

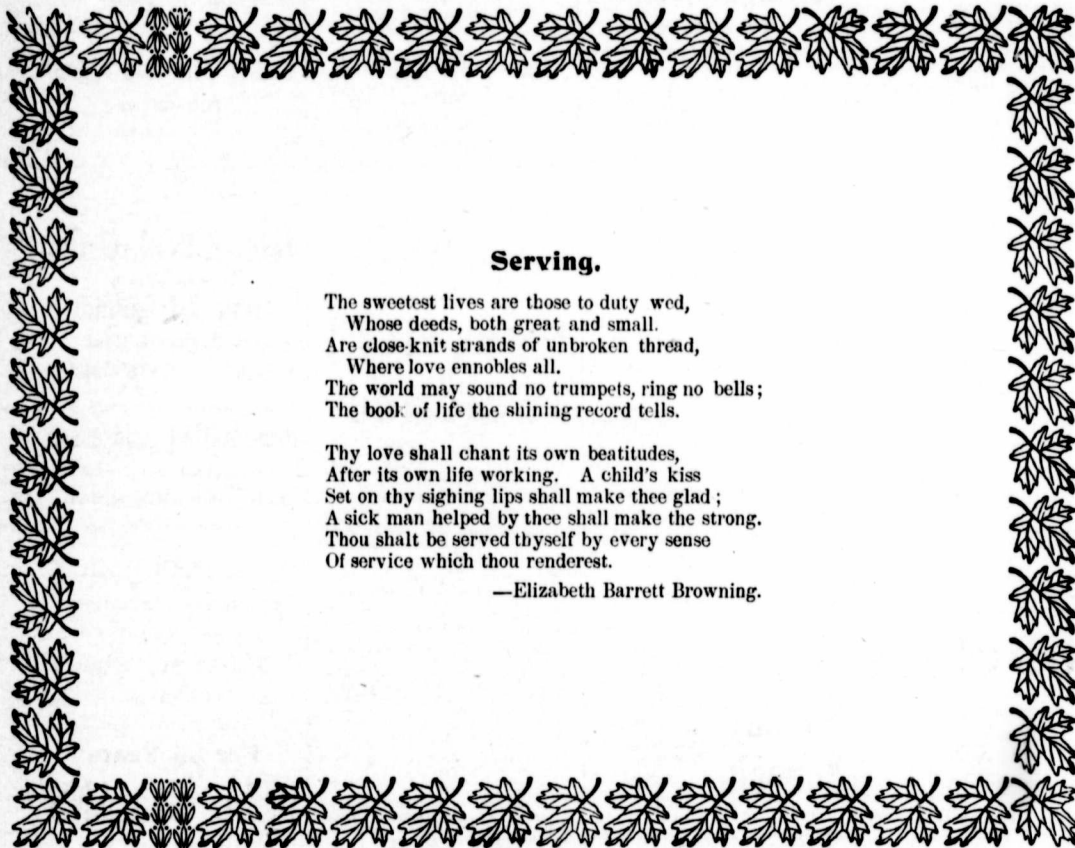
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MARRIAGES.

At the residence of the bride's father, Maple Grove, Scarborough, Ont., on May 26, 1903, by the Rev. D. B. Macdonald, of Scarborough, father of the groom, assisted by the Rev. J. A. Macdonald, Toronto, uncle of the groom, and the Rev. H. G. Crozier, Highland Creek, W. J. Macdonald, M.D., of Durham, to Miss Alice H., only daughter of James Carnaghan, Esq.

On Monday, June 1st, 1903, at Dunn Avenue church, Toronto, by the Rev. Logan Geggie, Thomas G. Parker to Dora M. Hicks, both of Toronto.

At the residence of the bride's parents, 306 Manning avenue, Toronto, on Wednesday, May 27th, 1903, by the Rev. Alex. Gray, D.D., Edgar Maxwell, Hird, of Montreal, P. Q., to Annie, daughter of Mr. and Mrs. William Melville, of Toronto.

On Tuesday, June 2nd, 1903, at "Roslands," the residence of the bride's father, Peterboro, by the Rev. Dr. Torrance, assisted by Rev. Jas. S. Wilson, William Ernest Burns, barrister, of Vancouver, formerly of Toronto, to Catharine Mary, daughter of Mr. Adam Hall.

At St. Enoch's church, Toronto, on Thursday, June 4, S. Frederic Hill to Alice May Hall, both of Toronto.

At Bonar church, Toronto, on Wednesday, June 3, by the Rev. J. A. Dow, B.A., of Gravenhurst, brother-in-law of the bride, Elizabeth Murray, daughter of Mr. Michael Murray, to Harry G. Thomson, both of Toronto.

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Note and Comment.

The intense and persistent opposition of English Nonconformists to Lord Balfour's education bill has compelled the government to abandon the second clause—one of the most obnoxious clauses—of the measure. According to latest cablegrams there is a strong probability of the third clause also being abandoned. It contains some very objectionable features. The feeling of the Nonconformists in opposition to the measure has risen to fever heat. The government may yet make discretion the better part of valor, bow to the gathering storm and abandon the measure altogether.

In speaking of the Torrey-Alexander evangelistic services in Belfast, the Glasgow Leader says: In all his discourses Dr. Torrey exalts the Word of God. In the pulpit he is a man of One Book. He makes the Cross the cynosure for every eye; hence it is that under his ministry stubborn wills are broken, stony hearts are melted, and strong men as well as gentle women yield themselves to Christ." The same paper says: "A fact which the experience of every day is bringing into bolder relief is that there is hardly any limit to the power of the ministry of song." Next to the preaching of the everlasting gospel the human voice divine could not be consecrated to a nobler mission than that of singing the gospel.

Persecution usually fails in its object. It failed in China. As in the early days of the Christian persecution simply spread the gospel. The blood of the martyrs invariably proves the seed of the Church. The agent of the American Bible Society in Shanghai, China, writes home as follows: "We issued more Mandarin Bibles in the last three months of this year than would have been considered ample stock for eight years a decade ago. The direct issues of Bibles for the year reached a total of 10,126 or just about one-fourth of the entire number sent out by the American Bible Society from the time it commenced distributing Scriptures in China, more than forty years ago, to the end of last year. The demand for Bibles and Testaments has not been confined to any district, but has come from all parts of the empire to which our missionaries have returned."

Little Princess Mary of Wales, in signing the register at the baptism of Lord Chelsea's son, has possibly left the first specimen of her writing for public inspection. One recalls the first letter extant in the handwriting of her great-grandmother, the late Queen—written when she was a year older than the Prince of Wales's little daughter. This letter, in a bold, even, round, childish hand, is without blot or correction throughout, and was sent by the young Princess Victoria to her uncle, the Duke of York, congratulating him on his birthday, on August 16th, 1826. The Prince of Wales's little daughter was first known as Princess Victoria, but that leading to confusion with her aunt, Princess Victoria,

the King's daughter, it was announced that she would be known as "Princess Alexandra." Now she has assumed the last of her baptismal names—the whole being "Victoria Alexandra Alice Mary."

The Belfast Witness says the Church Mission Society is by far the brightest jewel in the Episcopal crown. Its recently published annual report contains some very gratifying particulars. One is that Lord Cromer has permitted a Christian school at Khartoum, a place which Lord Kitchener had barred against Christianity. Other points are these—The society has 40 medical missions, that 159 missionary students were training for the foreign field in England, and that there was a total of 1,328 European missionaries and wives at their 580 stations, 378 native clergy, 7,673 native lay teachers, 301,000 native Christian adherents, 81,000 native communicants, 2,346 schools, 220,000 scholars, 1,831 hospital beds, 15,648 in-patients and 809,000 "out." The C. M. S. has now a staff of nearly 10,000 workers, and the income increases every year by \$10,000.

Rev. J. Reid Howatt, of London, England, the London Presbyterian says, can preach with his fingers as well as with his tongue. When in Newcastle, England, recently, after preaching four sermons in College Road church on Sunday, and before lecturing there on the Monday evening, Mr. Andrew Young, the genial and faithful director of the great Institute for the Deaf and Dumb, persuaded Mr. Howatt to give an "address" to the inmates. There were about 120 in all—boys, girls and teachers—and for twenty minutes Mr. Howatt riveted their attention. He told how he had gained his skill. For three years, when a lad, his only companions were deaf mutes. They happened to dwell near, were fine fellows so drew him to them. So thoroughly had he become identified with them that once, on going into a shop for something, the lady behind the counter looked kindly at him and said, "You've got back your speech!" Seeing him always with the "dummies," she had taken him for one.

Missionary enthusiasm is not a matter of heredity, but there are cases where it seems to run in family lines. A very marked case is that of the Scudder family of our Church says the New York Christian Intelligencer. All the sons, and the greater number of the grand-children have been, or are engaged in the work inaugurated by the father. Dr. John Scudder, of India. In some measure this is true of the Chamberlain family. Another instance is that of the Editor-in-Chief of the Missionary Review of the World, the Rev. Dr. Arthur T. Pierson. All of his seven children are engaged in mission work. There are five daughters and two sons. One of the daughters is laboring in Japan, another among the Indians in Arizona, another in Calcutta, and two are city missionaries in New York and Philadelphia. One son is managing editor of the Review and another is about going to Central America. Have we any illustrations of this kind in Canada?

Something like a "bolt from the blue" has struck the Sacerdotal and Ritualistic clergy of the Anglican Church in England. The "bolt" is a letter from Rev. Dr. Bruce, vicar of St. Nicholas Church and honorary canon of Durham, in which he takes practically the same ground that Bishop Lightfoot did in the introduction to his lectures on Philipians, frankly acknowledging that bishops and presbyters were at the first convertible terms and that the episcopate grew out of the presbyteriate. Dr. Bruce spent thirty-five years in the Punjab and in Persia. When there he was brought into close contact with the missionaries of non-Episcopal Churches, whose life and labours he heartily appreciated. The Belfast Witness says that he was not a little surprised to find on his return to England that many in his own Church looked down upon Nonconformist ministers as if they were outside Covenant mercies and Apostolic order. So he set himself, as Dr. Lindsay has done, to study the Apostolic Fathers and the movements of the Early Church. He makes no secret of his opposition to the dogma of Apostolic Succession, as it is popularly called—a dogma, by the way, which Archbishop Whately said nobody could tell what it was or whence it came. He is equally opposed to the theory of Sacerdotalism, as it, too, is popularly spoken of—that is, the theory that "Our Lord instituted in His Church a Sacerdotal class of sacrificing priests." And he does not hesitate to say—as indeed no scholar dare hesitate to say—that "of Monarchical Episcopacy there is no trace in the period of Church history under discussion," that is from A. D. 70 to A. D. 130. There seems to be a good deal more fiction than fact about the dogma of Apostolic succession.

The question of the Jewish Sabbath is beset by obvious difficulties when the Jew works amid Gentiles. As a rule, says the London correspondent of the Belfast Witness, Israel congregates in its Ghetto in each city, but the stress of modern competition has led to a gradual "loosening of stakes," until the chief Rabbi (Dr. Adler) has found it necessary to speak out. He declares that among the Jewish working classes, once distinguished by a vigorous observance of the Sabbath, there is much desecration, and that it is necessary to form "a holy league" for the preservation of the day. Dr. Adler, indeed, speaks very plainly to his co-religionists on the ethics of business life. "There is no more fatal mistake than to suppose that by establishing a synagogue, by regular attendance at its services, you have satisfied your obligation as Jews, and that your religion has no concern with the daily walk of life. The aim and purpose of your gathering here must be to fear God and keep His Commandments and reverence all His sanctuaries. Your workshop or place of business must become a sanctuary by the consciousness with which you obey the Divine bidding. 'You shall not oppress one another'—by studiously refraining from grinding down the poor labourer or from withholding the wages due to one hired, and by rigid abstinence from every form of unfair trading and every kind of chicanery."

Our Contributors.

The Church Membership of Children Always Recognized by an External Rite.

BY REV. W. A. MACKAY, B.A., D.D.

