

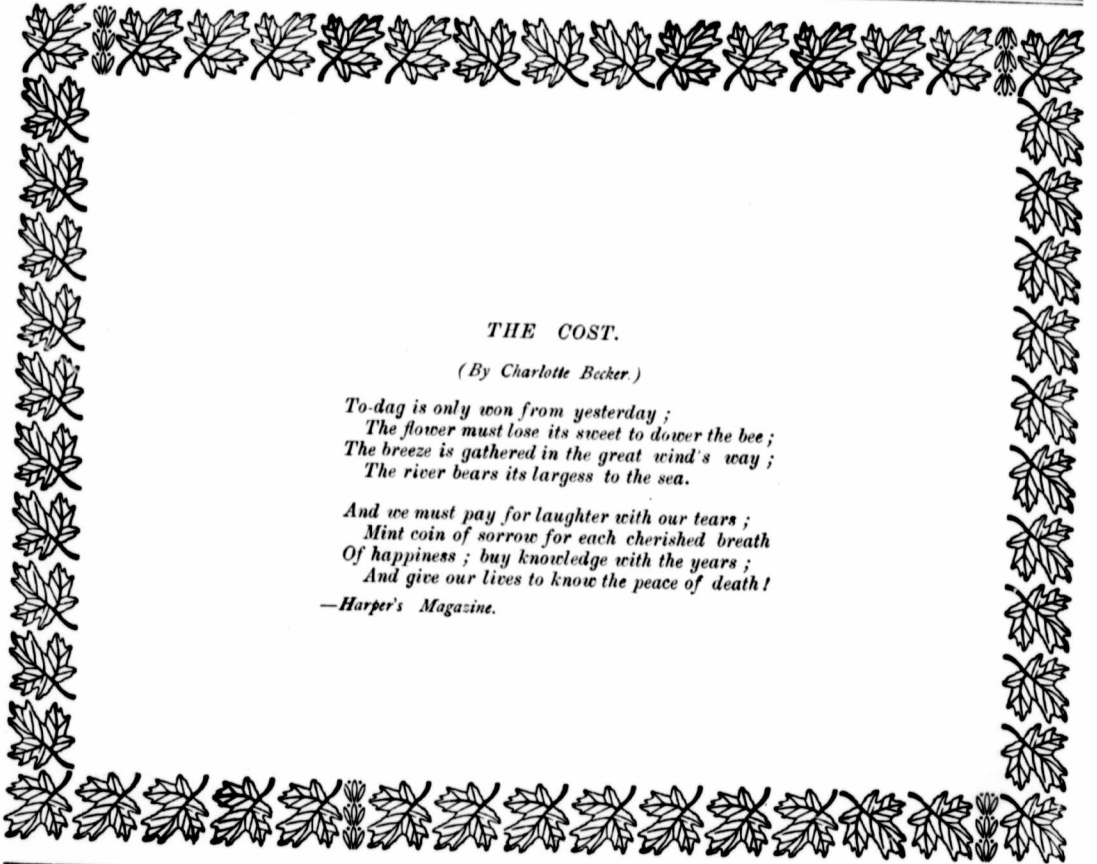
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(By Charlotte Becker.)

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The breeze is gathered in the great wind's way ;
The river bears its largess to the sea.*

*And we must pay for laughter with our tears ;
Mint coin of sorrow for each cherished breath
Of happiness ; buy knowledge with the years ;
And give our lives to know the peace of death !*

—Harper's Magazine.

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MARRIAGES.

On April 20th, 1903, in Cooke's church, Toronto, by the Rev. Alex. Esler, Charles Edwin Hepkinston, to Catherine Harriet Baker, both of Port Hope.

At St. John's church manse, Cornwall, on the 20th April, by the Rev. Dr. MacNish, Alex. Hurley to Annie Elizabeth Flaherty, formerly of Gananoque.

On April 30, 1903, at Birken Knowe, the residence of the bride's parents, Rideauville, by the Rev. D. M. Macleod, assisted by the Rev. J. McNicol, brother of the bride, Jessie Nesbit, second daughter of Mr. John McNicol, of the finance department, Ottawa, to Thomas May, eldest son of Jas. Mulligan, Esq., Nepean.

At the home of the bride, on April 29, 1903, by the Rev. J. McKinnon, B.D., assisted by the Rev. Alfred Gaudier, B.D., of Toronto, brother-in-law of the bride, John W. Keithley, M. D., of Orfordville, Wisconsin, to Agnes A., daughter of Mr. Wm. Waters, of Springbank, Ont.

DEATHS.

Suddenly at his late residence, Concession st., Ottawa, on Friday, May 8th, the Hon. Mr. Justice David Mills in his 73rd year.

At his residence, 34 Madison avenue, Toronto, suddenly of heart disease, Mr. Alexander Bradshaw, of the firm of Bradshaw and Son, in the 68th year of his age.

BIRTHS.

At the manse, Indian Head, on Friday, April 24th, to Rev. T. and Mrs. McAtee, a daughter.

At the manse, Ailsa Craig, Ont., on Thursday, April 23rd, 1903, to Rev. and Mrs. W. H. Geddes, a daughter, Ruth.

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Note and Comment.

Eighty-three new members joined the second Presbyterian church Pittsburg, Pa., on a recent Sabbath, making 216 publicly received since the beginning of the year, and 1,289 received during the five years ministry of the present pastor, Rev. S. S. Young.

The foreign mission committee, eastern section closed the year with a deficit of \$12,000. Efforts are to be made to at once remove the debt. Rev. Dr. Grant, of Trinidad, is asked to take his furlough this year and take part in the campaign for removing the debt.

When the people of any community enjoy a prohibitory liquor law, either by direct legislative enactment, or by local option, and desire to have that law enforced, all that they have to do is to secure the appointment of officers who will make it their business to render the law effective and then back them up in their work. Under such conditions the liquor saloons will soon disappear. If the people show that they are in earnest prohibition will prohibit.

The London Missionary Society has just received the last sum which wipes out a deficit of £63,000 and frees the enterprise from anxiety on that score. The L. M. S. has a noble history. It is identified with the evangelisation of the Pacific Islands, with the great work of William Ellis in Madagascar, Livingstone and Moffat in Africa, and other glorious achievements. It would have been a sore evil if this deficit of £63,000 had remained to embarrass and paralyse. Who says religion is dead or dying, or that Evangelical sentiment is feeble and feckless?

Rev. Dr. Pollok, Principal of the Presbyterian College, Halifax, who has been in the ministry over fifty years—during 28 years of which he occupied the chair of history in the college—has tendered his resignation of the Principalship. He has, however, consented to retain the position for one year. This will afford the senate of the College opportunity of making a selection of successor. Dr. Pollok succeeded the late Dr. McKnight in the Principalship eleven years ago. He is a model Principal and a very able theologian.

Pope Leo wrote a poem or prayer for the anniversary of his ninety-third birthday, and the completion of the twenty-fifth year of his pontificate. It contains the following: "That I may see thy face, Heaven's Queen, whose mother-love has brought me home above." The Christian Observer comments on the incident in the following fashion: "The Moslem and the Romanist alike worship the God of Abraham. They both differ from the Protestant in that neither recognizes the Lord Jesus as the one only mediator between God and man. The Moslem trusts for salvation to Mohammed; the Romanist to the Virgin Mary, 'Heaven's Queen, whose mother-love has brought me home above.'" Wherein has the hope of the one any better foundation than the other?"

The discovery that radium gives off heat without combustion or deterioration modifies all preconceived ideas as to the production of heat or other forms of energy. Heat without decomposition has been regarded as a chemical impossibility, as perpetual motion is mechanically impossible.

Rev. T. T. Mutchler, Secretary of the Philadelphia Sabbath Association, says the Christian Observer, makes report that in the city of Philadelphia, four years ago, there were about 22,000 places of business open on Sunday. Of 2,200 barber shops, all but about a hundred were doing business on Sunday. About that time many of the journeymen barbers applied to the Sabbath Association for aid. They have succeeded in closing nearly two thousand of the barber shops on that day, and the influence of the movement has spread throughout the whole State of Pennsylvania till forty-seven "unions" stand pledged for Sunday closing. A large part of the six thousand candy and cigar stores in Philadelphia (about one half) have ceased from Sunday business. This example from Philadelphia may serve to encourage the like effort elsewhere in Canadian cities, for instance, if barbers are compelled to work on Sundays.

The National Advocate is authority for the statement that the only railroad in the world along whose route liquor cannot be sold is the St. Louis, Watkins and Gulf Railroad, from Lake Charles to Alexandria, La., a distance of one hundred miles. The builder of the road bought and incorporated all the town sites along the line, and the deeds for all lots contain a stringent anti-liquor clause voiding the sale and deed if the manufacture or sale of liquor is made on the premises, the purchaser forfeiting the money he may have made on the property. There has been only one violation of this provision of the deed in thirteen years. The railway company demanded the property from a lot owner who had violated his provisions and the judge who tried the case decided in favor of the company, and his decision has been sustained by the appeal court of Louisiana.

A London newspaper suggests the defective ventilation of churches is to a considerable degree contributory to the spread of consumption and other zymotic diseases. An inspection of several churches in the city on Easter Sunday showed that in a great number the air was the reverse of healthy, that in more than one edifice ladies had fainted, that in others not a window was open that ventilators were conspicuous by their absence, and that where heating apparatus was in full working order. The Belfast Witness suggests and we agree with the suggestion—that it is quite possible that such a condition of affairs is not confined to London, and that consequences of the most serious character to health ensue therefrom. There is no doubt that greater attention should be paid to the proper ventilation of buildings of all kinds, and particularly of churches. Perhaps in the majority of cases, the drowsiness which sometimes overcomes worshippers in churches is due mainly to bad ventilation.

A Revolt of Women Students at the University of St. Petersburg occurred lately. As a result, 317 were reprimanded and twenty-three others severely punished. Sixty male students who protested against the severity of the punishment given the women, were expelled. The occasion of the revolt was new and stringent examination rules.

The Belfast Witness notes that a committee of prominent Congregationalists has just formulated important suggestions for a reconstruction of the Congregational system. The essential feature of that system is that every congregation is a complete church, self-governed and capable of all and every Church function. From the beginning a Synod or Assembly was recognised, and certain elements of ecclesiastical life were referred to a general Synod as better adapted for their management and control. In course of time it would appear the congregation grew more and more independent, and the power of the Synod dwindled, until it became practically atrophied. The inconveniences have been felt so keenly that a reformation is demanded which some of the denomination consider a revolution. The suggestions now made do not recognise Dr. Parker's ideal, a "United Congregational Church," which would be a near approach to Presbytery; but they are nevertheless changes in the Presbyterian direction. The congregation is still to be self-contained, but not independent and isolated from other congregations.

A post-graduate Yale student who has been studying the question of lynchings in the United States during the past 21 years, makes some interesting revelations. During 1872 negroes have been lynched, an average of 89½ a year, and 1,256 whites, an average of 59 a year. Sixty-one of the lynched were women, of whom 38 were negroes and 23 were white. The crime for which negroes were lynched was rape in only 35 per cent of the cases. In the same period 108 white men were executed for that offence. That 61 women should have been the victims of "Judge Lynch" is startling, for as the New York Sun points out, people seldom hear of the legal execution. Of the death sentence on a woman in the United States it may almost be said that the law has ceased to take the life of a woman. The same paper says the investigation demonstrates two things of great importance; that there are comparatively few lynchings in States where murderers are promptly tried, convicted and sentenced, and that since 1892 the number of lynchings shows a steady decrease. The inference is clear: when the criminal laws in that country are as promptly and impartially enforced as they are in Great Britain and Canada "Judge Lynch's" occupation will be gone. The Sun says: "There is one law which will accomplish the object effectually, we are inclined to think. It makes the county responsible in damages to the family of the victim. In Ohio the other day the family of a lynched negro recovered \$5,000 in a suit brought under the statute."

Our Contributors.

FOR DOMINION PRESBYTERIAN.

Notes on Hymns.

BY UNCLE WILL.

The name of Harriet Auber will be remembered in connection with a single hymn, No. 111 in The Book of Praise, "Our blest Redeemer ere he breathed His tender last farewell," and claimed as the best to the Holy Spirit in our language. It comes as near perfection as a hymn can possibly come.

Apart from its great beauty the hymn is remarkable from the fact that the authoress first wrote it on a pane of glass in a window of her house at Hoddesden, where she resided for many years.

Mr. Lock of that town says: I remember the house well in which Miss Auber used to live, and where she died in 1862 at the patriarchal age of 80. She was buried in the churchyard immediately opposite the house. She and a Miss MacKenzie lived together, two saintly old ladies who were known and loved for many miles round. The hymn has been translated into many languages and is in use in all English speaking countries.

She was the authoress of a metrical version of the Psalms, which she styled: "The Spirit of the Psalms," some of which are mentioned by Duffield as included in some of the hymnals published in the United States.

