft hand, and reaches o'er
And touches its still face most tenderly.

Unstirred and calm, amid our shifting years,
Lo! where it lies, far from the clash and roar,
With quiet distance blurred, as if thro' tears.

O heart, that prayest so for God to send
Some loving messenger to go before
And lead the way to where thy longings end.

Be sure, be very sure, that soon will come
His kindest angel, and through that still door
Into the Infinite love will lead thee home.

Privilege adds to responsibility and deepens the woe of rejection.

Our Young People

Seven Reasons for Joining the Christian Endeavor Society.

BY THE REV. F. B. MEYER.

Christian young men and women cannot, in my judgment, do better than join the Christian Endeavor movement, of which the spread throughout the world has been so phenomenal—a proof, as it seems to me, of its adaptation to the young life of our churches. Of course, where an Epworth League or some similar organization is already in existence in a church, it would be a folly and a crime to introduce a Christian Endeavor Society. But where there is nothing of that kind in occupation of the ground, and there is no objection raised by the minister and officers of the church, it is hardly possible to desire anything better for the young Christians on the one hand, or for the church on the other, than a healthy and vigorous Christian Endeavor Society. And where one already exists, one would greatly urge young Christian men and women to join it for these reasons, which have been suggested by my observation of the effect of the Society of Christian Endeavor in training and molding character, during my recent presidency of the society in Great Britain and Ireland.

1. Join it because its pledge suggests a noble ideal. One of the most beautiful prayers in the Psalter is that of Psalm 143: 10, where the Psalmist cries, "Teach me to do thy will; for thou art my God; thy Spirit is good; lead me in the land of uprightness." But the version given in the English Prayer-Book is even more beautiful. "Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness [or uprightness]."

This is a prayer for our life so simple that a child may utter it; so sublime that a seraph, who fulfils God's commandments, hearkening unto the voice of his word, may make it his own; so comprehensive that it may be used on the week's working days as well as on the Lord's Day,—so that, before putting a coin in an automatic machine or investing a fortune, before smoking the first cigar or learning to dance, before going to a place of amusement or a religious meeting, we may look up into God's face, and say, "Teach me to do the thing that pleaseth thee, for thou art my God."

This prayer is also a sufficient test for our life. It does not deal only with what is right or wrong in the abstract; its thought fits closer than that,—"Will this be well-pleasing to God?" No man has a right to judge for another, or add two or three new commands to the Decalogue for others to keep. One man observes the day to the Lord, and another does not, but each must be fully persuaded in his own mind. To his own master each servant stands or falls; and for each the supreme test is, "Teach me to do the thing that pleaseth thee."

This is the true ideal for Christian living,—the ideal of Christ, who said of himself, "I do always the things that please my Father," and of whom the Father said, "This is my beloved Son, in whom I am well pleased." And this is the ideal proposed in our Christian Endeavor pledge, wherein we say, "I will strive to do whatever he would like to have me do."

In addition, we promise to read the Bible and pray to God each day, and to bring Christian principle to bear on all the details and commonplaces of our life, deeming that there is nothing in which we ought to engage which may not be included within the golden circle of the will and good pleasure of God in whom all that is lovely and noble, glad and strong, blend in perfect beauty.

2. Join it because, in joining it, you enter into a covenant with God. What is known as the pledge is really a covenant, in which the soul proposes to itself certain things, relying and reckoning on God that he will fulfil his part in the common enterprise of a wholesome and righteous life. Notice the words, "relying on the Lord Jesus Christ for salvation, and trusting in God for strength, I promise"—

It is a holy compact with God into which the soul enters. It begins with God. God is always first, the Alpha, the Creator. Our fresh springs are in him. In infinite love he draws near to save us, and offer us his strength. He opens to our view all that he is prepared to do on our behalf. Proof after proof is given to warrant our trust in his fidelity to the soul that dares to step out in simple reliance on his promises, and finally we cry, "Seeing that thou hast engaged to save me, I rely on thee for salvation; and since thou art willing to supply strength in every moment of need, I reckon on thee absolutely, and so step forth into the untried and unknown path to which thy spirit calls."

When we realize that we have been called into partnership with Jesus Christ, it is easy to leave boats and nets, because he makes himself responsible for all needed supplies. He makes all grace abound toward us, so that we, having all sufficiency in all things, may abound unto every good work.

3. Join it because it will introduce you to Christian companionship of the right sort. We need companions on our way to the Golden City. I question if some of the pilgrims who went with Christ would ever have reached their destination if they had not been part of a company. The difficulty with many who come into our great cities is to know how and where to find congenial companions. But all these questions are answered by the Christian Endeavor Society. Young men and women meet there on terms of comradeship and friendliness. The new comers are received with the utmost cordiality. Those who have belonged to the society in other places find themselves surrounded by the same general conditions that they have left behind them, and know exactly how to proceed. There is therefore a golden thread which links together all places all societies, and all Endeavorers.

Wherever an Endeavorer sees the little badge glancing on the breast of another he knows that he will be greeted by a kind of spiritual affinity which is superior to all other differences, and immediately there will be a common set of experiences to discuss. There is no lack in the smaller or larger topics of conversation when two Endeavorers meet. And in all my experience of church life I have never met with a gladder, brighter, and more earnest number of young people than in our Christian Endeavor societies. The cream of our churches seems to have been gathered into them, and the pastors' universal

confession has been that they cannot be thankful enough for the type of character which this great movement has given them.

4. Join it because it will educate you for Christian service. Each society is like a sun with its attendant planets, for there are always from five to a dozen committees, on one of which each member is expected to serve. It may be that you will choose the Good Literature or the Sunshine, the Look-out or the Prayer-meeting Committee, but, whatever it is, you will find yourself one of a number of young men and maidens who are bent on achieving a common purpose with as much success as possible, doing their work tastefully, energetically, for the glory of God, and for the help and blessing of those around them.

It is a capital training to see how others do their work, to learn how a meeting should be conducted, to acquire the habit of working with others, looking at things from their standpoint, and having patience with their failures. Out of all this comes the temper and patience of a truly Christian soul, who realizes that a great machine must have various parts, each of which is different from all the rest, and that the success of the whole depends on the perfection of each several portion. These lessons will be of value to you as long as you live.

5. Join it because it will teach you to express yourself. It is a great loss to the Church when her members are unable to take an audible part in her meetings for mutual edification, prayer, and counsel taking. A man may be full of devout feeling or wise suggestion, but if he lack the power of expression he is indeed "like a fountain sealed." To himself also this lack of expression is a constant source of trial; he is nervous to be called on for an expression of his thought and desire. But you will never be conscious of this if you become an active member of a Christian Endeavor Society. Almost without knowing it you will become familiar with the sound of your own voice, and be able to express yourself easily to God and man.

It is an excellent part of our covenant with God and one another that, in his strength, we will take some part, aside from singing, in every meeting, unless hindered by some reason which we can consciously give to our Lord and Saviour. It will at first cost us a little time and thought in selecting the text or verse which will be appropriate to the subject chosen for the meeting.

6. Join it because it is a useful method of promoting the well-being of the church of your choice. All young Christians should be members of some Christian community, to which should be given the best thought and energy of their lives.

7. Join the Christian Endeavor Society because it constitutes a bond between all churches. What little pools are at ebb-tide are to the ocean, what the folds are to the one flock, that the churches are to the church, and one of the most blessed gains of Christian Endeavor has been to bring together young people from every branch of the church of Christ in great conventions and district meetings, teaching them to respect the conscientious convictions of others, and laying deep in their hearts the foundations of catholicity of spirit and comprehensiveness of view which are among the most precious equipments for a strong and useful after life.—S. S. Times.

Christ has much people in even the worst city; this should encourage the worker when all seems hopeless.

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THE DOMINION PRESBYTERIAN,

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 15 1903.

The University of Ottawa has conferred the degree of LL.D. on Mr Henry J. Morgan, of this city. The honour is well deserved, as Dr. Morgan has already done much useful literary work; and as his pen is never idle, much more may be expected from him in the near future.

The story which has been running in our pages for some time has been completed. We are glad to know that it has been appreciated by our readers. It was well written, showed much insight into human life and had real, local colour. Our thanks are due to the authors for the kind permission to use their work. Those who have given careful attention to it can testify that it is of high quality and deserves to be better known.

AN IDEAL OUTING.

