

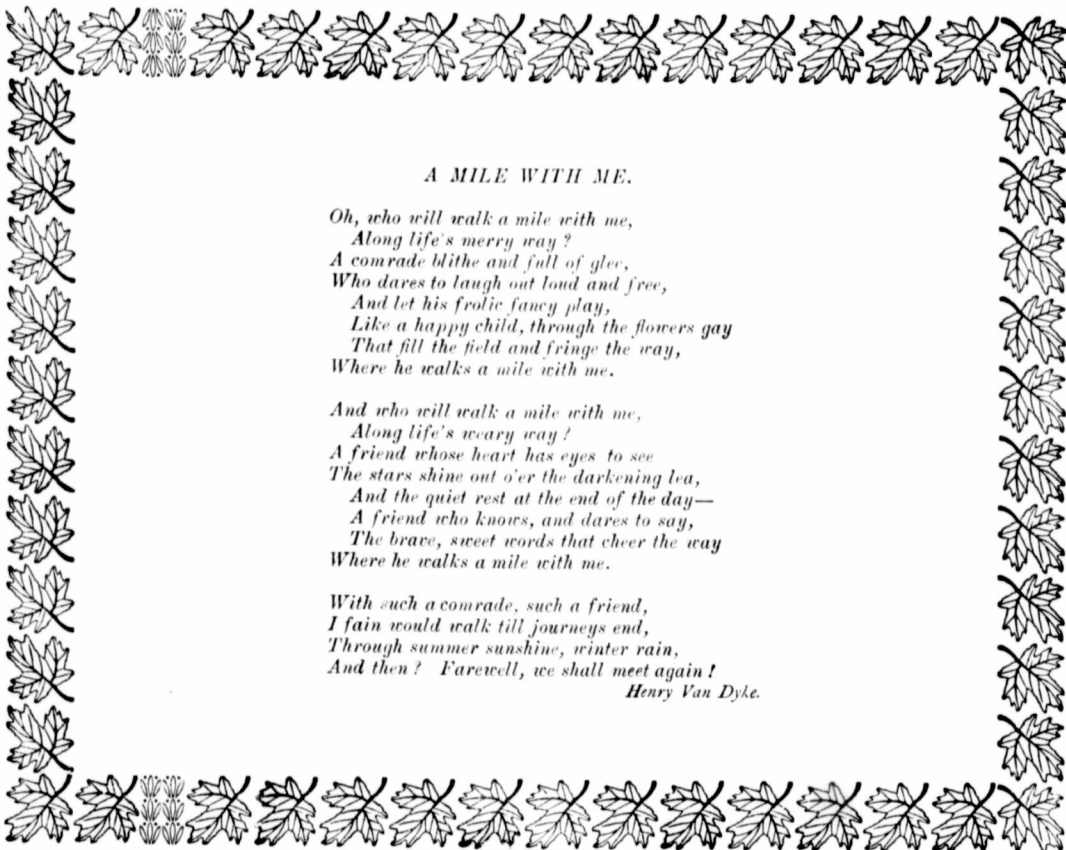
# Dominion Presbyterian

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A MILE WITH ME.

*Oh, who will walk a mile with me,  
 Along life's merry way?  
 A comrade blithe and full of glee,  
 Who dares to laugh out loud and free,  
 And let his frolic fancy play,  
 Like a happy child, through the flowers gay  
 That fill the field and fringe the way,  
 Where he walks a mile with me.*

*And who will walk a mile with me,  
 Along life's weary way?  
 A friend whose heart has eyes to see  
 The stars shine out o'er the darkening sea,  
 And the quiet rest at the end of the day—  
 A friend who knows, and dares to say,  
 The brave, sweet words that cheer the way  
 Where he walks a mile with me.*

*With such a comrade, such a friend,  
 I fain would walk till journey's end,  
 Through summer sunshine, winter rain,  
 And then? Farewell, we shall meet again!*  
 Henry Van Dyke.

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**MARRIAGES.**

At the manse, Prescott, on April 23, 1903, by Rev. Dr. Stuart, Angus Macdonald, to Mary Poops, both of Cardinal.

At the residence of the bride's parents, Belleville, Wednesday, April 29, by the Rev. M. W. Maclean, pastor of St. Andrew's church, Norah Madeline Bell, youngest daughter of John Bell, K.C., General Counsel Grand Trunk Railway to William D. Chisholm.

At Tottenham, on Wednesday, April 29, 1903, by the Rev. Peter Nicol, pastor Fraser Presbyterian church, Libbie Walkem to Walter Dillane, both of Tottenham.

At Grace church, Brantford, on Wednesday, April 29, 1903, by the Rev. Dr. Mackenzie, rector, W. A. Gordon Hoskin of the Canadian Bank of Commerce, New York, to Margaret Ellen, daughter of the late G. Caudwell, Esq.

At the residence of the bride's mother, Dublin street, Guelph, on May 12th, 1903, by the Rev. Thomas Eakin, M.A., assisted by the Rev. D. Strachan, Robert Douglas Stewart, son of Robt. Stewart, to Lucy Hamilton, fourth daughter of the late Rev. J. C. Smith, D.D.

**DEATHS.**

Suddenly, at Toronto, on May 12, 1903, the Rev. John Thompson, D.D., aged 69 years.

At the Principal's residence, Ontario Institution for the Blind, Brantford, on the 13th May, 1903, Alfred Hutchinson Dymond, in the 76th year of his age.

In Hamilton, on Tuesday, May 12, at his late residence, 213 Park street north, the Rev. Mungo Fraser, D.D., late pastor of Knox church, Hamilton, in his 67th year.

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## Note and Comment.

The Presbyterian Standard, speaking of a clergyman's refusal to marry a couple, one of whom had been "legally but unlawfully" divorced, says: "Legalized adultery has always been a hard thing to rebuke, from the days of John the Baptist until now. But no church or minister of Christ can afford to condone the sin by any shadow of compromise with its abettors."

The Ancient and Honourable Artillery Company of Massachusetts has arranged a more cordial reception for the visit this summer by the parent company from London than has ever been extended to a foreign military organization. The London Company will parade under arms up Bunker Hill, which has not been done by armed British subjects since the Revolution.

China's Imperial Canal is the largest in the world, and greatest in point of traffic. Its length is 2,100 miles, and it connects forty-one cities situated on its banks. It was completed in 1350, after 600 years spent on its construction. Another wonder of the land of the pigtail is the fine suspension bridge in the province of Junnan, which was built in the year 69 A. D., and is still in excellent condition.

According to the Belfast Witness the individual communion cup is being adopted in the English Presbyterian church. Noting that about 1000 congregations of different denominations in the United States have also taken the same step, that paper says: "The wonder is that the thoughtful and orderly Presbyterians of Scotland have so long hesitated to move along the lines of cleanliness and decency in their manner of observance of the Holy Ordinance."

The man who discovered the gorilla, and who was one of the most interesting of travellers and authors, Paul Belloni Du Chailu, died at St. Petersburg on April 30, after a long and varied career. Mr. Du Chailu had the good fortune to outlive the doubts which at first surrounded his tales of strange lands and peoples, and to grow surely into the respect and affection of his readers, old and young. His Land of the Midnight Sun and Wild Life Under the Equator (Harper), are among the best works of their class, and with others from the same pen fill an inevitable shelf in all standard libraries. Mr. Du Chailu was a native of New Orleans of French extraction, and a man of the most fiery and vivacious nature.

The Southwestern Presbyterian, of New Orleans, hails with pleasure any improvement in the observance of the Christian Sabbath, whatever the motive may be. It contributes to elevation of character for an artisan once a week to clean up, dress in good clothing and enjoy the society of his family, even if not a church goer; much more when with them he visits the house of prayer. Our contemporary notes that a great express company has introduced a change which will bring welcome relief to its many employees: "The National Express company has issued a rule which we quote in part as follows:

'We have to request that the practice of requiring our employes to work on Sunday be discontinued at all points.' Specifying a few exceptions in the case of necessary work, it continues: 'The company will not undertake the receiving or delivery of perishable matter on Sunday for markets or any other purpose, except as mentioned. The loss of earnings to the company is not to be considered.' Good! Now, why should not such an example be infectious?

Says the United Presbyterian: "We are intellectually what our literature makes us. We are the product of what we feed on. God has given to every man endowments, but these are to be trained. Under skillful cultivation the desert may become a fruitful field and the wilderness blossom as the rose." How important that our reading should be pure, informing, enlightening and invigorating, the first place being given to the literature, doctrines and teachings of the Book of Books.

According to a recent parliamentary return there are now 415 nuns in Irish workhouses receiving aggregate salaries of £13,504. This is only the thin end of the wedge. In a few years says the Belfast Witness, the number will likely be one thousand, and in a few more the monks will likely be running one department of the workhouse and the nuns the other. We do not say that the work might not be better done—in regard to some of them it could not be much worse. We only note the fact as to the present and suggest the outlook in the future.

At its recent sitting the Synod of Hamilton and London passed the following resolution: "The Synod view with alarm, the great and growing evil of cigarette smoking among the youth of our land. We would warn parents and guardians of the young to guard against this baneful habit. We express our sympathy with the Women's Temperance Union in the great work they are doing. We are pleased that the Dominion parliament has declared in favor of legislation against this evil, and we express the confidence and hope that when the proposed bill is brought before the House it will prove to be just, wise and effective legislation."

The Christian Observer says there is an evident change in public sentiment in the North concerning the former relations of master and servant in the South. Hon. Carroll D. Wright, statistician of the United States Census, in speaking of the present insecurity of labor, recognizes the distinct advantage that the slave formerly enjoyed, in that he was "entitled to food, raiment and shelter during his lifetime," and that "the large majority of the slave-holders were humane." This is more than can be said of some coal miners and their employers. In The Advance, of Chicago, ex President Cleveland is reported as saying that the hope of the negro is in the white man of the South, rather than in the white man of the North; and he endorsed the declaration of Booker T. Washington, that "whatever other sins the South may be called to bear, when it comes to business pure and simple, it is in the South that the negro is given a

man's chance in the commercial world." Such a change of sentiment augurs well for future harmony and concord.

Rev. Chas. Spurgeon, who has been pastor of South St. Baptist Church, Greenwich, for twenty-four years, has found it necessary to resign, and at the leave-taking the church and congregation presented him with two hundred guineas, and a valuable silver table centre piece. In reply to the address Mr. Chas. Spurgeon took occasion to say that he had made it an invariable rule to preach fresh sermons every week. Speaking of Mr. Spurgeon's retirement the Belfast Witness says: "Many who hold the name of Spurgeon in esteem will note, with a somewhat sad interest, the retirement of Pastor Charles Spurgeon, of Greenwich, on account of ill-health."

Some time ago there was an epidemic of small-pox in Boston, into the causes of which an investigation was conducted by three distinguished medical men: Dr. Councilman, Dr. George Burgess McGrath and Dr. Walter Rensen Brinckerhoff—with the co-operation of the Boston Board of Health. The conclusion reached is that small-pox is caused by a micro-organism representative of the lowest form of animal life. This fact serves to show a relation between smallpox and such diseases as malaria, and to distinguish it from many other infectious diseases caused by bacteria.

A board school teacher in England, says the London Daily Mail, wishing to ascertain how many out of his school of 400 boys were smokers, took the trouble to examine their hands. Discarding doubtful cases, over thirty boys, some of very tender years, proved by the discoloration of the fingers to be habitually addicted to the cigarette. All of these thirty boys, with a solitary exception, were worthless as scholars, dull of memory, and practically devoid of anything resembling moral principles. The teacher says: "It is perfectly scandalous that tobacconists are permitted to make sales to very small children as they do, and it is sincerely to be hoped that legal curtailment of the traffic will be effected." How is the anti-cigarette bill getting along in the Dominion parliament?

Speaking of the tremendous influx of immigrants into the United States from Central and Southern Europe, an exchange says: "A wholesome respect for law must be instilled in their minds, and a proper regard for the American Sabbath in contradistinction to the Continental Sabbath to which they have been accustomed. They must be taught to adapt themselves to our institutions, to adjust themselves to their new and strange environments—industrial, civil, social and religious. This process of assimilation is to be effected by education, which takes time, even a generation or two, for its best results." This may well be noted by the people of Canada. We must not only Canadianize but Christianise the foreigners who are coming to settle in our country. Then they will become law-abiding and loyal citizens of the greatest colony of the British empire.

## Our Contributors.

### Moral Training in School.

BY DR. J. M. HARPER, QUEBEC.