The better of the musical settings is St. Cuthbert by Dr. Dykes. The harmony is perfect and great care should be taken to sing it in correct time. It should be sung in strict time throughout. The beauty of the harmony is spoiled, if there is a retard on the last line.

I read the other day that "Nearer my God to Thee," a notice of which was given in a former article, is a great favourite with King Edward. When Mr. McKinley was almost in *extremis* he derived great comfort from the hymn.

A correspondent to one of the London papers relates a story told by the Rev. Dr. Moulton who was for over thirty years a missionary in the Tongau Islands. "On his periodical visit to the Smaller Islands" wrote the anonymous correspondent, "he landed at one rarely even visited by missionaries and there heard that an old Tongau, who had some years before been converted to Christianity, was dying. The Doctor hastened to the hut of the sufferer, and there a curious sight met his view. The old man had been propped up by his friends so that he clung by his two arms to a beam stretching across the room; there he half hung with closed eyes and a face drawn with agony constantly murmuring some words. The Doctor drew silently near him, thinking that the dying man was making some last request, 'Judge my astonishment' he said in relating the incident, 'when I heard these words uttered over and over again—in Tongau of course—"Nearer, O God, to Thee! Nearer to Thee." In those days almost forty years ago—the hymn of the cultured, saintly, English woman had not reached the Tongan natives, but the same spirit that inspired the thought in her doubtless inspired it

in the heart of the poor, untutored Christian Tongan.

It is related, that while undergoing imprisonment in Newgate gaol, for the crime of writing a spirited defence of the French Revolution, the father of Sarah (Flower) Adams met his future wife, Miss Eliza Gould. That while in gaol he was visited by Miss Gould. The friendship thus formed ripened into love, and when his term of imprisonment was over they were married.

What the Bible Says about Religion.

Close Communion.

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

The regular Baptists hold and practise the doctrine of close communion. Dipping is with them a term of communion, and they hesitate not to debar from the Lord's Table the ministers and members of non-immersing churches, as unfit for fellowship so sacred. A man may be as evangelical in his views and as holy in his life as were Owen or Edwards, Wesley or McChesney, but he cannot, according to this doctrine, partake of the Lord's Supper without profaning it, because he has not been immersed. It is sad, indeed, to see a large denomination, containing many good and zealous members, so carried away with the mere *outward mode* of administering an ordinance that they break the communion of the Church, and treat those whom they acknowledge to be fellow-Christians as aliens. I have known a Baptist husband refuse to have communion at the Table with his wife because, although a most devoted Christian, she happened to be a Presbyterian. I have known the Baptist son deny his mother's right to sit at the Lord's Table because she was a Methodist; and a Baptist daughter refuse communion with her Presbyterian parents.

This exclusive practice is stoutly defended and advocated by many of the ablest writers in the Baptist Church. Here are two or three quotations, and I hold myself ready to produce almost any number of similar ones; the Western Recorder, a widely circulated Baptist paper in the United States, says: "For Baptists to call Pedo-Baptist bodies churches having the right to administer the Lord's Supper is logical insanity and idiocy." A writer in the Religious Herald, another leading Baptist paper, says: "Christian baptism is immersion of a believer in water, in the name of the Father, Son, and Holy Ghost—nothing else is. Baptist churches are the only Christian churches in existence. Pedo-Baptists have no right to the Lord's Supper. Whenever they partake of the Lord's Supper they partake unworthily, and eat and drink damnation to themselves." The question of close communion resolves itself into this: Is the want of dipping into water a divinely recognized disqualification for commemorating the Lord's death? Is the injunction, "This do in remembrance of Me," given to none but Baptists, and do all others violate their Master's will whenever they partake of the sacramental bread and cup in remem-

brance of Him? This is the question before us.

In justice to the Baptist Church, let it be observed that although close communion all but universally prevails in Canada, yet many Baptist ministers and people strongly disapprove of it, and denounce it as selfish, intolerant and Pharisaical. I have before me a book of 180 pages against close communion, by Rev. George C. Moore, a Baptist minister of Ontario. It is entitled, "Bigotry Demolished." On page 95 Mr. Moore, speaking of his close communion brethren, says: How any man or body of men can complacently fraternize with other Christians, supremely orthodox and strictly moral Christians, many of them zealous and eloquent ministers of the Gospel; and yet look to the Book of God for an example to justify them in debarring such from any ordinance in Christ's kingdom, almost surpasses the conjectural powers of the most fertile imagination. Dr. Alexander Carson, one of the ablest and best known defenders of immersion the Baptist Church has ever produced, never believed or practised close communion. "That," said he, "which takes a man to heaven ought to take him into any church on earth." Howell, a Baptist writer on "Communion," page 107, says: "All the Lord's children have an undoubted right to His table, because whatever is His is theirs." So also the great and good Robert Hall and John Bunyan. The late C. H. Spurgeon thus speaks of his close communion brethren: "They separate themselves from the great body of Christ's people. They separate from the great universal Church. They say they will not commune with it; and if anyone comes to their table who has not been baptized (immersed), they turn him away. The pulse of Christ's Church is communion, and woe to the Church that seeks to cure the ills of Christ's Church by stopping its pulse." Baptists tell us that without close communion their system cannot stand. Let it perish then. Let it no longer act as a wedge to split the Church of the living God asunder, separating believing parents from believing children, the believing wife from the believing husband, and unchurching nineteen twentieths of the body of Christ.

When we inquire upon what evidence close communion is based, we meet with two statements made in its defence: (1) That baptism was a term of communion in the Apostolic Church; and (2) that immersion only is baptism. Both these statements we deny. As to the first one, we do not believe that water baptism fits men for sitting at the Lord's Table, or that it was an indispensable prerequisite to the Supper in the Apostolic Church. The Supper was instituted and partaken of before the commission to baptize was promulgated. We have no proof whatever that the first communicants received Christian baptism. There is no record of the baptism of any of the twelve Apostles, of Matthias, of any of the seventy preachers (Luke 10: 1-16), or of any of the one hundred and twenty. As to the second statement, viz., that "immersion only is baptism," no statement could be more utterly at war with the universal testimony of all literature, sacred and profane. It is the paltriest of assumptions, and without the slightest foundation in fact. The doctrine that dipping alone is baptizing was never heard of for sixteen hundred years after the command to baptize was

given by Christ. Prior to A. D. 1600, no man or class of men of whom we have any record, regarded dipping as anything more than a *mode* of water baptism, or denied the Scriptural character of baptism by sprinkling. Exclusive dipping is a very modern theory indeed, and so, of course, close communion, which is based upon it. But the theory and the practice, born but as of yesterday, are likely to be short lived, and they have just received what will probably prove the death blow. Dr. W. H. Whitsitt, President of the Southern Baptist Theological Seminary, Louisville, Ky., has lately published a book entitled: "A question in Baptist History." The question is, Did the English Baptists, in the early part of the seventeenth century, baptize by dipping? This question the learned Baptist President is compelled to answer with an honest and emphatic no. Prior to 1641, the Baptists of England, he tells us, baptized by sprinkling or pouring. President Whitsitt's book has thrown the whole Baptist Church of the South into a fever of excitement, and the trouble has extended into the Baptist churches of Canada. Not that President Whitsitt has announced any new truth that scholars of other denominations did not know before, but he has given such "irrefragable proof" of the truth that no fair-minded, intelligent writer will ever again call it in question. From original documents preserved in the British Museum, President Whitsitt shows in a way that does not admit of successful contradiction, that "immersion was introduced into England about the year 1641." He quotes profusely from books and tracts written about the middle of the seventeenth century, showing that dipping was a novelty at that time. It is spoken of as "an yesterday conceit," "a new invention," "a sparkle of new light," "a new crochet," etc., etc. On page 130, President Whitsitt says, "In the year 1641 the change from pouring and sprinkling to immersion was duly inaugurated;" and on page 133, he says: "Whatever else may be true in history, I believe it is beyond question that the practice of adult immersion was introduced anew into England in the year 1641. Few other facts are capable of more convincing demonstration."

And yet it is upon this "novelty," this "crochet," that Baptists claim that their fellow Christians of other denominations are not baptized, and have no right to the Lord's Supper. If the Churches to-day which baptize by sprinkling have no Scriptural baptism or ordination, then all the first Baptists of the seventeenth century had none, for President Whitsitt proves that they, too, baptized by sprinkling.

* * * * *

To the Baptists denying our sacramental rights, and assigning us a lower place in the kingdom of God, we will patiently but confidently present the remonstrance of the Apostle, "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ (Romans 14: 10)."

Woodstock, Ont.

The Blessedness of the Rut.

This constant travelling in a rut, "the everlasting routine," "the perpetual grind"—how common such expressions

are, and how familiarly they voice the discontent of people who cannot find anything more serious or distressing to complain about the sameness of their days! It would almost seem, from the prevalence of this sort of grumbling, as if man were by nature a complaining creature, born to protest, to worry, to covet the things he has not and cannot have, dissatisfied all ways with present conditions and necessities, and disposed to attribute his unhappiness to his lot in life rather than to his own attitude and point of view with respect to life. What other explanation seems adequate to account for a condition so universal and persistent? For we find all classes of men complaining about the monotonies of life. Even great men, doing a great work, are apt to speak of their time as consumed by weary and uninteresting routine. Lives which the more humble of us picture as full of interest and variety and inspiration are how often declared by those who are living them to be wearisomely dull and monotonous! What is wrong with men and women in general, that they should find life so cursed with sameness and tameness and lack of that fresh delight and buoyancy of service which is so essential to best achievement?

The trouble seems to be that we do not rightly interpret and value repetitiveness or sameness in life as a quality conducive to truest happiness as well as largest success. It is in the so-called monotonies of life, did we but realize it, that the greater part of the quiet, deep, equable happiness of life consists. Someone has expressed this thought of the joy of the smooth routine of life in a most happy phrase—"The dear, everydayness of life." And when one thinks of the matter reasonably and candidly, is it not true that the sense of peace and safety and mastery and wontedness that attaches to the routine of our days is, or should be, one of the deepest sources of personal satisfaction? The task that we are accustomed to do and perform with practiced ease and accuracy; the duties that we approach with a full understanding of their requirements and method of performance; the daily events so like each other as to be free from shock and strain, the smooth and at the same time useful alternation of rest and toil, planning and performing—are not these repetitious experiences of daily life full of a serene satisfaction and comfort, if we only estimate them rightly?

Let a few days of life be broken in upon by unwonted experiences, even such as might be pleasurable in anticipation, and how glad we are to get back again to the accustomed rut! The sense of strain and confusion disappears when we get back to our wonted routine, and we breathe a sigh of restful content as we resume the old round of familiar duties.

And still more, if the experiences that have broken in upon the routine of life are of a distressing or exacting character—sickness, suspense, a trying ordeal of any sort—what grateful, what blessed relief to return to the dear everydayness of life once more! We wonder how we could ever have grumbled over it. How could it ever have seemed to us anything but the only serene and happy path for our feet to pursue?

The remedy for dissatisfaction with the routine character of life seems to be simple enough—a temporary suspension of the routine, with all the special and unaccustomed strain that such a departure

from one's regular habits entails. We have only to demonstrate thus in personal experience, from time to time, how dear the everydayness of life actually is, in order to be weaned from that dissatisfaction and spirit of grumbling that are so unworthy a child of God. By thus attaining the right viewpoint we shall get rid of the notion that there is anything regrettable, anything that ought to be changed, in God's appointment of routine to be the normal condition of life. We shall see clearly that it is the very condition which is, on the whole, productive of the greatest amount of peace and happiness. Out of no other ordering of life could so much real and permanent happiness proceed.

And if the routine of life is the condition of the highest average of happiness, it is even more evidently the condition of life's highest average of achievement. In no other way than by performing the same kind of tasks over and over again, day after day, could the individual or the race accomplish the greatest amount of enduring work. This in itself should be an additional cause for rejoicing in the monotonies of life. If we accomplish more by following the rut than we could in any other way, we ought to be glad that our appointed pathways fall into ruts. There is still another satisfaction, then, besides the peace and ease of the rut—the satisfaction of knowing that we are thus realizing our highest possibilities as workers, as contributors to the welfare of the race.

How ungracious, then, to grumble at the very wisest provision which God has made both for our happiness and our fruitfulness in life! Of all the paths that strike across the world, there is none, after all, so pleasant and so profitable as the commonplace rut. Abolish it, and you would have a world full of confused, erratic, unhappy, ineffectual men and women—a human chaos. Blessed indeed are the habitual things that regulate conduct, and concentrate effort, and fill our days with that quiet, lasting happiness which is the most precious heritage of human experience.—The Interior.

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The Quiet Hour.

Paul Before Agrippa.

S. S. Lesson.—Acts 26 : 19-29.

May 24, 1903.

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

GOLDEN TEXT—Having therefore obtained help of God, I continue unto this day.—Acts 26 : 22.