God has in his Church, from the beginning included the children in his covenant with the parents; and He has recognized them as members of his Church by the same religious rite that was administered to their parents. The word *ekklesia* signifies the "called out from"—called out from what? From the apostate, corrupt, lost race of man. And we find that whenever God "called out" parents he has also invariably called out their children with them for his service and worship. He claims the children of his people as his "heritage." (Ps. 127: 3.) Children are particularly specified in the covenant which God made with Abraham, "I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee." (Gen. 17: 7.)

God dealt favourably with the children of Lot for their father's sake. (Gen. 19: 12.)

In speaking to Noah God said, "Come thou and all thy house into the ark, for thee have I seen righteous" (Gen. 7: 1). Mark the words,—“Thee have I seen righteous;” therefore come, not only thou, but all thy house.

"The church in the wilderness" consisted of six hundred thousand men besides women and children. (Acts 7: 38, Num. 1: 46.)

Children are mentioned in the renewal of the Church's covenant engagements just before the death of Moses. In strains of fervid pathos, that man of God, on the borders of Canaan and of eternity, thus addressed the assembled tribes of Israel, "Ye stand this day all of you before the Lord your God; your captains . . . your little ones . . . your wives . . . that thou shouldst enter into covenant which the Lord thy God maketh with thee this day" (Deut. 29: 10-13). The captains, elders, and officers were all there,—the wives, and strangers or proselytes formed part of the vast congregation. But were the children excluded? Baptists would say that they could not understand, they could not tell what a covenant was, and even if they did assent to its conditions, no dependence could be placed on the promises of such "little ones." But Baptists notions and Bible truths are two very different things. The "little ones" are here expressly mentioned as a portion of God's professing people, and comprehended in the terms of the covenant. These little ones belonged to the kingdom of heaven, and their title to a place in the covenant and in God's sanctuary was as valid as that of Moses himself.

When God commanded his church to be gathered together the children were included; "Gather the people, sanctify the church (Gr. *ekklesian*), assemble the elders, gather the children and those that suck the breasts" (Joel 2: 16.) All these classes, we learn from ver. 17, belong to the heritage of the Lord, and were therefore embraced in the covenant.

And so also in the time of Jehoshaphat,

"All Judah stood before the Lord, with their little ones, their wives, and their children" (2 Chron. 20: 13). From Abraham to Christ, no case occurs of parents joined to the Lord in covenant, and their children, as such, excluded from that sacred relation. The man who can read his Bible, and fail to see that the infant offspring of God's believing people constituted a component and indispensable part of the Church of God under the former dispensation, must be in bondage to a preconceived theory of his own, and blinded by prejudice.

THE CHURCH MEMBERSHIP OF CHILDREN HAS BEEN RECOGNIZED BY AN EXTERNAL RITE.

Having seen that God has in his church, from the beginning, included the children in his covenant with the parents, we are prepared to advance to the second part of our proposition, viz., that God has recognized these children as members of his Church by the same religious rite that was administered to their parents. That rite, under the old dispensation was circumcision, which was administered to every male child when eight days old. "This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man child among you shall be circumcised" (Gen. 17: 10). "And Abraham circumcised his son Isaac, being eight days old, as God had commanded him" (Gen. 11: 4).

Circumcision was not, as Baptists sometimes tell us, a ceremonial observance. Like the Sabbath, it was instituted ages before the ceremonial law was given to Moses. It originated, as we have just seen, in the family of Abraham, who is expressly declared to be "the father of all them that believe," whether Jew or Gentile. Circumcision was spiritual in its nature, and was connected with a covenant, which, though it guaranteed temporal benefits to the descendants of Abraham, mainly held out to the faithful spiritual blessings. We have already seen that under the Gospel dispensation baptism is both a sign and seal; as a sign, representing the regenerating, cleansing work of God's Spirit upon the heart; and as a seal, confirming both the promises and conditions of the covenant of grace. And just this circumcision was under the former dispensation. The inspired apostle, exalting it far above a mere temporary ratification to a spiritual and significant symbol, tells us that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had while he was uncircumcised" (Rom. 4: 11). Here then circumcision was a sign. Like baptism, it represented the circumcision of the heart, or regeneration. For the real "circumcision," says Paul again, "is of the heart, in the spirit, and not in the letter, whose praise is not of men but of God" (Rom. 2: 29). It was also, like baptism, a seal. It testified to "the righteousness of the faith which he had," and to his acceptance of the conditions of that everlasting covenant in which Jehovah Jesus said to him, "I will be a God to thee and thy seed after thee."

Baptism and circumcision are, therefore, of the same general import, both being divinely appointed signs and seals of the same great covenant promises and obligations, and of the same great truth of the necessity of the Spirit's work upon the soul. The Apostle Paul speaks of baptism being

substituted for circumcision—"Beware," he says, "of the concision; for we"—we who have been baptized—"are the circumcision, who worship God in the spirit" (Phil. 3: 2, 3). Again, "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the Christian circumcision, buried with Him in baptism" (Col. 2: 11, 12). In other words, those who are baptized have what Paul in this passage calls Christian circumcision.

We say, then, that what circumcision was under the Old Testament, baptism is under the New Testament. But circumcision, as all acknowledge, was administered not only to believing parents, but to their children also. And we reason the same, therefore, concerning baptism. And no objection can be advanced against the baptism of infants, which might not, with equal force, have been brought against their circumcision.

Is it any wonder that those who not only neglect and ignore, but repudiate and sneer at this public recognition of the Lord's claim upon their children, many times find, by sad and painful experience, that they have forfeited the blessings of the Lord in behalf of their children, and are compelled to see them grow up in irreligion and ungodliness, and go off in the ways of the wicked. Every believer who, for any reason, refuses to have the sign and seal of God's covenant upon his child, and then and there pledge himself to nurse, train, and educate such child for the service of the Lord, here and hereafter, does virtually ignore and repudiate the Lord's claim to the heart and service of the child, and by such repudiation does certainly forfeit God's blessing for such child.

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Congregational Singing.

BY UNCLE WILL.

An organ is not an unmixed blessing outside of the fact that the congregations' work is not finished when they have secured the King of Musical Instruments. There is a continual outlay for an accomplished player, and the accomplished player, nine times out of ten is a poor conductor.

John S. Carwen in *Studies*, in worship music says: "The separation of the offices of choir-master and organist is desirable whenever it can be managed. Choir training and good congregational singing languish in hundreds of churches because the organist is not a choir-trainer or in sympathy with voices. I know men who unite perfectly the two offices, but they are not common, and in nine cases out of ten the singing will be better looked after if the organist is not the choir master."

The position the organ ought to occupy is that of accompaniment, only. In this connection Mr. Sankey in an interview said, "I use my reed organ just to support my own voice or the voices of the choir. But oh! the rushing and roaring of the organ that often greets me when I attend church, the din is sometimes so great that I cannot sing. If organists must make a noise, let them play a solo. When voices are singing, voices ought to be at the top."

The late William Henry Monk, Mus. Doc. Editor of *Hymns, Ancient and Modern*, once made the remark, "the better the choir singing in any church, the worse will be the congregational singing. One is reluctant to say a word that might damp the unselfish devotion of so many organists, choir masters, precentors and choir members. How much taste, skill and time is spent in preparing choirs for the psalms, hymns, tunes and an-

thems of Divine service ; this earnestness is the very life and hope of psalmody, if only it can be accomplished so as to *promote* the singing of the congregations and not to *supersede* it. We all feel the importance of training a choir well—expression to enforce the words, pronunciation to let them be heard, voice culture to secure a smooth and blended effect, so that we may give our best to God. Yet what is the common result of securing these excellencies in a choir? *The common result is that the people cease to sing.* I myself, when I am in church where there is a fine choir, feel my voice arrested, others are silent around me, and the part—song-like finish of the music, I stand and listen, or am content with a gentle hum that satisfies my conscience without disturbing my neighbours. It is an undoubted fact that the musical revival of to day has taken a wrong direction, a direction that is injurious to congregational singing.

We do not want our services a Sunday concert, we want a full and general chorus from the congregation.

Can we so use the choirs as to help us to get this? May they be so organised as to stir the congregation, and not to lull it to sleep.

The consideration of these questions we defer to next week.

Doing More Than is Expected of Us.

Christ laid on his followers the duty of doing more than their share. He took upon himself the same duty. He always went more than half way to meet the soul that would meet him. We are too apt to think we are doing well if we consent to do our share. The Christian spirit is a readiness to do all we can, even if it is more than our share. If a man would have us go with him a mile, go with him twain; if our share would be to give him our coat in his day of great need, give him our cloak also. That is what Christ set forth as the divine spirit. In the same manner, the Apostle Paul wrote, saying, "Unto him that is able to do exceedingly abundantly above all we ask or think, . . . unto him be the glory in the church and in Christ Jesus." That is the way we have been ministered unto,—good measure, pressed down and running over. So let us minister unto others. —S. S. Times.

Should Ministers Learn A Trade.

A Philadelphia minister who has examined the statistics of the various Protestant denominations, and has been disturbed by the number of ministers who are without charges, strongly urges young men who intend to enter the ministry to learn some trade either before or after ordination. He thinks, as things go, a trade would be a good thing to fall back upon. — A much better way, the N. Y. Observer suggests, is for the churches to support the ministry so loyally and generously that neither an active or retired pastor need ever suffer the pinches of poverty. No minister of right spirit demands that the public shall support him in luxury. Mr. A pastor located in a small field is willing to live on a scale no higher than or even somewhat below the average plane of living about him, but it is too much to expect of any minister, that, especially if he has a family dependent upon him, he will endure being treated like a beggar, to whom mere pittance are doled out from time to time. Rather than submit to that, if only from a regard for the essential dignity of his calling many a clergyman would prefer to throw off his clerical garb, don the

workman's overalls, and earn a decent living in an honest way. Meanwhile he need not cease to be a Christian man or fail to preach the gospel as he enjoys opportunity, though, like Paul, choosing rather to labor with his own hands than to be chargeable to people so mean, that they will not pay annually for the support of religion (which in turn is the support of the civilization, out of which they themselves get their living), more mayhap than the price of a single concert ticket. — The Religious Intelligence.

EDITOR DOMINION PRESBYTERIAN :

In your issue of May 13th there was a request made about three seemingly contradictory verses of Scripture.

1 Matt. xi 28, Come unto me.

2 John vi 37, All that the Father giveth me shall come to Me, and him that cometh to Me I will in no wise cast out.

3 John vi 44, No man can come to Me except the Father which hath sent Me drew him.

I have watched for a response, but not having seen any, may I ask that he who drew attention to these verses would himself shew how they agree and strengthen one another.

The last of the three have been particularly helpful to me lately, but I would like to see how the other two are related to it.

INQUIRER.

June 7th.

At the Princeton (Presbyterian) commencement exercises, Dr. Buckley (Methodist) was the principal speaker. Addressing the divinity students he spoke of things that make for success in the ministry. Among other good things he said: The minister who will succeed to-day is a man dignified but not stiff, polite but never fawning, fervent but not obstinate, sympathetic without being effeminate, spiritual without being unsocial. He loves the children but is not called to be a kindergartner. He is studious of books, but rather more of the universe of men and affairs, allied to God by a living faith, and sometimes on that account majestic, but never ostentatious, joined to Christ, and sometimes on that account inexpressibly pathetic. All that is valuable in the past he conserves, but nevertheless he welcomes all that is new if it seems true. He never preaches his doubts or his guesses. A man of that type may lack scientific learning, but he understands the science of right living. He may not understand the arts, but he will understand the art of influencing men for good. If he is not familiar with philosophy to the last degree, he will make the people feel that he does understand the philosophy of the plan of salvation.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tells us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home? — Phillips Brooks.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as a power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which, in a well-known hymn, is called "The old, old story," told of an old, old Book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—William Ewart Gladstone.

Literary Note.

The Ladies Magazine for June contains three excellent short stories, an interesting article on Laura Secord, and one on Wedding Customs in Other Lands. In *Keynote* of Style we find many suggestive notes of fashion which are made doubly helpful by the illustrations. The various departments are well edited as usual. The Dyas Publishing Company, Toronto.