**An Address Delivered Before the Provincial Association of Teachers in the University of Toronto.**

It is certainly a privilege to have the chance of addressing the teachers of Ontario by one like myself, whose life's work has been for the most part in the neighboring provinces, though his alma mater is amongst you. There is in the air a premonition of an approaching union of all educational interests in the Dominion; at least it may be said that when we meet as teachers or educationists even now, provincial bias seldom steps in to interfere with our deliberations. I may therefore safely accept you all as fellow-teachers, bringing greeting to you in the common trend of my words.

A great change has come over the face of our school work, even within the last few years. We are beginning to recognize that there is more than theory in our investigations of child nature,—more than the mere talk, with the old philosophic drawl, about the threefold character of the child's being. The age is a practical one, restless in its eagerness to find the pleasurable in the exercise of every activity; and we teachers are now no longer content listlessly to hold up as a mere professional article of faith, that there are three elements in a child's life and growth, but are ever working out our little and big problems in the school-room,—our problems in class work, in discipline, in physical, mental and moral nature-science, along this as a momentous line of pedagogic common sense. The time was when such a thing as even the simplest physical drill in school was flouted as a waste of time, and even yet an odd editor or two will break loose now and again on our more modern methods, by declaring that the pupils have physical exercise enough in the playground to need it inside the schoolroom, not knowing the difference between the two. Then the training of the mind not so long ago was a mere memory impressment in which the other mental faculties took their chance of having their share of training, alas, in anything but a happy go lucky way; and even now when the principle of having a child definitely trained to speak in the right way in order that he may be brought along the line of the pleasurable to think in the right way, as a daily disideratum of school work. I have heard a member of Parliament whose speech was ever bewraying his mental aberrations and vice versa, denounce with some degree of violence the latter inclinations to make deliberate speakers of our young people, in case they should afterwards inflict themselves, as a kind of garrulous nuisance, on the rest of mankind when they grew up.

And now when we think of our ways as the makers of mankind, and feel convinced that there is a necessity lying at our door of treating the third element of child-nature in a directly practical way, we are beset on every hand with all manner of difficulties, from the denominational religionist down to the scoffer whose only

weapon is the preliminary laugh. In this latter campaign in favor of the full rounding out of the methods in behalf of the child, there is, however, no more chance of a halt being called too soon, than has been called in the case of an improved physical drill and a more sensible mental training as elements of the school programme. The teacher, with his eyes opened by the newer phases and pleadings of pedagogy, sees in the bounteous resources of child energy, a something that is not to be repressed as it used to be, but a something to be made the most of in his striving to find the pleasurable in school work. Mankind, young and old, has ever been after the pleasurable. There is an epicurism even in the most rigid asceticism, and the teacher who has not found the pleasurable for himself in the schoolroom had better get out of it, since he is never likely to go in search for the pleasurable for his pupils, in his methods of imparting instruction.

The new pedagogic seeks to identify its methods in terms of the pleasurable; and has found little or no difficulty in doing so, as far as a physical drill and an improved mental drill is concerned. There is an exuberance in the physical and mental activities of the young, which, when properly harnessed by the skillful pedagogos within the school areas, makes for the pleasurable that is its own incentive beyond the limits of mere school work. And since nature works along law-lines that are similar, there is no reason to believe that the moral energies of the child are one whit less exuberant than the physical and mental energies. All the talk about the wilfulness of children is but another way of speaking of the exuberance of the moral activities of the child; and in the proper harnessing of this exuberance lies hidden a new method, an element of the practical pedagogy of the present time, that no teacher should fail to go out in search of. I myself have, modestly, let me hope, gone out in search of such a method,—something positive with no halting at a mere negation in which there is only a sound of weeping and wailing over the degeneracy of the times in which we live, but a prying into what is likely to lead us all to find the pleasurable in the moral, for the ordinary young person who occupies a desk in the public school. There is no make believe about the search I have entered upon, nor is there any finality about the method I have endeavored to formulate. And hence I plead with every teacher to give a helping hand in the maturing of such a method or series of methods, by means of which the moral nature will no more be neglected by the new pedagogy than are the physical and the mental. To place before you the minute details of the method that has suggested itself to me would place me in the position of a canvasser rather than an advocate. Suffice it to say that moral training is no preadventure, and any one who seeks to find its fundamentals beyond the law of God will certainly find themselves eventually in the plight of the poor little girl I once found in a large school in a neighboring country where no pupil

could tell me who it was that had said "Thou shalt not steal." Coming to the rescue of her fellow pupils, with her hand up, she innocently told me that it was the policeman who had said so. No, the method I am seeking to mature through the co-operation of every teacher in the land, has its foundation in the law which is perfect,—and its developments by Him Who has given His name to the very highest morality civilization knows of,—the development of a pedagogy that knows no equal to it among educationists ancient or modern. Any teacher who would care to look into the matter after this simple and direct enunciation of the subject, may have a fuller elucidation of my suggestion by entering into a correspondence with me, not as a mere declaimer against past or present neglect, not as one who would willingly give a helping hand towards maturing all suggestions that may tend to having in our schools a less diffusive method of moral training than the purposeless memorization of Scripture texts or the admonition that palls, having so little stability from example.

### A Vision of Glory.

A young Scotch girl, who was taken ill in this country, knowing that she must die, begged to be taken back to her native land. On the homeward voyage she kept repeating over and over the sentence, "Oh, for a glimpse o' the hills o' Scotland!" Before the voyage was half over it was evident to those who were caring for her that she could not live to see her native land. One evening, just at the sunset, they brought her on deck. The west was all aglow with glory, and for a few minutes she seemed to enjoy the scene. Some one said to her, "Is it not beautiful?" She answered, "Yes, but I'd rather see the hills o' Scotland." For a little while she closed her eyes, and then opening them again, and with a look of unspeakable gladness on her face, she exclaimed, "I see them noo, and aye they're bonnie." Then, with a surprised look, she added, "I never kenned before that it was the hills o' Scotland where the Prophet saw the horsemen and the chariots, but I see them all, and we are almost there." Then, closing her eyes, she was soon within the veil. Those beside her knew that it was not the hills of Scotland, but the hills of glory that she saw. Perhaps there are some fair hills toward which you are now looking, and for which you are now longing, and you may be thinking that life will be incomplete unless you reach them. What will it matter if, while you are eagerly looking, there shall burst upon your vision the King's country, and the King himself comes forth to meet you, and take you into that life where forever you shall walk with Him in white because you are found worthy.—Watchman.

We have our Gethsemanes as well as our Transfigurations, and Golgotha at last may overtop them both. But if we could look beyond and know the glory that is to follow, like our suffering Saviour, we would see the travel of our souls and be satisfied.

The world has no word of cheer, no helping hand, no lotion for the broken heart, no soothing for the one who in a moment's weakness has fallen from its ideals; but to the troubled penitent the sympathetic Saviour says: "Thy sins are forgiven," "I will give thee rest."

## Does the Word Baptize Mean to Dip?

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

With great confidence Baptists assure us that the word baptize means to dip, and never means anything else. "Nothing but dipping is baptizing," they say, and they hesitate not to debar from the Lord's Table all undipped persons as unbaptized, and consequently unworthy communicants. Now this is a very high position to take, and those who take it ought to be very sure of the soundness of their contention. The reader will carefully observe that the Baptist doctrine is not that *baptizo* sometimes means dip, or immerse in the sense of dip, but that it never means anything else. If then we are able to point out one, even one instance, in which the word does not mean dip, the whole exclusive Baptist theory perishes; for we have thus proved that there may be baptism without a dipping. A careful examination will, however, show the candid and intelligent reader, that not one instance merely but all the instances, without one exception, are irreconcilably opposed to the dipping theory.

Neither in the Scriptures nor in the Greek literature, sacred or secular, prior to the time of Christ, does the word *baptizo* have such a meaning as "dip," or "immerse" in the sense of "dip." In every one of these ancient baptisms we find the baptizing element or instrumentality moved and brought upon the person or thing baptized; never once do we find the person or thing baptized moved, and put into and under water or any other element, and then immediately withdrawn, after the manner of Baptists. We do not, however, argue that *baptizo* indicates specific mode of action, sprinkling or pouring any more than dipping. It indicates effect or condition, irrespective of the mode of action by which that effect or condition has been brought about. So with many other words. A hurt B. But the question is always in place, How? for the word "hurt" does not indicate mode. So also, A anointed B. We may ask, How did he anoint him? for the word anoint does not indicate the mode. And even the Baptist must answer that the anointing was by pouring. But still to anoint does not mean "to pour." So also, A baptized B. The question may be asked, How did he baptize him? for the word baptize does not indicate specific mode any more than the words "hurt," "anoint," etc. The word *baptizo* indicates effect, state or condition, but has nothing to do with the mode by which that effect, state or condition has been brought about. Dr. Charles Hodge, probably the greatest theologian this continent has ever produced, says, "The fact is *baptizein* does not express any particular mode of action. As to dye expresses any kind of action by which an object is colored; to bury, any kind of action by which an object is hidden and protected; so to baptize expresses any act by which a person or thing is brought into a state of being wet, purified, or even stupefied, as by opium or wine." ("Systematic Theology," Vol. III., p. 533.) Dr. J. W. Dale, who has gone over the whole baptistic question with a thoroughness never before attempted, and who has given us the result of his investigations in four large volumes, says, "A blind man could more readily select any demanded color from the spectrum, or a child could more readily thread the Cretan labyrinth, than could the seven wise men of Greece declare the nature or mode of any given baptism by the naked help of *baptizo* ("Classic

Baptism," p. 353). The learned Robert Young, L.L.D., author of the great "Greek and Hebrew Analytical Concordance" to the Bible, says, "From all this I gather that the word *baptizo* has no real specific reference to mode at all, but to the object, effect or result contemplated." See his tract, "Baptism *versus* Immersion."

The specific mode in which the state or condition expressed by *baptizo* is effected must be determined, not from the word itself, but from the context; and the examination must include a careful inspection of every instance. This, the writer claims to have done. In a pamphlet of sixty pages, entitled, "Baptism: Its mode and meaning at the time of our Lord," I have given, in the original Greek or Hebrew, every instance of the word occurring up to the time of Christ. These are the only instances that could have any influence on the minds of the New Testament writers. The instances are twenty-seven in number. They are carefully arranged in chronological order, a literal translation given, and this question asked in each case, "What was moved in this baptism, the baptizing element or the subject baptized?" In every case the answer is adverse to the dipping theory. The baptizing element is always moved, the subject baptized is never moved. In no instance is there a dip; that is, the person or thing baptized moved, put into the baptizing element, and then withdrawn, after the manner of the Baptists.

In the pure classics, the youth in a condition of mental perplexity is a baptized youth; the man in a condition of drunkenness is a baptized man; the coast in a condition of being overflowed is a baptized coast. There was a different state or condition each time, but all were classic Greek baptisms. As to the mode, there was no dip in effecting these baptisms. In the one case the baptizing instrumentality was the questions; in the other the wine, and in the last the waves. But the youth was not put into the questions, the questions were put to him; the man was not plunged into the wine, the wine was put into him; the coast was not taken up and dipped into the sea, the sea came upon the coast. And so in all the remaining cases of the twenty seven, there is not a 'dip' in one of them. There is always a state or condition expressed, and the context usually determines that state or condition as brought about by the baptizing element or instrumentality being moved and brought upon the person or thing baptized. Never once is the person or thing baptized spoken of as moved and put into the baptizing element. So much for the classics. In Leaflet No. 12, we shall show that the same is the case in the New Testament.

Woodstock, Ont.

## Literary Notes.

The opening article in the May Fortnightly Review, called The Revenge for Fasoda, Being the Reminiscences of the year 1905, of Sir Thomas Halway, Bart, is an interesting sketch of the imaginary invasion of England by the French. The writer tries to show that England will not learn from experience how to manage her armies and other equipment for war. Of civic interest are the articles on Government by Hire Purchase, Anomalies of the Civil Service and Two Record Budget—1860 and 1903. Several articles appear on literary topics—The Art of Lord Lytton, Had Shakespeare Read the Greek Tragedies, The

New Dante Play and Samuel Pepys. Leonard Scott Publication Company, New York.

The table of contents of the May Contemporary Review is varied, including articles on a large range of subjects. J. A. Spender writes of The Liberal Opportunity and Mark Warren of The Trade of the Great Nations. We find also the second of a series of articles on The Army Problem. Some Recent Advances in Radio-activity gives an account of the researches of Professor Rutherford and his co-workers at McGill University which will be of special interest to Canadians who are proud of the work being done at this and other Canadian universities. Sobriety in Germany, Woman Suffrage, Faust in Music and The Interpretation of Dante are other readable articles. Leonard Scott Publication Company, New York.