Not disobedient unto the heavenly vision, v. 19. There is a close connection between heavenly visions and every-day duty. It is very suggestive that, in the gospel story of the transfiguration, the glory on the mountain top and the misery on the plain are placed side by side. From the example of the Saviour Himself we learn that the strength and courage derived from communion with God are to be spent in the service of our fellow-men.

Repent and turn to God, v. 20. The yearly revolution of the earth has turned our side of the planet towards the sun, so that it receives the rays more directly. The result is spring time and hastening summer. In repentance we turn our hearts away from the dark and deadening influences of sin towards the quickening and enlightening energy of divine grace. The result is, that righteousness and purity, like beautiful plants, spring up in our lives.

Do works meet for repentance, v. 20. We sometimes see in an orchard, apples of the most perfect beauty and finest flavor growing on a tree which formerly produced only stunted and worthless fruit. The secret of the change is that a new graft has been introduced into the old tree and has changed its very life. The result is seen in the character of the fruit. A genuine repentance makes so complete and radical a transformation in the hearts of men that it cannot but be manifested in every action of their lives. The new life is the proof, and the only satisfactory proof, that this change has really taken place.

Obtained help of God, v. 22. What a simple rule for life, to go to God for help in every time of need! When he is in doubt or want or perplexity, the Christian has the secret of blessing in his hand.

Small and great, v. 22. The king and the beggar alike need the same gospel. Nor has God one message for the rich and another for the poor. The church has the mission of proclaiming a universal salvation; and no lines of class, color, language or race are to be drawn. The sympathy of the Christian should embrace the whole world.

First by the resurrection of the dead should proclaim light, v. 23 (Rev. Ver.) What a flood of light is thrown upon all the dark problems of life by the resurrection of Christ! Take the problem of sin. Christ has by His resurrection opened up for us a way to the pardon and peace of God's accepted children. Take the problem of suffering. From the resurrection of Christ we learn that, as even the cross was for Him a stepping stone to the higher glory, so the sufferings of His followers will have their blessed fruit in a joy that shall never end. Take the problem of the future. Beside the Lord's open sepulchre we learn that the grave is, for His people, after all, only a place where they sleep for a brief night, to open their eyes on all the glories of a blessed resurrection morning.

Most noble Festus, v. 25. There is no

higher distinction than to deserve the name gentleman, and the honor is within reach of all, for it depends not on birth or position or wealth, but on the character we possess and the spirit we manifest.

Thou wouldest fain make me a Christian, v. 28. (Rev. Ver.) The man brings contempt on himself who speaks contemptuously of Christ or Christianity. Such speech indicates lack of discernment and of balance. The religion that can make such as Paul is a religion with which all sensible people should reckon seriously.

Bible Study—The Parable of the Three Friends.

MRS. ANNA ROSS.

No. 7. Luke 11 : 1-13.

Friend No. 1 came to the house of friend No. 2 at midnight. Friend No. 2 found himself in a sad position for the last bit of bread had been eaten at supper, and he had nothing to set before the hungry traveller. Friend No. 3 lived near by with plenty of bread on the shelf, so No. 2 went out under the quiet stars, and knocked loud at his door, telling his trouble, and asking an ample supply.

But the ungracious reply was, "Trouble me not; the door is now shut, and my children are with me in bed, I cannot rise and give thee." No 2, however, refused to take No for an answer, and continued knocking and asking until laziness and indifference were both conquered and he got all he wanted.

In early days this parable was a serious puzzle to me. What does the Lord Jesus mean by placing, as it were, in God's place, a friend who is no friend at all? There was something chilling to me that He should have done so, that was not completely removed even by the verses that follow about the father and the son.

It was while I was a College girl that His real purpose dawned upon me. I saw that the one direct object in the parable is to impress the power of purposeful importunity, and the reasoning runs thus. If importunity will overcome the unwillingness of a friend who is not a friend at all, what will it not do with One whose heart toward us is that of a father to his son? If importunity prevailed for supply with a selfish, lazy man, what will it do in the case of Him who has so loved us that He has already given up His one well beloved Son to death for us?

Now I think I can see into the heart of Jesus Christ, as He is answering the petition, "Lord teach us to pray." He is thinking, How shall I teach people to hold on praying even when the answer seems as if it would never come. Then he lovingly thought of this little story to teach the power of keeping on asking, even when there is no love to work on. Next, He gave the verses following about the father and his son, to make us fully understand that God is not like the unwilling friend, but like an earthly father, only as much greater than an earthly father in love and in resources as an infinite God is greater than a human sinner.

This is the direct object of the parable, but there is also, to use a grammatical term, an indirect object for which I bless Him who planned them both.

The man whose picture Jesus Christ is drawing for our teaching in prayer was not

asking bread for himself. His heart was full of the needs of another who had come to him for help which he found himself powerless to bestow. When he found that the wayfarer needed what he could not give, he did not say "Go to the next house." He rose up in his poverty and in his love, saying, "I know where I can get what you need." Then he went off in the darkness to seek the supply for the stranger, and he would not return without it.

How Jesus Christ here lays His blessed hand on the sorrow of many a tender heart, whose grieving cry is, "A friend of mine in his journey has come to me, and I have nothing to set before him." Let such a one study this parable at Christ's feet, and see what He will teach him out of it.

Cleansed Believers.

BY C. H. WETHEBE.

It is the opinion of a large number of Christians that in order that a Christian may be cleansed from moral defilement he must become subject to a special work of grace. These people suppose that at the time of one's regeneration he lacks a good deal of being spiritually or morally clean.

I am sure that this is a mere theory, unsustained by a fair interpretation of Bible teaching. I am aware that those who hold to that view maintain that the requisite cleansing consists in the completest removal from the heart of every vestige of the old nature, but I find no such doctrine in the Bible. The Bible calls all true believers clean, in contrast with unbelievers, who are pronounced unclean. This distinction runs through the whole Bible. The Bible never goes to the extreme of saying that believers are not cleansed in heart until every vestige of carnality is taken out. Now notice Christ's words to his disciples: "Already ye are clean because of the word which I have spoken unto you." And Christ spoke thus before Pentecost day, and therefore he did not tell his true disciples that they could not be clean till they were endued with the Holy Spirit; no, nothing of the kind.

Those believers were clean in the estimation of Christ, and surely he knew their true condition. They were cleansed believers, though still possessing their old natures. Their hearts were purified by Christ's word, which was the word of God. They were formerly unclean, as all unsaved people are; now they were cleansed by the divine word. And in 1 Peter 1 : 22, (R.V.) are these words: "Ye have purified your souls in your obedience to the truth." Here we have the same truth that Christ spoke to his disciples. Peter told the believers to whom he wrote that they had purified their souls in obeying the truth. Divine truth, having rule in their souls, had cleansed them. They had pure hearts, not by a special and extraordinary work of grace, but by receiving God's truth into their hearts and living upon it. God's word is a cleansing word, and this is one reason why every Christian should daily read and meditate upon that word. The high character of God's word, and its divine vitality, and its wholesome efficacy, are such as directly and increasingly cleanse the heart and purify the life. He who adoringly and steadily ponders God's word keeps his heart both clean and warm.

What Our Scripture Suggests.

Prayer brings down upon us the Holy Spirit.

When we are filled with the Spirit our lives are made new.

When we have this power we become witnesses for Christ.

Sanctifying the Sabbath.

BY REV. T. W. LISTER, GLASGOW.

Of all the boons secured to the people by the strong statesmanlike action of Nehemiah, (Neh. xiii. 15-22.) that of a quiet Sabbath was not the least important. It required very firm handling to repress the godless secularising of the holy day which had prevailed during the time of chaos before his arrival; but the reward in spiritual quickening, and even in physical well being was no doubt worth it all.

In the easy going charity of present day temper, the sanctity of the Sabbath is being lost sight of, and the lax habits of Continental nations are gradually coming into vogue. It is impossible to set back the clock, and there are doubtless some features of our old Scottish Sabbath which are more Pharisaic than Christian, but there is a loud call to every friend of God and every well-wisher of his country to use his best endeavour to maintain the quiet and holy observance of the Sabbath.

Much harm is done by a loose application of such words of our Saviour as "The Sabbath was made for man and not man for the Sabbath." When men quote these words as if they meant that a man is free to spend the Sabbath just as he likes, they strain the words far beyond their intention. A day of holy rest is what God planned for man when He promulgated the law of the Sabbath. To spend the day in lazy lounging, or in dashing physical pleasure is to thwart its high design. What our Lord deprecated was the Pharisaic refining of the commandment into a multitude of punctilious observances and restrictions which could only be burdensome to the conscience and cramping to the spiritual life.

Clearly the Sabbath law is one of the oldest laws in the world. The wording of the Fourth Commandment—"Remember the Sabbath day to keep it holy"—shows plainly that the day was not being then hallowed for the first time. The Sabbath was given to the first father of the human race. Not to Abraham, the father of the Jews. If it had been, there would have been ground for the cry—the Sabbath is a mere Jewish institution. It was given to Adam, the father of us all. The first day he saw dawning was the Sabbath. It is the oldest sacred institution in the world, thousands of years older than the Decalogue, older than the Bible itself. Apart from the Bible, we have evidence, in ancient inscriptions, of the great antiquity of the institution of the Sabbath.

That man's physical nature demands periodic rest is undeniable, and that this rest should be one day in seven is borne out by experience. In the topsy turvyism of the French Revolution, an attempt was made to reduce time, as well as everything else, to decimals, and have one day of rest in ten; but it was found that nature demanded more, and the old seven-day week was resumed.

Where would our country be, spiritually, if the Sabbath were swept away or wholly secularised. Churches are far from perfect, but their ministry is of unspeakable value for the re-adjusting of conscience, for the reinforcing of the Divine sanctions of righteousness, for the tuning up of the music of life. But for the quiet of the Sabbath and its holy Christian worship, the toil and turmoil of the week would be apt to crush all soul out of us and make our life utterly worldly and carnal. "Believing in the authority of the Lord's day as a religious institution," said Mr. Gladstone, "I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I

have myself, in the course of a laborious life, signally experienced both its moral and its physical benefits. I can hardly overstate its value in this view, and for the interest of the working-men of this country, alike in these and other yet higher respects, there is nothing I more anxiously desire than that they should more and more appreciate the Christian Day of Rest."

Sun., May 24. Power and Prayer.

Acts, 1: 13, 14; 2: 1-4, 41.

Science and Power.

Ever since the world began man has been trying to add to his power. He has found the secrets of the lever and the wheel, of steam and electricity. He has learned of the power that knowledge gives, that education and culture give.

Steam is simpler than hard-work, compressed air than steam, electricity than ether. Science looks ahead, and declares that the power of the future will be taken direct from the sun or from water, and be greater and more inexhaustible than by any present method. There is power enough in the universe to do all things for man, if he can only connect directly with it.

Thus science points the way, in physical things, that religion long has pointed in spiritual things. Spiritual power is the simplest of all things. It has its exhaustless source in God. The soul that, through prayer opens to God, communes with him, makes itself a channel for his will, has found the sublimest secret of power.

Power and Use.

A man once came to Christ, when he was speaking the words of life to a great multitude, and interrupted him to ask, "Master, speak to my brother, that he divide the inheritance with me." That was all he cared to have the power of Christ do for him—to get an advantage for himself over his brother.

Spiritual power must be sought with spiritual motives, if it is to be gained. It is often through pride that we desire power from God. We wish to do something great, that shall impress men. We wish to influence many souls, and do a large and noticed work. But this is not spirituality; it is really selfishness. It is getting power from God to make honor for ourselves.

Great spiritual power has been given only to holy, humble, zealous souls—men like Paul and Luther and Muller and Moody, whose first thought was the kingdom of God and whose last thought was themselves. If we truly desire spiritual power, we must fit ourselves to use it for God, humbly and unselfishly. Then, and not until then, will we receive it in any measure.

The Almighty Supply.

When God finds the right instrument of power, there is no possible stint in the supply. It amazes us as we read of the triumphs of Paton, or of Wesley and Whitefield, or of Livingstone; yet that which made these men so remarkable was, not their exceptional talents, but an absolute consecration of their talents to God. The twelve apostles were not remarkably endowed men, but they were men who most closely followed Christ. The divine supply of power is forever the same; men may not take hold on it, but when they

do, it flows as abundantly as ever through them to bless mankind.

Points for Study.

1. What prevailing prayer did Elijah make?
2. What covenant of prayer did Nehemiah seal, and the people?
3. What does James say about prayer?
4. What promises did Christ make about prayer?

Editor of DOMINION PRESBYTERIAN:—Here are three passages of Holy scripture, all from the lips of Christ, upon which I have been thinking and praying a good deal of late:

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, draw him.

There seems to be a contradiction in them, but with all my heart I believe there is not. However, would you or some correspondent earn our thanks by showing how they agree.

SUBSCRIBER.

May 2nd, 1903.

The Debatable Age.

Why is a boy too old to go to Sunday school at the same time that he is too young to be a Christian? Why do laws have to be made to keep him from going to work in shop and factory before he is fourteen, while at the same time he is too young to do any work for God in the world? Boys will do well to think over these questions and get rid of some of the confessed folly in their own minds on these points.