It comes to us all at one time or another—this desire to get away from bricks, mortar and trolley cars. Ottawans are fortunate in having a means so easy of access and withal so pleasurable as that afforded by the Ottawa River Navigation Company in their outing from the Capital to Grenville and return. What could be more delightful now that the smoke—that has beclouded the country for the past weeks—has cleared away than this interprovincial trip. One instinctively agrees with poet and philosopher in the beauty that this world puts on, surrounded with the freshness and delight of rain washed verdure, and the ever changing color blending of nature.

The Steamer Empress, under command of Captain Elliott, an efficient and courteous officer and an able crew—makes the trip daily, reaching Ottawa at seven in the evening, having connected with the Montreal boat at Grenville. The same Company operate both ends of the line, the Steamer Sovereign doing duty on the Montreal Grenville section, the entire route from the metropolis to the Capital being covered in daylight. To those desirous of breaking a tedious railway journey, no more delightful way could be had than the boat trip from Ottawa to Montreal.

THE DOMINION PRESBYTERIAN

PROF. SHORTT ON THE CHINESE IDEA.

The principle upon which the Chinese, in common with the great majority of the human race, manage to regulate themselves, is that of mutual, not individual responsibility. Mutual responsibility is, of course, a strong factor in civilized society, but it is not its distinctive factor which makes self government possible. With the Chinese, as with the others, there is a vivid realization of the strength and inevitability of the powers that control destiny—what we call natural law. In the region of morals and religion this feeling fosters fatalism, and the conviction that the individual to be safe must be in harmony with his community. Thus the standards of his community, not the dictates of conscience, guide his conduct. Thus, if you come to understand the principles upon which a Chinaman acts, and treat him in accordance with these, he will commonly prove much more reliable, within the limits of his capacity, than the average workman of European origin. The Chinaman being at his best when he is under the control of his own institutions, if he is to be permitted to come to Canada, he should be permitted to retain, what might be termed, his spiritual manners and customs. To attempt to make a Canadian out of him is to spoil a Chinaman without securing a Canadian worthy of the name. This does not apply to those outward changes of costume, language, economic methods, etc., which are being promoted by the Chinese Reform Associations, without, however, advocating or attempting a change in the Chinese basis of conduct, social or moral. But the Chinaman, even with his own self adjusting system, is a menace to our system of professed though unstable self government. The Chinese system of mutual responsibility quite readily lends itself to being a state within a state, but, unfortunately, our practical Government cannot adapt itself to having a state within a state. As already pointed out, our political and social system is not really an independent and self-supporting one, but lives only by the quality of its individual citizens, and cannot, therefore, permit of any considerable alien element of a permanent character without being weakened in proportion.—Prof. Shortt in Toronto News.

CHINESE IN CANADA.

Prof. A. Shortt, of Queen's University, is writing to the Toronto News an unusually interesting series of letters from the Canadian Far West. Prof. Shortt is an acute observer as well as an independent and philosophical thinker. In a recent issue he discusses penetratingly the Chinese in Canada. The question is not merely interesting, but ethically important. More than once or twice has the subject come up incidentally or directly in our General Assembly. One view taken has been that so long as people actually or derivatively non Chinese are allowed to go into China it is only fair play that Chinese should be allowed to reciprocate by

coming into the "Outside Lands," including Canada. At first sight there seems to be force in the contention, but it is modified by several considerations.

A nation, particularly a young nation like Canada, in the formative stage, cannot be much blamed if it regards and protects itself much as a family might be justified in regarding and protecting itself. All wise parents find it absolutely necessary to guard their families from contaminating associations.

Those who wish the greatest things for Canada desire it to take its place among that band of rising English-speaking peoples upon which, in the Providence of God, so much of the future progress of mankind seems to depend. To put the matter in an extreme way—we do it purposely to bring out the point of view—which would be most in the interest of mankind, that Canada should become an Anglo Saxon community, or a Chinese community? Is it merely racial conceit to believe it better Canada should grow into a great English speaking, Anglo-Saxon community? We do not think so.

Let us not be understood as for a moment harboring anything approaching narrow and vulgar prejudice against the Chinese. The Chinese are by no means without admirable qualities. As for those Chinese who are now in Canada, or who may work their way into the country, they should be protected from wrong and hoodlumism, and helped in every way to become intelligent Christians and good citizens.

But it must be remembered that the national digestion should not be overworked, and probably it takes longer to assimilate Chinamen than men of any other race. Under the system of pagan ancestor worship, which is the strongest principle of this yellow race, the idea of which has been hereditarily inground for many hundreds of years, progressive views are regarded as irreligious and impious. A sparsely settled, new country, like Canada, cannot therefore safely attempt to assimilate too many Chinamen at a time. It would be too much like taking a stone into the stomach.

THE GLORIOUS FOURTH.

Our neighbors have been celebrating once more their Independence Day and we are glad to find that some leading members of the nation see things which are quite clear to outsiders. There is so much mob law in the United States that the talk of equality and liberty is put to shame. The following report of Secretary Moody's speech in connection with a great celebration at Washington shows that this official realises the seriousness of the situation.

"Secretary Moody spoke of the equality of all men before the law, and held that the remedy for any wrong should be sought under law, and in the courts which represent the majesty of the people's will. Any departure from this sound principle is a contempt not only of the courts, but of the people who have created the courts. He added:

"Mob violence puts every man's rights to the doubtful determination of men inflamed by passionate resentment and maddened by the thirst for revenge, renders our voice feeble when raised against oppression elsewhere, and displays a barbarity which shames the nation in the face of the world. Let this people, whose Government has been called a government of laws and not of men, fix upon those who hold themselves above the law and wiser than the law, the seal of their condemnation."

THE CHURCH OF ENGLAND AND THE NEW EDUCATION ACT.

There are many people in Canada who wonder why Nonconformists in England should offer such bitter and persistent opposition to the new education act, an article by Sir G. Kekewich in the *Contemporary Review* for June, entitled, "The Church and the Education Act" furnishes a clear, brief statement of some of the main points at issue. The statement needs to be read as a whole but the following two paragraphs taken from different parts of it will at least give some idea of the "grievance" which some regard so lightly. This gentleman is not alone in the belief that in the end the Church will lose influence because an extreme section have attempted to grasp too much.

"The Education Act may be more properly called 'An Act for further educational endowment of the Church of England out of the Rates.' It was suggested by Churchmen; it was promoted by the Church. Some Church schools had failed to make their income meet their expenditure, therefore it was determined by the Church and the Government that all should be endowed from the rates. The country was told that there was an 'intolerable strain' on Voluntary, or rather Denominational, schools, that the people preferred them, that they were in danger of being closed, and that therefore they must be supported—out of the rates. There was no justification for any of these assertions. There was no intolerable strain on the Church schools as a whole, nor did the people generally, when they had the choice, prefer a denominational to an undenominational school, except in the case of the Roman Catholics; nor were the schools in danger of being closed."

"Finally, what has the Church gained by the promotion of this Act? She has obtained, it is true, the endowment of denominational religious instruction by the State out of the rates and taxes. She has gained relief from the financial support of the schools, which, indeed, she has in large measure already failed to supply; and she has maintained, in Denominational schools, a religious test upon the teachers.

Against these gains, if they be gains, what loss has to be set? Hundreds of clergy, thousands of Churchmen, view the proceedings of their Church with grave apprehension and deep regret. Some object to the interference of the County

Council; some are conscious that the greed and injustice of the Church must weaken her influence on the people, and they resent the financial propping by the State of the creed which they regard as fully capable of holding the field by its own inherent truth. Among the former class are many admirable clergymen who have managed schools with energy and justice, and taken a profound personal interest in the secular instruction, as well as in the religious knowledge, of the children, and who have spent considerable sums of money out of their own pockets on the improvement of the teaching. These men naturally do not appreciate being ousted, as a reward of merit, from the control of the secular instruction, and regard themselves as having been betrayed by the Bishops and Convocation. The latter class contains the most progressive and far-sighted of the clergy.

The Free Churches are more united, more active in opposition to the Church of England, than they have ever been. It is impossible to believe that the injustice done to Nonconformists, by compelling them to pay their rates, in hundreds of parishes, for Church religious instruction, will not have the effect of driving into the Free Churches large numbers of those who hitherto have been definitely neither Free Churchmen nor Anglicans."