The first article in the April Literary Collector, Is the Missale Speciale Really Gutenbergian?, reviews Gottfried Zedler's Argument. The Acorn Club is a short account of "Connecticut's only printing book club." "It is named the Acorn Club, and is composed of twenty members, including one honorary member, Donald Grant Mitchell, L.L.D. The remaining members, all residents of the State, include the librarians of the three Universities or colleges, of the State Library, of the State's Historical Society, and of the well known Watkinson Library; also a member of the Grolier and Odd Volumes Clubs, three members of the Bibliophiles, an artist in stained glass work, and a well known engraver. The remaining members are all book lovers and private collectors." Literary Collector Press, Greenwich, Conn.



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## The Quiet Hour.

### The Life-Giving Spirit.

S. S. LESSON—Rom. 6: 1-14. May 31, 1903.

—GOLDEN TEXT—Rom. 8: 14. For as many as are led by the Spirit of God, they are the sons of God.

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

No condemnation to them which are in Christ Jesus, v. 1. In the battle of Sempach, fought near the end of the fourteenth century between the Swiss army of 1,300 men and the Australian force numbering 5,400, the Australian cavalry dismounted and formed themselves into a compact body, presenting a wall of steel pikes to their enemy. Against this impenetrable barrier the Swiss hurled themselves in vain, losing sixty men, while not an Australian was wounded. At last Arnold von Winkelreid, seized with a noble inspiration, rushed forward, grasped as many pikes as he could in his outstretched arms, buried them in his bosom and carried them with his weight to the earth. His companions dashed over his body into the breach thus made, and gained a decisive victory. Christ has come into the world and has taken upon Himself the condemnation which was due to our sin, so that through Him we may be set free.

Law of the Spirit of life, v. 2. We have only to look about us to see cases in which substances are set free from the law of one kingdom and brought under those of another. Here is a bit of soil belonging to the mineral kingdom and subject to all the laws of that kingdom. It is taken up into a plant and so passes into the vegetable kingdom, where new and different laws prevail. This is an illustration of how the soul, once under the power, and yielding itself to the authority, of sin, is set free from the law which then controlled it, to be governed henceforth by a new and higher law.

Law of sin and death, v. 2. Sin and death are one, as the oak is one with the acorn from which it springs, or as a disease in its most advanced stage is one with the germ, of whose presence in the system there was at first scarcely a sign in the outward appearance of its victim. Sin will lose its power over us, if we refuse to be dazzled by its glittering promises, and face fairly and squarely its terrible and inevitable consequences.

God, sending His own Son, condemned sin, v. 3. God cannot but punish sin, for He is infinitely just and holy. But God, at the same time, loves men. The divine determination to punish sin and the divine love to sinners are brought together in the gospel message, John 3: 16. Without Christ sinners must "perish." But God provides salvation at the cost of giving His "only begotten Son." They are both seen most clearly in the Cross, for the penalty there endured was that of sin, and there love died for us.

The righteousness of the law, v. 4. There is no encouragement in the gospel to live in sin, because deliverance from it is so easy. It is true that, by a simple act of faith, Christ's righteousness becomes ours, and we are forgiven. But it is also true that obedience to every law of God is binding on the forgiven as well as the unforgiven. Only "he that doeth righteousness", as the apostle John says, "is righteous." For one to put forward forgiveness through Christ's righteousness as an excuse for liberty to sin, is to prove conclusively that he has never been

forgiven.

If so be that the Spirit of God dwell in you, v. 9. Consider the blessings which are enjoyed by everyone who has the Spirit dwelling in him! (1) He has "life and peace," v. 6. (2) He is able to "please God," v. 8. (3) He has the assurance of a glorious resurrection, v. 11. (4) He has a right to the privileges of God's sons, v. 14. What are the passing pleasures which sin offers in comparison with these priceless spiritual blessings?

The sons of God, v. 14. Have you not been struck with the richness of that "Question" in the Shorter Catechism, "What is adoption? Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God." It breathes the very peace of the Father's house on high. It was in such an atmosphere that the aged John lived when he wrote, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him."

FOR DOMINION PRESBYTERIAN.

### Bible Study—The Parable of the Father and Son.

No. 8.—Luke 11: 1-13.

MRS. ANNA ROSS.

"I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

"For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

"Or if he shall ask an egg, will he offer him a scorpion?

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

What can be written to make these words from the mouth of the Son of God either plainer or stronger? They are so plain that a child can understand them, and they are as strong as human language can express. Let the words themselves be studied at Christ's feet, until their simplicity and greatness enter into the soul, and prayer becomes a great reality.

Yet the last clause suggests a memory.

I was listening one summer Sabbath evening to an earnest sermon from one of Canada's great men, on the text, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

The preacher, on speaking of the gift already given, used terms similar to these: "Behold the best, the greatest gift of everlasting love! He went on to say that, if the greatest of all gifts had not been withheld, how can we not rejoice in the certainty of all other gifts, which must of necessity be infinitely lesser ones.

At first my mind went with him, but suddenly I felt that there was something wrong. Not a greater gift—that could not be—but another like unto it, is further promised—even the promise of the Father, the Holy Spirit to come and enter into us, "to control and animate our human spirits as our human spirits control and animate our mortal bodies."

This is the secret of victory.

This is the subject of that crowning clause of Jesus Christ's teaching upon prayer.

Thanks be unto the Father for His unpeakable promise.

### An Expedient.

BY H. M. MCCLUSKY.

The history of the early Church may be divided into two parts. The first ten chapters are devoted to the work and progress of the Church at Jerusalem, the home Church; the remaining chapters give an account of the development of the Gentile Church having Antioch for its centre, and Paul, the God appointed leader. The home Church seemed to be a "Court of Appeal" to which were submitted many questions, naturally arising from the totally different conditions of the Gentile Christians. Paul was peculiarly adapted to his position as leader, for while he was carefully trained in all of the Jewish law and customs, he had been taught of the Lord that there was "a righteousness of God through faith in Jesus Christ unto all them that believe." "For there is no difference; for all have sinned and fallen short of the glory of God." It was incredible to all Jews even to those who had accepted Jesus as the Christ, that the Gentiles should be accepted without conforming to their ceremonial law; and it was Paul's desire to harmonize these diverse elements.

The express object of his visit to Jerusalem at this time was to carry to the needy ones there an offering from the Gentile Church; referring to it in one of his letters he said, "If the Gentiles have been made partakers of their spiritual things, they owe it to them to minister unto them of their carnal things;" thus he appealed to them and they joyfully responded. Paul and his friends were cordially received by the leaders of the Church at Jerusalem, who heartily rejoiced as they heard what the Lord had wrought among the Gentiles through Paul; but they also understood the bitter hostility of the Jews toward this Gentile leader.

There is no recorded word of appreciation for the offering from the churches, but they advised Paul to repair at once to the temple and perform some ceremonial act, that, said they, "all may know that thou walkest orderly, keeping the law." Paul consented. He was willing to do it if it would harmonize this element and insure peace to the Church. Was it God's way for him? It is not said that the Spirit bid him do it and he was not allowed to bring it to completion. God's commands are always executed, often at great cost and much waiting, humanly speaking, but in His own time they are accomplished and are always, ever the highest good. There was a time limit to this ceremony, it is said, "the seven days were almost completed" then the unexpected happened. Yet, from the standpoint of today, is it not the outcome that might have been expected?

Those Jews from Asia with their prejudices and hatred of the man could have had no better opportunity than this; they told part of the truth which is often more damaging than an out and out falsehood. Their cry of "Men of Israel help!" proved a lighted torch to the excited multitude. Paul was dragged out of the temple and the doors were quickly shut against him; no help came to him from that source nor even from the Church at Jerusalem, upon whose suggestion he had taken the vow. More and more the home Church was yielding to the Judaizing spirit, for today no one can realize the constant conflict and danger to which it was exposed from the ruling spirits

in the temple service. It is not surprising that Paul should have yielded the once to their solicitations when it seemed that the welfare of the entire Church demanded it.

How unsafe are the counsels of men, however wise they may seem unless underneath all there is the Lord's unmistakable command. But as the Romans delivered Paul from the frenzied mob, he heard the same words that were used by a similar rabble thirty years before, "Away with him!" And was he not literally following in the footsteps of his Lord? How soon he was called to prove the sincerity of his words, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He was delivered from death but it was the beginning of five years of captivity.

Holland Patent, New York.

### A Matchless Opportunity.

The opening of the Gordon College at Khartoum by Lord Kitchener is one event among many prophetic of a marvelous development of civilizing agencies that is destined to change the entire face of "the Dark Continent" within the next decade or two. The "Cape to Cairo" telegraph line, projected by the late Cecil Rhodes, has continually been making progress northward, and has now reached Ujji, on the western coast of Lake Tanganyika, nearly half the distance to Cairo. From Ujji there will be a branch line running eastward to the Indian Ocean at a point a little south of Mombasa. The northern end of the telegraph line is now complete from Cairo to Khartoum. Of the railway line from the Cape to Cairo about 1,300 miles are now in operation at each end, while the remainder is well surveyed, and is likely to be carried through in the near future. Of the east to west route the Congo railroad, as far as Stanley Pool, has been in operation for several years. From Stanley Pool steamers connect with Stanley Falls, which is only 370 miles distant from Lake Victoria Nyanza. Of the Mombasa-Uganda line, from the east, over five hundred miles are now completed to Lake Victoria Nyanza, and lines west to Stanley Falls will very soon be constructed. The British government has this past summer forwarded two splendid twin-screw steamers for use upon the lake. Surveyors have recently been exploring the lake, and have now mapped out more than two thousand miles of its coast line. When the junction is made between the eastern and western lines it will be possible to make the trip across the continent, that occupied Stanley nearly three years, in a little more than a week.

As presenting another aspect of Africa's greatness and need, we quote from an eloquent address, delivered by Bishop Hartzell at the meeting of the Committee of the Foreign Missionary Society of the Methodist Episcopal church. Bishop Hartzell has the oversight of the work in Africa. He said: "You can take China, with her 400,000,000 of people, and put them on the lower edge of the continent of Africa, and have room. You can put India, with her 300,000,000, on one side of the above. You can take all Europe, with her millions, and put it beside India and have room to spare. You can take all the countries occupied by our missions in South America and put them on the other side. You can put England and Ireland and Scotland along the Mediterranean coast. You can take Porto Rico, and the Philippine Islands, and put them on the islands adjacent to that great continent and have a large place left for a great share of the United States. And then, when you

remember that God has left that continent for all these centuries and then suddenly lifted it into the presence of the Church of Christ, with her millions to-day and her multiplying millions to come, and has concentrated upon that continent, the enterprise, the medical skill, the commercial power, the governmental diplomacy, giving to the whole continent organized government in an hour, in a moment, it should affect us with profoundness of sentiment and faith in the movements of God's providence beyond anything we have known as touching any other continent on God's earth to-day: I mean as to foreign work. What a marvelous panorama we have—continent after continent and wonderful victories which have so filled our hearts. But I bring you the last continent that God has placed before the church—a continent where the openings for Christian enterprise are simply marvelous. Out of 150,000,000 of people in Africa, less than 100,000 are white. The day of the black races has just come. God has lifted the veil over the Dark Continent in the interest of government and commerce; the only thing that seems to lag is the church."—Christian Guardian.

### Sun., May 31. Missions in the Island World.

Isa. 42 : 10-17 ; 60 : 8, 9.

In the Beginning.

In the early centuries of the Church the islands of Great Britain were remote mission fields. There, painted savages worshiped their heathen gods, and the Druids offered human sacrifices. The early Church sent the missionaries there and conquered England for Christ. If there had been no mission to the British isles, what would the history of the world have been?

Probably some in the early Church doubted the value of missions to such a savage race. Suppose the faithful Christians who believed in missions had let themselves be discouraged? The fate of the Anglo-Saxon race hung on the faithfulness of those who believed in missions. England, Australia, and America, to-day are the monuments of those British missionaries of old.

The islands of the earth still call for the gospel, and the island races are our brothers. It is not for us to say what the value of missions to them may be. It is our duty to send them the gospel, and thus prepare them for whatever part in history God destines them to take. It may be a greater part than we think, just as the Britons have played a more imperial part than Rome itself in the world's life.

#### Some Stirring Stories.

Many thrilling records of martyrdom and achievement come from the islands of the sea. The story of Williams and the romance of John Paton's life-labors in the New Hebrides, should be known to all young Christians. No biographies are more stirring.

Madagascar has a wonderful story. Terra del Fuego has its record of heroic labor and reward. Ceylon, Tahiti, New Zealand, all have been scenes of noble mission work. Every island where the gospel messengers have toiled bears a thrilling testimony to the power and value of missions.

## Our Young People

Why should we go to the mountains and the seashore to behold the beauties of nature. If we see not the wonders of God round about us we will not see them anywhere. If the mirror is not in the heart it matters little what image is placed before it. Our appreciation of the beautiful is limited by our ability to discern it. An artist will see a magnificent painting where the man with the hoe will see only a potato patch.