The place of honour in the May number of *The Studio* is given to an exhaustive article by Olivia Rossetti Agresti on the Art of the Late Giovanni Costa. The many illustrations given with this article add much to its value. Next we have a few notes on Domestic Architecture at the Arts and Crafts Exhibition followed by a series of illustrations which show as the writer says "some good houses and a few homely room decorations." Other articles on Jacob Christoffel Le Blon and His Three Colour Prints, The Work of Mr. and Mrs. J. Young Hunter, Some Experiments in Embroidery and the usual Studio Talk complete an excellent number of the Magazine. 44 Leicester Square, London.

The Globe of a recent date contained a sketch of St. James Square church, Toronto, which has just been celebrating the fiftieth year of its organization. A fine view of the church is given along with excellent portraits of former pastors, Rev. Dr. Taylor, Rev. J. M. King, D. D., and Rev. S. H. Kellogg, D. D., who have all passed away, Rev. L. H. Jordan, B. D., who is now in England, and Rev. A. Gandier, B. D., the present pastor. There is also quite a good likeness of Rev. J. Munro Gibson, D. D., now minister of St. John's Wood, London, who is now in Canada on a visit, and who preached the anniversary sermons a week ago last Sunday. St. James Square has had a readable history, a succession of able preachers in its pulpit, and it enters upon a second half century of christian work with an active membership devoted to the extension of the Master's Kingdom in the world.

After Work or Exercise

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Softens tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sores and generally contains "wood alcohol," a deadly poison.

The Quiet Hour.

Paul's Charge to Timothy.

S. S. LESSON.—2 Timothy 3: 14 to 4. 8. June 21.

GOLDEN TEXT: 9 Tim. 4. 8. There is laid up for me a crown of righteousness.

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

Continue thou, v. 14. Continuance always counts. The sun by its steady shining hour after hour melts the fetters of frost, which through a long winter have bound the earth. By persistent dropping the rain at last softens the soil and makes it ready to receive the seed. It is by dint of unwearied plodding that the diligent student attains the soundest scholarship. The doors of success will sooner or later open to the constant knocking of the one who is "always at it." It is the man who sticks to his principles and lives out his beliefs, in spite of all attempts to draw him into other paths, who is a tower of strength and encouragement to all about him.

From a child, v. 15. A Swiss teacher once said, "The world has not yet learned how malleable childhood is." Boys and girls are like the iron brought to a white heat, which the smith is able to fashion as he wills, while men and women are like the same iron become cold and unyielding. Since youthful hearts and minds are so easily influenced for good or evil, those who are older should see to it most carefully that no word or deed of theirs gives to the character of their younger companions a bent towards evil; while young people themselves should carefully avoid books and companions and associations which will be not helpful, but injurious, to them at this formative period of their lives.

Wise unto salvation, v. 15. A man whose boat has been swamped by a sudden squall and who has been thrown into the water, would give all the learning he might possess for the knowledge of the single art of swimming, if that were the only means by which he could reach the shore. For poor lost man, knowledge of the way of salvation outweighs all other knowledge.

Through faith which is in Christ Jesus, v. 15. Suppose you wish to cross the Atlantic. You go down to a seaport, and there lies the great steamship. You examine it carefully. You learn all you can about its machinery, its accommodation for passengers and other particulars. But though you should learn all that can be known about the vessel, your knowledge would not take you a foot on the way. You will never reach the other side of the ocean unless you actually go aboard the ship. We may know a great deal about Christ, but we shall never be saved until we put our trust in Him.

Given by inspiration of God, v. 16. In the human body, the heart, like a pumping engine, drives the blood to every part, so that, if the body be cut at any point, the blood will flow. If we read any portion of God's word reverently and believingly, we shall feel in it the influence of the Holy Spirit who is its Author. Every limb and organ of the body shares in its common life, and the life-giving Spirit pervades every portion of scripture.

Profitable, v. 16. There is a story of some children who found in an attic the parts of an old telescope, and used them in their play, knowing nothing of the use for which they were intended. Some one came in who understood such instruments and re-

constructed the telescope, putting each piece in its proper place. Then it was turned toward the sky and through it the beauty of the starry heavens could be seen. Sin has so marred our nature that it is like the broken telescope, unfit for the purpose which God intended in its creation. But the Bible teaches us how our nature so marred and broken may be restored. Must not the book which brings to us such a revelation come from God?

Watch thou in all things, v. 5. The engineer on an express train running at a high rate of speed dares not take his eyes for a moment off the track before him, for if he should do so, in that moment he might pass unnoticed a warning signal and rush on to certain disaster. All through life we are surrounded by temptations, and if we are off our guard for a single moment, there is danger that we shall be surprised and overcome.

I have fought a good fight, v. 7. No one can inspire us with confidence in a military leader, like the battle-scarred veteran who has followed him through many a hard fight to invariable victory. The triumphant experience of those who have fought the good fight of faith is our strongest encouragement in the conflicts of the Christian life.

A crown of righteousness, v. 8. There are many earthly prizes for which men strive with great earnestness. Some of them are of great value and may rightly be desired. But there is one difference at least between the best of them and the prize which is the reward of the Christian race. They will not endure. In time they will perish. The crown which the Lord places upon the brows of His faithful followers shall never fade away. It is everlasting.

Bible Study, One Verse at a Time.

No. 6.

Psalm 103. 6.

BY MRS. ANNA ROSS.

"The Lord executeth righteousness and judgment for all that are oppressed."

The Psalmist, in order to stir up his heart to praise, has been considering his own personal needs, and the way they are all satisfyingly met in his God.

But in this verse he goes a magnificent step further. He now sees the depths of God's mercy and grace to be sufficient for that which is exceedingly beyond his own personal needs. They are adequate to meet the case of "all that are oppressed"—enough for their needs,—sufficient righteousness and efficient judgment. This is a marvellous statement.

Philanthropists are wearying themselves to meet the case of the oppressed. Though there is much blessed brotherliness, there is little efficiency in their work. They are like Moses in his first attempt to help Israel. He brought much loss and trouble upon himself, and little relief to the sufferers.

God has advertised Himself as having a monopoly of this work, in terms of the last two verses of the 62nd. Psalm.

The more quickly philanthropists shall recognise this monopoly, and get lawfully inside of it, instead of attempting the impossible with resources utterly inadequate, the better for them, and for those they would die to benefit.

"The Lord executeth righteousness and judgment for all that are oppressed." No case of oppression, though it be under the heel of both deceit and violence, is too difficult for the Lord, or for the man who undertakes it under the Lord's commission.

No. 7.

Psalm 103. 7.

"He made known His ways unto Moses, His acts unto the children of Israel."

The tender heart of the Psalmist has turned to His infinite God as the one great Helper of all oppressed in this world of oppression. He is an Israelite, and his thought, when on *this* subject, goes back with the certainty of the needle to the pole, to the deliverance of his people from the oppression of Egypt.

He packs a tremendous amount of matter into one short verse. In two parallel lines of seven words each he sets forth the centre and the circumference of this mighty transaction. He made known His ways unto Moses, He made known Himself unto Moses. He showed Moses His glory—that is the centre. He made known His acts unto the children of Israel, His wonders in the land of Ham, and in the wilderness and before Jericho—these are the circumference.

The making known of Himself to Moses was not done in a day. It demanded forty years of wilderness communion with God. It needed the scene at the wayside inn and the depths and heights of Egypt and the Red Sea. And more than once after that it needed forty days of mountain-top communion that Moses might so know God's ways that he could successfully do His work.

It was only because God had found a man who could "be still and know that He was God," that it was possible for Him, to manifest His acts either to Egypt or to Israel.

The relief of the oppressed in all corners of this burdened world now waits for the same central necessity—for men and women who shall have learned first to "be still and know that God is God." There are now armies of weak handed, feeble kneed workers who weary themselves "being busy" teaching every man his neighbor and every man his brother, saying: Know the Lord. God needs men and women to whom He can say, "Stand still, and see the salvation of the Lord," and they will know Him well enough to do it and to sing songs of victory while they are doing it. Then God can work, and who shall let it?

The Word Endureth.

The reverent student of the Scriptures, who believes that the Bible, the whole Bible, is divine, finds his faith confirmed by comparing the parallel passages in the Old and New Testaments. They are so numerous that they compel us to regard the two books as one in authorship, since they are identical in spirit. There is a striking illustration of this family likeness in Isaiah xi, 6 and 1 Peter i, 24, 25. All things terrestrial and human wither like grass, while the Word of the Lord endureth forever. The Word of which Isaiah writes was that which had been spoken in his day—the Word recorded in the writings of Moses and Samuel, of David and Solomon. Peter referred primarily to the Word as spoken by Christ, and recorded by his disciples. But he included also the earlier utterances of the Holy Spirit, as is evident from his sermon on the day of Pentecost. See Acts ii, 16-19, 29, 30.

And how wonderful is the endurance of that Word! When Moses reported the Ten

Commandments as given to him by God in the wilderness of Sinai for a company of fugitive slaves, how improbable it was, from the human standpoint, that they should survive all the changes of thirty-four centuries, and be known and honored, to-day, all over the world! When Ezekiel and Daniel wrote their prophecies for the captives in Babylon, who would have dreamed that they would be read by millions long after Babylon had fallen, and even the Jews had ceased to be a nation? When the four evangelists wrote their narratives of the life and teachings of Jesus of Nazareth for his despised and persecuted followers, how little they anticipated that more copies of them would be circulated than of any other books that have appeared since the world began.

In regard to this wonderful preservation and influence of the sacred Scriptures, I quote three paragraphs from well-known authors.

Dr. Thomas Guthrie says:

Since John wrote in his cell on Patmos, and Paul preached in his own hired house at Rome the world has been turned upside down. All old things have passed away. All things on earth have changed but one. Rivaling in fixedness, and more than rivaling in brightness, the stars that saw our world born, and shall see it die, the stars that rejoiced in its birth and shall be mourners at its burial, the Word of God stands forever. Time, that weakens all things else, has but strengthened the impregnable position of the believer's faith and hope and confidence. And as, year by year, the tree adds another ring to its circumference, every age has added the testimony of its events to this great truth. "The grass withereth, the flower fadeth, but the Word of the Lord shall endure forever."

Dr. Noah Porter says:

The Gospel has been tried by the young and the old, the wise and the weak, the cultured and the untalented, by men and women under every variety of climate and civilization, in every stage of guilt and innocence, and all have found it better than it promised to be and its Lord more and more fully accredited as the Christ of God. This testimony is every day repeated in myriads of prayers that go up to God. It is warbled and sung in the praises of throngs of men in the sacredness of solitude and under the inspiration of worship. It is attested by the peace of God that is written on the brows of myriads of life-long sufferers, and by the unutterable joy that has looked forth from the eyes of multitudes who have wrestled with death.

Dr. Alexander Duff says:

The Gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and as in the frigid. It does not seem to be scorched by heats, or benumbed by cold. Age does not diminish the freshness of its bloom; soil does not affect its nature; climate does not modify its peculiar properties. Among the frost bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it still shooting up the same plant of renown, the same vine of the Lord's right-hand planting, the same "tree of life," raised up from the beginning of time, "whose leaves were for the healing of the nations," and under which all kindreds and tribes and tongues and people shall one day rejoice.

When we consider these well-known facts in regard to the history and the influence of the Bible, must we not believe that it is in-

deed God's Book for the world, and that all criticisms of it and attacks upon it are like the barking of dogs at the railroad train that goes steadily on its way.—C.E.B. in Herald and Presbyter.

Sun., June 21. How we May Learn to Use Our Sword. Eph. 6: 17; Heb. 4: 12, 13; 11 Tim. 2: 15.

A Tried Weapon.

The word of God has been tried in the warfare of centuries. It has helped men to fight their way through doubt, difficulty, and danger. A child can handle it, and yet it is powerful enough for the strongest.

The old proverb says, "Beware of the man of one book." If that one book be the Bible, the world may well beware of the man nourished by it, and living in its thoughts; for he will conquer the world. A deep knowledge of the Bible truth is what this hasty, restless age of ours most needs.

Arming for Battle.

To learn a quantity of detached quotations from Shakespeare will not make us Shakespeare students. Smattering is not scholarship. We may have a hundred Bible texts at our tongue's end, and yet know little of the riches of the Book.