SCHOLAR AND PASTOR.

Sometimes fears are expressed that the pursuit of scholarship may blunt the minister's interest in practical life and hence, unfit him for pastoral work. Many instances of men in varied positions could be given to show that this is not really necessary. The following extract from an appreciation of the late Bishop Westcott by Mr. T. Burt, who writes as a Labour leader, illustrates this point very clearly:

"No death in this locality within my recollection produced such profound and widespread sorrow, such a deep sense of personal loss among men of all classes and of all creeds, as did that of the good Bishop. At the Wesleyan Conference held in Newcastle about the time, an eloquent tribute was paid to his memory, in which he was described as 'the Bishop not only of the Church of England, but of all the Churches.' In a community noted for its attachment to Nonconformity that was a high testimonial. To overleap the sectarian fences which divide men, to win the confidence, good-will, yea, the affection of other churches was certainly a notable victory. The Bishop's lofty station, his great reputation as a scholar and a theologian, his breadth and catholicity of spirit, his unaffected piety—these qualities no doubt partially, or wholly, accounted for his conquest over the hearts of men of other creeds. That was a great achievement. But to have become everybody's Bishop—the Bishop of the toiler in mine and factory, the Bishop of the creedless, of those who attend neither churches nor chapels, who have ceased to believe in them, if they ever believed—that surely was a more marvellous

achievement still. Yet that was accomplished by Dr. Westcott. Here at length appeared a real Bishop and Pastor, intensely believing in his Church, with a deep, an abiding, almost an overpowering sense of the greatness and sacredness of his functions and his mission."

BOGUS DEGREES.

The "Christian World," an influential religious journal published in London, England, has been making a vigorous attack on the use made by ministers of "bogus degrees." It asserted that a scandalous traffic is kept up in this kind of thing by certain institutions in America. One "gentleman" brought an action against this journal but before it was through he had practically to admit that the case was proved against him. A story is told of two students who met after they had left college and one asked the other how he was getting on, to which question the reply was made, "by degrees"; whereupon the first one remarked: "I am getting on without degrees." The great thing is to get on, to be efficient, to do one's work well. The degree may be useful as a sign of work done, but as a mere ornament, or as a thing to rest upon it is not only useless but dangerous.

Some men, however, seem to think that they cannot get on without a degree, and instead of doing the hard work necessary, they use any kind of means to get a thing which can only bring the contempt of thoughtful men.

In our own Church there are men who wear some of the American Ph. D.'s which are worth very little. The general public may not be able to discriminate, but men who are competent to judge, think less, not more, of a man who wears an inferior degree. Whether it would be better for ministers to drop the public use of degrees altogether is a question that would bear discussion. But certainly the minister who is unscrupulous in the means of gaining a degree and given to vain display in using it deserves contempt.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Friday, July 21, 1906, in-lieu of, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office. Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. of amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, June 11, 1906.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

The Inglenook.

Sabrina's Exhibition Gown.

(By Emily S. Windsor.)

The Waverly Academy was to have a quarterly exhibition, when essays were to be read, and prizes for proficiency in various studies were to be awarded. There were several other features in connection with which would make it a notable occasion.

A group of girls seated on Miss Hopkins's side porch were discussing the gowns for the event.

"Mine is to be of white swiss, with lace insertions," said Bettie Haydon.

"So is mine," said Louise Lawton.

"I want mull," remarked Anna Brendon, "with a wide sash."

"Oh, a sash, of course," exclaimed Louise, then turning to the girl sitting on the upper step of the porch, with her head leaning carelessly against a post, she asked, "What material do you want, Sabrina?" Sabrina knew very well what she wanted, and also that it was not probable that her wishes would be consulted in the matter.

"I have not thought much about it," she answered carelessly.

That was true. What was the use of thinking of something which she knew she could not have? For, of course, her Aunt Miranda would go as usual to the old trunk.

"Of course, for that gown, Miss Hopkins won't be so—" began Bettie, but checked herself suddenly, for Sabrina was "queer," too, and never took in good part any reflections upon her aunt's peculiarities. Bettie finished her sentence with, "I mean she'll let you have a new gown."

But no sooner were the words out of her mouth, than she realized that they were worse than the ones which she was going to say at first.

Louise and Anna looked startled, supposing Miss Hopkins should have heard Bettie!

Sabrina colored. She returned in an indifferent tone, "I don't know." Miss Hopkins, from her seat by the window of her sitting-room, had heard. The girls in the far corner of the porch had not seen her. When after a little farther conversation on the subject of the exhibition, Bettie, Anna, and Louise went home, Miss Hopkins called out, "Sabrina!"

"Yes, Aunt Miranda."

"I want you," said Miss Hopkins, shortly. When Sabrina entered the room her aunt put down her religious weekly and looked at her severely over her spectacles.

"What was that foolish talk about clothes that I heard out there just now?" she asked.

"The girls were saying what kind of gowns they wanted for the exhibition."

"Humph! Well, don't you get any nonsense about it in your head," admonished Miss Hopkins, coldly.

"But, Aunt Miranda," said Sabrina, hesitatingly, "won't you please tell me what I am to wear?"

"I don't think it at all necessary that you should know," returned Miss Hopkins, "still I don't mind telling you that I intend making over that pink barege for you."

Sabrina stifled an "Oh." It was worse than she had feared. That pink barege! Horrors! It was not one shade of pink, but a half dozen, at least. In all the years that it had been lying in her grandmother's trunk

with the rest of her clothes from which at regular intervals Sabrina's were evolved, it had faded in spots and streaks.

"Yes," went on Miss Hopkins's sublimely unconscious of her niece's dismay. "I'll shorten the skirt, and fix up the waist a little and it will just do."

Shortened skirts and fixed over waists were what Sabrina had worn ever since she could remember. That the prevailing mode of skirt was gored or sleeves large, or skirts were full and sleeves small, made no difference to Miss Hopkins. Her method of procedure was to select a gown from the stock of clothes left Sabrina by her paternal grandmother, which she thought most suited to the young girl's immediate want, and "shorten the skirt and fix over the waist." Not that Miss Hopkins lacked means to buy clothes for Sabrina but her grandmother had left her the great trunk full, and in her opinion it would have been sinful not to use its contents.

The spirit of revolt was strong within Sabrina, but in the presence of her aunt's stern eyes and unbending figure it did not dare manifest itself.

In the days that followed Sabrina wished that she would fall sick—something that she had never done yet in her sixteen years of life, or that the house would burn down and her grandmother's trunk with it. That last was not a very wicked wish, she thought, for her aunt had everything well insured. If something, anything, would happen to prevent her appearing at the exhibition in that awful pink barege. For the latter was now in process of shortening and making over. It was even worse than she had thought it. In the two years since she had last seen it, at a periodical opening of the trunk, it had taken on several new shades of pink.

If something would happen to it! But nothing did, and the week before the exhibition the pink barege was ready to be worn.

The sight of it made Sabrina shiver. How could she wear it! She would be a fright. She half resolved to stay away from the exercises and lose the chance of winning the oratorical prize, of which she was almost sure. But she knew that her aunt would not permit her to do so. And she would not defy her. With all her peculiarities Miss Hopkins was kind to her in her way. She had done everything for Sabrina since her parents had left her a child of five years in Miss Hopkins's care. The girl felt that she owed her obedience. On this morning the air was balmy and honey suckle laden. Sabrina had planned that, her usual Saturday morning tasks completed, she would enclose herself in a shaded corner of the porch with "The Old Curiosity Shop." She was crossing the hall, book in hand, when Miss Hopkins called to her from the kitchen.

"Sabrina, if you are through with your work you may put on your sunbonnet and weed the lettuce bed."

If Sabrina disliked anything as much as she did her grandmother's trunk it was the lettuce bed.

Miss Hopkins had a boy to attend to her garden, but it was her whim to keep the radish and lettuce beds in order herself, with Sabrina's assistance. In no place in the neighborhood, it seemed to Sabrina, did the weeds thrive so well as in those beds. She

had quite given up eating salad because it reminded her so strongly of the mornings she spent stooping over the weeds under the shade of a stuffy sunbonnet. It was another of her aunt's whims to insist upon Sabrina wearing a sunbonnet in the garden. Young girls had always done so when she was growing up, Sabrina did not care whether she was sunburned or not; she loved the air.