At some time God speaks to every man. There is a moment when the soul hears a voice from without. It may be in the thunder, the earthquake, the fire or the still small voice, but it is none the less the voice of the Infinite. It may be in the blood-red river, the rock that is smitten or in the flaming bush in the desert, but whenever and however it is we should take the shoes from our feet and draw nigh to hear with attentive ear what the Voice has to say. It is to us the beginning of a new life, the door that God has thrown open.

### For Daily Reading.

Mon.,	May 25.—The islands God's.	Isa. 11 : 11 ; 24 : 15
Tues.,	" 26.—They show God's greatness.	Isa. 40 : 12-15
Wed.,	" 27.—They wait for God's law.	Isa. 42 : 1-4
Thurs.,	" 28.—They shall trust him.	Isa. 51 : 4-6
Fri.,	" 29.—They send missionaries.	Isa. 60 : 19-24
Sat.,	" 30.—Paul's inland mission.	Acts 13 : 5-13
Sun.,	" 31.—Topic—Missions in the island world.	Isa. 42 : 10-17 ; 60 : 8, 9

### Afterward.

BY ELIZABETH STUART PHELPS WARD.

There is no vacant chair. The loving meed—  
A group unbroken—smitten, who knows how?  
One sitteth silent only, in his usual seat :  
We gave him once that freedom. Why not  
now ?

Perhaps he is too weary, and needs rest ;  
He needed it too often, nor could we  
Bestow. God gave it, knowing how to do so  
best.

Which of us would disturb him? Let him be,

There is no vacant chair. If he will take  
The mood to listen mutely, be it done.  
By his last mood we crossed, for which the heart  
must ache,  
Plead not nor question! Let him have this  
one.

Death is a mood of Life. It is no whim  
By which life's Giver mocks a broken heart.  
Death is life's reticence. Still audible to Him,  
The hushed voice of happy, speaketh on, apart.

There is no vacant chair. To love is still  
To have. Nearer to memory than to eye,  
And dearer yet to anguish than to comfort, will  
We hold him by our Love that shall not die.

For while it doth not, thus he cannot. Try!  
Who can put out the motion or the smile?  
The old ways of being noble all with him laid by?  
Because we love he is. Then trust awhile.

Asparagus tips and fresh cress make a delicious salad. Wash the cress and break into bits, rejecting the coarse stems and leaves. When ready to serve mix with oil, vinegar, salt and pepper. Heap in the centre of a dish and surround with iced green or white asparagus tips.

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THE DOMINION PRESBYTERIAN,

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, May 20 1903.

The General Assembly of the United States will meet at Los Angeles, Cal., Thurs day of this week.

At a large and very representative gather ing of ladies at Knox Church, Toronto, on Monday, it was unanimously resolved to or ganize a Woman's Home Mission Society, in connection with the Church. A committee composed of members of all the city church es was appointed to frame a constitution, nominate officers and report to a subsequent meeting.

"Sympathetic strikes" are becoming a feature of labor troubles in the present day; that is, men belonging to organized labor, who have no quarrel with their employers, are often induced to go out on strike for the avowed purpose of bringing pressure to bear on other employers whose men have a grievance and seek to have it rectified by indulging in the luxury of a strike. Thus the employer, who treats his men fairly, is made to suffer because some other employer has a quarrel with his men. This is practically a system of terrorism as far removed from the principles of the Golden Rule as it is possible to be. Commenting upon the "sympathetic strike" the Philadelphia Ledger says: "There can be neither justice nor reason in measures which produce such un just and unreasonable results, nor can it be wise for labor leaders to prejudice their own cause before the public by such complica tions. The strength of any cause, in the long run, must lie in its appeal to the public sense of right and reason." The chief sufferers in labor conflicts are the innocent public and those dependent upon the striking workmen. The salaried "walking delegate" does not suffer. His salary goes on no matter how much women or children may suffer. Surely in this enlightened twentieth century it is possible to secure settlement of labor struggles along the lines of the Golden Rule. The "sympathetic strike" will never gain the support of enlightened public opinion.

## THE GENERAL ASSEMBLY.

The following letter from Dr. Warden with reference to the General Assembly, to be held in St. Andrew's Church, Vancouver, B.C., 9th June, 1903, will be read with interest by the many who go west to attend this great gathering.

MY DEAR SIR.—We have arranged with the Canadian Pacific Railway Company for a special train, exclusively for commissioners to the General Assembly, and their wives and daughters. The train will consist of first class sleeping cars, and, if required, tourist sleeping cars, and a dining car. It will leave Toronto at 1.45 p.m. on Tuesday, 2nd June. Parties from Ottawa, Montreal and the Maritime Provinces, will come by the regular train to North Bay, and will join the special there at 10.40 p.m. 2nd June. The Canadian Pacific Railway train leaving Montreal at 9.40 a. m. on June 2nd will make the connection at North Bay with the special train.

The following is the itinerary of the special train:—

Leave Montreal	9.40 a. m.	Tuesday	June 2nd.
" Toronto	1.45 p. m.	"	"
" North Bay	10.40 p. m.	"	"
" Sudbury	1.00 a. m.	Wednesday	June 3rd.
" Ft. William	9.40 p. m.	"	"
Arrive Winnipeg	12.30 noon	Thursday	June 4th.
Leave " "	3.30 p. m.	"	"
Arrive Calgary	2.10 a. m.	Saturday	June 6th.
Leave " "	2.20 a. m.	"	"
Arrive Strathcona (S. Edmonton)	10 a. m.	"	"
Leave " "	7 p. m.	"	"
Arrive Banff	6.45 a. m.	Sabbath	June 7th.
" (Remain in Banff over Sabbath)	"	"	"
Leave Banff	3.15 a. m.	Monday	June 8th.
Arrive Vancouver	12.00 noon	Tuesday	June 9th.

The above includes a side trip to Edmon ton, 192 miles North from Calgary. Many have expressed a desire to see this district, and arrangements have been made with the Company, to run the special train to Edmon ton and return at the actual cost, which will not exceed \$200., and which, for 100 delegates will be \$2. each extra. This side trip can only be taken advantage of by com missioners travelling on the special train. If, however, after leaving North Bay, a majority of the commissioners prefer, instead of going to Edmonton, to spend two days in the mountains, the side trip to Edmonton will be dispensed with.

Commissioners should consult their near est Railroad Agent, and obtain particulars as to the time of their departure, in order to join the special train at the most convenient junction point.

## SLEEPING CARS.

Special first class sleeping cars and tourist sleepers (if required) will be run from Montreal on the regular train joining the special train from Toronto at North Bay.

For accommodation on these sleepers, application should be immediately made to the following C. P. R. representatives: Delegates from Maritime Provinces, apply to:—C. B. Foster, District Passenger Agent, St. John, N. B. From Halifax:—J. D. Chipman, 107 Hollis Street, Halifax, N. S. From East of Kingston and Sharbot Lake in Ontario, and from Province of Quebec:—W. F. Egg, 129 St. James Street, Montreal, Que. From Kingston, Sharbot Lake and points West, in Ontario:—Walter Maughan, 1 King Street East, Toronto, Ont.

In applying for sleeping car accommoda tion, please state whether you desire first class sleeping car or tourist sleeping car and

also note that it is absolutely necessary to state whether you intend travelling by special or regular train.

## IMPORTANT.

As it was necessary to guarantee the rail road company 100 passengers, in order to obtain the privilege of this special train, it is of the utmost importance that com missioners intending to travel by special train, fill in and return me the enclosed card, BY RETURN MAIL. To prevent disappoint ment, it is well to state that accommodation on the special, can only be guaranteed to those returning me the enclosed card. It is, therefore, very important that the card should be filled in and returned to me immediately.

Commissioners will of course understand that the special train does not in any way affect the arrangements for travel as stated in my circular of April 6th. Those desiring to do so can travel via Chicago or by Owen Sound and Lake Superior steamers or by regular train on any day within the time limit.

The Grand Trunk in addition to issuing tickets via North Bay will also issue tickets going and returning via Chicago and St. Paul at the same rate and passengers will have the privilege of choice of six lines between Chicago and St. Paul and either the Great Northern of Northern Pacific to Vancouver, returning via either line to St. Paul and choice of any line St. Paul to Chicago re gardless of the line used on the going journey. Route however must be decided by passengers when purchasing ticket.

Stopover will be allowed at any point on route of passengers within transit limit of tickets west of Duluth or St. Paul.

## THE KNOX COLLEGE SUMMER SCHOOL.

The Summer School to be held July 6 16 in Knox College, Toronto, in the interests of Sabbath School and Missionary methods and work, promises a great feast for those who at tend. Rev. Principal Caven, and Rev. J. A. Turnbull, L. L. D., are to take the Bible Studies, Professor Walter C. Murray, of Dalhousie University, Halifax, gives five lectures on the Child Mind, Dr. F. Tracy, Toronto University, several lectures on ped agogical methods in the Sabbath School—Professor Beattie, D. D., of Louisville, Ken tucky, will lead in the study of missionary methods, and a long list of well known men, specialists in their various department, will discuss various subjects connected with the Sabbath School and Mission.

Knox College will be thrown open, board and lodging for the whole ten days, only \$5.00. The registration fee is \$1.00.

## TARIFF WARS AND NATIONAL ETHICS.

For Great Britain to swing over to the doctrine of "protection" after so many years of practically Free Trade, would be a move ment of momentous character; yet Mr. Chamberlain and Mr. Balfour in their speeches last week very much more than squinted in the direction mentioned. It has long been held as an axiom by the Free Traders of Great Britain that to the adoption of the principles of Adam Smith Britain, owes her unexampled trade expansion in re cent generations; nor is that axiom likely to



be departed from readily. But when Mr. Chamberlain, between the lines, suggests a policy of trading between different parts of the British Empire as unrestrained by tariff barriers as the trading between different States of the American Republic; and when the British Premier speaks of Britain some day possibly no longer consenting to be made a passing tariff target for other countries, fiscal debates that are more than academic clearly cast their shadows before. With the exception of a few articles dutiable before being allowed to enter Britain, the revenues of Britain are raised by internal taxation; so that whereas most of the products of other countries can enter England duty free, in most countries English products are confronted by preventive and in some cases prohibitive tariffs.

British statesmen for the most part have held that this free admission of goods and products from other countries, while primarily intended to benefit Britain, had also a certain cosmopolitan ethical side, in that it promoted freedom of international commercial intercourse, and thereby taught that men everywhere should "brothers be and a' that." British influence and British ideas have permeated and are permeating the globe. In this permeation is included of course the United States, which, however overshadowing in some things, after all is in ideas simply a province of the English speaking world.

It will be interesting to see how the feelers thrown out in England by Mr. Chamberlain and Mr. Balfour for the adoption towards other countries of the fiscal policy of an eye for an eye and a tooth for a tooth, will be received. British human nature has an assertive and combative side to which Lord Chatham, Lord Palmerston, and Lord Beaconsfield more than once successfully appealed, and to which it may be Mr. Chamberlain's tactics to appeal to day.

It is to be hoped wise and moderate counsels will prevail; for it should not be forgotten that tariff wars can be as destructive, as hateful, and as vindictive as was waged with rifle and cannon.

Just now Canada and Germany are cross-purposing each other with surtax against surtax. Let these countries meet each other on Christian, not on pagan principles.

It is with deep regret that we record the death on the 12th of May of two of our best known ministers, Rev. Mungo Fraser, D. D., and Rev. Dr. Thompson, of St. Andrew's Church, Sarnia. Dr. Fraser had been ill for some time so that his death was not unexpected by those who knew him best, though it came as a shock to the Church. He was a sturdy type of Scotchman, and was born at Guay, near Dunkeld, Perthshire, on March 11th, 1836. Coming to this country he attended the Grammar School at Weston, went through Knox College and Toronto University, graduating in 1867. His first church was at Barrie, where he spent nine successful years, being ordained there on Oct. 10th, 1867. Then he accepted an invitation to St. Thomas, Knox Church, and remained there until he was called to Knox Church, Hamilton. Under his charge Knox Church grew rapidly, and soon became one of the largest congregations of the Pres-

byterian Church. He labored as zealously for every good cause as for the church, and was a prominent figure in every undertaking for the general good. Dr. Fraser retained the pastorate of Knox church until May 6th, 1902, when he resigned. During the last year or so of his long term his health had become much impaired. Dr. Fraser received the degree of B. D. from Knox College, Toronto; that of M. A. from Lafayette College, Easton, Pa., and that of D. D. from the South Western Presbyterian University of Tennessee. He had travelled very extensively, was a keen observer and a deep thinker. His pulpit utterances were thoughtful and earnest and his style original and pleasing. As a lecturer he was always interesting and had a fund of knowledge which he imparted in a happy manner that made him very popular. Personally he was warm hearted, sincere and kind, always frank and courageous and of a general disposition that won for him many friends.