No other book repays the deepest study as the Bible does. We cannot put too much thought or work upon it. We need to study each book as a whole, and then as a part of the greater whole of the Scriptures. Doing thus we gain a separate lesson and a separate inspiration from every part. "The Bible," said Coleridge, "finds me as nothing else ever does." As we study, the Bible will find us, take hold on us and inspire us as no human voice can till we are armed and strengthened at all points.

We cannot work for God successfully without knowledge of Bible truth. We must be ready to tell men, not what we think, but what God has revealed. Mr. Moody's power came from between the well worn covers of his Bible.

What Walter Scott Said of the Bible.

"Within this awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom God has granted grace,
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born
Who read to doubt, or read to scorn."

"Search."

The Bible needs to be searched to find its greatest riches. The old-fashioned word meditation is going out of use in our hurried age. More's the pity, for only in meditation can we feed upon the word.

We must read the Bible on our knees. We must desire and prepare ourselves for the illumination of the Spirit as we read. We must search as for hidden treasure. Then, and then only, we will read the word of God as Christ wants us to read it.

What Our Scripture Suggests.

The word of God is a sword. This was the sword Jesus used in the wilderness, "It is written."

The Spirit uses this sword in piercing our own hearts.

We are to use the same sword in our conflicts with temptation.

Some one was surprised that the sword of

a great conqueror was so small. "Ah, you have not seen the hand that used it," was the reply.

Prayer.

Almighty Lord our God, direct our steps into the way of peace, and strengthen our hearts to obey thy commands; may the Day-spring visit us from on high, and give light to those who sit in darkness and the shadow of death; that they may adore Thee for thy mercy, follow Thee for thy truth, desire Thee for thy sweetness, who art the blessed Lord God of Israel. Amen.—Selected.

For Daily Reading.

Mon., June 15.—Bible teachers. Neh. 8: 5-9
Tues., June 16.—Cleansing the life. Ps. 119: 9-16
Wed., June 17.—Comforting. Ps. 119: 50, 92, 93, 143, 144
Thurs., June 18.—For teaching others. Matt. 13: 51, 52
Fri., June 19.—Overcoming sin. 11 Cor. 10: 4, 5
Sat., June 20.—For purifying the nation. Deut. 4: 6-8
Sun., June 21.—Topic—How we may learn to use our sword. Eph. 6: 17; Heb. 4: 12, 13; 2 Tim. 2: 15.

Real Repentance

Repentance is not merely a little twinge of remorse over some wrong thing. It is not simply a gush of tears at the recollection of some wickedness. It is not mere shame at being found out in some meanness or uncleanness or dishonesty. It is the revolution of the whole life. Sins wept over must be forsaken forever. Repentance is a change of heart, a turning of the face just the other way. It is well for us to make diligent quest to be sure that we always abandon the wrongdoing which we deplore, that we quit the evil course which we regret, that we turn away from the sin which we confess. A good many people get only half the gospel. They talk a great deal about believing, but very little about repenting. It needs to be remembered that a faith which does not lead to genuine repentance is not a faith which saves.—Rev. J. R. Miller.

The Problem.

BY RALPH WALDO EMERSON.

Not from a vain or shallow thought,
His awful Jove young Phidias brought,
Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of nature rolled
The burdens of the Bible old,
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe;
The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;
The conscious stone to beauty grew.

Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.—Selected.

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, June 10 1903.

PRINCIPAL CAVEN.

It is with sincere feelings of regret that we have read the account of Dr. Caven's illness. We trust that before these lines are printed he will be in a more promising condition. At his time of life a painful illness is a serious matter and must naturally cause great anxiety to his relations and friends. While the members of Assembly were hastening towards their distant destination the Principal was lying on a sick bed but no doubt his thoughts were with the church and the problems that it has to face. Dr. Caven has been for long, one of the real leaders in the General Assembly, a man, who commanded the respect of the average representative by his courtesy and caution as well as by his practical wisdom. We trust that there will still be for him, some years of quiet useful ministry.

THE COMMISSION AND AFTER.

The Gamey commission has caused a great stir and it is difficult to say what the real and final influence will be. That there was considerable false swearing is evident and that is in itself a disgrace to the country. That some things are as mysterious at the last as at the beginning is also unsatisfactory. We believe that most of our political leaders desire to carry on the election and other political business honestly, but simply to desire that is not sufficient. There must be a fierce determination to get rid of unprincipled "heelers" who seek only their own gain. We are hopeful that the present agitation will not be altogether in vain. There should be some way of having united action against boodling. In a matter of this kind our Christianity is on its trial, if our religion cannot uplift the personal and social life, it fails to accomplish its mission, and moral failure cannot be atoned for by the number and the beauty of our churches. The battle against impurity is hard and continuous, but we must carry it forward to victory.

THE DOMINION PRESBYTERIAN

A HERO WITHOUT HEROISM.

The Gamey commission has given its report and in it we find a clear statement of a fact that was evident long ago, namely that the leading character in this political scandal is a poor creature who has played a sorry part. The Toronto News spoke at first of the cynical frankness with which, he had added a striking phrase to our political vocabulary, when he cried "Manitoulin is my politics." A little later it discovered that he was "a hero in homespun." What its final verdict will be we have not noted but there are signs that it will have to admit that while there is plenty of homespun there is not much heroism left. We quite believe that the News desired to be independent and to fight for the cause of righteousness, but we are of opinion that it banked too heavily on Mr. Gamey and by an error of judgment has injured a good cause. There is corruption in both parties that needs to be fought, but it is evident that Mr. Gamey was not the man to fight it, he has not in him the stuff of which heroes and reformers are made. He brought a serious charge against Mr. Stratton and the government, and he has failed to prove it. It is not our business to judge him but we can surely say that a clean strong man would have taken care to have a real case before he had created a scandal. The commission's report will be discussed from various standpoints, many of the comments will be influenced by personal bias or party feeling but there is one thing pretty certain that no one will be likely to contend that the Gamey case has redounded to the credit of Mr. Gamey.

A correspondent suggests the true way to get the largest measure of prohibitive legislation in Ontario would be by the formation of a coalition government, with that as its main object, while of course neglecting no other necessary field of legislation. Our correspondent thinks with the closeness of parties in the Province, it is difficult to get the necessary strength on either side of the Speaker's chair; but that a union of parties, on this moral question, would not only give the best results as to prohibitive legislation, but at the same time tend to promote a general purification of politics. We give our correspondent's suggestions for what it is worth.

"Tally Bernard," a readable Saturday writer in the Toronto Globe, often discusses the question of a simpler life for the individual and for society. If we judge from "Society" paragraphs in the dailies, a great many people must be settling the question for themselves, by having little or nothing to do with the social swim, partly because of its banality. The two principal ways of entertainment at present seem to be large afternoon tea, and the gambling whist party; the latter demoralizing, the former inane beyond words. A handful of mediocrities have their names appear with tiresome iteration in so called "Society" columns; but where are the others? Let us hope the absence of their names indicates a considerable silent revolt from the inanity and expensiveness of modern forms of entertaining.

THE NEW MODERATOR.

Rev. D. H. Fletcher, D.D., pastor of McNab street church, Hamilton, the newly elected moderator of the General Assembly is one of the oldest active pastors in our Church, having been licensed to preach by the Presbytery of Hamilton in 1860. He has always taken the keenest interest in the work of the church at large and his abilities and services were recognized by the Synod of Hamilton and London in 1884 when he was chosen to preside over the deliberations of that body.

Although he is now in his seventy-first year, the new Moderator still retains much of the energy and enthusiasm of youth, and the Highland fire in his blood has not yet cooled.

He is a typical minister of the old school. Dignified and reverent in manner, he is above all imbued with the paternal kindness of the true shepherd of the flock. A ripe scholar and a man with a broad knowledge of affairs. Dr. Fletcher has ever been pre eminently the pastor of his people, advising them with judgment and with wisdom; and encouraging them with large and comfortable words.

Yet at the same time he has always taken a prominent part in presbytery, synod and assembly, and being a man of fine tact and excellent judgment, possessed of oratorical talents of no mean order and thoroughly versed in the parliamentary procedure of the Presbyterian church, Rev. Dr. Fletcher may well be expected to discharge the duties of moderator with distinction and discretion.

Donald Hugh Fletcher was born in Ilay, Scotland, in 1833, being the third son of Hugh Fletcher of Keppols. His early education was received in the Parish school of Kilmeny but he afterwards studied at a private academy. He came to the country in his eighteenth year and after teaching for some time in the County of York, Ontario, he continued his studies at Toronto University and Knox College, from which he graduated in 1860.

His first charge was at Knox church, Scarborough, which became vacant by the removal of the late Dr. Laing to Coburg in 1860. To his ministerial and pastoral duties in Scarborough were added those of local Superintendent of Education. He took a lively interest in school matters, and the persistency with which he advocated the importance of first class school accommodation was so effective that before leaving Scarborough he had the satisfaction of seeing in almost every school section a first class school house.

In April 1872 he accepted a unanimous call from McNab street, Presbyterian Church, Hamilton, which became vacant by the appointment of the Rev. Dr. David Ingles to the chair of systematic theology in Knox College.

In 1881 McNab street congregation granted its pastor a prolonged holiday, and Dr. Fletcher travelled extensively in Western and Southern Europe, Egypt, Palestine, Syria, Asia Minor, Turkey and Greece. On his return from the East he was married in May 1882 to Phyllis Eleanor, youngest daughter of the late Peter Murray of Athol Bank.

For thirty years Dr. Fletcher has been Senior Chaplain to the St. Andrew's Benevolent Society of Hamilton. He is Hon. President of the Evangelical Alliance,

President of the Hamilton Branch of the Bible Society and a member of the Board of Management of Knox College, in connection with which institution he also acted as examiner for several years.

THE CRITIC'S CORNER.

Mr. Chamberlain and the Empire.

Recently Mr. Chamberlain's friends have sung his praises very fervently to the effect that he is the great empire-builder, and from some of his own utterances one might judge that in his more exalted moments he actually looked upon himself, as the creator of the Empire or at least as one who is destined to give it a new form. In so far as there is a real British Empire of course many men and many movements have during the centuries contributed to the making of it. I do not for one moment mean to suggest that Mr. Chamberlain was born too late in the day to take a hand in this great operation. But I am firmly convinced that it is possible for the present day workers to exaggerate their relative importance and to be too self-conscious in regard to their Empire building. Mr. Balfour is not likely to err in that direction, he has had too much to do with philosophy for that mistake to be easy for him. He does his work faithfully from day to day feeling that it is not altogether a joyful business but that duty must be done. The Secretary for the colonies is a different type of man, he is intensely practical, he builds up a business, a screw business, he builds up Birmingham municipality, and then he proceeds to build up the Empire. This has involved a renunciation of his old radicalism, a plunge into an extravagant war, the casting over of the Nonconformist allies and the repudiation of all his own ideas as to National education. Along this line he had already taxed the working man's sugar and now he is prepared to tax the working man's loaf. Mr. Chamberlain once said of the great John Bright that he began his political life with a complete programme to which he had never added anything and had lived to see it carried out. There was much truth in that but with equal truth it might be said that Mr. Chamberlain began his political life with a certain political programme and he has lived to reverse its policy and denounce all its distinctive ideas. He may have been wise or unwise, that is too big a subject to be discussed here and now. It is evident to all that Mr. Chamberlain is a remarkable man, a man of great ability, high courage and fierce determination. He takes one thing at a time, sees clearly what he wants and is determined if possible to get it. In a world where there is so much weakness and uncertainty that kind of man counts, after a while the crowd looks upon him as the only statesman and he comes to see the reflection of himself as the creator of the Empire. Certainly if Mr. Chamberlain can carry his present proposals, he will influence the life of the Empire very much in the way of making or marring it. Of that I shall have something to say in an-

other article. It may be weakness or prejudice but I do not like the idea of an Empire made in Birmingham. I am afraid it will not be the genuine thing, it will be electroplated and not real gold. Birmingham by favour of the Conservatives seems to have almost become a pocket borough of Mr. Chamberlain but the end of the world is not yet. Mr. Chamberlain's Empire building is likely to cause considerable friction very soon and it can be looked at in many ways. There are many intelligent Canadians who see that England does not exist simply to provide a market for Canadian produce, she has other work, and serves other purposes and one question is how does Mr. Chamberlain's Empire look in the light of the higher ideas.