We can scarcely pick up a paper nowadays without seeing something about the doings of boys. Boys receive medals for life saving, or win prizes in the high school, or march in parades—the world has a place for every lad. So, too, has the Church. Every bit of pluck, of sense, of ability, of nobility, a boy has can find a use in God's service. There is no debatable age in Christ's plan for a boy. His whole life is claimed by the Master, and not to recognize that claim is the worst mistake a lad can make.

For Daily Reading.

Mon.,	May 18.—The promise of the Father.	Joel 2: 28-30
Tues.,	" 19.—Waiting on the Lord.	Ps. 27: 8-14
Wed.,	" 20.—Prevailing prayer.	Jas. 5: 13-16
Thurs.,	" 21.—Of one accord.	Gal. 5: 19-26
Fri.,	" 22.—The Spirit's mission.	John 15: 26, 27
Sat.,	" 23.—Coveting power.	Acts 8: 14-24
Sun.,	" 24.—Topic—Power and prayer.	Acts 1: 13, 14; 2: 1-4, 41.

Cheerfulness is one of the crowning graces of Christian character. A bright and happy disposition is one of God's best gifts, more precious than wealth or beauty. But with the person who would follow the Saviour, this cheerfulness should be a matter of principle, if not of temperament.

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, May 13 1903.

ANOTHER GREAT MAN GONE.

In the address delivered recently at Toronto by President Harper, of the Chicago University, it fell within his subject to point out that the greatest statesmen, the most intellectual men of affairs today, are followers of Christ. It is a satisfaction to men of humbler abilities to observe that the Gospel can satisfy the minds of men of strong mentality and capacity for research; to take only one example for the moment, men of the commanding type of intellect of Robert Browning.

Reference was made recently to the honored life and death of Sir Oliver Mowat, the Christian statesman. We have now to record the death of another statesman whose life and career equally deserve to be held in loving remembrance, the Hon. David Mills. Mr. Mills had filled many positions during his career, and every position with success. As teacher, inspector, Member of Parliament, Minister of Justice, leader of the Senate, Judge on the Supreme Court bench, or as lecturer at Toronto and Queen's, he was always equal to his high duties. A man of even, magnanimous temper, he was kind hearted and just. His reading was extensive; memory retentive; he had the capacity to read, mark, and inwardly digest. His habits were studious, his tastes simple. It falls most within our present purpose to say he was a man of highest Christian principle, bringing everything in which he engaged ultimately to the test, What is right? The Hon. David Mills by no means confined his pen to those discussions of international relationship on which he was an acknowledged authority. At the time of his death he was putting in order for publication a series of studies in the Old Testament. A friend recalls going one morning into his room at the Russell House, Ottawa, a year or so ago, during the months when Parliament was in session. Mr. Mills laid down his book face upwards. It was not a tome of constitutional lore; not a boundary discussion. It was

the New Testament, and his friend remembered it was open at St. John's Gospel.

It is creditable to Canada that it has had men of the type of Sir Oliver Mowat and the Hon. David Mills among its outstanding figures. The good that such men do is not interred with their bones.

THE DISASTER AT FRANK, ALBERTA; APPEAL FOR HELP.

On learning of the terrible disaster at Frank I telegraphed our missionary there, the Rev. D. J. McPhail, expressing our sympathy with him and his people and asking if we could be of any service to them in any way. I have a letter this morning from Mr. McPhail giving information regarding the state of matters. He went out there from the Presbytery of Kingston about a year ago, having received an appointment from the Home Mission Committee to labor in that field. His family joined him in December and had only got comfortably settled when the terrible disaster happened. While neither the church nor the house in which Mr. McPhail lived were destroyed or injured in any way, he felt it necessary to move his family on account of the uncertainty as to the future of the town, which is now practically deserted for the time. Mr. McPhail states that the church is further than any other building from the line of the previous slide and is quite likely to escape another, which is supposed to be imminent. He has not removed his furniture but has gone with his family to Blairmore and has begun to hold a service at another point in room of Frank—McLaren's Mills where there are about thirty men at work. Apart altogether from the loss sustained in many ways the people to whom Mr. McPhail now ministers will not be able to make up more than half of the former income he received from the field. He has done splendid service since he went to Frank. The attendance has increased, as also the contributions of the people, and only the day before the disaster happened they had sent to the Church and Manse Building Board \$125 towards the reduction of their mortgage debt. I am sure that the sympathy of the whole Church is with Mr. McPhail and his people in the trying circumstances in which they are placed, and I know that many will be glad of the opportunity to extend a helping hand in the present emergency. I will be glad to receive and forward to Mr. McPhail any contributions that may be sent to me with the understanding that he will have discretionary power to use such contributions in whatever way he thinks best. Those who know Mr. McPhail know that with confidence such discretion may be left with him. In such a case as this promptness is desirable. He gives twice who gives quickly.

ROBT. H. WARDEN

May 11th, 1903.

SABBATH SCHOOL PUBLICATIONS.

The Committee of Sabbath School Publications met in the Confederation Life Building, Toronto, on Wednesday last, the 6th inst. Rev. Dr. Warden, Convener, presided. The reports of the year's work from

Rev. R. Douglas Fraser, Editor and Business Manager, and Rev. J. M. Duncan, Assistant Editor, were of the most gratifying character. It has been a prosperous year. The gain in circulation has been large, and east and west, the new illustrated paper for senior scholars and young people, has been successfully established without any disarrangement of the finances. The hearty cooperation of ministers, Sabbath School workers and Young People's Societies, has materially aided in this gratifying result.

The organization of the Editorial Department, upon which the new paper has necessarily made increased demands, has been strengthened in the appointment by the Committee of Miss Jane W. Fraser as Assistant Editor of the Illustrated Papers. Miss Fraser has had close connection with this work in the Editorial Department ever since the establishment of the illustrated papers.

It is a source of satisfaction to the church that the series of Lesson Helps and Illustrated Papers is now complete, and the policy of the Committee to use profits in bringing the publications to the highest possible standard will be generally approved.

AN EMERSON MEMORIAL AT CAMBRIDGE.

Some writer who lately preached the gospel of adornment to cities, remarks Harpers, argued that it paid cities to be beautiful and interesting, because it made them attractive to visitors. He suggested that for Boston (the piece must have been in a Boston newspaper) there would be "good money" in a splendid memorial to Emerson,—a kind of memorial temple, which all sight-seers in Boston would wish to visit, and which would come to be a Mecca for the admirers of the Yankee sage. The suggestion is still unimproved by Boston, but Harvard College has got so far as to propose to have an Emerson Hall, to be devoted to the study of philosophy. The proposal is far on towards realization. Some one has subscribed \$50,000; some one else \$10,000, and the Visiting Committee on Philosophy had raised, some weeks ago, as much as \$65,000. The minimum amount needed is \$150,000, and that is likely to be in hand before May 24, which is the hundredth anniversary of Emerson's birth. It is desired, however, to raise as much money as possible—\$200,000 perhaps—to make the memorial the more significant and adequate. It would seem as if a statue of Emerson might well be placed near this new building. He never got rich, nor ever distinguished himself as a gainer of yards against Yale. He was not physically strenuous, nor meteoric even in his intellectual feats. But he took time to think. That was very creditable to him, and should be imputed to him as righteousness just as faith was to Abraham. And having taken time, he thought to remarkable purpose. That was all he ever did; just thought about things—things in general—and wrote his thoughts down and spoke them from pulpits and lecture platforms and in conversation. It is a good time to put up a statue to a thoughtful man. We are all for doing, just now—for hustling, and getting there: for rushing the ramparts of fame and fortune and immortality in automobiles; for

cashing in our speculations before they are fully ripe, and selling experience short. Emerson, the serene, would look very proper in Harvard's new quadrangle, and his influence would be good there. For, after all, the highest product of civilization is not war ships, nor devil wagons, nor wealth, nor any material thing whatever, but wisdom. It begins, just as it always did, in the fear of the Lord, and it ends, doubtless, as it always did, in love.

ARE IRISH LANDLORDS AND TENANTS RECONCILED ?

The concession afforded by the British government to the Irish peasantry is epoch-making in the largest sense of the word, says Harper's Weekly. What Mr. Wyndham proposes is that the British government shall lend to Irish tenants, in sums ranging from \$2500 to \$5000, according to the size and value of the individual holding occupied or desired, \$500,000,000, which is to be repaid in annual instalments stretching over a period of sixty-eight and one-half years. The basis for the computation of the price of each holding is the judicial rent which, about seven years ago, was fixed by a land-commission court for the second statutory term.

The first term of fifteen years began, it will be remembered, in 1882, when the Gladstone Land Act of the previous year became operative. We do not yet know, however, how many years' rental the peasant will have to pay in a lump sum in order to become the owner of his holding. Of late the average rate of purchase in the open market has been seventeen years of the judicial rents. There is no doubt, however, that the tenant will be willing to pay more than the market price if the state will lend him the purchase money. It has been suggested that twenty years' rental would be an equitable price, but there is reason to believe that Mr. Wyndham's bill will assure to the landlords even more favorable terms.

Not all of the difference, however, between the market price and the compensation now to be awarded will fall upon the tenant. In addition to the \$500,000,000 which will be advanced by way of purchase-money to the peasantry, the British government is to give the landlords a bonus of \$60,000,000, which is to be distributed among the vendors in the proportion of five to fifteen per cent. of the prices paid by the purchasers. The smaller the estate sold, the larger the percentage added by way of bonus. Why should more than the market price be offered to landlords? We answer, because the first and second revision of rents by the land courts have resulted in an average reduction of forty two per cent., and have already brought the landlords within the verge of ruin. A price equivalent to seventeen or even twenty years' purchase of the latest judicial rents would leave a landlord next to nothing after the encumbrances on his estate had been cleared away. The purpose of the bonus is to give the landlord something for himself, and thus to induce him to look favorably on the transaction.

Literary Notes

JOHN CAMPBELL, L.L.D., F.R.S.C.

One of the most remarkable theological works that has appeared of late is, "Vision

and Authority," or "The Throne of St. Peter," by John Oman, M. A., B. D. It is a large 12mo. or small 8vo. of three hundred and forty-four pages, published by Hodder & Stoughton of London, and sold by James Hope & Sons, Ottawa, for \$2.50. It is not a polemic against the Church of Rome or any other Church, but a treatise on the philosophy of Religion. It is divided into four books or divisions, which are, "The Internal Authority; (that is, of Religion) the External Authority; The Church's Creed and The Church's Organization." In the first, while favouring that kind of evolution which traces the gradual development of religious life, Mr. Oman will not allow the present conditions of that life to be fully explained by trackable causes dealing with External Authority, he rejects all infallibility from without as interfering with the Freedom which is one of God's chief purposes in man. The Kingdom of God is within. The book on the Church's Creed is broad and comprehensive, utterly unsectarian, unphilosophical, but reverent and devout. That on organization contrasts Hilderbrand's Ideal of the Church, and all attempts to rule by power, with the manifestation Christ made of the Divine rule by love and sacrifice. Human Freedom and Divine Love are two great watchwords of this deeply interesting volume, by the vision and appreciation of which the race is being gradually brought into harmony with the eternal order of the Universe.

Mr. Oman's book is not one to skim over. Though his language is clear, his thoughts are deep. It is well written, terse sentences and paragraphs are weighty with wisdom regarding the greatest of themes. To attempt a full discussion of his work would require a volume as large as his own. Every Minister should read this volume slowly and carefully. Those who do so, will find it a theological library in itself. It is the work of one who has not only thought deeply, but who knows in his inmost soul what spiritual experience is, and yet who asks this world of readers to take nothing for granted. Could men, theologians, philosophers and scientists be made to peruse its pages it would be and still may be, an epoch making book in the Religious World.

The Nineteenth Century and After for April (Leonard Scott Publication Co., New York) has the usual varied programme. Most of the articles treat of questions of the day. Those who are interested in social questions, and surely that includes us all will read with interest such contributions as those of the Countess of Warwick on the Salvation Army's social experiment, or Sir R. Hunter on the Present Position of the Licensing Question or J. View Hardie on the Independent Labour Party. There are also able discussions of foreign affairs and literary questions. Questions concerning the condition of the Church of England also occupy a prominent place.

A NEW BOOK ON BIRDS.

Last year the reading public of the United States and Canada were captured by two books of personal narrative, "Up from Slavery," by Booker T. Washington and "The Making of an American," by Jacob Riis. This year already we have a book of similar outstanding quality in another field viz., that of natural history. Though it lacks their wealth of personal adventure, yet more than usual interest attaches to this

*The Story of a Bird Lover by W. E. D. Scott, Curator of the Department of Ornithology, Princeton University. Cloth 8mo, gilt top, 372 pages, \$1.50 net. New York. The Outlook Company.

narrative because of its attractive style, its instructive quality, the remarkable work of which it is a record.