Dr. Thompson's death was very sudden. He suffered from an attack of heart failure in the morning, but the attending physicians thought his condition somewhat improved. In the evening, however, he was stricken with a second attack, and passed away almost immediately. He was 69 years of age, one year older than Dr. Mungo Fraser, who was for many years his co-Presbytery, and he spent his entire ministry since his ordination in 1865 in Sarnia. He was born at Norham England, in 1834, but came to Canada in early childhood. He, too, was educated in Toronto, and graduated from Knox College in 1863. For three years he filled the chair of mathematics and natural philosophy in Morrin College, Quebec. He declined the Principalship of Manitoba College, Winnipeg, in 1871. During recent years he lectured on homiletics to the theological classes in Queen's University, Kingston. In 1886 he received the degree of D. D. from Knox College. He was a scholar of a high type, and his sermons, as well as his many contributions to periodical literature, were in classical literary style. He had much to do with the educational, social and religious movements in the large district from London to Sarnia. In 1872 he married the only daughter of the late Hon. Alex. Mackenzie. Mrs. Thompson, one daughter, the wife of Rev. D. Strachan, Brockville, and one son, a graduate of Queen's University, survive him.

#### ALWAYS ABOUNDING.

Paul was fond of using large words when speaking of the privileges and duties of Christian life. It was not that the words were long and hard to pronounce or understand. It was quite the opposite. The words themselves were apt to be short and easily understood, but they stood for great and wide and long things. They were great words not in the sense of filling the mouth, but with the power to fill the mind and the heart.

Such a word is "abounding." It has the largeness of the ocean about it. It has the free range of the mountain in its atmosphere. It carries one out to the wide plains where there is no restriction to the liberty. The word means "without bounds." It is the great sea rather than the pint-cup. It is the wide universe rather than the imprisoning

room. It is the King's treasure rather than the beggar's dole. It is the grace of God poured out without measure into the hearts of the Christian, and it is the grace of the Christian manifesting itself in loving and continuous service for the sake of Christ. It seeks ever for enlargement. It tries not to save itself, but ever to be more and to do more. It breaks down the bounds of contraction and confinement, and diffuses itself like the sunlight that floods all the spaces.

Here is the ideal for Christian life. It is to be not selfish and contracted, but large, active, diligent, abounding in all that is good and lovely and gracious. Thus is it to be with our affections, taking in the whole wide world and be ring it before God in our desires for its salvation. Thus it is to be with our labors for the advancement of the interests of the kingdom of Christ, as we use our powers without self-hint, seeking to accomplish great and lasting results over which we shall rejoice in the eternal world. Thus it is to be with our giving, and though in our poverty we may not be able to give what we would like to bestow, yet God will make even that which is not to be as though it were, and will make his blessing enlarge the results of that which we gave in faith and love.

Such another large word is "always." It is a great thing to do what is good and not grow weary in the doing; to be faithful and steadfast and changeless in gracious attitude and effort. So many persons are prone to give up after a little work for a good cause. So many start out and run well for a season, and then relax their running. So many can be counted on to be very zealous while the new enthusiasm is on, and then grow very cold when the first flush of interest dies out. It is not hard to arouse a burst of zeal, but it is something difficult to keep on and on after the romance has faded from the heart. Deep-seated principle is needed in the soul to keep one going after the going has come to be a plodding and a grind. But some have this principle, and they keep on. Keep on when they are weary? Yes. Keep on when they are feeling worn? Yes. Keep on when others drop out, and the company thins, and the enthusiasm fades? Yes. Always! By night and by day, in summer and in winter, in heat and in cold, in storm and in calm, in youth and in old age, it is always good to be zealously affected in a good matter and to keep on faithfully, steadfastly and unwaveringly, to the very end.

Any one might enlist as a soldier if he might drop out at the first cold wind, or the first rough road, or the first dark night, or the first sight of the enemy; but the soldier is to endure hardness, and a good soldier stands to his lot. The marriage vow is until death shall part. The Christian vow is for faithfulness unto death, with no discharge in the war. The stalwartness of a good and true life is seen in a steadfastness that persists, and that abounds, not for a little time of pleasant hours and sunny experiences, but always, ever and forever, in unswerving faith and loyalty, on to the very end.—Herald and Presbyterian.

It gives a suggestion of the extent to which the Bible in the public schools might enrich and strengthen the future lines of the scholars, to learn that in Browning's "Ring and the Book" there are about five hundred Scriptural allusions.

The  
Inglenook



## FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson  
and  
Emily J. Jenkinson



### CHAPTER XX.

(Continued.)

'Oh, Nial,' she answered, 'I would make you happy if I could.'

'No,' he replied mournfully; 'but you could if you would. Yes, you could do something more than make me happy. You could save me from madness, despair, ruin. I am in your power. No one can help me but you. It is my last chance.'

With a great effort Fiona controlled herself. She was shocked, grieved, alarmed.

'Nial,' she said gently, 'you are unhappy and so am I. We must not discuss this important matter any further. We might say rash things for which we should have to endure much suffering. But be sure of this, Nial, that I am, and always will be your friend. And now, I hope you will not add to my burden of sorrow by saying anything more.'

'But I must,' he continued. 'I lay will do no good. I would wait, only the longer I wait the further you will drift away from me. I shall lose you altogether. When you refused me three years ago, I should have waited then instead of going away angry. I should have remained at home, and made you see that I could make myself worthy of you. If I had acted wisely then, all would be different now. But that is past. No; I must wait no longer, or I shall lose you for ever. But if we go away together, where no one can come between us, where no one will speak evil of me, then you will love me and marry me, and I shall make a new start. All the bad, cruel past will be forgotten.'

Many more things he might have said, for he was growing vehement; but just then Fiona sprang to her feet with a sharp cry and looked wildly round. She had become suddenly conscious that he had again changed their course, and that a strong wind was sweeping them straight out into the Atlantic.

Already the boat was plunging amid great waves, and the white foam hissing by like a roaring cataract on either side. Far away the shores of Mull were barely visible. To the north the sea spouted high over the black rocks of Gometra; while right before them the huge breakers with awful thunderous roar were rolling into the gloomy caves of Staffa. There was no possibility of reaching the dying Elspeth. They were rushing out, out into the Atlantic among the great rollers, now rising high on the crest of some vast wave, and now staggering down into yawning gulfs.

For a moment she gazed on the wild waste of waters in speechless horror. Then the awful truth flashed upon her.

'You've deceived me, Nial,' she exclaimed turning upon him with flashing eyes. 'You've told me lies about old Elspeth only to get me out here all alone. Oh, I could not have thought you would have been so base. I have always believed that you were honourable, and truthful, and a gentleman. I have often wished that it were in my power to make you happy. Now I hate you. Once I called you a coward and a tyrant. After-

wards I was sorry. I would have recalled my words. Now I repeat them. Why have you dared to lay this trap for me? What do you think you can achieve by it? Do you hope to frighten me into consenting to marry you? You must be mad. What are you going to do now?'

These words of indignation and wrath she poured forth, not wildly, but with a reserve of passion that glowed through her whole person. She stood before him, fearless, proud, defiant, quietly.

For a moment Nial was cowed, and then he glared at her with looks of frenzy and hate. And when she paused he bent forward as though he were about to spring upon her. But as she stepped back a little, the better to defend herself, his fierceness died suddenly away, the look of inward anguish and self pity returned, the tears started to his eyes, and he cried:—

'Oh, I will not harm you. I knew you would be angry with me for bringing you here; but your anger will pass away. Many a woman has learned to love the man who has carried her off. And I could not endure another refusal. If you had rejected me again I should have gone mad. So there was no other way of making sure of you. But last night Fiona, I had a beautiful dream: You and I were together on Eilean Dubh, just you and I, and we were happy. You had forgiven me every wrong, and we clasped hands and kissed, and the sun shone sweetly on us, and all around there was peace. I am going to take you there. We shall be missed, but no one will think of seeking us in that lonely isle. They will imagine we are lost. And there, where no one else can reach all the winter, or steal you away from me, or turn your heart against me, you will relent, and be kind, and become my wife, and then in the spring we will return and every one will be happy.'

'Never! never!' cried Fiona haughtily. 'No, not if you could keep me here for a thousand years. But, Nial, this is worse than madness. We cannot reach Eilean Dubh in this storm. Look round and see what it is like already. The wind is still rising; what will it be in another hour? No! no! You cannot be so mad. What chance would there be of getting through those treacherous currents with this tide? What possibility of avoiding a hundred rocks and reefs in the darkness? No man in his senses would attempt such a thing. Show a little reason, Nial, or we shall be drowned.'

'Better a thousand times,' he replied wildly, 'than that I should lose you. For then we should lie clasped in each other's arms for evermore, and the sea would never cease to murmur in our ears, and over us the sea-birds would call, and no man could ever tell our grave. I am not sure but that will be best. We will sail straight out into the Atlantic till we meet our fate.'

What was to be done? Fiona was horror-stricken and in infinite perplexity. She could not wrest the tiller from his hands. A struggle would inevitably swamp the boat. There was not another sail to be seen. She

was alone with him on this wild sea, and it was no use maddening him with more reproachful words. That would certainly mean death. There was really one chance left. She must coax him to put into Gometra.

'You know, Nial,' she said, returning to her seat, and speaking in as friendly a tone as she could command, 'you've behaved very badly to me this afternoon. You've exposed me, as well as yourself, to serious danger. But I'm willing to believe that you don't wish me any harm.'

'Oh, no,' he said eagerly. 'What is there I would not do to save you from danger?'

'Well, Nial, you've done many things of late which have won my admiration and gratitude, but this afternoon is in danger of blotting it all out. You have deceived me. You have brought me out into this storm. Yet if you will now put into Gometra—we can get in there if you'll put the boat about at once—I will forgive you. No one shall know anything about this—not even my father. We can truly say we were caught in the storm, and no one will ask any more questions, and this shall all be as though it had never happened.'

'But you would hear things that would turn you against me; and then I should lose you for ever. No, we must go on.'

'I cannot think what you mean,' replied Fiona slowly, the suspicion now flashing through her mind that there was some secret motive for his conduct beyond anything that he had revealed. 'But I know nothing that should alienate me from you except your present conduct. Do not hesitate another moment, or it will be too late.'

If I put into Gometra,' he asked in a hoarse whisper, 'will you now promise and take an oath that you will be my wife?'

'I will not,' she answered indignantly. 'It is a cowardly, ungallant, tyrannical demand. You would not dare to make it only you think I am in your power. But I will not make such a promise—no, not to save my life. Now I know that you do not love me.'

'Not love you!' he cried, as he thrust her hand off the tiller and steered again for the open sea. 'My God! it is my love for you that has ruined me.'

Fiona pleaded no more; indeed, it would have been useless. The opportunity was past. They could not now put into Gometra even if they wished. For in the few minutes that had elapsed the wind had increased in violence, and was now sweeping them out into the Atlantic with a force against which it would be folly to contend. Fiona turned from that hope with cold, set features, and gazed upon the gathering storm. But a girl with her indomitable courage and resourcefulness was not going to give up the struggle until the last hope was gone. She saw that their doom was certain unless they could effect a landing on one of the islands. By all means, therefore, let it be one where they could find food and shelter, and Nancy Bell—who might prove a friend to her in her utmost need.'

'Nial,' she said, 'there is no help for it

now. We must try and reach Eilean Dubh. You take the sheet, and keep a good lookout. I will steer as you direct.

He complied at once.

And now began a grim struggle with the fierce elements for life. Fiona was too intently engaged to think of the horror of the situation. Nial, whatever he may have been a moment before, was now a cool, keen cautious sailor, his head close down to the gunwale, his eyes all alert, and scanning the howling waste.

Never was a boat better managed in a storm, and never did one need it more, for louder and louder rose the wind, and darker and darker fell the night. Fortunately they were in a splendid boat. However she might go staggering down with fearful plunge into the awful black gulfs, she sprang again like a sea-bird to the next mountain wave, gliding and sweeping buoyantly upwards as though she delighted in the struggle. As the darkness crept on several islands loomed up near them, between which there lay many a reef and half-submerged rock, over which the heavy breakers crashed and spouted, while fierce and treacherous currents swept round them. Every moment might be their last. But there was nothing for it except to go on. The storm ever increasing in fury was behind them, and the roar of waters was ever getting louder. So on and on they went, plunging, bounding, staggering forward, with heavy seas breaking around them; the cordage creaking and groaning like a creature in pain.

And now rapidly the black outline of Eilean Dubh is seen right before them, and Fiona begins to wonder what chance there is of getting near it without being dashed to pieces on the rocks.