VERAX.

THE MANIA FOR GAMBLING.

People often wonder why the painful experience of A is usually of so little value to B. Instead of being useful to B, the latter, particularly if he is young, is apt to draw on his reserves of self confidence and egotism, by assuming that things would have been managed differently by him, and therefore that things would have turned out differently. Probably it is in the nature of things that each man should painfully buy his own experience. It is moral discipline, and by whom is that needed? Only by the sharp scythe of experience can the luxuriant weeds of human conceit be kept down. All this is not a common place. Maxims relating to conduct and life are very apt, as we have suggested, to sound to inexperienced like the purposeless tinnabulation of a jangling chime. But, like passages in the Bible, they take on, later, a deepened meaning in view of the happenings of life.

Year after year homilies have been preached about the risks and wrongs of speculation; year after year people by the hundreds burn their fingers in speculation; year after year new crops of foolish people grow up to take their places and go through the same experiences. In the recent extensive financial failure at Toronto it is said hundreds of persons have lost heavily through their attempts at speculation in stocks. What is speculation? It is an attempt to get rich fast. It is an effort to get money without giving value in return. It is another form of betting. It is gambling. When a person, particularly any person of limited means, puts up a certain amount of money on a given stock, for speculative purposes, it is practically like making a bet with himself or with another as to whether the stock will go up higher, in which case he will make something, or whether it will go lower, in which case he may lose every penny he has risked.

The morality of gambling cannot be defended because there is no morality in it to defend. But in the case of simply persons of moderate means, speculation is not only immoral and fundamentally dishonest, but on general principles the very acme of folly. A man who allows the microbe of gambling to get into his mind will be very apt to lose relish for making a living and laying up for the future by the old fashioned wholesome ways of carefulness and economy, and self-denial. He has taken a fever and a

restlessness into his system which will need something stronger than quinine to eradicate. No wonder large employers and institutions, knowing the unsettling influence of speculative gambling prohibit it as far as possible among their employees.

Apart from the moral aspect of the question, nothing can be more foolish than for any Canadian to speculate on any stock which is of international character; that is, any stock which is handled and dealt with in both the United States and Canada; for this reason that the dog which in this case is the United States, is always sure to wag the tail, which in this case is Canada. It is often within the power of the large capitalists and stock operators of the United States to raise or depress the value of stocks at will, at all events temporarily, and that perhaps without selling a single share. For example, if there is a certain stock they wish to depress, they might only need to offer a large block of it. The public seeing these strong shrewd men selling, take alarm, and try to get rid of the stock. In the panic the stock goes down, when the big operator seeing his chance now buys it at a low figure. Meantime the small operator, unable to hold on, has to let go, and comes out shorn of his money. He who sups with the devil needs a long spoon, says the old proverb, and the Canadian who is tempted to speculate in stocks, particularly of an international character, has ten chances to one of losing in the end.

It is the duty of the church, and if all who lead, by voice, pen, or example, to discourage the gambling spirit. Boys should be taught not to bet. Congregations should consider church raffles an undignified abomination. Christian women should have nothing to do with the fashionable mania for adding spice to whist and other card playing by money hazards. Young men should be exhorted to hold aloof from stock speculations, and what applies to the young applies equally to "children of a larger growth."

Literary Notes.

The opening article in the June Cosmopolitan is very timely in subject—The Rose of Yesterday and To-day. Other articles are: Gateways, Artistic and Characteristic; Floral Head-Dresses; the Sugar-Beet in the United States; and an English Garden City. The four short stories are exceptionally interesting, and Merriman's serial is brought to a close. Irvington, New York.

In the June number of the Missionary Review of the World, Miss Brain deals with "Music in Missionary Meetings" in a most suggestive way. This series of articles on Missionary Meetings is most helpful. Another series of exceptional interest is that on "A Missionary's Experiences in the Heart of Africa," by Dr. De Witt C. Snyder. They are bright and informing and give a vivid picture of things as they are in the Congo State. Other articles that should not be passed over are those on "Work Among the Lepers in Surinam," on "South Africa," and on "Cannibal Christendom." The General Intelligence Department is a veritable Missionary Newspaper. Published monthly by Funk & Wagnalls Company, 30 Lafayette place, New York.

The
Inglenook

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XXIII

NIGHT.

When once beyond the red flare from the cottage windows Nial was compelled to pause. Mad as he was with drink and passion, he had sufficient sense left to perceive that he had no chance of finding Fiona by rushing blindly over the island.

'She has hidden in one of the caves on the shore,' he thought, 'but I'll find her before the night has passed.'

Then he remembered her remark in the morning about swimming to one of the rocks, and ground his teeth with rage; for if she had done that she was already beyond his reach.

But where was Nancy? Why should she run away? She must have gone off with Fiona, and if so, they were still on the island.

He climbed an eminence near the hut and shouted her name, but there was no response.

'Ah, the cursed old woman is in the plot, or she would answer. She cannot be far away.'

'Nancy, Nancy, you old hag! Come to me. Speak, if you're out of hell, or when I find you, I'll send you there.'

Still there was silence.

The moon, hitherto obscured by drifting clouds, began to clear. He could see better and springing down the hill he ran some distance, and then ascended the cliffs where he could see both along the shore below, and also the interior of the island.

A great flare now shot up into the sky. The fire had burst through the roof and windows of the hut, and leaped up in long tongues of flame and columns of white smoke. A strange rushing sound filled the air. The wind swept through the burning driving great sheets of fire among the scrub in the hollow, and in a moment it was in flames, crackling, roaring, and pouring forth vast showers of sparks. Long streamers of green and gold flame flashed and darted over the hillside. The dead heather and bracken caught, and for a time it seemed as though the conflagration would sweep over the whole island. The red light was reflected on the dark clouds, it crimsoned the stormy sea, and tipped the white foam with rose. Innumerable wild birds whirled up from their sleeping places, and circled round and round, screaming and calling to one another. The Highland cattle were roused, and gathering into a herd, rushed madly to and fro, bellowing and roaring in their fright.

The wild scene only increased Nial Mor's excitement. He ran hither and thither, now in the light and now in the darkness, swearing, cursing and shouting for Fiona and Nancy. The fire threw a brilliant but unsteady light around. It shifted and danced, rose and fell spasmodically. While some things were clearly revealed, others were enveloped in black shadows. As some fiery sword of flame quivered upwards, a rock or a cliff would for a moment stand out in bold relief, and then be shrouded in a deeper gloom.

In one of these fitful gleams a tall crag

was suddenly lighted up, and Nial saw Nancy Bell crouching in one of its chasms.

He leaped towards her.

'Go back,' she cried, 'Miss M'Iver is no here.'

'You limb of Satan, you damned witch!' he shouted, 'do you think you'll deceive me again?'

'Oh, go back, sir,' she called again imploringly. 'Gin ye value yer life dinna come here.'

'Value my life!' he laughed wildly. 'We shall all be dead before the morning; you and I and that proud queen. Tell me where she's hiding or I'll fling you into the sea.'

Fiona was not a hundred yards off, getting out the plank that Ronald had hidden in the spring—on the finding of which all her hope had been fixed. As she heard Nial approach and his threatening language, she thrust the plank back again, and crept nearer to Nancy. She would not forsake one who had proved so faithful to her, and was now almost as much an object of his wrath as herself. She could see neither the one nor the other, for the crag was again in darkness. So she gave the sign—a curlew's call—that was to summon Nancy. But Nancy was less intent upon saving her life than on keeping Nial and Fiona apart. And therefore, instead of obeying the call, and slipping away under cover of the darkness before Nial had reached the top of the crag, she waited for him.

He seized and shook her.

'Where is she?' he demanded again.

'I dinna ken whaur she is; an' ye'll no harm auld Nancy wha nursed ye, an' loe'd ye like a mither?'

She flung her arms round him.

Fiona heard a loud curse, a shriek, a clatter of falling stones down the crag's side, the dull thud of a heavy body falling below, and then a sound of hurrying feet along the shore.

After that there was silence. She could see nothing—nothing but impenetrable shadow veiling and hiding everything save the grey line of the surf; hear nothing but the loud moan of retreating waters.

For some moments she stood perfectly still, transfixed with horror, and speechless. Then clutching the gun in one hand, and with the other feeling her way, she began to climb cautiously and stealthily down the crag. When a little way down she heard footsteps again—evidently Nial's—returning. He was moving about, groping in the darkness, muttering to himself. A great bitterness and anger filled her heart; she raised the gun, her finger on the trigger. She dropped it again, for she could only guess his position, would probably miss him, might hit Nancy, and in any case shrank from firing upon him in the dark, though she knew now that he was seeking her to kill her. So she listened breathlessly, with beating heart, and at last heard him say: 'Dead, dead,' and then move away along the shore.

She waited until his steps had quite died away, and then continued her descent in search of Nancy. A deep groan guided her. Nancy was lying among the rocks, huddled up, like one dead.

Slowly the moon emerged from drifting clouds, and Fiona endeavoured to discover what injuries the poor old woman had received, and to help her into an easier position. But the attempt only elicited another groan. She was compelled to desist. Fortunately, among the food Nancy had passed into the shed during the afternoon was a flask of wine, and this Fiona now presented to her lips. The few drops she was able to get down revived her; she opened her eyes in a vacant stare, and then closed them again with a shudder. Again Fiona was able to administer a little wine, with the result that in a few minutes Nancy had so far revived as to give her a slight look of recognition and whisper her name.

'Could I not make you a little more easy, Nancy?'

She shook her head.

'Just a little move on to that grass plot?'

'Na, na, dinna touch me.'

'Have some more wine.'

Another mouthful was got down.

'Do you feel very much hurt?'

'Ay. I'm deeing, Miss M'Iver. Ma time's come. I thoct it wad be sae. But dinna wait—Awa an' hide yersel.'

'I shall not leave you, Nancy.'

'Na, na, ye maun gae. It's no muckle langer this auld body will need onything; but that wee while may be life or death to ye.'

'I must stay with you, Nancy, as you would have stayed with me. See, I will put this shawl under your head.'

She drew the shawl from her own shoulders, and rolled it into a pillow.

'That is a little better, is it not? Now, try and take a drop more wine.'

'Ye were aye kind to the puir, Miss M'Iver; but dae ye ken whaur Maister Nial is?'

'No; I heard him go awy. I hope he won't come back; but if he does I'm not afraid.'

'I wad be weel content gin ye wad leave me to deee alane. I wadna hae ye and Maister Nial meet.'

'I hope not, for his sake.'

'Ay, Miss M'Iver, ye maun think as kindly o' him as ye can. Gin ye kent a', ye'd be as sorry for him as I am.'

'He flung you down here.'

'Na, na; I slippit an' fell wi' ma arms round him. He tried to save, but he couldna. An' maybe ye'll no mak' an' all sang o' his dacin' here. Ye hae a kind heart, an' will no be owre hard on him. Maybe he'll gang awa and turn oot weel yet. Naebody has seen mair o' him nor I hae; an' for a' his fauts there was that in him I liket richt weel. I wad dee ma' easy gin ye wad say that ye wad forgie him.'

Fiona hesitated a moment, and then she made the promise.

Nancy was satisfied, and slowly sank into a condition of only semi-consciousness. Now and then she gave a low moan, or muttered something inaudible. Fiona sank on the rock by her side, now and then moistening her lips with the wine and wiping the cold sweat from her brow. There was nothing more that she could do. But

as she gazed on Nancy's face now so pale and death-like, she was struck with its dignity and strength. There had been a great deal more in poor Nancy Bell than the chances of life had brought out. Fiona felt her heart drawn tenderly towards her.

As the night wore on, the weather did not improve. The wind rose and swept the clouds swiftly across the sky. Fiona felt chilled to the bone, and crouched lower down under the shelter of the rocks.

It was long past midnight when Nancy opened her eyes again, and gazed up at the stars as they appeared and disappeared between the flying clouds. She watched them for some minutes in silence and then remarked:

'The stars are rinnin' mighty quick across the sky.'