She put down her book with a sigh, donned the hated sunbonnet and went out to the lettuce bed. The weeds were in full force. Sabrina attacked them vigorously. The sooner she was through the sooner she could return to her book.

About half of the bed was weeded when she heard her aunt calling her from the front porch. Sabrina hastened towards her.

"Sabrina," said Miss Hopkins, "I forgot to send word to Nancy Brown to come to help me clean the spare room on Wednesday. Just leave the weeding and go now and tell her."

Sabrina exchanged the sunbonnet for her straw sailor and ran off gladly. Anything was better than weeding.

She had accomplished her errand and was walking homeward. She had reached the road which ran along the rear of her aunt's garden. The rows of maples bordering it made a pleasant shade. Sabrina's steps became slower. She wondered if her aunt would finish the lettuce bed.

There was a rattle of wheels. Sabrina glanced up. A stylish cart and horse, driven by a fashionably dressed woman was coming towards her. Sabrina knew the woman by sight. She was a Mrs. Campbell, who lived on the other side of the town. She was a distant cousin of Miss Hopkins, but the latter never had anything to do with her, and had always spoken of her in Sabrina's hearing as "that scatter brained Sally Campbell."

Sabrina was surprised when the cart was drawn up, and its occupant leaned out to say "This is Sabrina Hopkins isn't it? Yes, you have the same grey eyes and fair skin that your mother had, and you are straight like her." She held out her hand to Sabrina, and smiled into her eyes. Sabrina found herself returning the hand clasp and the smile.

"I have been wanting to talk to you for so long. You see Miss Hopkins does not like me, and so I could not come to see you," she went on, and again smiled at Sabrina,

"Yes, ma'am," returned Sabrina. She felt bewildered. Her attention was divided between the speaker's words and her hat. She had never seen anything so fine. My, if she could only have one like it. And a gown trimmed with embroidery, and just such a pin—

But Mrs. Campbell was speaking again. Sabrina forced her eyes from the wonders of her toilette, to understand what she was saying.

"Yes, Sabrina, you would be a very pretty girl if you were properly dressed. It's a shame the way Miss Hopkins keeps you. Now I was a friend of your mother's and take an interest in you. Just leave this place and come with me. I'm going to New York to live. Mr. Campbell said I could have you if I wanted you. I'd like to have a pretty young girl to go around with me. We'll have fine times."

Sabrina gasped. "Go to New York!" she repeated.

"Yes," returned Mrs. Campbell. "I'll dress you just splendidly. And we'll see everything. You'll be my daughter, you know. Mr. Campbell has made a lot of money with his mines, and we're going to New York to spend it. You will never want to see this poky old town again."

"My aunt would never let me go!" ex-

claimed Sabrina.

Mrs. Campbell laughed, and somehow Sabrina did not like her laugh.

"Of course she won't. She need not know anything about it till you're gone. You just slip over to my place the evening we are to go and that will be all about it. Before she knows you are gone we'll be miles away."

"Oh!" exclaimed Sabrina, "that would not be right."

Mrs. Campbell laughed. "You little goose. What's the difference? Miss Hopkins is such an old crank. What is the difference if you don't treat her just right. You will come with me, of course. Just get in with me and we'll drive a little ways to arrange things."

She reached out her hand to assist Sabrina into the cart.

The girl drew back quickly. She looked her companion squarely in the eyes.

"No," she said, "I won't do anything so mean as that."

"Oh, nonsense, Sabrina, but she won't let you go. She would not let you go with me for even a month. She never did like me. Come, jump in, and let us talk it over."

Sabrina shook her head. "No," she repeated, "and I don't want to go."

"You don't want to go? You want to stay here and never have anything to wear but those things that were your grandmother's? You want to go on looking like a scarecrow? Why, you are a perfect fright this minute in that green cotton." Mrs. Campbell laughed scornfully.

Sabrina's color heightened and her eyes flashed.

"Perhaps I do look like a fright," she said coolly, "but I'll not be mean and ungrateful. My aunt has been good to me if she does make me wear these old things."

"I've heard about the pink barege you're to wear at the exhibition. You'll be the joke of the place in it. Don't be so silly. You don't know what a chance you are losing. I should think that the thought of wearing that pink barege would be enough to make you want to come with me."

"I suppose you mean to be kind," returned Sabrina, "and I thank you for that. Good-bye," and turning around she walked quickly away.

Mrs. Campbell called to her, but she gave no sign that she heard. When she reached the gate leading into her aunt's front garden she stood a few moments to recover herself, for she was trembling.

She wanted to cry, but she must not. Miss Hopkins would want to know what ailed her, and, of course, she could not tell her.

She wished again that she would get sick. Yes, she would be the joke of the place in that barege. She looked down at her green cotton. And she knew that she was a fright. But, of course, she could not do anything so mean as Mrs. Campbell had proposed. But to go to New York!

When she felt more composed she went into the house. Her aunt was just coming through the hall.

Sabrina was still too much upset to notice that Miss Hopkins had a look of suppressed excitement about her.

Sabrina remembered the unfinished weeding of the lettuce bed. She felt that she could not do it then. She turned to her aunt.

"Must I finish that weeding now?" she asked. Then hesitating, she added, "My head aches."

Miss Hopkins did not answer at once. She took off her spectacles and wiped them. Then she smoothed her hair nervously. Usually she was quite pale, but now her

cheeks were a bright pink.

"No," she answered, "come with me."

Sabrina followed her wonderingly. Miss Hopkins walked quickly upstairs and into her own room. She opened an oaken chest which Sabrina remembered as having always stood by her bed. From the bottom of it she brought forth a long brown paper parcel. She opened it with trembling haste.

Sabrina looked on breathlessly as fold after fold of some exquisite white material spread out on the bed.

"Oh, Aunt Miranda!" she exclaimed. "How lovely." She had never seen anything so fine and soft. It was like a fleecy cloud, she thought. Miss Hopkins lifted a few folds in her hand. "Do you think it would make a pretty gown," she asked in her grim way.

"Oh, it is beautiful!" Sabrina clasped her hands in ecstasy.

"Well—it is—," Miss Hopkins began, and paused. The memories awakened by those glistening breadths were almost too much. The wedding gown which had never been needed, for he had fallen at Shiloh.

She pressed her lips tightly together, and after a moment said: "It's for your exhibition dress, Sabrina."

Sabrina stared in amazement. "For me!" she exclaimed.

"For you!" repeated Miss Hopkins.

"Oh, I don't understand! Then Sabrina, looking at her aunt, saw that the latter's eyes were full of tears. The girl was filled with wonder. She felt instinctively that there was some sacred secret connected with those white folds. She touched them reverently to feel their soft texture.

"There's nothing like it in the country. It was brought from India."

Miss Hopkins' tones contained more warmth than usual. She stood silent some time looking down at the fleecy folds. Sabrina was silent, too. What had brought about this miracle? At last she said timidly, "Aunt Miranda, you don't know how glad I am. Thank you ever so much. I—I—," she stopped suddenly and threw her arms around her aunt's neck. Miss Hopkins returned the caress warmly.

"I am glad you like it, child," she said, kindly.

"Like it," repeated Sabrina. "Who wouldn't?"

No mention was made of the pink barege. And Miss Hopkins gave no explanation of her unusual act, although she must have read the wonder in Sabrina's eyes.

She folded the white material up carefully. "You'll look right smart in this," she said. "You must run down to Beulah Hawkin's. She's just got home from New York, where she has been learning dressmaking. I've heard that she wants work. Tell her to come right up and bring her fashion plates with her. There'll be plenty of time for her to get this made before Tuesday. She can sleep and eat here. And I guess I'll get you some new gingham, too. She can make those after she has finished the white dress. Run on, child. Sabrina needed no second bidding.

And Miss Hopkins never told her, how, after Sabrina had gone with her errand to Nancy Brown, she, herself, had gone into the garden to finish weeding the lettuce bed. And that the bed being near the fence she had heard the conversation between Mrs. Campbell and Sabrina.—The Presbyterian Banner.

The Dangers of Childhood.