Just then a light flashed forth, and was waded to and fro.

'Steer straight for the light,' cried Nial.

Fiona obeyed. They must be getting very near the shore, but the darkness was too intense to see anything clearly. The next minute down came the sail, there was a crash, a grating sound at the bottom of the boat, a seething and rushing of water all around. Fiona fell, knocked down by the shock, and before she could recover herself, Nancy Bell had grasped her, and was dragging her beyond the reach of the waves.

## CHAPTER XXI.

### THE NEXT MORNING.

Fiona was roused from troubled dreams by a tap at the door.

She started up alarmed. But it was only Nancy Bell, saying in an undertone that she had brought her a cup of tea.

'Where is Mr Nial?' asked Fiona.

'He's oot,' replied Nancy in a doleful voice. 'He's been awa half the night.'

Fiona rose and drew back the bolt.

She was lying in a rough lean-to, built on to the cottage, to reach which one must pass through the kitchen, where Nancy not only did the cooking, but also slept.

Nial Mor had wanted her to occupy the room prepared for himself at the other end of the cottage, but that she had absolutely refused to do. The lean-to was a poor enough place—more fit for a dog or a cow than a young lady; still it was secure against any sudden assault; and Fiona declared that she would remain in the hut only on condition of passing the night there. The door had a bolt on the inside, and there was a small skylight which could be fastened within. So in this shed Nancy prepared a shake-down of dry bracken and blankets, and there Fiona, removing only her wet outer garments, lay down.

Too alarmed and unhappy to sleep, she tossed about for hours anxiously revolving her position. She heard the storm raging outside, and Nial's monotonous step as he moved restlessly up and down his apartment until past midnight. Then he left the cottage, and, after a time, Fiona fell into a feverish sleep, from which she was awakened in the grey dawn by Nancy's tap at the door.

The cup of hot tea was most refreshing after such a night. Fiona drank it eagerly, fixing her eyes now and then upon the old dame, wondering whether she could be perfectly trusted.

'An' hoo are ye the morn, Miss M'Iver?' asked Nancy returning her gaze with an inscrutable expression. 'This is no richt place for ye to bide in, an' I'm thinkin' ye haena sleepit weel.'

'No, Nancy, it's been a dreadful night. I think the wind hes gone down a little, has it not?'

'Ay; but there's an awfu' sea on. Ye'll no win awa the day, I'm fear'd. Tak' a bit mair scone, Miss Fiona. They were fresh bakesk yestereen, afore ye came. I didna think I wad hae a young leddy here to eat them.'

Fiona forced the scone down. Who could tell what might betell her before the day was past?

'That's richt, Miss M'Iver. I'll fetch ye anither cup o' tea.'

It was only a matter of making a resolute beginning; in a few minutes she had taken a fairly good breakfast.

'Did you know Mr Nial was going to bring me here, Nancy?' she asked again turning her dark eyes on the old woman.

'Deed I didna, Miss M'Iver. He was here yesterday morn all by himsel.' He brought some boxes wi' wine an' ither things in, an' he telt me he was comin' back by himsel' for a week's shootin'. He said he wadna bring Lachlan M'Cuag wi' him, as this wasna a richt sort o' place for him to sleep in. Na, na, Miss Fiona, the young laird is the licht o' ma ee. I hae watched an' guarded him syne his mither was drowned. But I wadna hae been ony party to this kind o' wark, no, not even to please him.'

Fiona was convinced that Nancy was speaking sincerely. She had noticed that from the moment of their reaching Eilean Dubh she had silently adopted an attitude of protection towards herself. Though endeavouring to retain Nial Mor's confidence, she had quietly worked on her behalf. But what would happen if the situation became more strained, or even tragic? Would she resist Nial to protect her?

'Nancy, did you speak to Ronald Campbell about coming here, the night you stayed with his mother?'

'Ay, I did.'

'Who else do you think knows?'

'Weel, noo I come to think on't, Miss M'Iver, I hae a suspicion that naebody does. I didna think onything on't at the time, but I mind noo that the laird kept it a kind o' secret about oor comin' here. He brought me to the island himsel', an' naebody but himsel' has been here.'

'I'm afraid it's been a deep plot to carry me off, Nancy. I hope I may depend on you to help me to escape away.'

'Ay, I'll dae that.'

The tears began running down the poor old woman's face; she quite realised the seriousness of the situation.

'Has not Mr Nial come back since he went out at midnight?'

(To be Continued.)

## Thousands of Mothers.

Recommend Baby's Own Tablets, "I would not be without them," is a very familiar sentence in their letters to us. The Tablets get this praise simply because no other medicine has ever done so much in relieving and curing the minor ills of infants and young children.

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## A Custom Worth While

Last March, says Mary E. Fletcher, writing to the "Youth's Companion," I landed in England and remained there until late in July. I visited several pleasant English homes, and, of course, noticed many things to which I was unaccustomed. I do not know that anything struck me more pleasantly than the absence of the "nervous," "all tired to death," "all out of sorts" person. At first I accepted it merely as a welcome fact. Later, I began to cast about for a reason.

My English friends certainly sat down to one more meal a day than I had been accustomed to; they sat longer at the table, and I think the average Englishman consumed more food than the average American does. Still I hesitated, as this did not seem an altogether satisfactory explanation.

Then, of a sudden, what seemed to me to be the true solution of the "nervous" problem flashed upon me, and I was literally foot-sore, but in no wise exhausted.

"It is the walking," I murmured. The more I thought of it, the more I became convinced that it must be the universal English habit of "taking a walk," which contributes so much to the health and well-being of the people.

They seemed to regard the daily walk as much a matter of course as the breakfast. Not a listless, dawdling stroll, but a brisk, business-like, and to the heroic stranger who forebore, from patriotic reasons, to complain, often all too long tramp.

Bits of time, which no definite occupation filled, were eagerly utilized; "Let's go for a walk before dinner!" "We've time to go to the spinney and see the hyacinths before tea," and so on.

My companions made friendly calls at numerous birds' nests—"just to see how the families are getting along," they said. They turned aside to a little pond to show me an immense frog, an ancient acquaintance. They knew every wild flower, and just where to look for new comers. They recognized by name every bird.

"Young England," then, grows up thoroughly imbued with the principle that walking is a duty, a necessity and a pleasure. I believe that this is largely the secret of the national sturdiness and strength, and it might be well for us to take a leaf from the lesson book of the mother country.

God has a place for every one. It is man's work to find the place and fit himself for it.

# Ministers and Churches.

## Our Toronto Letter.

The meeting of the Synod of Toronto and Kingston which began on the evening of Tuesday of last week in Knox church, was well attended, and its sessions consequently were of greater interest than they have often been. The retiring moderator was the Rev. J. M. Aull of Palmerston, and Rev. John Neil, pastor of Westminster church of this city was elected as his successor. Mr. Neil is a general favourite, and his election both on private and public grounds is well-deserved. The absence from his accustomed place, of the venerable Rev. Dr. Gray of Orillia, who for time out of mind, if I might say so, has been the efficient clerk, was very noticeable. This was owing to his having met with an accident which prevented his attendance on this occasion. His place was well filled by Rev. R. C. Tibb who, by Dr. Gray's request was appointed to act in his stead. It may be here mentioned that, at a subsequent sederunt, the stated clerk feeling the need of some assistance in his work, the clerk protem was appointed to the place of assistant to Dr. Gray.

On Wednesday morning reports were presented on evangelistic services, Young People's Societies, Sabbath Schools, and an effective address was given on French Evangelization on behalf of the committee charged with that work by Rev. Mr. Vissot. Augmentation of Stipends was also at a following sederunt reported upon, and the claims of Home Missions were pressed upon by the Superintendent, Rev. E. D. McLaren, D.D.

An important, perhaps the most important part of the Synod's work has now come to be the conference, always of late years at least, held in connection with its meeting. The subjects of conference on this occasion were all important and of more than usual interest. They were "The Bible in our Educational System," opened by Rev. Principal Caven in his characteristically lucid and almost exhaustive manner. He was effectively and suggestively followed up by Prof. McCurdy of University College, Toronto and Rev. M. McGregor of the Presbyterian. The ultimate object to be aimed at in our system in the opinion of Dr. Caven, is the use in our School system of the bible as a class book. It appeared in the course of the conference, and was well pointed out by Rev. Principal Gordon of Queen's University, that already in our system large provision is made and liberty given for religious instruction, and the duty was urged of making full use of what opportunities we have before more is asked from the government. If the opinion and feeling of the synod truly reflects that of the country, or is faithfully used to mould it, it would appear likely that the day is not distant, when religious instruction, and freer use of the scriptures than is made even at present, will prevail in Ontario, and largely along the lines of the present system. The Christian people of the province really have the matter in their own hands.

The second subject of conference was "What is the Best Form of Evening Service." This was opened by an excellent paper by Rev. A. D. Drumm of Belleville. Discussion followed led by Rev. Dr. Milligan in a characteristic address. The third and last subject of conference was, "The Influence of Recent Biblical Study on Preaching." This was given in one of our leading newspapers, the more sensational heading of "Higher Criticism before the Synod." It was opened with a carefully prepared and able paper by Rev. J. McNair of Oakville. This was followed with another by Rev. J. A. Turnbull, L.L.B., of Toronto, and discussion was opened by one whose competence to deal with such a subject all will acknowledge, Rev. Prof. Jordan, D.D., of Queen's University, who was followed by Rev. J. H. McVicar, B.A. of Fergus. Other subjects dealt with by the synod were, Foreign Missions, Church Life and Work, and Anti-Chinese Legislation in connection with a resolution proposed by Rev. E. D. McLaren, D.D., Home Missionary Superintendent.

Advantage was taken of the presence in the city of Rev. W. S. McTavish, of Deseronto, Convener of the Assembly on V.P.S. Committee, to hold a public meeting in College street church, in connection with that work which was ad-

ressed by Mr. McTavish. The most gratifying progress has been made during the year in this department of work. There is an increase of 1000 in the membership, and in the givings of \$5,000. The Convener on his way to the Assembly will visit and address Y. P. Societies at various points.

The hearts of all interested in Knox College have been much cheered by the cabled acceptance to his Honour the Lieutenant-Governor, Chairman of the Board, by the Rev. Dr. Robertson of his appointment to the Chair of Apologetics and Practical Training. He will begin his work at the beginning of next session, and much is hoped for in the interest of the College by his acceptance.

The arrangements for the Summer School to be held in Knox College from July 6-16 are now completed, and should be of the utmost help to all attending it and laying themselves out to get good from it. The programme will include specialists in each department, such as Rev. Principal Caven, Dr. Tracy of Toronto University, Professor Walter C. Murray, Professor of Philosophy, Dalhousie University, Halifax; Rev. Dr. Warden, Rev. E. D. McLaren, Secretary of Home Missions; Rev. R. P. McKay, Foreign Mission Secretary; Rev. Professor Beattie, D.D., Louisville, Kentucky. It will be seen at once from these names that the school is to include a wide range of subjects.

The Bible Training School, so well known in the city, was crowded on Wednesday evening on the occasion of bidding farewell to eight missionaries who are about to leave for Nigeria to work under the African Industrial Mission. Rev. Dr. Stewart, principal of the school presided. The treasurer and secretary each gave his report for the year and several addresses were made. From this school a colporteur has just been appointed by the Board of the Tract Society, as also one from Queen's University. The colporteurs of this Society during April distributed 1413 copies of the Scriptures and good religious books, and made many visits to give Christian help and comfort. From the Central China Religious Tract Society, at whose head is Rev. Dr. Griffith John, letters of encouragement were read, stating that, largely through the grant made to it from the Upper Canada Tract Society, its colporteurs had been enabled to sell in Honan and Hupeh no fewer than 305,307 copies of tracts, books, Bibles Testaments and Scripture portions during the past year.

The fight for Sabbath quiet and rest is bravely kept up by the Lord's Day Alliance. Prosecutions have been entered against the Scarborough Electric Railway Company, which is really the Toronto Railway, and against the Mimico line, really also we understand the Toronto Railway's line, to prevent the running of Sunday cars on these lines. Before this battle is fought out it will probably go to the highest court, consequently settlement will not be speedy.

A special evening service for the boys attending St. Andrew's College is one of the commendable features of this College. Prof. Ballantyne conducted the last one held, the fifth, and was listened to throughout with careful attention. The last for the season will be held on the evening of June 14th, and Rev. Dr. Weeks, the well-known Baptist minister in the city, will give the address. Religious instruction given in this way earnestly, attractively and faithfully, cannot but leave its mark on the character of boys, and through them ultimately upon that of the country at large. It is encouraging to all enlightened Canadians, that such services are now being held in connection with all our schools for higher education from the Universities down through all grades of schools. This is full of hope for the country.