Perhaps there is no one on this continent in our day who has done more to enkindle personal interest in the bird kingdom than the author. He has not only given distinction to the ornithological department of a great University but he has established a "laboratory" of six rooms in connection with his own house in which he has about five hundred live birds, native and foreign under constant observation and study. He has thus inaugurated a new method in ornithology and one promising good results.

It is both interesting and instructive to learn in the opening chapters what influences directed the author's footsteps along his present pathway, and we are shown how apparently trivial incidents may be invested with great importance in shaping the bent of life.

Then follow ten chapters giving an account of the author's early professional work and his successive excursions to different parts of the United States, to Mexico, Hayti, England and France for the observation and study of birds in their native haunts and in museums. The narratives of the excursions are very attractive, but interest centers in the investigations of bird life, and the large amount of new information that the author has added to this new department of science.

The closing chapter is a stimulating statement of the problems awaiting solution at the hands of expert observers, with hints of the methods to be pursued.

The volume opens up a new field of delight to the lover of nature, and reveals what splendid possibilities of mental training lie in unsuspected quarters.

It should find a place in every school and family library, not only because of the contagious enthusiasm in nature study that it will arouse, but also, because of the delight that its perusal will afford to both young and old.

Will N. Harben, while gathering material in the Georgia mountains for his novel, *The Substitute*, one day ran across a little congregation on the banks of a creek. A country parson, without his coat, stood in a group of candidates for baptism by immersion, while all about on the ground sat the spectators. The preacher began with the usual defence of his particular mode of baptism, and was making a long winded talk when a Methodist parson rose in the crowd and began a rather sharp argument against the remarks of the first speaker. Among the candidates for immersion was a tall, gaunt woman whose hair was tightly twisted in a little knot behind her head. It was plain from the way she kept rolling and unrolling her poke bonnet in her hands, and the flashing of her eyes, that she was growing impatient. Presently she spoke out. "Look here, Brother Quagmire," she said, frowning darkly, "if you are a-goin' to baptize me you'd better set about it; the sun's goin' down an' I got three miles to walk. I don't care a red cent how that thar man was baptized. I say if you're a goin' to put me under water to-day you'd better do it. I ain't a-goin' to stand here with these thin things on an' catch my death o' cold listenin' to what any Methodist has to say." She was immediately baptized.

The opening article in *Good Housekeeping* for May is an exceedingly interesting one on "Rideau Hall as a Home," describing the residence of the Governor General and the manner of life he lives there with his family. Among the other readable articles we notice one, "Does a Garden Pay," which is written in a helpful, sensible style.

The
Inglenook



FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XIX.

(Continued.)

'And will you be telling me that the young laird has been giving our Sybil gold rings and lockets?' asked Colin, turning ashy pale.

'Come, an' see,' replied his wife with an air of triumph, 'an' dinna look that frichted.'

Mrs. Grant conducted Colin to his daughter's bedroom, and opening a little drawer showed him the treasures.

'Ye are sure these things hef come from the young laird?' demanded Colin in a tone that his wife seldom heard. He lifted them out of the drawer and turned them over.

'Ay,' replied Mrs. Grant; 'an' dae ye think I'm daft noo?'

Colin made no reply, but turning on his heel, walked downstairs, taking the gold trinkets with him.

'Whaur are ye gaen?' screamed Mrs. Grant in a sudden spasm of fear. She ran after him and seized him by the arm. 'Gie me thae things back again.'

Colin shook her off.

'Womair, I am afraid ye hef ruined Sybil,' he answered; 'but I will go to the young laird, and I will ask him what this means.'

Just then the outer door was thrust open; Sybil appeared with a face whiter even than her father's, and pushing past both parents without a word, ran to her own room and bolted herself in.

'What's wrang wi' the lassie?' cried Mrs. Grant, as she reascended the stairs and shook the door for admittance.

A foreboding of trouble seized her.

Meanwhile, Colin resolved to confront Nial Duff, changed his coat, put on his hat, and walked off to the Castle by the direct public road.

Mrs. Grant remained upstairs shaking the door.

'Let me in, Sybil; unbar the door at once,' she demanded.

But there was no response.

'Sybil! Sybil! I speak! are ye ill? What's wrang? Speak, lassie, or I shall dee.'

Still no response. Mrs. Grant seized the door and shook it again, and kicked it until the noise resounded through the house.

'Sybil! Sybil, are ye leevin?'

Then there came a sound of sobbing, and an angry voice with all the fine English gone, replied:

'Gang awa, mither; ye can dae me nae guid noo.'

Mrs. Grant began to cry.

'Eh, lassie, ye'll break ma heart gin ye dinna let me in. Open the door for yer uld mither, she winna bide lang gin ye dinna wish her to.'

But Sybil remained obdurate, and it began to dawn upon her mother's mind that she had better be left alone; so she crept softly downstairs into the kitchen, where she sat rocking herself to and fro, listening to the sound of sobbing that came from above. She could not, however, rest long, for the crying was increasing in violence. So she stole silently upstairs and listened at the door.

'Oh, oh, oh,' moaned Sybil. 'He has deceived me. He told me—he loved me, an'

made me love him; and all the time he was makin' me his tool. An' now I hate him—hate him; but I will be havin' my revenge.'

Mrs. Grant's temper broke out fiercely as she heard this. She bustled down again, boiling over with rage.

'An' gin he has deceived her, what guid will it dae the silly hizzie to lie there crying her een oot, instead o' takin' counsel wi' me. Gin she winna open the door I'll open it myself.'

She rushed into the shop for one of the big axes exposed for sale; but ere she had reached it down, the door opened, and Ronald Campbell confronted her.

Troubled as he was, he could hardly forbear laughing at her ridiculous appearance. Her cap was awry; her face dabbed with flour and wet with tears; while her flushed cheeks and flashing eyes told of the storm that was brewing.

Ronald saw that it was not a moment for ceremony.

'Where iss Sybil?' he asked. 'I want to speak to her.'

It did not enter Mrs. Grant's mind that he knew anything about what had happened. She supposed that he had just come round in his boat for the letters.

'Sybil's no weel; ye canna see her; and there are no letters for Fas-Ghlae.'

'Tell her I am here, Mrs. Grant. I must see her. I hef a right to.'

'Deed, I'll no dae anything o' the kind. Hoo daur ye speak to me like that, ye ill-mannered loon? Get oot o' ma shop at ance.'

'But I will see her,' persisted Ronald. He was firm and kept his temper.

'Ye will no; Sybil doesna want to see ye.'

'Did Sybil tell ye to say that, Mrs. Grant?'

'Ay.'

'Then, I tell ye, Mrs. Grant, that if I do not see Sybil now, I will neffer, no, neffer, ask to see her again.'

'Weel ye needna; be aff; and dinna show yer big, freckled, Hielan' face inside ma house again.'

'Fery well, I will go; ye are an ill-tongued woman, Mrs. Grant, and it is ye that hef put silly notions into Sybil's head, and led her astray. I would hef married her, and been aye true to her; but now I hef found out that she iss no true to me. But maybe ye would rather hef her pay visits to the young laird o' Sruhan in his private den than become the wife of an honest man.'

Having said that, Ronald swung himself out of the shop, and was off on his way to Oban.

CHAPTER XX.

A STORMY NIGHT ON THE ATLANTIC.

While Ronald Campbell was proceeding to Oban, Fiona was sitting in a sheltered nook on the edge of the cliffs at Fas Ghlae, her face towards the slowly westering sun.

All around her there spread a world of mystic light and beauty. The beetling crags to her left were flushed with gold. The white sands of Iona sparkled like a streak of silver. The wild mountains of Mull were wrapped in deep, purple shadows; while

Ulva, Staffa, and the Dutchman's Cap floated in a rosy haze. The day was beginning to fade, and a softer light to fill the wide spaces. The occasional cry of a lonely heron, and the rhythmic swish of the tide on the rocks below only deepened the feeling of profound silence and solitude.

But Fiona gazed dreamily into the west; her heart far away. She saw not, or saw and did not perceive, the loveliness that spread everywhere; but looked beyond the blue waters, past the purple isles, and thought of one in that land far, far away beyond the restless waves and the setting sun.

She sat motionless, bending slightly forward like a fair drooping lily, pale, silent, uncomplaining. Her hands were clasped on her knees, and she had let down her hair, as there was a dull pain in her head. It fell in rich, dark masses over her shoulders to her waist, and the soft wind played with it, and the sunlight suffused it with warm red gleams. Her long, dark eyelashes half hid her eyes, lustreless now, save as they filled with tears.

She was thinking of Geoffrey Waldegrave. Her faith in him was too deeply rooted not to reawaken. Stunned by the announcement of his prospective marriage, it had suffered a momentary collapse, but speedily reasserted itself as she asked whether it was not much more likely that the report was false, than that he had deserted her.

So, alone with her own thoughts, she was recalling for the thousandth time many of his more striking sayings, and pondering over many a scene in which there had been an unconscious revelation of his character. Much though her reason was baffled and her faith tried, she refused to believe that she had been deceived. Had there not been an accent of sincerity in the very sound of his voice? a witness to truth in the inward parts in his clear, honest eyes? Had there not been many an hour in which she had felt that spirit touched spirit, and deep answered to deep, and the soul's inmost secrets were read?

As she sat silently in the fading light, she could almost see Waldegrave again as he had stood in the Priest's Cave that lovely morning in May and spoke of his love. How noble he had looked in his manly strength! She almost felt again the pressure of his first kiss. And then there was his merry laugh, his joyous toss of the head, as they sailed over the shining sea to Eilean Dubh, and the grave, earnest tones in which he had spoken of the future. No, she could not doubt him. It was all dark and strange; but there was some mystery that would yet be explained. But, oh, the dreadful suspense, the weary waiting, the craving for light, the longing for some message that never came.

Thus she sat on into the still evening until the sun went down, and the stars came out one by one over the silent sea, and the crescent moon drew round to the south. She had thought until she could think no longer. She could only wonder and hope and pray. Once she used to sit there and dream pleasant dreams, and picture Geoffrey's happy return. She had not the heart to do that now. She could form no schemes

for immediate solutions; imagine nothing more. She could only sit and exhale her pain into those vast, silent spaces, and reach out after that Infinite Presence, so near and yet so far away, of whose touch and sympathy she felt the utmost need. And it was not until a cold, chilly wind swept by, that she rose with a shudder and went within doors.

The next day there was a change in the weather. The wind went round into another quarter, and the sea looked dark and choppy. Clouds were gathering up and there would soon be rain. Fiona did not go out that afternoon, but settled herself down for a good long spell of work within doors.

While she was thus engaged one of the maids brought her a bit of folded paper.

'Lachlan M'Cuag has just brought this to the door,' she said.

Fiona took the note with nervous fingers. She had not seen Nial Mor since the day he came to Fas-Ghlae and asked her to give him a rose as a token of renewed friendship. She had been especially glad that he had not returned during her father's absence. She could, of course, give him no hope and no encouragement, and, on the other hand, she was anxious neither to awaken his hostility nor increase his unhappiness by another refusal. She knew that he was not staying continuously at Ellean Dubh, for one of the fishermen had chanced to tell her that he had seen him crossing the mouth of the loch that very morning in his boat. Beyond that she had heard nothing of his movements.

Nial Mor had written hastily on a leaf torn from his pocket-book, that Fiona's old nurse, Elspeth Fraser, desired to see her, for she was dying. The old woman could only last a few hours. He had heard of her wish while out shooting near her cottage, had come off immediately, and was now waiting for Fiona at the Quay.

'Elspeth dying!' exclaimed Fiona in much distress, deepened by the thought that, occupied with her own anxieties, she had been somewhat inattentive and irregular in her visits to one for whom she had a true love. 'Poor old soul! I must go and see her. I could not disappoint her last wish. She has ever been kind to me.'

Very quickly she hurried on some thicker and warmer clothing, and having left word that she would not return that night, nor possibly the next day, if Elspeth should linger so long, she hastened down to the shore.

'This is a sudden call,' said Nial, helping her into his boat, 'I hope you will be in time.'

'Oh, I do hope so,' replied Fiona, taking her seat at the stern.

And even while she spoke, Nial cleared the quay, and was pulling vigorously out of the bay.

'But where is Lachlan M'Cuag?' she asked, becoming suddenly conscious of his absence.

'He has been drinking, and because I reprimanded him, he answered me rudely, and left in a huff. I'll discharge the old fellow at the term.'

'We must go back again,' said Fiona, thrusting round the tiller. 'I'll go for Hector MacInnes. The wind is rising, and you'll need help.'

'Put her round again,' cried Nial, with a touch of his old imperiousness. 'Hector is away carting peats. I saw him leave half-an-hour ago. There's not a minute to lose if you would see Elspeth alive.'

Fiona yielded, a little ashamed of her momentary agitation.

'It was very kind of him to come round

for me,' she thought. 'Had he not come, poor old Elspeth would have died, and I should have known nothing about it till it was too late. He is much more considerate of others than he used to be.'