'The wind has changed again, and is driving the clouds over them. Do you feel cold?'

'Na, only ma feet.'

'Have you very much pain?'

'In ma sides, an' a strange sinkin' feelin','

Fiona gave her a little more of the wine, and then sat so that she could wrap her own gown round Nancy's feet.

'It's fine to be likin' at the sky,' the dying woman said. 'Ma een has been owre muckle on the groun'. It's a gran' bonnie place yon. I sud hae thoct mair on't. But the auld laird was aye talkin' to me aboot religion, an' gien me tracks, an' I didna care for his religion. He wasna kind to his leddy, an' I thoct that gin heaven was for sic folk I didna want to gang there mysel'. It was wrang, far wrang, an' I kent better. Ma auld mither's in heaven, I didna doubt, an' she was a gud woman. But maybe the the Lord willna be owre hard on an auld body like me. I wadna, gin I was in His place. What dae ye think, Miss M'Iver?'

'I think, dear Nancy, that you are like the woman in the gospel, of whom Jesus said that her sins were forgiven, for she loved much.'

'Na, na, I doubt ye're wrang there. I haena lo'ed muckle. Auld Nancy wasna ane o' them made to loe, an' to be lo'ed.'

'You were ever good to Mr. Nial and you love him still though he has done you much wrong. And I love you for all that you have done for me. I'm sure that we cannot have so much love for one another as God has for each of us.'

'Aweel, ye ken, Miss M'Iver; ye're eddicated as weel as ony minister, an' ken mair nor mony o' them. I'm glad ye think the Lord loes a pair auld woman like me. Maybe ye wadna min' pittin' up a wee bit prayer for auld Nancy.'

Fiona bowed her head and prayed that the Heavenly Father would look pitifully upon His frail child, and deal gently with her according to her great needs and sorrow, and the greatness of His own love; that He would give her peace at last, and a home where the wicked ceased from troubling and the weary are at rest.

Then she bent and kissed her.

'Ay, ye're kind; an' I like thae words: "whaur the weary are at rest." These auld banes will soon be at rest.'

After that there was silence for several more hours save for Nancy's low moaning and heavily drawn breath. But she retained Fiona's hand clasped in her own, and the girl was unremitting in her attentions, worn out and exhausted though she was. The wind moaned mournfully among the rocks, and the tide broke sadly on the shore. The fire on the other side of the cliffs had long burnt out, and the crescent moon was sinking to the horizon. Slowly as the hours

moved, Fiona wished they would pass more slowly, for it was getting near to the morning, and if the light came and she were discovered by Nial sitting there, what would happen? She was shivering with cold, and every nerve was on the stretch. Then Nancy began to grow restless, to moan and mutter to herself. Fiona could see on her face the cold shadow of approaching death. A curlew wheeled past with a plaintive cry. It was taken up and answered by others farther off.

Nancy opened her eyes and muttered something indistinctly; Fiona bent down her ear.

'I thoct I heard the pipes.'

'The pipes, Nancy?'

'Ay; the anes that play on the hills when a spirit is gangin' hame. Dae ye no hear them? Na; they are no playin' for ye, but for me.'

Fiona wiped away the cold death-sweat from her brow.

'Is ma face to the east?'

'Yes.'

'I'm glad o' that; but is it no gettin' darker?'

'No; there's a pale yellow light over the hills of Mull; it will soon be daybreak.'

'Then I shall gang awa wi' the sunrise. I feel the haun' o' death grippin' haud o' me: could ye raise ma head a bittie?'

Fiona gently raised the old grey head and rested it against her knee.

Nancy's eyes roved over the dark waters to the Mull mountains, the peaks of which were standing out clear against the pale sky.

'I see the licht noo. Ay, it's bonnie; it'll be shinin' at the fit o' Ben Ruadh whaur ma mither is sleepin'. Ye'll lay me aside her?'

'Yes, yes,' said Fiona, as her eyes filled with tears. 'I will see to that, if I ever get away, dear Nancy.'

'Oh, ay; ye'll gang wi' the sunrise too; but no to-day. Hist! I hear the pipers; they hae come for me.'

Her head fell back; there was a brief quiver about the mouth and nostrils, and Nancy's spirit had fled.

The sun rose from behind the hills and a new day was born.

CHAPTER XXIV

ALONE—ALL, ALL ALONE!

With tender hands Fiona drew the lifeless body of poor Nancy Bell into a more sheltered position, covered up the white face, and then with a swift sad glance of farewell made for the rock where she herself would have to hide till help came—or die.

She drew out the plank Ronald Campbell had so providentially hidden in May, and proceeded to place it as she had seen him do. She raised it on one end, and then let it fall forward so as to form a narrow bridge across the chasm which divided the rock from the island. The plan was not completely successful: The opposite end rested securely enough on a ledge of the crag, but the plank had fallen obliquely, with one side raised so much higher than the other, that it was impossible to walk over. She tried to shift it from its slanting position, but failed.

(To be Continued)

Lorenz, the Knifeless Surgeon.

Happening to pass our great Charity Hospital a few days ago, the conclusion was reached, from the long line of doctors' vehicles at the gate, that something extraordinary was on hand, and we hastened

WEAKLY CHILDREN.

Stunted, weakly children are those whose food does them no good, because they do not digest it properly. Keep the child's digestive organs right and it will grow up strong and healthy, and it will not cause mother much trouble while it is growing up. It is the weak children—the puny children—that wear the mother out caring for them day and night. All this is changed when Baby's Own Tablets are used. They promote digestion, they give sound, natural sleep, they keep baby bright and cheerful. They are good for older children, too, and cure all their minor ailments. It costs only 25c. to prove the truth of these statements—and you will be thankful afterwards. Mrs. Archibald Sweeney, Carleton, N. S., says:—I have given my little one Baby's Own Tablets, and am more than pleased with the results. I can recommend them to every mother." That's the way all mothers, who have used the Tablets, talk. That's the way you will talk if you will try them when your little ones are ailing. You can get the Tablets from any dealer, or they will be sent by mail at 25c. a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

back, and, learning from the Secretary that the great Viennese was about to perform an operation, and the public admitted we pressed through the crowd at the door of the amphitheatre, waiting to see, and possibly to attract the great healer's notice to their unfortunate children, and up a narrow stairway to the upper floor, overlooking steeply descending tiers of filled seats and the operating table, where a fine looking, full-bearded man was lecturing in a voice which did not reach our position on the side. While arrangements were being made, the audience was preternaturally still and silent. A little half nude boy, apparently five years old, was brought in, and, absolutely unconscious, laid upon the table. "It was a case of congenital hip dislocation." One could see that one limb was several inches shorter than the other. Lecturing meanwhile, the surgeon deftly seized the little one's limbs, moved them in all directions, kneaded and pulled and worked, until he was prepared to lift him to his feet and show that both now rested evenly on the floor; then replaced on the table, his limbs were secured in place by bandages steeped in plaster of paris forming a hardened casing. It remains to be seen whether a permanent cure has been effected, although there is every probability of its success. We wondered at the power of anaesthesia, which could make the form almost as limp as wet paper, and passive as wax in the strong hands of the skillful manipulator.

The multitude, unable to get in at the door, with the halt in the person of a little fellow on crutches, with one foot far from the floor, reminded one of that Scripture: "There was not room for them so much as about the door," and of the palsied man let down by willing hands in the midst, as the child was carried into the midst, and then, in full possession of his senses, the man, without a touch, was made whole, and lifting his own bed which had borne him, and carries it out before them all! Wonderful Jesus! "And His fame went out through all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and He healed them."—Southern Presbyterian.

Ministers and Churches.

Our Toronto Letter.

A subject of absorbing interest in Presbyterian circles this week and far beyond them, has been the critical illness of Rev. Principal Caven, through blood-poisoning. The bulletins from day to day have been eagerly looked for and scanned, and day after day no improvement was reported, until happily for the first time, on Sunday morning, to private enquiries, the answer was "slightly improved," a state of things which fortunately at this writing, continues. In connection with his illness, the Toronto Methodist Conference took the following action, creditable to itself and justly honouring to Dr. Caven. It was moved by Rev. Prof. F. H. Wallace, D.D., seconded by Rev. John Potts, D.D., "That we, the ministers of the Toronto Conference of the Methodist Church in Canada, representing, we are confident, the feeling of our entire Church, hereby express our sincere sympathy with the Rev. Principal Caven, LL.D., of Knox College, in his present severe affliction, put on record our high appreciation of his character and career, and earnestly pray that God may, in His mercy, spare his valuable life, not only to the Church and college with which he is connected, but also to the country and the Church at large."

As there appeared in the columns of the DOMINION PRESBYTERIAN of last week, a somewhat full account of the Sunday jubilee services of St. James Square congregation, conducted by Rev. J. Munro Gibson, D.D., of St. John's Wood Presbyterian church, London, England. I need only add that, the social gathering on the following Monday evening was a very happy one. Many old members whose faces have not been seen and who have not met for years within its walls, again met and revived old memories and renewed old friendships. The Lieut.-Governor, the Mayor of the city, Sir Thomas Taylor, and Rev. Dr. Gibson were the speakers of the occasion which was very happily presided over by the pastor, Rev. Alfred Gandier, B.D. The services of the occasion were, to a certain extent, continued last Sabbath by Rev. Dr. Gibson again preaching both morning and evening to large audiences.

On the Sunday following the celebration of Rev. Dr. MacLaren's jubilee in Bloor street Presbyterian church, the pastor, Rev. W. G. Wallace, dealt in an appropriate address with the life, character and work of Dr. MacLaren, and one of his boyhood's friends, Rev. Dr. Wardrope, who was ordained 58 years ago, told some interesting events in the life of Dr. MacLaren. He gave a brief history of his general work for the Presbyterian Church, for the course of education, and for missions.

Toronto Presbytery met on Tuesday evening and induced Rev. H. A. Macpherson, formerly of Acton, into the pastorate of Chalmers' church, the Rev. S. G. Pidgeon, Revs. Dr. Gilray and Dr. McTavish taking part in the service which was presided over by the moderator of the Presbytery, Rev. Wylie Clark. The new pastor and the congregation together, narrowly escaped a very serious common calamity, through the collapse of the wharf at Lorne Park on Saturday, where the Sabbath School was holding its annual picnic, and on which a large number of them were assembled at the time of the accident. A more cheerful incident was the reduction of the church's debt at the inauguration of the new pastor by \$1,600 and more to follow.

Dovercourt church, in a part of the city fast filling up and urgently needing now more accommodation, held its anniversary services a week ago, at which the Rev. Dr. Potts and Rev. D. C. Hossack preached, and in the afternoon, His Honour Judge Winchester addressed a meeting of the Sunday School and Bible class which was also largely attended by parents of the scholars.

On the same Sunday, Kew Beach congregation, in the eastern part of the city, prospering under the pastoral care of Rev. John Bell, M.A., and the growth of the city in that direction, held its anniversary services at which preached to large congregations in the morning Rev. Dr. Milligan, in the evening Rev. Dr. Armstrong Black, and in the afternoon at a Sabbath School and young people's service, Rev. T. B. Hyde of the Northern Congregational church.

A very large and solid and important body of divinity pulled out of the Union Station here on Tuesday, 2nd inst, at 1.45 p.m., being the General Assembly train for Vancouver. It was to be met at North Bay and other points along the route by other special trains with delegates, or by individual commissioners who were to board it at different stopping points. One trembles to think of what might become of the General Assembly, not to speak of the Presbyterian Church in Canada did any untoward accident befall this precious, special train load of ministers and elders and their wives and daughters. It is followed with great interest and many prayers. A special telegraph despatch announces its safe arrival at Banff on Saturday, where it was increased by the Lower Province contingent "weather perfect, country beautiful, officials doing everything in their power, Sunday quiet, and its sacred services enjoyed amid delightful scenery in a delightful day."

An event which will be sure to fill Cooke's church on Sabbath to its utmost capacity, and leave the belated outside, is the presence at its anniversary services of its late pastor, Rev. William Patterson, D.D., the beloved of all in the city. More we cannot say just now.