Summer is the most deadly season of the year for little ones. The little life hangs by a mere thread; diarrhoea, infant cholera and other hot weather ailments come quickly, and sometimes, in a few hours, extinguish a bright little life. Every mother should be in a position to guard against, or cure these troubles, and there is no medicine known to medical science will act so surely, so speedily and so safely as Baby's Own Tablets. A box of the Tablets should be kept in every home where there are little ones, and by giving an occasional Tablet hot weather ailments will be prevented, and your little one will be kept well and happy. Don't wait until the trouble comes—that may be too late. Remember that these ailments can be prevented by keeping the stomach and bowels right. Mrs. A. Vanderveer, Port Colborne, Ont., says: "My baby was cross, restless and had diarrhoea, I gave her Baby's Own Tablets and they helped her almost at once. I think the Tablets a splendid medicine for children."

The Tablets are guaranteed to cure all the minor ailments of little ones; they contain no opiate or poisonous drug, and can be given safely to a new born babe. Sold by medicine dealers, or mailed at 25 cents a box by writing to the Dr. Williams Medicine Co., Brockville, Ont.

"Royal Muskoka" Highlands of Ontario.

The romantic and beautiful situation of the new "Royal Muskoka" hotel, located in the heart of the most magnificent summer resort district in America, inspires anticipations of the most pleasant sort. Every comfort and luxury that modern civilization has given us is found in this great hotel, which can accommodate 150 people. Public and private baths on each floor. All rooms are outside, single or en suite; hot and cold water in each room; electric light and bells; open fire places, etc. Sanitation arrangements most modern. Cuisine of the highest order of excellence. Among the amusements, are a beautiful Bathing Beach, Tennis Grounds, Golf, Bowling Alley, Croquet, Bowling Green, Recreation and Billiard rooms and many enjoyable water trips. Direct telegraph service with the hotel. About six hours journey north of Toronto—Excellent transportation service.

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Ministers and Churches.

Ottawa.

The Ottawa Presbytery met on Tuesday in the Aylmer church with a somewhat smaller attendance than usual at the opening session. Rev. Wm. Patterson, of Buckingham, moderator, presided. The Presbytery received and accepted the resignations of Rev. J. T. Lochead, North Gower, and Rev. A. Logan, Chelsea. Mr. Lochead is retiring from the ministry after a long and faithful service and Mr. Logan who has for some years occupied the pastorate of Chelsea and Cantley is contemplating a change in his field of labor. He has been a popular and successful pastor and a preacher of exceptional ability. A call was extended to Rev. Mr. Rondeau by the congregation at Portage du Fort, which was submitted to and ratified by the Presbytery. Mr. Rondeau is a recent graduate of the Presbyterian College, Montreal. The ordination and induction service will be held on July 21st at Shawville at 2.30 p.m. Rev. Mr. Patterson will preside, Rev. Mr. Purvis of Bryson, will preach and Rev. Mr. Reddon of Coulonge, will address the minister and Mr. J. A. McMillan the people. A committee was appointed to confer with the Methodist committee with a view to arranging so that the work at Fitzroy and Galetta would devolve on one denomination only. The population is so small that two churches cannot be supported. Rev. Dr. Armstrong brought to the attention of the Presbytery, the matter of assisting the Ottawa Ladies' College. The college, he said, should be made the best in Canada. The responsibility of the Presbytery was great in this matter and was increasing by reason of the \$5,000 grant from the Century Fund of the church. Two new teachers have been appointed. They are Miss Katherine Wisdom, of Royal Victoria College, St. John, N.B., and Miss Ethel Airth, a graduate of the Ottawa Normal School. Permission was granted Stewarton church to mortgage the building for \$5,000. Five years ago the church was mortgaged for \$7,500, of which amount \$2,500 has been paid. A committee composed of Revs. Taylor and Gamble was appointed to visit the French mission station at Mashom and all French visiting committees in September. The Home Mission Committee through Rev. Dr. Armstrong, reported that the services of Mr. W. Akitt had not been satisfactory to many and recommended that it would be wise to collect no more on his salary. The report was adopted. A standing committee on special services, composed of Revs. M. H. Scott, Mitchell, Milne, Ramsay, Morrison and Taylor and Messrs. J. R. Reid, Pattison and J. MacMillan, was appointed. Rev. Mr. Scott deplored the falling off in conversions and thought there was the greatest need for special services. The delegates to the General Assembly, Rev. Dr. Herridge, Rev. Dr. Armstrong, Rev. N. A. McLeod, Rev. J. W. H. Milne and the moderator, Rev. W. Patterson, presented comprehensive and carefully prepared reports of the proceedings of the Assembly. It had been one of the most successful ever held in Canada. The delegates were entertained at luncheon and again at tea at the residence of Mr. W. McLean.

Toronto Notes.

The convalescence of Rev. Principal Caven is one of the happy events of last week. His numerous friends throughout the church rejoice at his recovery.

Rev. Dr. G. M. Milligan, of Old St. Andrew's, left for Montreal last week, after resting for a few days in western Ontario. Dr. Milligan sailed for Glasgow on Thursday, and will preach at the morning service in Glasgow Cathedral on the 26th, Dr. Milligan having preached there once every year since 1896. He expects to return in September.

At the meeting of the Toronto Presbytery a call to Rev. L. Perrin of Georgetown to Wroxeter was considered. The Presbytery will hold a special meeting on July 21st at 10 o'clock in Knox church, Toronto, to deal with the matter. Rev. K. W. Barton, who stood highest in his class at Knox College, was licensed to preach by the Presbytery. Mr. Barton will supply for a few months in Zion church, Brantford, and Chalmers church, Guelph, and will then go to Scotland and Germany to further pursue his studies.

"In memory of Rev. John Mutch, B.A., first pastor of Chalmers' church. Born in Montrose, Scotland, Dec. 16, 1853, ordained to the ministry Sept. 25, 1883, departed this life March 13, 1896.

For we preach not ourselves, but Christ Jesus our Lord and ourselves, your servants, for His sake." A handsome bronze tablet, bearing the above inscription, was unveiled in Chalmers' church last week, in the presence of a large number of the congregation. Rev. G. F. Davey, pastor of the church, officiated, and after a few preliminary remarks introduced Mr. D. D. Christie, of Guelph, who told of the history of the church. It was just 20 years ago that Mr. Mutch took charge of the church, which was then in Brockton. Upon the growth of the congregation the church was removed to its present site. Four years after Mr. Mutch took charge the first annual report was presented, which showed a membership of 201 and an offering of \$2,215. On Nov. 14, 1887, the congregation had grown to 340, and a new building was erected. The congregation grew until in 1890 there were 1,240 members. Rev. Prof. McLaren, B.A., Rev. J. A. Grant, of Richmond Hill; Capt. Ewer, representing the session, and Mr. J. R. Colborne, on behalf of the Board of Managers, all spoke on the life of the deceased minister, in the very highest and most praiseworthy terms.

During several days of last week the Summer School at Knox College, designed for the instruction of all Presbyterians interested in Sabbath School, missionary, and young people's work, has been going on. While the attendance has not been remarkably large, much good work has been done. On Tuesday morning the speakers were Rev. J. A. Turnbull, of Toronto, Rev. Prof. W. C. Murray, of Dalhousie University, Halifax; and Rev. Dr. MacTavish, of Toronto. The first dealing with Bible Study, the second with Child mind and Teaching, and Dr. MacTavish with "The Bible and Missions." Mr. Turnbull used a series of maps, and his treatment of his subject was most suggestive and interesting. He urged on his hearers the utility of the true higher criticism. By acquiring a knowledge of the historical position of each book of the Old Testament by studying the geography of the scripture, all could become higher critics. At the same time he urged on his hearers that they should take the Bible as it appeared, on its own broad basis. Dealing with the geographical position of Palestine, he pointed out that in the early days of Israel there had been on either side of it the vastly wealthy empires of Egypt and Babylon. The dissolution of these empires showed that wealth could not save man. Then the great Grecian Empire had arisen near at hand, replete with all the intellectual refinements of art and philosophy. Yet these were not sufficient, and it had come to a speedy end. Then arose the great Roman empire, with its reign of law, which had given the world the statutes that still lived. But law and system could not save man, and that empire had perished. Coming to our own age, he found it an age of invention and science. Men were to-day trying to solve human problems by purely human aids, but in our age it would also be found that the only source of grace was the Cross of Calvary. Prof. Murray in the course of his brief remarks, said: It was not right to entrust all religious education to the Sunday School; the home, the day school and social conditions were influences of overwhelming strength. Nor were external regulations sufficient; the stimulation of ideas was the thing. Ideas ruled the world. Palestine, smaller by a fraction than Old Ontario, occupied a larger place in the minds of men than any other portion of the earth because it had given a message to the world. The girl of eighteen teaching in a country school house, could do more toward character than all the politicians of the day. The aim of the teacher should be to get at the mind of the boy, to look beneath the surface, to attempt, as it were, the impossible. He would hereafter try to trace the mental growth of the boy from childhood to manhood, and to show how the work of the teacher should be moulded to the needs and capacities of his pupils.