And then when Nial drew in the oars and began to run up the sail, and she could watch him more closely without drawing observation to herself, she was painfully startled by his changed appearance.

'Poor fellow! how very ill he looks,' she mused. 'He is very unhappy, and what a strange unquiet look in his eyes. I do hope he will say nothing which will compel me to give him more pain.'

The boat was now cutting through the water like a knife. Nial came and sat by her side, and took charge of both tiller and main sheet. The evening was not improving. Sea and sky were rapidly growing dark, and a stiff breeze, steadily increasing in strength, was blowing right out into the Atlantic. Away through the mist the line of the Mull shore already loomed faint and distant, while the black rocks of Uiva and Colonsay momentarily disappeared beneath successive torrents of white foam. There was no other sail in sight.

Nial was unusually silent, and Fiona tried to engage him in conversation, but he only answered in monosyllables. When she glanced at his face, a sudden fear seized her. His features were more drawn and haggard than at the start. She had never seen him look like that before. Then she cast her eye along the shore in the direction of Elspeth's cottage, and wished that they were there. They were well out into the open sea now—nearer too far out, it struck her immediately, considering the strength and direction of the wind. They could not hug the shore very closely because there were so many sunken rocks about, but Nial was going too far.

'You're going too far out, Nial,' she said quickly.

He started, glanced round, and altered their course. Then followed another pause. Fiona tried to think of something to say which would relieve the tension of silence, but only felt the more embarrassed. Very bitterly now she regretted that she had not insisted on their putting back for one of the fishermen.

At last he spoke.

'Fiona,' he whispered hoarsely, 'I was coming to see you yesterday evening, but was prevented. The last time we met, I told you again that I loved you; but you said your heart belonged to Lieutenant Waldegrave. Surely you will not say that now. You will have heard that he is to be married to another. And now you will give me hope. You have a better answer for me than the one I have already heard?'

Fiona shook her head sadly, for she was very sorry for him, and resolved not to discuss Geoffrey Waldegrave.

The lines deepened about his face. All his carefully arranged plans had been upset by the fiasco in his den. But during the night, as he tossed about in madness and desperation, he had hit upon a new plan, a last move, a final throw of the dice, which might win the game; and in any case could leave him in no worse plight. For as things now stood, a few days must complete his discomfiture and ruin.

'You would relent,' he went on, 'yes, you would relent if you only knew how much I care for you. You would not drive me to despair. You little know how much I've sacrificed in the hope of winning you. It is not a little love I have for you. No; it is a great love.'

BABY'S HEALTH.

Mothers all over the Dominion will be spared many an anxious hour if they will keep always at hand a box of Baby's Own Tablets and give them to their little ones as occasion may require. These Tablets have saved thousands of little baby lives and grateful mothers everywhere acknowledge the good they have done their little ones. Mrs. E. J. McParland, Wylie, Ont., writes: "I cannot praise Baby's Own Tablets enough. When I got them my baby girl was very bad with whooping cough, and cutting her teeth besides. With both these troubles at the same time she was in a bad way and slept but little either day or night. After the second dose of the Tablets I found there was already a change for the better. She slept well through the day and nearly all night, and this was a great relief to me, as I was nearly worn out losing so much rest at night. She cried almost incessantly before I began giving her the Tablets, but in a short time the cough ceased, she cut six teeth, grew cheerful and began to gain wonderfully. In fact I believe I owe her life to Baby's Own Tablets, as I do not think she would have pulled through had it not been for them. I can recommend the Tablets to any mother who has a cross, fretful, sickly child."

These Tablets will cure all the minor ailments of little ones; they are guaranteed to contain no opiate, and can be given with advantage to the youngest and most delicate child. Sold by all druggists or sent by mail, at 25c. a box, by writing to the Dr. Williams Medicine Co., Brockville, Ont.

A Beautiful Resolution.

It makes no kind of difference who said it, but some sensible man or woman wrote:

"Let us resolve, first, to cultivate the grace of silence; second, to deem all fault-finding that does no good a sin, and to resolve, when we are ourselves happy, not to poison the atmosphere of our neighbors by calling upon them to remark every painful and disagreeable feature in their daily life; third, to practice the grace and virtue of praise." Did we ever read anything more appropriate for these times? But we will forget it if we don't take care.

The Little Brown Seed.

A little brown seed was down in the ground
Was sleeping so hard he heard not a sound
Till the robin called in a voice so shrill.
He sleepily said, "Oh, robin, be still!"

"Wake!" said the robin. "Oh, Johnnie, jump up!
You're late. It's most time for sweet buttercup.
You must come first, dear violet, you know,
Johnnie, jump up, jump up and grow!"

So Johnnie awoke and pushed out of bed,
First his green leaves, then yellow head,
It made him so happy to see the sunlight
He bowed to the robin and said, "You were right!"
—Child Garden.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

Ministers and Churches.

Our Toronto Letter.

We here in humble, modest Toronto, are being honoured at present as an unwanted favor and luxury, with what to you in the capital of this great Dominion is a common everyday thing, the presence of vice-royalty. Lord and Lady Minto have been here now for some time, and after giving the horse show the first and largest share of vice-regal patronage, are now diligently turning their attention in other directions. Lady Minto especially, has paid quite a numerous round of visits to a large number of the charitable and humane institutions of the city, and in doing so has both shewn a kindly spirit, and given great pleasure to their inmates and satisfaction to those charged with the carrying on and administering of all such benevolent institutions. Royalty is never so royal and attractive, as when it exemplifies by such deeds that, the highest dignity and honor are not to be ministered unto, but to minister. The example of the late Queen, as well as of Queen Alexander, and the whole royal family indeed, has made its impression on the whole empire in this respect.

At the last meeting of Toronto Presbytery, there was discussed an overture from the Church Union Society of Canada for a union of the Methodist, Congregational and Presbyterian bodies. After a lengthy discussion it was decided that the time is not yet ripe for such a union, but the principle of it was favoured. Even the discussion of such a subject in a friendly, tolerant, christian spirit is one of the steps which must be taken before union of any kind can be reached, but before such an one as that projected can be accomplished, many a weary mile will have to be painfully travelled. At the same meeting the call of Chadmer's church, Acton, to Rev. H. A. McPherson, pastor of Knox church, Acton, was sustained. St. Paul's church pastor, Rev. G. R. Fasken was announced to be out of debt. This is one of the younger churches of the city, and it speaks well for it to have already attained to this enviable position. The Synod of Toronto and Kingston met in Knox church last Tuesday evening, and in next letter it will be possible to refer to some of the business which came before it. The first meeting of the Advisory Council of the lately formed Presbyterian Union was held last week, officers nominated were: Hon. President, the Moderator; First Vice-President, Rev. A. Gandier; Second Vice-President, H. E. Irwin, K.C.; Secretary, Rev. R. C. Tibb; Treasurer, R. Kilgour; Convener of Missionary and Evangelistic Committee, Rev. J. McP. Scott; Convener of Equipment and Extension Committee, Thomas Kinnear. It was also decided to continue the work begun last year of keeping three Bible Women or deaconesses engaged in the city mission work. The initiation of some christian service on the Island was discussed, and if found desirable, it will be begun at Centre Island. Bonar church, Rev. Alexander MacGillivray, pastor, held its 13th anniversary on the 3rd in which with the minister, there took part, Rev. Dr. McLaren, Superintendent of Home Missions, and Mr. Frank Yeigh, who gave to the Sunday School, the largest in the presbytery, a delightful black-board talk.

The Sunday School Publication Committee met last week, and the report presented to it by the editor-in-chief was most favourable. There is a marked increase in all the publications issued by the committee, and in acknowledgment of valuable service already rendered, and still further to strengthen the editorial staff, Miss Jane W. Fraser was appointed assistant editor of the illustrated papers.

The closing exercises of McMaster University which began on Tuesday with the Baccalaureate sermon, preached by Prof. A. T. Robertson, D.D. of Louisville, Kentucky, were closed by the conferring of degrees, presenting diplomas, and an address by President Harper of Chicago University before an audience which quite overflowed the Castle Memorial Hall. Great interest was shewn in the class which was large, and in the presence and address given by the distinguished visitor. He very graciously acknowledged the large contributions which Canada had made to educational institutions in the United States, and to the University of Chicago in particular. From these complimentary and very pleasant preliminaries he proceeded to give a thoughtful and suggestive address of some

length, on "Religion and the Higher Life." It was listened to with the closest attention by the large audience, and at its close applauded very heartily. Brief addresses were also made by President London of Toronto University, and Hon. Mr. Harcourt, Minister of Education, the former mentioned that he had secured a promise from President Harper to favor Toronto University Convocation next year with his presence, a statement which was warmly received.

The trustees of the Massey estate have expressed a willingness, if the City Council is prepared to exempt Massey Hall from taxation, to expend \$100,000 in still further improving it, and particularly, by providing it with an organ which will be one of the best in the world. It would appear on the face of it, to be very short sighted policy for the city to deprive itself of a gift of \$100,000 for the sake of a few hundreds of dollars of taxes annually. "The City," one of our powerful daily papers says, "cannot too soon close with the trustees, reverse the action of a few years ago in imposing a tax upon the Hall, and give the necessary undertaking that the Hall will hereafter be left free from civic burdens."

The extent to which deaconess work is now being taken up by young ladies is very noticeably illustrated by the fact that, at the graduating exercises of the Methodist Deaconess home here, seventeen ladies were presented with diplomas at the sixth annual meeting of the Deaconess Aid Society held last week in the Metropolitan Church. Some interesting statements of the work done in connection with this society were given at the meeting. The Fresh Air home at Whitby was built and kept up at an outlay of \$5,280. During July and August, 500 poor children spent two weeks at the home, in September, 79 poor women and babies were kept there. The Deaconesses of the Home made 7,419 calls on the sick, 3,178 business calls, 9,413 missionary and parish calls, and 4,754 canvassing calls, or a total of 26,385.

With the warm weather now setting in, the city missionary so well known to this city, and so welcomed by all began his street preaching with his associates, in the Gospel Waggou last week.

Great preparations are being made for the Old Home visit of Toronto boys from abroad, especially as being nearest to us, those from the neighbouring republic, from July 1st to 4th. The secretary reports communication with 742 newspapers and 5,000 former Toronto residents in promoting it. The city has granted \$5,000 for this purpose, and \$5,000 will be expected by voluntary contributions; 50,000 booklets are being disposed of, and 1,000,000 more are on the press, and there will be public sports and entertainments of all kinds to suit all tastes. A lady's committee has been suggested to aid in making this home-coming to old Torontonians as complete and happy as it can be made.

Manitoba Notes.

Mr. L. W. Anderson has been chosen as assistant in Knox church, Winnipeg to the Rev. Dr. Duval.

The Rev. H. M. Irwin, of Knox church, New Westminster, who was a student at Winnipeg when the Strathcona horse was formed, and enlisting in that body, was through the close of the war, successfully lecturing in the coast cities on the subject "Personal Experience in South Africa."

It has been decided to proceed with the scheme to establish a college for boys and girls at Calgary. It will be undenominational and run by a joint stock company. The sub-committee having the matter in hand will recommend that it be called the "Western Canada." The Rev. Dr. Hurdman, James Short, James Muir, C. A. Stuart and W. McC. Davidson are the committee who are assisting in organization.

The funeral took place last Tuesday of Mrs. Ethel M. Scott of Brantford, Ont., only daughter of the Rev. Prof. Hart of Manitoba college. A large number of relatives, members of the faculty, students and other friends attended the funeral. The services were conducted by the Rev. C. W. Gordon, pastor of St. Stephen's church, assisted by the Rev. Dr. Bryce and the Rev. Dr. Kilpatrick. The pallbearers were: R. M. Thomson, D. R. Campbell, Frank Fisher, D. M. Duncan, George Dingle, and R. Ross Sutherland. The floral tributes were numerous and extremely beautiful.

Grace church was well filled at both the morning and evening services last Sabbath, when the Rev. A. C. Courtice, D. D., late editor of the Christian Guardian, occupied the pulpit. In the morning he delivered a powerful address on the educational work of the Methodist church, which, he said was aimed at improving the quality of the ministers and members.

Rev. R. G. MacBeth, of Vancouver, believes that the attendance at the meeting of the general assembly in June, at Vancouver, will be much larger than is usual at the sessions of this ecclesiastical court. All of the eastern Presbyteries are sending full delegations and the most prominent Presbyterians in Canada will be present.

The Oddfellows of Winnipeg celebrated the eighty fourth anniversary of their order with a parade to St. Andrew's church in which about 800 took part last Sabbath. Rev. Mr. Millan preached from the text Mark iv, 30. "There is no man which shall do a miracle in my name who can lightly speak evil of me. The proceeds of the collection taken at the services amounted \$110.12, and was divided equally between the Children's Aid society and the Children's home.