The first public meeting of the newly organized Women's Home Missionary society was held in Knox church on Tuesday afternoon. The foundation of this society is full of promise for our church and the best interests of our rapidly growing west. If other evangelical churches follow this example, and the Christian women of the Dominion combine heartily to keep all our west for Christ and righteousness and purity, the Dominion has before it a bright history. May God prosper and bless every such effort. In the line of home mission work, and the good example to be followed, is the conduct of Mr. C. D. Massey, on behalf of the Hart A. Massey trust, in offering \$25,000 for the new Methodist church to be built on Euclid Avenue, on easy conditions for the church now worshipping there, because it is in such close proximity to their works that a large body of their employees worship there. The Toronto Mission Union is about to spend \$15,000 on a new building on its old site, of which more than half has been subscribed. The Union proposes sending 201 children out this year under their Fresh Air Fund to enjoy the benefit of this freest of all commodities, which yet so many are deprived of.

All alumni, and we must now add, alumnae of Toronto University, will be glad to hear that the building of a Woman's Residence for lady students appears now all but assured; and that the Convocation Hall Fund, through another donation of \$5,000 from Mr. and Mrs. Goldwin Smith is over \$5,000 the amount required.

Eastern Ontario.

The Sacrament will be dispensed on Sunday at Clayton.

Rev. G. A. Woodside, of Carleton Place, will conduct preparatory service in the church on Friday.

Services at First church, Brockville, were conducted by the Rev. W. A. McIlroy, of North Williamsburg, last Sunday.

The congregation of Orono presented their pastor, Rev. J. A. McKeen, with a very generous purse on the eve of his leaving home to attend the General Assembly.

Mr. J. Hayden was presented with a farewell address and a beautiful copy of the Temple Bible by Mr. J. F. Clark on behalf of the Sunday School of the First church, Port Hope.

Rev. D. M. Buchanan, Lanark, left last week to attend the meeting of the General Assembly in Vancouver, B.C. Rev. John Ferguson, of Kingston, will officiate during his absence.

Prof. MacNaughton, of Queen's University, preached two eloquent sermons in Napanee on the 31st to large and attentive congregations. Rev. J. B. Conn, the newly inducted pastor, preached in his own pulpit last Sabbath.

The ladies of Zion church, Thessalon, held a reception at the home of Mrs. Donald McAlpine to welcome home their pastor's wife, Mrs. (Dr.) Armstrong who has been absent on an extended visit to Toronto, Guelph, Detroit and other places east and so of the ladies of the congregation partook of a daintily prepared tea and spent an enjoyable afternoon. Dr. and Mrs. Armstrong are to be congratulated upon the high esteem in which they are held by the members of their congregation.

Rev. Mr. Boyd, of Zion church, Kingston, preached at both services in St. Andrew's church, Picton, on Sunday last. Prof. Nicholson will preach on the 14th; Rev. Mr. Glover, Principal of Huestrest School, on the 21st; and Prof. McNaughton on the 28th.

In St. John's church, Cornwall, on Wednesday evening, addresses will be delivered on behalf of the Glangary Presbyterian W.F.M.S., by Prof. Ross, Montreal; Rev. Mr. Weir, Avonmore, and Rev. Mr. Harkness. The chairman of the meeting will be the Rev. Dr. MacNish.

A most enjoyable and successful social was given by the ladies of Knox church, Perth, on Monday evening, at which A. W. Lochard, M.A., of the Student Volunteer's Union, and who expects to go to Honan next year, gave an address.

Communion services were held in both Cornwall churches on Sunday morning. In St. Andrew's church the service on Friday morning was conducted by Rev. J. Matheson, of Summerstown, and on Saturday by Rev. A. Govan. In Hepzibah church the Friday morning service was conducted by Rev. J. Harkness, of Cornwall, and on Saturday by Rev. J. Matheson.

On Monday, June 1st, the corner stone of the new church at Kenmore was laid by Judge McTavish. A large number from Kenmore and the surrounding country witnessed the ceremony. Among the speakers were Rev. J. H. Turnbull, M.A., of Bank street church, Ottawa, Rev. R. Herbison, M.A., of Stewarton church, Ottawa, and Rev. E. Logie, of Winchester.

Last Sabbath was the 67th anniversary of St. John's church, Brockville. Rev. Robert Atkinson preached morning and evening. Sacrament of the Lord's Supper was dispensed at the morning service when a number of new members were received. At the afternoon service addresses were given by Rev. J. C. Sycamore and Rev. Mr. Atkinson. The collections at all the services were for the building fund.

A special meeting of the Lanark and Renfrew Presbytery was held in St. Andrew's church, Renfrew, on Tuesday, May 26, to consider the resignation of the Rev. J. R. Elmhurst, of the pastoral charge of Admaston, etc. The following representatives were present: Messrs. X. Plaunt, J. Patterson and F. Griese, from Northcote congregation, and J. Reid and J. Ferguson, of Admaston. General regret was expressed at the resignation of Mr. Elmhurst, but as the field is an arduous one they would place no obstacle in his way. The Presbytery reluctantly granted the resignation, which is to take effect Sabbath, June 21st. Rev. Jas. Rattray was appointed to declare the pulpit vacant the last Sabbath of June, and Rev. J. Hay appointed moderator *pro tem*. Associated with him as a supply committee are Revs. A. A. Scott, of Carleton Place, and J. Rattray, of Eganville.

The ceremony of the laying of the corner stone of the new Sunday School building at Centreville, took place Monday afternoon. There was a large number present. The stone was laid by Mrs. Hugh Waddell of Peterboro', formerly of Centreville. After the ceremony the congregation returned to the church when the pastor, Rev. J. W. McIntosh, presided, and those who spoke were Hon. J. R. Stratton, Rev. A. Sinclair, Port Hope; Rev. George Yule, Springville; Rev. Dr. Torrance, Peterboro'; Rev. J. G. Potter, Peterboro'; Rev. R. F. Hunter, Baltimore; Rev. Wm. Johnston, Millbrook; Rev. M. Drew, Fraserville; Rev. M. Wright, South Caven; Rev. M. Kelly, Baltimore; Ven. Archdeacon Allan, Millbrook; G. M. Roger, Mayor of Peterboro'. In addressing the gathering Hon. J. R. Stratton congratulated the congregation of the church on the progress which was evidenced in the erection of the building. He said that he was particularly interested in the matter, which afforded him more than usual pleasure, as Cavan was not only his own birthplace, but also the birthplace of his mother. He concluded by saying that on the completion of the building he would make a gift of a library to the value of \$250, or, if preferable to the authorities, he would place that sum at their disposal for the benefit of the school.

There was a large attendance of ladies at the meetings of the Peterboro Presbyterial Society of W.F.M.S., including representatives from 21 Auxiliaries and 11 Mission Bands within the Presbytery. The reports presented by the Secretary and Treasurer denoted encouraging progress along the lines of increase in Auxiliaries, membership and contributions. The total amount

contributed to the general funds for the year 1902 was \$2000.00. On Tuesday afternoon in the absence of Mrs. Kanawin, the President, Mrs. Potter occupied the chair. Her address was very earnest and helpful. A very able address on "Woman's Work for Woman," by Mrs. Ross, of Lindsay, was the feature of the afternoon. Mrs. Daniel, Mrs. Lancelley and Miss Clemesha spoke words of cheer and greeting from the societies of their respective churches. Mrs. N. F. McNachtan of Cobourg, Mrs. Potter of Peterboro, and Mrs. Coleman of Port Hope, led in the devotional exercises. The evening meeting was well attended. Two excellent addresses were delivered by Rev. R. A. Mitchell, of Honan, China, and Rev. G. Yale, of Springville. The closing sessions on Wednesday were mainly occupied with discussions relating to the promotion of work among the young, the supply of clothing for the North West Indians, the appointment of the various committees and the election of officers for the ensuing year which resulted as follows—President—Mrs. W. Roger, Peterboro. Vice Presidents—Mesdames MacPherson, Potter, Peterboro; Mrs. McLennan, Norwood; Mrs. McNachtan, Cobourg. Cor. Sec.—Miss Dickson, Peterboro. Rec. Sec.—Mrs. Davidson, Norwood. Treas.—Mrs. Craik, Port Hope.

Western Ontario.

The choir of Duff's church, Pushinch, gave a most enjoyable and successful concert on Friday of last week.

The regular meeting of the Presbytery of Hamilton will be held in Knox church, Hamilton on July 7th to 10 a. m.

Rev. Mr. McLachlin of Harrington preached on Friday and Saturday the preparatory services in St. Andrew's church, Bingham.

Rev. E. H. Savers, of Brucefield, occupied the pulpit of the Seaford church here on Sunday last, both morning and evening.

Rev. J. Anthony, of Knox Church, Waterdown, preached in Knox church, Hamilton, in the morning and Central church in the evening.

Rev. Mr. McKee, of Stroud, and Rev. Mr. Bethune, of Toronto, delivered short, pithy addresses at a pleasant social evening on Monday evening.

Rev. D. M. Ramsay, D. D., of Ottawa, preached in Caven church last Sabbath morning. Mr. Ramsay was some years ago pastor of the Lonsboro and Hill churches, in Hullett.

A most successful picnic was given last week by the Ladies Aid society of the new St. Andrew's church, Dover, of which the Rev. Mr. Neely is pastor, in aid of the church fund.

Rev. A. W. McIntosh, Belwood, was able to conduct the communion services in his own church on Sunday 31st. Mr. Scott of Drayton preached preparatory services Friday previous.

The special services on Sunday in the Churchhill church was largely attended. Service was conducted morning and evening by Rev. M. Bethune, of Toronto, and his discourses, were much enjoyed.

Rev. A. J. MacGillivray of New St. James' church, London, preached at St. Andrew's Church, South Westminster, Sunday afternoon, Dr. McCrae taking the Foresters' service at Lambeth at 3 o'clock.

On Tuesday evening, at Zion church, Brantford the last of the series of historical organ recitals presented by Mr. Kenyon, organist and choir-master of the church, was given to a very large audience.

Rev. E. W. Panton of Stratford preached in Knox church, Tavistock, Sunday morning and Rev. R. F. Cameron of North Easthope in the evening, in connection with the fifth anniversary of the pastorate of Rev. H. McCulloch.

Anniversary services in Knox church, Waterdown, were held on Sunday, June 7th, when Rev. E. A. Henry, B. A., of Knox church, and Rev. Neil M. Leckie, B. D., of Central Church, Hamilton, occupied the pulpit morning and evening.

Anniversary services in connection with Kew Beach church was held on Sunday the 11th, when there were large congregations at all the services. At 11 a. m. the Rev. G. M. Milligan, D. D., of old St. Andrew's Toronto, preached. The Sabbath school and young people's service was held at 3 p. m., when the Rev. T. B. Hyde of the Northern Congregational church addressed the gathering. At 7 p. m. Rev. Dr. Armstrong Black of St. Andrew's officiated. The Rev. John Bell, M. A., is the pastor of the congregation.

A special meeting of the Bradford Auxiliary of the W. F. M. S., was held in the church. The meeting was of special interest inasmuch as Mrs. Mitchell, (nee Miss (Dr.) Jennie Hill,) returned missionary from Honan, China, was present and delivered an address. Last Sabbath morning the Sacrament of the Lord's Supper was dispensed at Bradford.

Rev. Mr. Mitchell, returned missionary from China gave a very interesting address on the mission work in China on Sabbath evening, Rev. Mr. Watson dispensed the communion on Sabbath forenoon. On Monday afternoon Rev. J. Lindsay of Kintore preached the concluding sermon of the communion series and the pastor baptized a number of children.

The Rev. W. T. Ellison, of Southampton, was inducted into the pastoral charge of Carluke on Tuesday, June 2nd, at 3 p. m. The Rev. J. W. Mitchell presiding, and Rev. Dr. Wallace and Messrs Hodges and Martin took part. There was a social reception in the evening to welcome the new minister. Carluke has been long vacant and Mr. Ellison enters on his work with cheering prospects.

On Wednesday evening of last week the members of the W. F. M. S. of Mount Forest church met at the manse to bid farewell to an old and highly esteemed member of the society, Mrs. Wm. Coleleugh, who was about to leave for her new home in Winnipeg. There was a large attendance of the members present and a pleasant social time was spent. During the evening Mrs. Coleleugh, was presented with a life membership certificate of the society.