Rev. Dr. MacTavish, in speaking on "The Bible and Missions," showed from the Scripture how the Israelites had been called to be missionaries to all the nations, how they had been unfaithful to their call, and how the duty had been transferred to the Gentiles. He also dwelt on the individual calls to mission service and the duty of giving to missionaries, citing scripture to show that every man was but the steward of his own wealth. Finally, he dwelt on prayer for the success of missions as a definite Christian duty.

On Wednesday Rev. Mr. Turnbull, in continuing his series of Bible studies, took up the demand for a king by the Israelites and the elevation of Saul. He pointed out that this demand for a king originated from its own

failures. It indicated an inward desire to be like other nations. It meant a rejection of God. God had revealed Himself to Abraham as a friend; to the Israelites in idolatrous Egypt as the one true God; to the nation as the king of kings; to the people journeying toward the promised land (in a vision of Joshua) as the captain of the hosts of the Lord. The demand for a king was therefore a rejection of God in all these aspects. God had granted their request, but in anger, and a curse had rested on the Israelites for all the rest of their days until it ended in captivity.

Rev. Charles H. Vessot, who is one of the Board of Evangelization of the Presbyterian church at Montreal, gave an account of the French-Canadian missions in Quebec. He dealt with their private life, showing them to be good husbands and fathers, and with their social life, showing them to be very fond of social intercourse and simple pleasures. Dealing with their intellectual and religious life, he was willing to admit that Romanism contained some truth, but held that many superstitions were perpetuated by it, especially among the mass of the people. He dwelt at length on the need of education; the Quebec system he said, was very inferior, and the result was a lack of initiative which had kept his people in a backward state. He said the Board in charge of the work had eighty-five preachings stations, covering forty counties in Quebec. There were thirty-one missionaries in all, eleven of whom preached in both French and English. He claimed that proselytes from Catholicism were looked up to because of their superior education, and were no longer persecuted.

At the evening session, Rev. E. A. Henry, of Knox church, Hamilton, discussed under the title "The Home Church—the Duty of the Hour," Christian work in the West. He spoke of the development there and said it would tax the energy and ability of the church to the utmost to plant the cross in every settlement as soon as it was formed. If the church did not Christianize the foreigners, he feared that they would de-Christianize Canada. What was needed was a conviction that God had called Canada to do a special work. He was strongly opposed to overlapping among the churches in the work to be done. With the pressing needs that existed it was an actual sin. In conclusion, Mr. Henry paid a most appropriate tribute to the late Rev. Dr. Robertson, so long superintendent of the Northwest missions.

Rev. J. A. Macdonald followed with an address on the famous missionary, McKay of Formosa, and his message to the church. His message was that Christianity was neither a philosophy nor a dogma, but a life to be lived. Its power was the power of a divine personality. Every convert must become an evangelist in the rational, not the magical, sense, and the head of evangelized society was Christ.

In addition to the above, addresses were delivered by Mr. Frank W. Yeigh, on a personally conducted historical trip around the world; Rev. Chas. A. Webster, on Palestine; and Rev. E. D. MacLaren, D.D., on "Home Missions." He claimed that one constant aim should be to build up a religious nationality. The men needed for the work were men of piety, first of all, but this was not sufficient of itself, they must be men of large ideas, broad sympathies, tact, and common sense.

Montreal.

During the absence of Rev. Mr. Anderson, who has been at the General Assembly, the Beauharnois Church is in charge of the Rev. C. H. Gordon-Smith, of Montreal, who has been rendering most efficient services to the congregation.

During July the congregation of the American Presbyterian Church, will join in the services of Erskine Church. During August Erskine Church will be closed and the congregation will attend the American Presbyterian Church. Rev. Dr. Mowat will officiate at Erskine and Rev. Prof. Ross at the American Presbyterian.

Last Saturday the children, besides parents and friends of St. Gile's Church, held their annual picnic at Electric Park, Ahantsic, when, notwithstanding the great heat a very pleasant time was spent by all present.

The annual garden party of the Norwood Presbyterians at Ahantsic last Thursday evening was greatly enjoyed by the large number who attended.

Presbytery of Owen Sound.

The regular quarterly meeting of the Presbytery of Owen Sound was held in Division Street Hall, on the 7th instant. There was a fair attendance of the members and considerable business was transacted. A call from Latona and Burns church, Rocky Saugeer, in favor of Rev. W. W. Atcheson, of Seaford, was sustained and arrangements made for Mr. Atcheson's ordination in Latona, on the 21st of July at 2 p. m., in case of his acceptance; Revs. Mr. Nelson to preside, Mr. Mathewson to preach, Mr. Currie to address the minister and Mr. Hunter the people. The Clerk was instructed to ask for explanations from any Session failing to send its Records for examination annually.

Messrs. Currie, Matheson, and Fraser and the representative elders from Annap and Keady were appointed a committee to visit Brooke and report to the next regular meeting of the Presbytery as to the desirability and practicability of organizing a Presbyterian congregation there. Messrs. Currie and McNabb were appointed to take the necessary legal steps for perfecting the title deeds of Church property in any congregation to which it may be found necessary and pastors of such congregations are requested to cooperate with them. Mr. Smith was requested to report to the next regular meeting of Presbytery on the continuance of services at Cayen church, St. Vincent, and if thought advisable to discontinue, on the disposal to be made of the Church property there. Interesting reports of the recent meeting of the General Assembly in Vancouver, were given by the Commissioners who represented the Presbytery, and the Treasurer was instructed to pay their travelling expenses, as agreed on at the March meeting. Those not yet returned or unable to be at this meeting will report at the next regular meeting, which will be on the first Tuesday in September.

The Gospel for Quebec! An Appeal for French Evangelization.

On July 26th, the last Sabbath of this month, by appointment of the General Assembly, many congregations throughout the Church, in which there are no missionary Associations, are to take up their annual contributions for French Evangelization. To all such this appeal is made. The Committee have pleasure in acknowledging the hearty and generous way the congregations and friends of the cause have responded in the past and they believe they will respond as generously in the future.

WHAT IS DONE WITH THE MONEY?

The congregations have a right to know what is done with the money. Last year it went to help support thirty-one pastors and ordained missionaries, seventeen students, evangelists, colporteurs and seventeen teachers. These workers are scattered over forty-one counties in Quebec, four in Ontario, and three in New Brunswick. They occupied forty mission fields with eighty-five preaching stations and ministered to 1859 individuals over ten years of age, representing 800 families and 360 single persons not connected with families. The communicants number 1090, of whom 139 were added during the year. At Sunday School 800; at Mission day-school 557, of whom 281 are from Roman Catholic homes. Copies of Scriptures distributed, 2,628; religious tracts and papers, 35,118. The fields contributed \$6,638 and the schools \$2,376; a total of \$9,014, an average of \$11 per family. Total receipts for the year, \$34,178.12; total expenditure, \$35,518.05. Required for current year for the Pointe-aux-Trembles and French Evangelization Funds, \$36,000. If all will help, some doing as well as last year, others doing a little better, by the blessing of the Head of the Church, the full amount will be forthcoming.

THE GOSPEL FOR QUEBEC.

Quebec needs the Gospel. The people are hungering for the bread of life. A blessed leavening process is going on and making its influence felt. The missionaries are doing excellent work. A hundred pupils had to be turned away from the Pointe-aux-Trembles schools last year for want of room. How long is this to continue? We miss noble workers. Father Chiquiny is no longer with us but his work remains. Dr. MacVicar is no longer with us. We miss him. We deplore his loss. His last hours on earth were given to the glorious cause of French Evangelization. Could they have been better spent? The moment has come for a forward movement. To the help of the Lord! To the help of the Lord against the mighty!