## Ottawa.

Last Sabbath Rev. Dr. Armstrong commenced the thirtieth year as pastor of St. Paul's church. Rev. Dr. Herridge continued his series of sermons on "Social Life," taking amusements, as a particular subject. It was announced that Dr. Munro Gibson would preach the pre-communion sermon on Friday evening May 29th at St. Andrew's church.

The forty-eighth anniversary of the Ottawa Auxiliary of the British and Foreign Bible

Society will be held this Wednesday evening in Bank street church. Rev. Robt. Johnson, D.D., of London, Ont.; Rev. F. G. Lett, and Rev. J. H. Turnbull Ottawa, will speak.

## Montreal.

The Rev. J. Munro Gibson, D.D., of St. John's Wood, London, England, has arrived in the city and preached at Crescent street church last Sabbath morning, and in Erskine church in the evening.

Rev. Prof. Ross, Montreal, and Rev. Dr. Johnston, London, are said to be the choice for the pastorate of the American Presbyterian church. It is understood that these two names will shortly be submitted to the congregation.

The clergy of the Protestant churches in Montreal, acting largely through the Ministerial Association, in co-operation with the Montreal League for the Prevention of Tuberculosis, set apart the evening of Sunday last, May 17, after evening service, for short lectures delivered to the different congregations upon the subject of Tuberculosis, its frequency in the community, the possibility of lessening its spread, and so of improving the general health, and the duty of each individual to help in reducing the ravages of this disease.

## Eastern Ontario.

Rev. G. N. Thom assisted Rev. Mr. Currie in the services of St. John's church, Almonte, last Sunday evening.

The congregation of St. Paul's church, Bowmanville, have given a unanimous call to Rev. H. Munroe of Cobourg.

A unanimous call was extended to Rev. J. M. Miller of Ridgetown, Ont., by the congregation of Watson's Corners. At a meeting held last week, Rev. D. Currie of Perth was moderator.

Rev. John James, M. A., of Carleton Place has been called to the pastorate of the Thorndale church, at a salary of \$800 and manse.

Rev. Orr Bennet, Almonte lectured on his travels in Rome, Tuesday evening, under the auspices of the W. F. M. S. of St. Andrew's church.

Rev. G. Woodside, of St. Andrew's church, Carleton Place, occupied St. Andrew's church pulpit, Almonte, on Sunday. Rev. Robt. Young taking St. Andrew's church services in Carleton Place.

The congregation at Douglas has granted three months' leave of absence to their pastor, Rev. A. MacKenzie, B.A., who for some time has been unwell and it is hoped that a needed rest will restore him to health. Mr. A. Wilson, M. A., of Admaston, will conduct the services at Douglas and Scotch Bush during the absence of Rev. Mr. MacKenzie.

## Western Ontario.

Rev. Dr. Milligan, Toronto, preached in Guelph morning and evening last Sabbath.

The Sunday School of Churchhill will have an entertainment on the evening of the 25th May.

Rev. R. E. Knowles of Galt preached anniversary sermons in MacNab St., church, Hamilton on Sunday.

Rev. A. MacWilliams, of Hamilton, occupied the pulpit in the Ryckman's Corners church on Sunday last.

Rev. J. H. Ratcliffe, of First church, St. Catharines, and Rev. Dr. Gee, of First Methodist church, exchanged pulpits last Sunday morning.

Rev. R. M. Mitchell, B. A., of the Home China Mission, preached in the Norwich church on Sunday. The pastor dispensed the sacrament at the close of the regular morning service, and at Bookton in the afternoon.

In the absence of the Rev. Mr. Strachan, the services in St. John's church, Brockville, last Sabbath were conducted by the Rev. Prof. McNaughton, of Queen's University.

A memorial service of the late Rev. Dr. Fraser was held in Knox church, Hamilton Sabbath morning. The Rev. E. A. Henry preached the sermon and the choir rendered appropriate music.

Rev. R. W. Dickie of Orangeville has received a call to Brandon, Man., with a stipend of \$2,200. Brandon charge is the one formerly occupied by Rev. Mr. Henry, now pastor of Knox church, Hamilton.

Mr. A. E. Armstrong, B.A., representing the Student's Volunteer movement sent out by the Foreign Mission Committee, preached at Burns' church and Brooksdale on Sunday last and conducted conference with Y.P.S. of Burns' church on Foreign Mission work on Sunday evening, and at Brooksdale on Wednesday evening.

Rev. Prof. McLaren, of Toronto, occupied the pulpit in the Rockwood church on Sunday the 10th inst. as Rev. Mr. Hall is still too unwell to discharge his duties. Anniversary services were held last Sabbath when the Rev. Dr. Parsons, of Toronto, officiated.

Rev. A. A. Graham, of Petrolia, preached in First church, Chatham, last Sabbath, it being the tenth anniversary of the opening of the present place of worship. Mr. Graham is one of the most prominent of the younger ministers of the church.

Rev. John Neil, of Westminster church, Toronto, occupied the pulpit of First church, London, on Sunday; and Rev. J. V. Smith, D.D., of Carleton street Methodist church preached in St. Andrew's church. Both these gentlemen have many friends in London who were glad of the opportunity of hearing and seeing them.

The eleventh anniversary of Rev. G. C. Patterson's pastorate in Knox church, Embro, was observed in a specially interesting manner. The services were conducted by Rev. W. A. J. Martin of Zion church, Brantford, and his thoughtful discourses were thoroughly appreciated.

On Monday evening the anniversary entertainment was held. Rev. R. E. Knowles of Galt in his address on "A three months trip in Europe" was a great treat much enjoyed by all. At the close of the programme Rev. Mr. Patterson addressed a few words of thankfulness to those who had assisted in making the anniversary a success, and to the friends from other churches who had shown by their presence a desire to congratulate Knox church on its most successful career.

The Presbytery of Paris met in Paris and was largely attended. R. S. Laidlaw of Knox church passed a highly creditable examination and was licensed to preach the Gospel. Rev. Dr. McMullen reported that Knox church, Calgary, had extended a call to Rev. I. Skinner Scott, B.D., with reasons of translation and that Rev. E. D. McLaren and Rev. Neil McPherson of Hamilton had been appointed to prosecute the call. The Presbytery ordered that the congregation of St. Andrew's church, Brantford, be cited to appear at a meeting of the Presbytery to be held in Paris on Tuesday, May 26th, at 10.30 a.m. and give reasons, if they have any, why the translation should not be granted. Rev. D. Y. Ross presented a full report of the nature of the deeds under which the church property throughout the Presbytery is held and the amount of insurance carried. Rev. E. Cockburn was appointed to visit the congregations of Wyndham and Delhi in connection with their receiving aid from the Augmentation fund.

The Presbytery of Stratford met in Knox church. There were present Messrs. Dr. McLeod, moderator, Hamilton, Grant, Panton, J. W. Cameron, McLachlan, Ferguson, Leitch, Cosgrove, R. F. Cameron, Haig, McCullough, Hardie, McAlay, Gilmour, Stewart, Wilson, Cowan and McKinnon, ministers, and Messrs. Leslie, Taylor, Sutherland, Forbes, Anderson, Field, Curtis, Flood, Riddell, McKenzie and Laing, elders. Mr. McAlay reported that he had visited Monkton and that the congregation desired the withdrawal of Mr. Abrey's resignation. The resignation was laid on the table pending Mr. Abrey's return from a holiday. Arrangements were made for the ordination and induction of Mr. J. A. James, who has accepted a call to North and South Nissouri, as follows: The Presbytery will meet at 1 o'clock p.m. on the 19th inst. at South Nissouri. Mr. Cosgrove to preside at the induction, Mr. McKinnon to preach, Mr. Grant to address the minister, and Mr. Gilmour the people. Resolutions in regard to deaths of Elder W. Connell, of Milverton, and Rev. Dr. Proffoot, of London, were passed. A helpful address was taken place on the reports of Sabbath Schools, Church Life and Work, and Y.P.S. A missionary conference will be held in Stratford on Sunday in connection with the Presbytery and should be held then.

#### Western Ontario.

The Rev. R. Knowles, of Galt, will conduct anniversary services in the Orillia church on June 7th.

At a meeting of the Barrie Presbytery held on Tuesday of last week, a call was sustained and forwarded to Rev. G. McKay, M. A. of Caledon, from the congregations of Elmvalle and Flos. Rev. Jas. Skeine was appointed to support the call, before the Orangeville Presbytery.

The pulpit of Knox Church, Acton, was occupied by Rev. J. McNair, D. D., of Oakville on Sunday. Rev. Mr. McNair has recently been honored by his alma mater with the degree of Doctor of Divinity. Rev. Mr. McNair read the edict summoning the congregation to appear at the special meeting of Guelph Presbytery next week in connection with the call to Rev. H. A. Macpherson. Rev. Mr. Macpherson preached anniversary sermons at Oakville.

#### Manitoba.

The Rev. C. W. Gordon some years ago did missionary work in this district, and, indeed, the scene of "The Sky Pilot" is laid in the Foothills, in the centre of which was the ill-fated town of Frank situated.

Mr. Gordon, to a reporter said that Frank, as he knew it, was a hamlet populated by the ministers engaged in the surrounding country, and if the report of the awful loss of life proves correct, he fears that later dispatches will tell of a small town with bright prospects being wiped off the map.

The application of F. H. Roberts for a hotel license at Portage la Prairie does not meet with the approbation of the Ministerial association. At a meeting held on the 28th ult., by the association, the following resolution was passed:

Whereas, it has come to our knowledge that an application for an additional hotel license in the town of Portage la Prairie; and

Whereas, we have reason to believe that our town has sufficient and adequate accommodation for its present population, and inasmuch as it is both unnecessary and undesirable that another license be granted simply for the sale of intoxicating liquors.

Therefore, be it resolved: That in the judgment of this ministerial association, the board of license commissioners should not entertain, said application, in view of this fact, namely, present ample accommodation for the traveling public and that the granting of another license would prove an undoubted evil and a serious menace to the mortals of the youth of our town. We beg to enter our earnest protest against the granting of an additional liquor license in the town of Portage la Prairie.

A union service to the Oddfellows at Port Arthur last Sabbath is described by local papers as follows:

The Rev. Mr. August delivered a fifteen minute address, taking as the subject "Odd-fellowship was identical with that of Christianity; namely, the teaching of the principle of the fatherhood of God and the brotherhood of man. The speaker declared from personal knowledge that to be a true Odd-fellow one must be a Christian. The hymn "Onward Christian Soldiers" by the assembly was followed by a solo by Mr. Sutherland.

The Rev. Mr. Murray spoke for fifteen minutes on "Truth." It was a splendid exposition of the principle upon which Odd-fellowship is founded. The closing hymn was "Lead Kindly Light," followed by the benediction.

The members of the Fort William lodge attended in large numbers Bro. W. C. Doble acted as conductor.

In the evening service was held in Fort William in the Presbyterian church, Rev. Mr. Rowand presiding.

At a meeting of the license commissioners for district No. 4, Winnipeg, the license of Hormidas Benard, proprietor of the Hotel du Canada was cancelled, the cancellation to go into effect at once.

Information had been sworn out on three courts, the leading one of which was in connection with the round-up of crap shooters, which took place last Sunday morning. Alexander Haggart, K. C., chairman of the committee; D. E. Sprague and William Boyd met in the office of Inspector Penrose, and from the evidence presented, considered that there was sufficient proof to warrant them in acting. Mr. Penrose served the necessary papers on Mr. Benard, and the bar of the Hotel du Craps is no more. Gambling must be put down.

Rev. M. C. Rumball, pastor of Knox church, Morden conducted the annual I. O. O. F. service last Sabbath, giving three sermonettes on the

mystic links of the order interspersed by music by the choir.

Brandon Presbyterians have called Mr. Dickie of Orangeville, Ont. If Mr. Dickie accepts it will be an advantage to the west.

The Central Southern Ministerial Association of Manitoba met in Maine last Tuesday afternoon and evening and spent a very profitable day in discussing interesting matters.

The Synod of Montreal and Ottawa held its annual meeting in St. Paul's church, Smith's Falls. The committee on bills and overtures met at half past seven and arranged the business for the Synod.

At 8 p. m. Dr. Ross of the Presbyterian College, Montreal, ascended the pulpit and conducted divine service.

Dr. Ross preached a suitable sermon from Phil. 3: 17, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." The preacher pointed out that we should be followers of Paul (1) in his enthusiasm over his commission to preach Christ. (2) In his intellectual outlook. (3) In his buoyant hopefulness.

Dr. G. Dunlop Bayne of Pembroke was unanimously chosen moderator. The retiring moderator was thanked for his conduct in the chair and for his excellent sermon.