A lecture under the auspices of the Sarnia Young People's Society of Christian Endeavor, was delivered Friday evening by the Rev. Robert Aylward, B. D., of Parkhill, Ont., The subject being An Evening With The Hymns and Hymn Writers. Mr. Aylward's lecture was exceedingly interesting and profitable. He took the most noteworthy hymns from the hymnal, stating when and why a great many of them were written and giving the history of each writer of the hymns he had selected for his lecture. The lecture was rather lengthy but was interspersed with a hymn or a selection in connection with the subject.

At the adjourned meeting of the Paris Presbytery, Rev. E. Cockburn, M. A., presided. The chief business was the consideration and disposal of a call from Knox church, Calgary, Alberta, to the Rev. James Skinner Scott, B. A., pastor of St. Andrew's church of Brantford. The Rev. Dr. McLaren, Home Mission Secretary represented Knox Church, and the Rev. Neil Macpherson represented the Presbytery of Calgary. They urged the translation on the widest grounds of church needs in the West, where immigrants are flocking in at such a rapid rate, calling for men of culture, education, piety and pulpit power such as Mr. Scott possesses. They also urged the importance of the Calgary church, its age, location and influence. Seven commissioners representing the session and congregation of St. Andrew's out of eleven appointed to oppose the translation, presented a statement, and six specified reasons why Mr. Scott should remain in St. Andrews. These reasons were emphasized and enlarged upon by the several commissioners present. After a reply by Mr. Macpherson, and hearing Mr. Scott, the Presbytery deliberated and unanimously decided to set aside the call, and Mr. Scott will remain in St. Andrews. The Rev. Dr. McMullen was appointed to represent the presbytery on the 2nd of June on the occasion of the Maitland presbytery, celebrating the Jubilee of Rev. Mr. Tolmie's ministry.

Northern Ontario.

Uptergrove.

The Sunday School Convention held on the 19th, under the auspices of the Mara and Rama Sunday School Association, passed off most successfully. Rev. J. H. White, B. A. presided. Addresses were delivered by Rev. R. Leith, Rev. T. Cowan of Uxbridge, Mr. George Hargrave and Miss Henington of Sidney, Mr. Yellowlees and the chairman. The next meeting will be held at Longford Mills.

The memorial service in Knox church, Sundridge, on Sabbath evening was in connection with the death of the late Donald Henderson. Rev. J. Becket, preached an eloquent sermon from Heb. 11: 4, "He, being dead, yet speaketh."

Rev. A. C. Wishart, of Knox church, has gone to Vancouver, B. C. to attend the Presbyterian General Assembly.

The ordination and induction of Rev. J. A. Miller, B. A., called to be pastor of the Presbyterian Congregation here, took place in Booth's Hall Wednesday evening. Owing to other meetings in town, and a wet evening, the audience was not as large as was expected, but the hall was fairly well filled. Rev. J. Miller of Byng Inlet preached a most impressive sermon. Rev. Dr. Findlay of Barrie, addressed the people and Rev. S. Childerhose, B. A., of Parry Sound addressed the newly ordained minister. During the evening Mrs. J. McNeil and Mrs. H. Purvis sang a solo each which were much appreciated. Much credit is due to the ladies of the congregation for the manner in which the hall was decorated with flowers, etc.

At a pleasant gathering in St. Paul's church, Sydenham, Rev. J. S. and Mrs. Davidson were, before leaving for their new field of labor in Manitoba, presented with a well filled purse accompanied by an address which spoke of the high esteem in which Mr. and Mrs. Davidson were held and expressed the sorrow felt by the congregation at severance of the tie which had so pleasantly existed for seven years, Mr. Davidson made a brief reply after the refreshments were served and a short programme was rendered.

Mr. Thomas Yellowlees, of Toronto, Associate Secretary of the Provincial Sabbath School Association, addressed a mass meeting of the Sunday Schools of Meaford and in Erskine church last Sabbath week and on Monday attended the 14th annual convention of the Meaford and St. Vincent S. S. Association held in the Methodist church. At the evening session "Mr. Yellowlees," says the Mirror, "gave a valedictory address and at its close a hearty vote of thanks was tendered him. His visit to Meaford again will be more than acceptable to all Sabbath school workers."

Mr. John Cunningham, an old and very highly respected resident of Derby township, passed to his reward on the 29th at Lucknow at the home of his daughter, Mrs. Lyon with whom he resided the past year. Reporting his death the Owen Sound Times of the 4th inst said: "Deceased was one of the sturdy pioneers. He was born in Ayrshire, Scotland, seventy-eight years ago. When quite a young man he came to Canada and settled in Sauguenay, experiencing all the hardships of the early pioneers. After clearing a farm and living for ten years in Sauguenay, he moved to Derby about 1865, taking up the present homestead near Kilsyth. He was a man of sterling character and unsullied honor, and for many years was an elder and enthusiastic supporter of the Kilsyth Presbyterian church. The surviving members of the family are: Fulton, on the homestead; Mrs. Hall, Lara; Mrs. Lyons, Lucknow; John, Algoma; Mrs. Douglas, Chesley; Archibald, Owen Sound; Robert, Port Elgin and Alexander, Hepworth. The funeral took place from his late home in Derby to Greenwood cemetery and was largely attended. Rev. Mr. McNabb, pastor of Kilsyth Presbyterian church, conducted impressive services at the home and graveside."

Montreal.

The attendance at the various churches is already declining. By the end of this month thousands will have left the city for the various summer resorts.

Mr. J. D. Morrow, a promising student of Montreal College, is taking charge of St. Mark's and Nazareth street mission for the summer months. He is taking hold of a very difficult work with much energy and devotion, and the results promise to be satisfactory. There is in connection with the congregation a large number of Chinese who receive instruction at the close of every Sabbath evening service. Indeed the Christian work carried on among the Chinese by the various churches throughout the city is most encouraging.

The proposition to establish a Children's Hospital in this city is taking shape, and it is hoped may soon become an established fact. Toronto has had such an hospital for several years, and it is said to be the best of its kind on the Continent. Efforts are being made to secure a site on the mountain side, above Pine Avenue; and the name suggested is the Children's Memorial Hospital to Queen Victoria. A number of prominent Presbyterian names are mentioned in connection with this work, among others Dr. Roddick, M. P., Mr. Hugh Graham, of the Star, Mr. Miller Ramsay, and Mr. Frank W. Ross, of Quebec. There is enough of money and philanthropic spirit in the commercial capital of Canada to make this worthy enterprise a great success.

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Health and Home Hints

Some Italian Dishes.

Good Italian cooking is thought by many persons to excel French cooking, though the latter is traditionally regarded as the best. It is the oil and garlic loving propensities of the second rate Italian cook that have brought the cuisine of that country into disrepute. The average French kitchen is better than the average Italian kitchen, but, given a first class worker, the dishes evolved from the Italian cook-stove are fully equal to those of the French range. Even a short stay in Italy affords useful suggestions to the American housewife. She will see many new touches given to familiar foods, some well worth duplicating at her own table by way of achieving that especial sauce of appetite, variety. Spinach, for example, served in a ring mould will probably be new to her. The vegetable is boiled tender in the usual way. It is then drained, chopped fine, and passed while hot through a wire sieve. At this point a little thin white sauce, made with flour in the usual way, and mixed with the white of an egg, is added, and the mixture pressed into the mould. Set the mould in a pan of hot water till needed, then turn out on a round platter, and use as a course at luncheon or dinner, with hot boiled tongue served on the same dish. The tongue is cut in thin slices, and laid around on the top of the ring in groups of two or three slices. The dish is served with a fork and spoon, each person cutting through a portion of tongue and spinach. A way to serve celery stalks may also be suggestive. In Italy celery comes to the market green rather than bleached, as we know it, but the American variety may be served in the same way. The stalks are cut in pieces of about six inches in length, and are stewed until tender in a little salted water. Drain, and serve like asparagus on pieces of toast arranged on a small hot platter. Just before sending to the table grate Parmesan cheese rather thickly over the top. If desired, a white sauce may be sent around with the course. Chestnuts are a staple article of diet through the autumn months and far into

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the winter. Only the nuts of large size are used, and these are to be seen in great perfection and profusion at every market stall. A common course at the end of a luncheon is hot roasted chestnuts, with which the first portion of the meal is served, together with cheese. Sometimes the chestnuts are skinned and boiled for this course, when they are peeled and covered in a folded napkin and handed around hot, like our corn on the ear, cheese and butter accompanying them. A delicious dessert is chestnut cream. It is delicate and nutritious, and easily prepared, and should be incorporated in the list of "frequents" of American menus. The nuts are shelled and blanched in boiling water that the second skin may be entirely removed. Put them then in a saucepan, and cover with milk, adding sugar to taste, and a teaspoonful of vanilla. Stew until very tender; remove from the fire, drain, and pass through a coarse wire sieve, or the masher used to rice potatoes, directly upon the dish in which the dessert will be served, letting the chestnut flakes arrange themselves in a light mound. Have ready cream whipped to a stiff froth, with which cover the chestnut form, and serve.—Harpér's Bazar.

Pineapple Cream.

Grate a fresh pineapple and mix it with a pint of syrup made from one pound of sugar boiled with water. Add to this a quart of cream, and rub it through a sieve. Before grating the pineapple take from it two or three slices, which must be cut into small dice and added to the strained cream before freezing.

World of Missions.

We are indebted to the "Interior" for interesting items from the government census of the Indian province of Rajputana, of which Jaipur is the principal city. The official returns show a population of nearly 10,000,000, of which over 58 per cent. are engaged in agriculture. Only two in each 10,000 are returned as independent of occupation. About half a million are reported as engaged in domestic or sanitary employment. Over 200,000 are numbered among the learned professions, while there are 93,000 priests. Religiously the people are divided into twenty four castes, for each of which there are separate marriage laws and various prescribed occupations. Some of these castes have as many as a hundred or more subdivisions. What is noticeable in this census of Rajputana is that of the twenty four castes enumerated and described, eight are marked as having decreased since the previous census, and one only is known to have augmented its numbers. The severest loss occurred among the Brahmins,—more than ten per cent. of their total of 1,012,369 having disappeared.

"Labor on, pray on, suffer on, battle on, O faithful servant of the crucified Jesus! Every day will add to your treasures in heaven and so shall you be made meet to be partakers of the glorious inheritance of the saints in light."

"The servants of Christ have a different arithmetic from the worldling. He counts his gains by the earthly possessions that he accumulates. The Christian often gains by the losses of earthly things. 'He that loses for My sake finds,' is an assurance full of good cheer to many a tired and afflicted child of God. It is not what we take up, but what we are ready to give up, that makes us spiritually rich."—Dr. Cuyler.

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Dr. Williams' Pink Pills cure all troubles due to poor or watery blood, or weak nerves, and that is the reason why they are the most popular medicine in the world, and have a much larger sale than any other remedy. They cure such troubles as rheumatism, sciatica, partial paralysis, St. Vitus' dance, anaemia, indigestion, neuralgia, heart troubles, and the ailments common to women, simply because they make new, rich, red blood, strengthen the nerves and thus drive disease from the body. You can get the pills from any medicine dealer, or they will be sent post paid at 50c. per box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont. See that the full name "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Vernon, 26 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, Arden, 3 March 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Wells, at call of Moderator.
Rogina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, church: Catherine's, May 5, 10 a.m.
Paris, Knox, Woodstock, 2 July 11 a.m.
London, Rodney, May 12, 9 a.m.
Chatham, Windsor, 14 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, Lindsay, 17 March, 11 a.m.
Orangeville, Orangeville, 5 May,
Barrie, Dec. 9th 10 a.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, 3.30 a.m.
Glougary, Alexandria, 14 July, 10.30 a.m.
Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.
Ottawa, Aylmer, 2 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., Charlottown, 3 Feb.
Picton, New Glasgow, 5 May 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 10 May 10 a.m.
Halifax, Chalmers Hall, Halifax, 30th April 2.30 p.m.
Lunenburg, Labasse 5 May 2.30
St. John, St. John, Oct. 21.
Miramichi, Bathurst 30 June 10.30

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