A. J. MOWATT,
Chairman.

Rev. G. Osborne Troop, in a recent sermon, pointed out that the word "martyr" and the word "Protestant," the former springing from the Greek, and the latter from the Latin, were etymologically connected, having their root in the same idea. We were accustomed to think of the martyr as one who had sealed his testimony with his blood; but in the New Testament the term was by no means thus limited. The martyr of the New Testament was a witness to Christ. The word "martyr" in the Greek simply meant a witness to Christ, as used in the New Testament, and the word "Protestant" meant, in the Latin, used in reference to the New Testament, a witness to Christ. It was, then, as witnesses to the simplicity and truth of the glorious gospel of the Lord Jesus Christ, and especially as witnesses to His own glorious personalities, as the one complete Savior of all men who believed, that they were Protestants to-day.

Quebec.

While at Murray Bay, Rev. A. T. Love, of St. Andrew's church, Quebec, conducted services in the Union church there.

Rev. Orr Bennett, of Almonte, was the preacher to Chalmers congregation for the past two Sundays. By next Sunday it is expected that Rev. D. Tait will have returned to his pastoral duties, after a restful visit to Vancouver and other points on the Pacific coast and the great west.

Rev. Mr. Muir, recently of Donald, B. C., was a guest at "the Manse," Richmond, Que., last week.

The Presbytery of Quebec met at Sherbrooke last Tuesday.

Western Ontario.

Rev. Dr. Marcus, of Louisville, Kentucky, occupied the pulpit in the First church, Chatham, both morning and evening last Sunday.

Preparatory service was held at Chalmers church, Woodstock, on Friday evening. Rev. Mr. Cockburn, of Paris, conducted the service.

Rev. Robert Wilson, of Birr, occupied the pulpit of St. Andrew's church, Tilbury, on the 15th inst., and in the evening Dr. Ferguson read Rev. J. F. Johnston's resignation as pastor of the congregation.

The first wedding to take place in St. Andrew's church, Windsor, since its erection eight years ago, was celebrated on Tuesday, when Miss Margaret Coutts, was married to Joseph Applebe. The ceremony was performed by Rev. J. C. Tolmie.

The next meeting of Hamilton Presbytery will be held at Simcoe on Tuesday, 8th September. There will be a public meeting in the evening. This is a new departure as hitherto the regular meetings have alternated between Hamilton and St. Catharines.

On the request of the Cayuga congregation, presented by T. L. Turnbull, Hamilton presbytery sanctioned the ordination of Rev. Allen Leslie Howard as a missionary there for two years. The ordination was fixed for July 14 at 2:30 p. m. A committee was appointed to confer with the former pastor of Cayuga, Rev. Mr. Edgar, and the congregation, over a dispute respecting salary.

Eastern Ontario.

Prof. McNaughton of Queen's has been appointed Croll Lecturer for 1904-5. His subject will be the Teaching of Jesus.

It is reported that Prof. McComb of Queen's has been offered the position of Professor of Theology at Pine Hill, Halifax.

Rev. J. M. Miller, of Ridgetown, was inducted on Thursday to take charge of the congregation of Dalhousie which includes the missions of Zion, St. James, Hopetown and Brightside. The new pastor will reside at Watson's Corners.

Rev. W. MacWilliam formerly pastor of the Mill street, Port Hope, church preached at the First Presbyterian church at both services on Sunday. The ordination and induction of Rev. H. E. Abraham will take place at the First church on Tuesday July 14th. After which a reception and social will be held in the Town Hall.

Very little business was done at the meeting of the Brockville Presbytery last week. Only one or two items of interest were up, viz.: Home missions report, and hearing Mr. McDonald give his account of his visit to the assembly in

Vancouver. The mission fields are now a thing of the past as only one remains, North Augusta, Fairfield etc., and it is expected a minister will be settled there in the fall. Mr. Strachan, Mr. Chisholm and Mr. Logie were appointed to visit the augmented fields in the Presbytery.

Rev. W. A. Morrison, who was lately inducted into the pastorate of Cote St. George and Dalhousie Mills, was married at Sherbrooke, Que., to Miss Helen Rankin Shearer, of that city. On their arrival at Dalhousie, they were tendered a largely attended reception, which testified to, in unmistakable manner, the warm feelings entertained by the parishioners of Cote St. George and Dalhousie for their pastor and his bride.

Northern Ontario.

At the meeting of the Saugeen Presbytery Westminster church, Mt. Forest, asked the privilege of building a manse on the present church property. Messrs. Robert Scott and Alex Martin were present and supported the request, which was granted.

Reception to Rev. Dr. Fletcher.

Rev. Dr. Fletcher, Moderator of the General Assembly, was given a very hearty reception on Friday by his congregation in the Macnab street church, Hamilton. The reception was more than that of his own people welcoming him home, and congratulating him on his elevation to the Moderatorship of the General Assembly. It was in the nature of a greeting from representatives of the various Protestant denominations of the city. Mr. D. McPhie presided. A congratulatory address from the congregation of Macnab Street church was read by Mr. W. H. Wardrop, K. C., and Dr. Fletcher responded very happily to the kind things said of him. A beautiful bouquet of carnations was presented to Mrs. Fletcher by Mr. Alex. Leith, on behalf of the congregation, and Mrs. Fletcher appropriately expressed her thanks. Addresses were given by Rev. Dr. Lyle of the Central Presbyterian church, who was Dr. Fletcher's nominator for Moderator at Vancouver; Mayor Morden; Rev. F. E. Howitt, of St. George's Anglican church; Rev. J. H. Hazlewood of Wesley Methodist church; Mr. A. I. Mackenzie of St. John's church; Rev. J. C. Unsworth of the First Congregational church; Mr. George Rutherford, Central church; Mr. Adam Brown, church of the Ascension; Rev. John Morton, retired Congregational minister, and Rev. E. A. Henry of Knox church. An interesting programme of music was given and refreshments were served. Dr. Fletcher has been pastor of Macnab Street church for thirty years.

Hamilton Presbytery.

There was a large attendance at the regular meeting of the Hamilton Presbytery held on the 7th in Knox church. Rev. A. MacWilliams was the moderator, and Rev. Dr. Fletcher, was the clerk. Rev. J. D. Cunningham, B. A., assistant to Rev. Dr. Fletcher, appeared for examination and was accepted and licensed to preach.

After some discussion as to the constitutional rights, it was decided to hold the next Presbytery in Simcoe on the second Tuesday in September. This is a decided innovation. Revs. W. J. Dey, J. Robertson and Mr. Frank Reid, K. C., were named to make arrangements concerning the meeting and also about the public meeting to be held in the evening.

Rev. J. W. Mitchell reported that the districts of Abingdon, Binbrook and Saltfleet were under the new arrangements in a more hopeful condition.

Rev. T. L. Turnbull presented a request on behalf of the Cayuga congregation to the effect that Rev. Allan Leslie Howard, at present laboring with the congregation, be ordained as a missionary for two years there. This request was granted, and it was decided that Mr. Howard should be ordained in Cayuga on July 14. Rev. T. L. Turnbull will preside, Rev. Mr. Ellison will preach, and Rev. Dr. Wallis will address the people and Rev. Mr. Mitchell will address the pastor.

A committee was appointed to try to arrange a settlement between Rev. Mr. Edgar, former pastor of Cayuga, and the congregation at Cayuga, concerning some differences in money matters.

Friends of Rev. G. C. Patterson, pastor of Knox church, Embro, will regret to learn that since his return from the General Assembly at Vancouver, he has not been in good health and that he was threatened with typhoid fever.

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Health and Home Hints

Best Lemonade.

The best lemonade is made by boiling sugar and water together and adding the lemon juice after it is cold. Use one pound of sugar to each quart of water; add the juice of six lemons and the declared quantity of water at serving time. Pineapple lemonade may be made by boiling together one quart of water, one pound of sugar and the grated rind of one lemon for five minutes. Strain; when cold, add the juice of six lemons, one pineapple pared and picked into very small particles, and either a quart of water or a quart of Apollinaris water.—Ladies' Home Journal.

How Children Spend Their Money.