Rev. R. A. King, M.A., late of New Westminster, B.C., was this week set apart by the Presbytery of Winnipeg as missionary to Central India, and Principal of Indore College. The service was held in Knox church, Rev. Dr. DuVal presiding, and conducting the opening devotional exercises, Rev. Joseph Hogg leading in prayer. Rev. Dr. Kilpatrick preached eloquently from Ephesians 3: 8, dwelling particularly on the words "the dispensation of the mystery."

The fifth anniversary of the opening of Knox Presbyterian church, Bat Portage was celebrated on Sunday, when special services were held, the pastor Rev. W. M. Rochester, preaching both morning and evening. Large congregations attended both services. The musical portion especially the evening, was particularly well rendered. Monday evening a social was held in the basement of the church when tea was served by the ladies of the congregation, after which a programme of singing and instrumental music was rendered, followed by an address by the Rev. J. H. Morgan, pastor of Zion Methodist church, on the life of Henry Drummond, which was most thoroughly enjoyed by the large gathering.

Western Ontario.

Rev. A. L. Howard, of Toronto, a recent graduate of Knox College, has accepted the call extended to him by the Cayuga church.

At the last meeting of the trustees of the Stratford hospital, Hon. Thomas B. Llantyne announced that he would build a nurses home as a memorial to his late wife.

Sunday last was children's day in Knox church, Ayr. Unfortunately it was very wet and the congregation was consequently small.

The last lecture of the winter course will be given in Knox Church, Ayr, on May 14th, by the pastor, the Rev. John Thomson M. A. on "Scottish Humor."

At the united meeting of the congregation of Claude and Mayfield a unanimous and enthusiastic call was extended to Rev. J. Gordon Cheyne, a recent graduate of Knox College.

Knox church, St. Catharines, celebrated its 62nd anniversary by special sermons given by Rev. A. B. Winchester, of Toronto. Large congregations listened to the helpful sermons rendered by the visiting clergyman.

Rev. Robert McIntyre is arranging for a spectacular affair to be held at the Tempo church on June 9. The proceeds will be applied to the debt on the parsonage, and an effort is to be made to wipe out the entire amount, which is now \$150.

A large congregation was present at Knox church, Hamilton, last Sabbath morning to hear Rev. R. A. Mitchell, of Hamilton, China, speak on mission work among the Chinese. In the evening Mr. Mitchell spoke in Erskine church.

Rev. J. H. Radcliffe, of the First church, St. Catharines began his 21st year in the pastorate of that church last Sabbath by reviewing the work of the past twenty years. In referring to himself he said that he had sought to preach a pure gospel, not popularity; he had not adopted sensational methods, but he had sought to please Christ.

At the May meeting of the Hamilton Presbytery held in St. Catharines, last week, a call from Thorold church to Rev. J. W. McLeod, of the Montreal Presbytery, was sustained and ordered to be forwarded. Old Niagara's call to Rev. Mr. Duncan, of the Home Mission Field, was accepted by that gentleman, sustained by the presbytery, and arrangements were made for the induction. Port Dalhousie extended a call to Rev. Mr. Brokenshire, which was sustained, and arrangements were also made for his induction.

The call from Chalmers' Church, Toronto, to Rev. H. A. Macpherson, of Knox church, Acton, was presented at the meeting of Toronto Presbytery on Tuesday. It was signed by 457 members and 114 adherents. The stipend is \$1,800 per annum. The call was supported by Messrs. Charles Norris, D. E. Hughes, and Wm. Duncan, who represented the congregation. The Presbytery sustained the call and transmitted it to the Presbytery of Guelph, and appointed Dr. McTavish as a supporter. A special meeting will be held at Guelph within a few days to consider the matter.

Northern Ontario.

A meeting of the ladies of Orillia, Victoria Harbor was held on the afternoon of the 22nd. Mrs. R. N. Grant gave an excellent address on foreign missions. An auxiliary was organized with the following list of officers: Mrs. H. Stewart, president; Mrs. A. Turnbull and Mrs. J. C. Gill, vice-presidents; Mrs. Hudson-Schreier; Mrs. E. Smyth, secretary; Miss M. T. Schissler, Mrs. J. Duckworth, musical director.

Tuesday was a gala day with the Presbyterians of Woodville and vicinity, being the occasion of the induction into the pastorate of Woodville church of Rev. Mr. Kannawin, of Omamec. The impressive induction services took place in the afternoon.—Rev. Mr. Cameron, of Wick, was moderator; Rev. D. W. Rest, of Beaverton, Clerk; Rev. Mr. Frazer, of Uxbridge, preached the sermon; Rev. J. C. Wishart, of Beaverton addressed the minister; Rev. Mr. Turner, of Kirkfield, addressed the people; Rev. Mr. McDonald, of Eldon recited the relation of the people since the retirement of Rev. Mr. Duncan. In the evening a pleasing reception was given by the ladies in the basement of the church.

Eastern Ontario.

The Rev. Mr. Anderson occupied the pulpit in the Whitney church on Sunday last. His sermons were much appreciated.

Rev. Mr. Miller, of St. Andrew's church, Arnprior, exchanged pulpits with Rev. R. Young, of St. Andrew's church, Pakenham, on Sunday last.

Rev. J. A. McKeen, Orono, Moderator of Whitby Presbytery, preached in St. Paul's church, Bowmanville, Sunday and declared the pulpit vacant.

Rev. A. P. Ledingham of Central India, spoke this week at Moose Creek, St. Elmo, Maxwell, Kirk Hill and Dunvegan. The meetings at Vankleek Hill and Old Sandfield were cancelled on account of Synod meeting at Smith's Falls.

"The Scientific Spirit and Where it Fails" is the title of a lecture to be given by Rev. G. T. Bayne, Ph.D., of Pembroke, in St. John's church, Almonte, on Thursday evening. He is one of our strongest men and is sure to deal with this question in a most profitable and interesting manner.

At a congregational meeting held last week in Napanea, Rev. James R. Conn, B. A., of Blakeney was the unanimous choice of the people. Mr. Conn is a graduate of Queen's University, 1899, and has been very successful in his pastorate work. It is four months now since Rev. W. W. Peck resigned the charge, to go to Edmonton, Alta.

The many friends of Rev. W. F. Allan, B. D., Denver, Col., who studied at Queen's College and began his ministry at Newburg and Camden East will be pleased to hear of the success attending his work in Westminster Church, Denver. At the annual business meeting of the congregation reports were received from the various departments of the church, showing a very prosperous condition. The church ends the year without any debt and voted to add \$200 to the pastor's salary.

Ottawa.

The resignation of Rev. J. T. Scrimger, of East Gloucester was accepted, to take effect after the 10th of the present month. Rev. D. M. McLeod, of Billings Bridge, was appointed interim moderator of the congregation. Rev. Mr. Scrimger will go to the Northwest.

At the last meeting of the Ottawa Presbytery Mr. Peter Matheson was appointed as a missionary to the congregation of East Templeton, and Mr. Walter Ross to the mission charge at Gore and Thurso. Mr. J. C. Robinson was appointed to a similar work at Pottimere, Que. Arrangements were made for the licensing and ordination of Mr. Matheson at East Templeton on May 26th. The moderator, Rev. Wm. Patterson, will preside, Rev. Norman Macleod will deliver the charge to the pastor, Rev. Mr. McIntyre will address the congregation, and Rev. Mr. Cameron will preach the sermon.

A new manse has just been added to the property of Erskine church, and last week an enthusiastic house warming was held. During the course of the evening Rev. Mr. Mitchell, was made the recipient of a number of presents. The ladies' aid and board of managers presented him with a purse containing \$125 in gold, the Sabbath school installed a telephone in the new manse and paid a year's rent in advance, and the boys' guild gave their popular pastor a handsome easy chair. Nor was Mrs. Mitchell forgotten, the ladies, aid presenting her with a gas range for her kitchen.

Rev. T. A. Sadler, of the congregations of Russell and Metcalfe, tendered his resignation on the ground of having too much work owing to the distance between the two charges and the extent of each. A deputation from the Russell congregation appeared before the Presbytery and presented a largely signed petition asking that they be allowed to retain Mr. Sadler, and stating that they would become wholly responsible for his support. After due deliberation it was agreed that the resignation be laid on the table and that the Presbytery record its judgment that the congregation be allowed to stand alone as soon as possible. In the meantime it was thought that the two congregations should provide an assistant to Mr. Sadler. A committee, of which Rev. D. M. Ramsay is convener, was appointed to visit the congregations, which might be affected by the rearrangement of the stations, to determine what action would be most advisable.

W. F. M. S. Meeting.

The annual meeting of the W. F. M. S. of the Western Division opened on Tuesday afternoon of last week in Knox church, Guelph, with about 175 delegates in attendance. Lunch was served to the delegates in Chalmers' church lecture-room. The chair was occupied by Mrs. Shortreed, Toronto, President of the society. After devotional exercises a short introductory address was given by Mrs. MacMurchy of Harrison, followed by a solo by Mrs. Pentelov.

The Home Secretary, Mrs. Grant, Toronto, presided at the reading of the reports of the Presbyterian society. All the reports were hopeful in tone, showing an increase in funds and membership. Before the close of the afternoon session allusion was made to the unfortunate accident to Mrs. Watt of Guelph, which was confined to the General Hospital through an accident. Mrs. MacLaren, Vice-President of the society, offered prayer in her behalf.

In the evening an auxiliary meeting was held, practically illustrated, led by Mrs. Jeffrey of Toronto, who gave her idea of what an ideal meeting should be like.

On Wednesday there were over 500 delegates in attendance.

The first interest was the address of Mrs. Shortreed, the president. It was most interesting and dealt with every phrase of the work.

At the conclusion of this address the annual reports were presented.

The report of the Home Secretary, Mrs. H. Grant, Toronto, noted advance in every department. Membership and contributions had increased much more largely than in previous years. All but two Presbyterian societies had increased their membership. Many had had their most prosperous year. The scattered helpers had increased by 300. There was a total of 700 auxiliaries, and 323 mission bands. The total membership of the society is 23,018.

The publication report noted the appointment of a Secretary, especially for that department. There was on hand a balance of \$321.85, after

all expenses were paid. At the Ewart Training Home five students have been in residence during this sixth year of work. The students have carried on considerable city mission work, and more room is urgently needed. The expenditure has been \$1,587.07. The society's total receipts for the year has been \$5,735; expenses of management, \$756.98. The total expenditure for the year has been \$50,934.20.

The report of the Board of Management, presented by Miss Bessie MacMurchy, Toronto, noted the extension of the work to British Columbia, recommended the enlargement of the Ewart Training Home, and thanked the officers for their untiring efforts.

The report of the Foreign Secretary, Mrs. A. Bell, Toronto, emphasized the need for more workers, and gave encouragement for more work in China.

The detailed report of the Secretary for Indian work in the Northwest and British Columbia, presented by Miss Margaret Craig, Toronto, also showed great progress and much encouragement.

Delegates from Sister Societies were then received and letters of greeting read.

The Nominating Committee's report, read by Mrs. McLennan, Owen Sound, nominated the following as the Board of Managers for 1903:—Mesdames Telfer, MacGillivray, George Keith, J. J. Bell, Murray, Grant, A. Jeffrey, Marion Smith, G. H. Robinson, Greig, Shortreed, stormer Clark, Hamilton, W. N. Anderson, H. Campbell, Martin, Harris, Wm. Davidson, McLaren, Donald, Fraser, Smith, E. Hall, Misses J. Cayen, B. MacMurchy, T. Robinson, M. M. Reed, Ina Gordon, Craig, George, Parsons, Reid, Bradshaw, Thornton, Bethune, Laidlaw, and the President, all of Toronto.

Miss Jamieson, a missionary from India, spoke of the school for blind children, and their training. Mrs. Mitchell of Honan also spoke of the work in her part of the field. "Grace more than gift" was the title of an excellent address given by Mrs. Hall of Rockwood.

Mrs. Baldwin of Sunderland read a paper relative to the work of Mission Band leaders. An open meeting was held in the evening in Knox church, which was filled to the doors. Rev. Dr. Moore, Convener of the General Assembly's Foreign Mission Committee, presided and interesting addresses were delivered. The business was concluded on Thursday afternoon.

The next annual meeting will be held in Toronto. After the election of officers it was decided that the Treasurer should pay the Treasurer of the Ewart Training Home during the current year such sums as may be required for the enlargement and maintenance of the home. Congratulatory letters were sent to His Excellency the newly appointed Lieutenant-Governor of Ontario, and to Mrs. Smellie of Fergus, who is celebrating her 88th birthday. Mrs. Smellie is the widow of one of the pioneer ministers of the Presbyterian Church in Canada. Resolutions of regret were passed relating to the death of the late Sir Oliver Mowat; the Rev. Norman H. Russell, Alhwa, C. I.; Rev. T. C. Hoad, Honan, China; Mrs. McLennan, who had for many years held the position of Treasurer; Rev. Principal Grant and Rev. Principal McVicar.