The first hour on Wednesday was spent in devotional exercises. Dr. Lyle of Hamilton was heard on Augmentation, he pointed out that the support of the Augmentation Fund was a good business venture, one-fifth of the congregations that compose the general assembly have come into existence under the fostering care of this fund. Church receives \$70,000 per annum for Augmented fields. (2) Presbyterians stands for helping the weak. This was a higher ground to take.

(3) The third plea was that we are in midst of great crisis. We are fighting for supremacy in this country.

The Synod thanked Dr. Lyle for his presence at the Synod and for his address.

Wednesday afternoon was wholly taken up with the complaint against the action of the Quebec Presbytery in dismissing a petition from the disaffected portion of the Kinneair's Mill congregation praying for a dissolution of the pastorate tie between that congregation and the present incumbent.

Mr. Heine read an admirable paper on "the value and place of the prayer meeting in the congregation" which was followed by an interesting discussion.

Dr. Amaran and Principal Brandt presented the subject of French Evangelization.

Mr. H. Carmichael presented an able report on Church Life and Work. The tone of the report was on the whole optimistic.

The following recommendations were passed: (1) That the Synod express thanks to God that so much of Spirit of Christ is manifested in the family and social life of our people, especially in patient submission to God's will in affliction and their readiness to help the sick and needy.

(2) That pastors and sessions be advised to take into consideration means tending to promote a more general observance of family worship.

(3) That the General Assembly be asked to publish a hand book containing facts respecting the Church History together with Daily Bible Readings.

(4) That the relation of baptized children to the church be emphasized from the pulpit and in the exercise of the

There was also a resolution passed commending the action taken by the Dominion on the prohibition, and of the importation, manufacture and sale of cigarets. Mr. Hoff presented the report on Augmentation.

#### 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. WARREN.

1840. 1903.

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has cured more cases of sickness than any other medicine. It's the best remedy in the world for

**Cramps.**  
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## Health and Home Hints

### Asparagus.

Many writers on cookery expatiate to great extent on the proper method of cooking asparagus, and Sir Henry Thompson's process of cooking this delicious esculent merits repetition, as it is simple and successful. He advises that "the stalks be cut of exactly equal lengths, tied in a bundle, and boiled, standing tips upward, in a deep saucepan. Nearly two inches of the heads should be out of the water, the steam sufficing to cook them, as they form the tenderest part of the plant, while the hard, stalky part is rendered soft and succulent by the longer boiling which this plan permits. A period of thirty or forty minutes on the plan recommended will tender fully one-third more of the stalk delicious, while the head will be properly cooked by the steam alone." The water must be boiling briskly when the vegetable is placed in it, and salt heightens its green color.

If a sauce is to be served with the vegetable, have it in readiness, and as soon as the asparagus is cooked, serve at once. If the vegetable is to be served cold, drain as soon as it is tender and place it where it will cool quickly. Never allow it to remain in the water after it is tender, as this destroys its fresh color.

Delicious soups are made with asparagus. These are made without meat, and are excellent for luncheons.

**Cream of Asparagus.**—Wash and cut in short lengths two dozen asparagus stalks. Cover with two quarts of boiling water, add a green onion, a stalk of celery, a spray of parsley and a heaping teaspoonful of salt. Cook for twenty-five minutes, then rub through a sieve. Return to the saucepan and let come to a boil. Beat the yolks of two eggs until light, add half a pint of cream, and stir it into the hot soup. This soup may be varied by adding different seasonings. A tablespoonful of very finely chopped chervil or tarragon may be added just before serving; or a cupful of cucumber dice that have simmered for ten minutes in salted water, then drained. The same effect is

gained by using a tablespoonful of finely chopped pimpernel, an herb with a dainty cucumber flavor. A very delicate flavor and color are given the soup by adding a cupful of whipped cream just before serving. A few asparagus tips may be added to the soup.

**For Salad.**—Epicures ask no better salad than the tips of asparagus, icy cold, served on lettuce, with a French dressing. A few spoonfuls of chopped chives or tarragon leaves can be added.

For a luncheon the asparagus may be dressed with a mayonnaise. Often some vegetable is hollowed out to form a cup, in which the asparagus mayonnaise is served. Little cups are made of cucumbers, turnips, artichoke hearts and tomatoes. Frequently a green mayonnaise is served with a salad of asparagus, while by some palates a cream mayonnaise is preferred.—The Delineator.

## World of Missions.

### Arctic Missions.

The first Christian missionaries in the extreme north went to Norway from England in the tenth century. But long before this, Scotch missionaries, known as "Papar," "crept northward to Iceland." It was from Iceland, says Dr. George Smith, "that Greenland was first Christianized. It had seventeen bishops in succession up to 1408, after which the "black death" decimated the settlers, and the Eskimos exterminated the rest. Tradition tells of a Scots missionary who from Greenland found his way to North America, and there died a martyr for the faith."

The best known of all the early missionaries to the far north was Hans Egede, a Norwegian pastor, who was sent forth by the Copenhagen College to Greenland in 1721. With his wife and four children, and about forty other persons, he sailed from Bergen in the Hope. "They found no Greenland, but endless hummocks of ice, which they coasted for weary days, and in imminent danger of shipwreck, until they landed at a small bay, and began to build on what they called 'Hope's Island.'" "For two years Hans Egede had to labor all alone, but he devoted himself to his work with heroic patience. He visited the filthy huts of the Greenlanders in order to win their confidence and their language. He took native youths into his own house, and induced them to learn, offering them the tempting reward of a fish-hook for every letter that was acquired." But slowly he made the gospel known. The King of Denmark, Christian VII, withdrew his aid, but Egede and his wife remained at their work. Smallpox came, and he and his wife received the people into their home, and loved them in spite of their filthy lives, and toiled for them, until, at the age of 73, the old missionary died on the island of Falster. The Moravians had already joined him, and took up his work.

The first missionary to reach Labrador was Christian Erhardt, a Moravian brother, who landed in July, 1752. He and the sailors of his boat were all murdered. Erhardt was followed by Jans Haven, who was moved to go when he heard that Erhardt had fallen. "Not until 1804 did the gospel meet acceptance. Then patience was gladdened by a widespread awakening among the people. To-day, from six centers, thirty-five missionaries minister to all but about 200 of the scattered Eskimos, and in summer care for the spiritual needs of the fishermen who visit the coast.

## Could Not Walk,

### A Young Lady Tells the Torture She Suffered from Rheumatism.

Miss Myrtle Major, Hartland, N.B., is one of the thousands who have proved that Dr. Williams' Pink Pills will cure rheumatism. Miss Major says: "I suffered from the trouble for nearly a year. I had the advice of a doctor and took his medicine, but it did not help me. The trouble was located chiefly in my ankles, and the pain I suffered at times was intense. As a matter of fact at times I was quite unable to walk across the room, and for some six months I was confined to the house. I used liniments and other medicines prescribed for rheumatism, but they did me no good. Then some of my friends urged me to try Dr. Williams' Pink Pills. I acted on their advice and before I had used three boxes I began to feel better. I took nine boxes of the pills altogether, and before I finished the last box not a trace of the trouble remained. It is now nearly two years since I took the pills and as there has not been a symptom of the trouble since it proves that the pills make permanent cures."

Rheumatism is a disease of the blood and can only be cured by treating it through the blood. That is why Dr. Williams' Pink Pills always cure this trouble. Good blood makes every organ in the body strong and healthy, and as every dose of Dr. Williams' Pink Pills make pure, rich blood, it follows that they cure such troubles as anaemia, neuralgia, indigestion, heart trouble, kidney ailments, erysipelas, the after effects of la grippe and fevers, etc. They also relieve and cure the ailments from which so many women constantly suffer. See that you get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50c a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The strife between light and darkness dates from the day when God said, "Let there be light!" Man brought neither into the world, nor can he dispel either. He who made them rules them. Man is master of the darkness just in proportion as he is mastered by the light. The mastery of the one is the mystery of the other, and we are victors to the extent that the Master of both is victor in us.

We are masters of ourselves only when we are mastered by Jesus Christ.

**The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT.**

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily soars and often contain "wood alcohol," a deadly poison.

USE THE GENUINE . . .

**MURRAY & LANMAN'S Florida Water**

"THE UNIVERSAL PERFUME"

For the Handkerchief, Toilet and Bath.

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**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Strathcona, 23 Feb. 8 p.m.  
Kamloops, Vernon, 25 Aug.  
Kootenay, Nelson, B.C., Feb. 17.  
Westminster, Chilliwack, 1 Sept. 8 p.m.  
Victoria, Victoria, 2 Sept. 10 a.m.

**SYNOD OF MANTOBA AND NORTHWEST**

Brandon, Brandon, Superior, Port Arthur, March.  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Baldus, 8 July.  
Glenboro, Glenboro.  
Portage, Arlon, 3 March 1:30 p.m.  
Minnedosa, Minnedosa, 17 Feb.  
Melita, at call of Moderator.  
Regina, Moosejaw, Feb.

**SYNOD OF HAMILTON AND KINGSTON.**

Hamilton, Knox, church: Catherine's, May 5, 10 a.m.  
Paris, Knox, Woodstock, 2 July 11 a.m.  
London, Rodney, May 12, 9 a.m.  
Chatham, Windsor, 11 July, 10:30 a.m.  
Stratford, Stratford 12 May.  
Huron, Clinton, 12 May 10:30 a.m.  
Sarnia, Sarnia, 9 Dec. 11 a.m.  
Maitland, Wingham, 19 May, 1:30 p.m.  
Bruce, Paisley, 7 July, 10 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
Peterboro, Port Hope, 11 July 2 p.m.  
Whitby, Oshawa 21 July 10 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Lindsay, 17 March, 11 a.m.  
Orangeville, Orangeville, 5 May.  
Barrie, Dec. 9th 10 a.m.  
Owen Sound, Owen Sound, 7 July.  
Algoma, Copper Cliff, March.  
North Bay, Barks 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, Zion church, Carleton Place, 21 July, 10:30 a.m.  
Ottawa, Aylmer, 2 July.  
Brockville, Brockville, 7 July, 1 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Orangedale 5 May 11 a.m.

P. E. I., Charlottetown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p.m.  
Wallace, Oxford, 6th May, 7:30 p.m.  
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, St. John, Oct. 21.  
Miramichi, Bathurst 30 June 10:30

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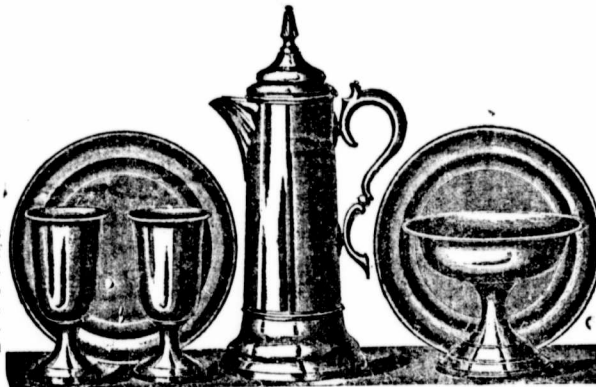
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## Tenders for Coal, 1903.

Sealed 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 20th, 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, 150 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—30 tons hard large screenings, 3,150 tons, 1,000 may not be required till Jan., 1904.

### Asylum for Insane, Kingston.

Hard coal 1,400 tons, large egg size, 300 tons small egg size, 20 tons stove size, 600 tons hard screenings, 690 tons soft screenings 20 tons stove size (hard)

### Asylum for Insane, Hamilton.

Hard coal—675 tons small egg size, Soft coal 2,000 tons, 14 tons stove size, 146 tons chestnut size, coal for grates, 20 tons; for pump house, 20 tons soft slack; 10 tons hard large screenings, Of the above quantity 1,125 tons may not be required until January and February, 1904.

### Asylum for Insane, Mimico.

Hard coal 17,000 tons large egg size, 125 tons stove size, 60 tons chestnut, 100 tons soft screenings, 25 tons canted coal, 30 cords green hard wood.

### Asylum for Insane, Orillia.

Soft coal screenings No. 1, or run of mine lump, 2,000 tons; 30 tons hard coal, stove size; 40 tons hard coal, grate.

### Asylum for Insane, Brockville.

Hard coal—1,550 tons large egg size, 200 tons stove size, 90 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, 10 tons nut size, 4 tons cannel.

### 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, Penetang.

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, 600 tons; stove coal, 125 tons.

Tenders 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.

Tenders 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 without surerties will be required for the due fulfillment 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 Bureaus 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 it.

J. R. STUART, Provincial Secretary, Parliament Buildings, Toronto, May 11, 1903.

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Ar. 8:45 p.m. Waltham. Lv. 6:25 a.m.

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