How many parents do you think add a word of advice on the spending of the money that they so freely give? Well, of these six hundred and thirty, two hundred and ninety testified that their parents did think it worth while to direct them. Oddly enough it was the Germans, the Swedes, the Italians, and the Spanish fathers and mothers that came out strong on the question of advice. The American parents were left behind, although seventy-four of them did try to help their children. But how did the children take the advice? A ten-year-old boy frankly said: "My father advises me to save it [ten cents a day], but I say what is the use? I have all I need." "My mamma advises me to save, but my papa does not, so I spend it all on candy!" cheerfully admits a little girl, and it does not take much insight to picture the kind, easy-going father whose lack of advice quite offsets the more methodical mother's care. "I generally get money when I ask for it, which is about every day or so. I spend it as I desire. I usually spend it for candy and other things which in a way are foolish. If I was to do as my parents advise me to do I would save my pennies," confesses an eleven-year-old boy. "My parents advise me what to buy, except when I buy for them; and then it is my secret," wrote one little girl.—Agnes Bailey Ormsbee, in Harper's Bazar.

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World of Missions.

India: Manner of Life.

BY REV. G. W. MORRISON.

Life anywhere is many-sided, and that of India is no exception. We can note but general features, and these only with the caution that they are not universal even in the Punjab.

The Punjabi is a Caucasian, and his features much resemble our own. He has straight black hair and black eyes. His complexion varies from a light tan to a decided brown. He prides himself on his stature and strength, but he is smaller than the average American, and while he has great power of endurance, he is lacking in strength and nervous force. Contractors say that as a laborer, one American is worth six of him.

The dress of the poor man's child, especially in villages, is most noticeable by its absence. Until the age of six or eight, for boys, and five or six, for girls, a string, fastening a charm about the neck or arm, and the sunshine, are counted quite sufficient.

Houses of the poor are one-roomed, about twelve feet square, the floor of earth, the roof flat, the walls of earth or sun dried brick laid in mud mortar. A narrow door is usually the only opening; windows, if any, are small and unglazed. Cost of such a house, not counting labor, varies from two to eighteen dollars. Frequently the front wall is ornamented with cakes of cow manure, stuck there to dry for fuel. The furnishings are cheap and simple. The fireplace is low, as the housewife squats on the floor to do her work. A stack of earthenware pots to hold spare clothing and supplies, water jars, cooking pots, knife and spoon, a hand mill a stone slab for grinding spices, a rude bed-sted or two, and some spinning wheels comprise the outfit. Domestic animals have a share in the house at night. But except in wet or cold weather all domestic operations are carried on outside, the flat roof being sleeping room most of the year.

As is general in the Orient, woman is despised, being rated intellectually with cattle rather than men. Yet in few lands is her influence greater, especially with reference to social customs. Except among the laboring classes she is secluded more or less strictly.

Infant marriage prevails, it being counted a disgrace to a father to have a daughter ten years old unmarried. According to the last census there were 500 widows in all India under one year of age. Of course the children have no voice in the choice of a life partner, the parents making all such arrangements.

Caste is the peculiar feature of social life in India, no other country having such an institution. Its regulations are very rigid, and relate to the minute details of daily life, and its practical effects are very annoying. The missionary may be loved and honored for his work, but socially he is an outcaste. Candy, though made in the most filthy surroundings, may be freely eaten by our school children, if handled only by those of proper caste. But if the missionary, in giving a treat to his school children, were to touch even the bench on which the baskets of candy rest, not a child dare take it because it is polluted. However, in the Punjab caste regulations are not so strict as further south, where even the shadow of an outcaste is sufficient to pollute. In the labor world, caste forms practically a system of trade

Weak and Fainting.

THE SAD PLIGHT OF ANAEMIC PEOPLE.

THEY HAVE HEADACHES AND BACKACHES—
ARE LANGUID AND UNABLE TO STAND
EXERTION.

From the Sun, Orangeville, Ont.

You can always tell anaemic men and women. They are pale, weak and languid. They have headaches and backaches. They can't eat—or they can't digest what little they do eat. And it all comes from poor blood and unstrung nerves. Banish anaemia at once by enriching your blood and toning up your nerves with Dr. Williams' Pink Pills. Thousands of grateful women have said that these pills have restored them after all other means tried had failed. Mrs. Josias McIlroy of Orangeville, Ont., was a great sufferer for many years and spent much money looking for a cure. To a reporter of the Sun Mrs. McIlroy said: "Several years ago my health gave out completely. I was so weak that I could not do my housework. If I went upstairs my heart would palpitate violently, and sometimes I would faint away through weakness. My nerves were unstrung, and I suffered much from dizziness. I tried many remedies but they did not help me. Then I was advised to try Dr. Williams' Pills and decided to do so. I am glad I did for the pills soon built me up and made me a well woman. My health remained good until last spring, when I was again taken with weakness. I now know by experience the value of Dr. Williams' Pink Pills and at once got a supply. The result was as beneficial as before and I can conscientiously say the pills have done me untold good. I am grateful for this and hope my experience will benefit some other sufferer."

Dr. Williams' Pink Pills have cured more sickly, pale faced girls and women than any other medicine ever discovered, for they supply new, rich red blood and so strengthen every part of the body. They are equally suitable for men, women and children, and cure not only anaemia, but decline, consumption, indigestion, rheumatism, St. Vitus' dance, and the special ailments which all women dread. These pills can be had through any druggist, or will be sent post paid at 50c a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Look for the full name on every box, so that no worthless substitute may be palmed off on you.

unions, not without its advantages, but tending to hinder all enterprise and progress.

The Punjabi is patient, respectful, even-tempered, resigned and industrious. On the other hand, he is deceitful, cruel, selfish, superstitious and lacking in wise foresight. One well writes, "There is no degree of cruelty, no excess of vice, no hardened profligacy, no ineffable abomination, of which we cannot find examples among them; but neither is there, on the other hand, any height of virtue which they have not reached."—The United Presbyterian.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona, 23 Feb. 8 p.m.
 Kamloops, Vernon, 29 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Baldus, 8 July.
 Glenboro, Glenboro, Portage, P. 'ta Prairie, 11 July, 1.30 p.m.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, church: Hamilton, July 7, 10 a.m.
 Paris, Knox, Woodstock, 2 July 11 a.m.
 London, Rodney, May 12, 9 a.m.
 Chatham, Windsor, 11 July, 10.30 a.m.
 Stratford, Stratford 12 May.

Huron, Clinton 8 Sept. 10.30 a.m.
 Sarnia, Sarnia, 9 Dec. 11 a.m.
 Maitland, Wingham, 19 May, 1 30 p.m.
 Bruce, Paisley, 7 July, 10 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Port Hope, 14 July 2 p.m.
 Whitby, Oshawa 21 July, 10 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Uxbridge, 17 March, 11 a.m.
 Orangeville, Orangeville, 5 May.
 Barrie, Barrie 7th July 10.30 p.m.
 Owen Sound, Owen Sound, 7 July.

Algoma, Copper Cliff, March.
 North Bay, Burks Falls, 14 July, 10 a.m.
 Saugeen, Holstein, 7 July., 10 a.m.
 Guelph, St. Andrew's, Guelph, July 21, 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 7 July, 2 p.m.
 Montreal, Montreal, Knox, June 30, 9.30 a.m.
 Glengarry, Alexandria, 11 July, 10.30 a.m.
 Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.
 Ottawa, Aylmer, 7 July.
 Brockville, Brockville, 7 July 4 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, March 5
 Inverness, Orangedale 5 May 11 a.m.
 P. E. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Teuro, Thuro, 10 May 10 a.m.
 Halifax, Chalmers Hall, Halifax, 11th July 2.30 p.m.
 Lunenburg, Lunenburg 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

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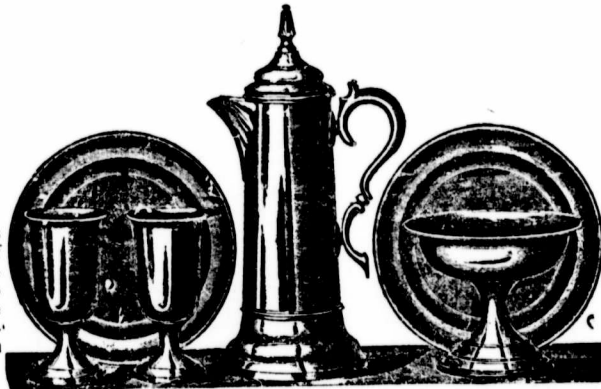
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 - (4) For **Ten (10) yearly subscriptions**, at one dollar each, and **\$19.50.**
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