The increased taxation on Chinese coming to Canada was deplored also the laxity in the enforcement of the law respecting the sale of liquor among the Indians in British Columbia. Miss Thompson gave a short account of the work in India, and Mrs. McKenzie, on the need of education for the young girls in China. Mrs. Robertson and Mrs. Lyle of Hamilton delivered brief addresses. Numerous votes of thanks were passed, after which the session closed with a prayer by Mrs. Hamilton of Goderich, and the singing of a hymn.

Railway Rates to Assembly.

As already intimated by circular, I endeavored to arrange with the Railway Companies that commissioners go by one Company's line of railway and return by another. We could not get this concession made and it is necessary that commissioners go and return by the same Company's line of railway. I call attention to this now because of the fact that some American roads are issuing circulars to commissioners, who do not intend travelling according to the official arrangements made, as per the circular I issued, to make strict enquiry as to the railway line by which they can return, so as to prevent disappointment and, it may be additional expense,

ROBT. H. WARDEN.



Health and Home Hints

The Influence of Home Decoration.

The hasty purchase of numberless things for the new home leads to more incongruities than any other method not barring the ignorant suggestions of every mechanic at work on the house. As a concrete illustration, I remember a sitting room in a soft, rich, olive green hue. The floor at the suggestion of a painter who had been sent to do some touching up—had been grained in alternate strips of what he termed a "lovely cherry color." The lady of the house liked blue, so she purchased a deep blue rug picked out in peculiar Oriental greens and reds, and the husband's selection of furniture was mahogany with another shade of old rose coverings. Outside of the painter's misfit everything was "good" but the effect was that of a crazy patchwork quilt. I admit someone lacked artistic taste, but if more time had been taken, possibly much of this result might have been avoided, for, with no taste at all, it could not have been worse.

This thoughtlessness in buying, a sort of mental laziness, is evident in so many of our homes. We see a pretty piece of paper or hanging and want it, never once stopping to think of its effect among its neighbors in our home. If we really see the need of consideration we soon tire and take the "easiest things." I was recently told, "I am so tired of looking at stained glass." Probably the entire time spent during several days had not amounted to three hours, and yet the family will look at that glass every day in the year for many, many years.

"The proper way to dry woollens," says a large manufacturer of woollen goods, "is to hang the garments on the line dripping wet without wringing out at all. If dried in this way the shrinkage will be so slight as to be almost unnoticeable."

My physician, seeing my badly chapped hands, said: "You should not wear those woollen gloves; they are chap-breeders. You should always wear kid gloves. Keep your hands out of water as much as possible and use an emollient frequently."

Left-over yolks of eggs, if put at once into a tumbler of cold water, will keep fresh and soft for several days. If dropped into a cup and covered, the yolks would be unfit for use the second day. Where hard boiled yolks are wanted for garnishing, etc., I find it better to break the eggs, separate carefully the yolks from the whites, and drop the yolks into water that is boiling hot, cooking slowly for twenty minutes. In this way the whites are saved for another purpose.

World of Missions.

Woman's Home Missionary Society.

At the meeting of the General Assembly's Home Mission Committee in March it was decided to take steps towards the organization of a Woman's Home Missionary Society, and a sub-committee was appointed to co-operate with the ladies of existing Home Missionary Committees including the Atlin Nurse Committee, with a view to the organization of such a Society. A meeting of ladies will be held in the lecture room of Knox church, Toronto, on the afternoon of Monday next, 18th May, at 3 o'clock for the purpose of organizing a Woman's Home Missionary Society. The meeting is open to all ladies who are willing to co-operate and to such, a cordial invitation is extended. The following officers were elected for the ensuing year:—President, Mrs. Shortreed; Vice-Presidents, Mrs. Hugh Campbell, Mrs. G. H. Robinson, Mrs. A. Telfer, Mrs. Jeffrey, and the Presidents of Presbyterian Societies, Auxiliaries and Mission Bands throughout the society; Honorary Vice-Presidents, Mrs. McLachlan, Mrs. W. Reid, Mrs. H. H. McLachlan, Mrs. J. Harvie, Mrs. Crombie; Recording Secretary, Miss B. MacMurchy; Corresponding Secretary, Miss Martin; Home Secretary, Mrs. R. Grant; Foreign Secretary, Mrs. J. J. Bell; Secretary Indian Missions, B.N.A., Miss Craig; Secretary International Conference, Miss J. F. Caven; Secretary-Treasurer of Tidings, etc., Miss Jessie Parsons; Treasurer, Miss I. L. George; Editors of Tidings, Mrs. J. MacGillivray; Executive, the officers of the society, Mrs. W. Davidson; Miss Reid, Mrs. Greig, Mrs. Fraser.

Who is My Neighbor?

"Who is my neighbor?
He whom I labor
To bless or to free,
I may seek many
Or care not for any—
It rests but with me.

"I may be a lover
Of man the world over,
Or selfish or small;
Not Fate's refusing
But only my choosing
Must settle it all."

Nearly every recipe for corned beef hash says moisten slightly with a few tablespoons of boiling water. Unless I am absolutely reduced to poverty rations, I never use water for hash. A few tablespoons of stock, gravy, or even the liquor in which corned beef has been cooked, makes such a different flavor in hash that it is "glorified," as a poetic cook puts it. When no meat liquor is at hand a few tablespoons of milk or cream, or a little hot water, containing a dash of beef extract or kitchen bouquet, is a good substitute.

Instead of washing dishes that have had eggs in them in hot water, which serves to cook the egg and make the work difficult, hold the egg beater or bowl under the cold water faucet for a moment, and the egg is easily washed off.

By inverting a worn-out saucepan with handle over flatirons when doing ironing, less gas is consumed as the pan prevents cold drafts from striking the irons and concentrates the heat where it is needed. This applies, of course, to irons with adjustable handles.—Good Housekeeping.

Beauty's Charm.

A Clean Skin, Rosy Cheeks and Bright Eyes Compel Admiration.

No woman needs to be told the charm of a clean complexion. No man can be blind to the beauty of rosy cheeks, or the power of sparkling eyes. And every woman—no matter what her features may be—can have a perfect complexion come from pure blood—and pure blood come from Dr. Williams' Pink Pills. By enriching the blood Dr. Williams' Pink Pills give vigor, strength, health, happiness and beauty. Here is a bit of proof: "For upwards of three years I suffered from anaemia," says Miss Mary Jackson, of Normandale, Ont., Ont., "I had no color in my face, my lips and gums were bloodless and I grew so weak I could scarcely walk about the house. I doctored a good deal but got no benefit until I began using Dr. Williams' Pink Pills. Before I had taken them more than a couple of weeks I could see a change for the better, and continuing the use of the pills for some time longer my strength returned, the color came back to my face, and I gained fourteen pounds in weight. I can recommend Dr. Williams' Pink Pills to every weak, ailing girl or woman."

These pills are good for all troubles due to poor blood or weak nerves. Don't take any other medicine—see that the full name, "Dr. Williams' Pink Pills for Pale People," is found on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents per box or six boxes for \$2.50.

In order to suppress the habit of spitting in public places, policemen at Washington are instructed to hand small cards to those who have been seen indulging in it. After a few days arrests will take the place of the warning cards, and fines of from two to five dollars will be imposed on the offenders.

It is a common mistake to suppose that the only man who is in danger of avariciousness is the rich man. A poor man may be as greedy of his little as a wealthy individual is of his much. A beggar may grasp his dime with as tight a clutch as the millionaire his bunch of stocks. Greed is a thing of the soul, a quality of the inner man. Its measure is not the size of the outward possession, but the spirit of the interior life.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary. Edmonton, Strathcona, 23 Feb. 8 p.m.
 Kamloops, Vernon, 26 Aug.
 Kootenay, Nelson, R.V., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 10 p.m.
 Fort Arthur, Fort Arthur, Super.
 Man. Coll., bi-mo.
 Winnipeg, Wadsworth, 8 July.
 Rock Lake, 9 July.
 Glenboro, Gl., 3 March 1.30 p.m.
 Portage, Arden, 17 Feb.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, 8 p.m.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, church & Catherine's, May 5, 10 a.m.
 Paris, Paris May 12, 10 a.m.
 London, Rodney, May 12, 9 p.m.
 Chatham, Windsor, 11 July, 9.30 a.m.
 Stratford, Stratford 12 May.

Huron, Clinton, 12 May 10.30 a.m.
 Sarnia, Sarnia, 9 Dec. 11 a.m.
 Millland, 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, 11 July 2 p.m.
 Whitby, Whitby 21 April 10 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Lindsay, 17 May, 11 a.m.
 Orangeville, Orangeville, 5 May.
 Barrie, Dec. 9th 10 a.m.
 Owen Sound, Owen Sound, 7 July.

Algonia, Copper Cliff, March.
 North Bay, Burks Falls, 11 July, 10 a.m.
 Saugeen, Holstein, 7 July, 10 a.m.
 Guelph, St. Andrew's, Guelph, May 19, 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 7 July, 2 p.m.
 Montreal, Montreal, Knox, June 30, 9.30 a.m.
 Glengarry, Alexandria, 11 July, 10.30 a.m.
 Lanark & Renfrew, Arnprior, 20 Jan. 10.30 a.m.
 Ottawa, Ottawa, Bank St., 5 May 10 a.m.
 Brockville, Brockville, 7 July, 4 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, March 5
 Inverness, Orangetide 5 May 11 a.m.

P. E. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Chalmers' Hall, Halifax, 30th April 2.30 p.m.
 Lunenburg, Lunenburg 5 May 2.30
 St. John's, St. John, 18 Oct. 21
 Miramichi, Bathurst 30 June 10.30

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The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

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 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
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THE DOMINION PRESBYTERIAN
 OTTAWA ONT.



Tenders for Coal, 1903.

Souled tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament Buildings, Toronto, and marked "Tenders for Coal," will be received up to noon on Monday, May 25th, 1903 for the delivery of coal in the sheds of the institutions named below, on or before the 15th of July next, except as regards the coal of London, Hamilton and Brockville Asylums and Central Prison, as noted:

Asylum for Insane, Toronto.
Hard coal—1,350 tons large egg size, 250 tons stove size, 130 tons nut size, Soft coal 500 tons lump; wood green, 100 cords.

Asylum for Insane, London.
Hard coal—2,700 tons small egg size, 300 tons stove size, 100 chestnut size. Soft coal—50 tons for grates. Of the 3,100 tons, 1,000 may not be required till Jan., 1904.

Asylum for Insane, Kingston.
Hard coal—1,600 tons, large egg size, 300 tons small egg size, 30 tons chestnut size, 600 tons hard screenings, 600 tons soft screenings; 20 tons stove size (hard).

Asylum for Insane, Hamilton.
Hard coal—675 tons small egg size, Soft coal 2,000 tons, 471 tons stove size, 116 tons chestnut size, coal for grates, 24 tons; for pump house, 210 tons soft slack; 30 tons hard slack, screenings, of the above quantity, 1,125 tons may not be required until January and February, 1904.

Asylum for Insane, Mimico.
Hard coal—1,750 tons large egg size, 125 tons stove size, 60 tons chestnut, 100 tons soft screenings, 25 tons canned coal, 30 cords green hardwood.

Asylum for Insane, Orillia.
Soft coal screenings, Nos. 1, or run of mine lump, 2,000 tons; 80 tons hard coal, stove size; 40 tons hard coal, grate.

Asylum for Insane, Brockville.
Hard coal—1,750 tons large egg size, 200 tons stove size, 50 tons small egg. Of the above quantity 1,050 tons may not be required until January and March, 1904.

Asylum for Female Patients, Cobourg.

Hard coal—450 tons small egg size, 20 tons egg size, 30 tons stove size.

Central Prison, Toronto.
Hard coal—100 tons small egg size, 70 tons stove size, soft coal—2,300 tons soft coal screenings or run of mine lump. The soft coal is to be delivered monthly, as required.

Institution for Deaf and Dumb, Belleville.

Hard coal—800 tons large egg size, 65 tons small egg size, 20 tons stove size, 14 tons nut size, 4 tons canned.

Institution for Blind, Brantford.
Hard coal—375 tons egg size, 135 tons stove size, 15 tons chestnut size. Soft 75 tons Jacksonville lump.

Reformatory for Boys, Pen-tang.

Eighty tons egg size, 50 tons stove size, 14 tons nut size, 1,000 tons soft coal screenings or run of mine lump. Delivered at institution dock.

Mercer Reformatory, Toronto.

Soft coal screenings or run of mine lump, 650 tons; stove coal, 125 tons. Tenderers are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to name, fresh mined and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected in a manner satisfactory to the inspectors of Prisons and Public Charities.

And the said inspectors may require additional amounts, not exceeding 20 per cent, of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the

contract prices at any time up to the 15th day of July, 1903. Tenderers will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient samples will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, or from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the department will not be paid for. J. H. FRATTON, Provincial Secretary, Parliament buildings, Toronto, May 11, 1903.

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Lv. 5:15 p.m., Ottawa. Ar. 9:40 a.m.

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