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PILGRIMAGE.

"From strength to strength."

*Lord of my life's brief day,
Teach me the upward way,
The way Thyself hath trod,
From frailty unto God.*

*All earthborn yearnings die,
Whilst in my pathway lie
Memorials of Thy pain
In many a crimson stain.*

*Break on my weary eyes,
My Hope! my Sacrifice!
Till distance lose its length,
And languor turn to strength;*

*Fain would I follow Thee,
Fain would Thy glory see,
As upwards still I go
In footprints of Thy woe.*

*These are Thy cleansing fires,
Well-springs of pure desires;
Bright heralds from above,
Memorials of Thy love.*

*And I before Thee stand,
Safe in the better land
Of victory and peace—
In love's long-hoped release.*

—Thomas Dunlop.

DEATHS.

Mr. James Smith, native of Granton, Scotland, died at 1.45 a. m., Wednesday, May 21, 1902, at his residence, 430 Dufferin avenue, London.

At Middleville, on Friday May 16th, Rev. W. S. Smith, aged 56 years.

At the residence of her daughter, Mrs. Graham, 296 James street, Ottawa, Jennet Smith, widow of the late Wm. Eagleson, in the 90th year of her age.

MARRIAGES.

At the home of James Auld, Esq., Eramosa, brother of the bride, by the Rev. Dr. Forraine, on the 21st May, John Monteith, merchant, of Arnprior, to Miss Mary Auld, of Guelph.

On May 5, 1902, by the Rev. George M. Milligan, pastor of Old St. Andrew's church, John Macleod Cameron, attorney-at-law, of Chicago, to Fanny Ainsworth Perks, daughter of Mrs. George Perks, of Port Hope, Ont.

On May 17, 1902, at Central Church, Hamilton, Ont., by the Rev. S. Lyle, D. D., Ingersoll Olmstead, M. B., of Hamilton, to Edith Hamilton, daughter of the Hon. A. T. Wood.

On May 6, 1902, at Westminster church, Atwater avenue, Montreal, by the Rev. M. Stewart Oxley, M. A., Robert Huston Gordon, to Bertha Tester, daughter of the late T. Tester, of H. M. C.

On May 6, 1902, at the home of the bride's father, 514 Jarvis street, Toronto, by the Rev. J. A. Turnbull, M.A.R., LL.D., assisted by the Rev. Geo. M. Milligan, D.D., and the Rev. A. F. Webster, of Oakwood, uncle of the bride, Bertha M., eldest daughter of Mr. Robt. S. Gourlay, to Edward A. Breckenridge, third son of the late Rev. Jas. Breckenridge, Streetsville.

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Note and Comment.

The debt of some £20,000 on Dublin University College has been cleared by public subscription.

The Foreign Mission Committee has definitely decided with regard to the Jewish work in Montreal that for the future this work will be left entirely in the hands of the London Mission Society for the further advancement of the Jews.

A private despatch from Vereeniging is to the effect that at their conference the Boers had voted for peace on the best terms that could be procured, and that they had instructed their delegates to Pretoria accordingly.

The Waldensian Church in Italy gained eleven hundred members last year, and is reaching eighty thousand Italians through its hundred and fifty workers. Italy may yet be reformed by the faith that never was deformed. And Waldensian is the Italian way of spelling Presbyterian.

There is still much anxiety over the state of health of Lord Pauncefoot, the British Ambassador, but his medical attendants assert that there is no immediate danger. The American people are evincing sincere solicitude over him, for he has been a most welcome and agreeable representative. They would greatly regret if he was compelled to retire from the post he has so adorned and so beneficently filled.

The following inscription has been placed on the monument erected at Balmoral in memory of the late Queen Victoria:—"To the beloved memory of her late most gracious Majesty Queen Victoria, Sovereign of Great Britain and Ireland, Empress of India. This obelisk was erected by the tenants and servants on the estates of Balmoral, Aberfeldie and Birkhall."

"Homes in the Stars," is the title of a new book, soon to appear, by the Rev. Joseph Hamilton of Mimico. It is said to set forth the wonders of astronomy in such a fascinating way as to make it a book for all classes of readers, and at the same time it has discussions which appeal to the most profound. It is on the same lines as a former book by the same author, which was made a prize book of the Science and Art Education Council of England.

M. Ducretet, repeating the experiments of Bourbouze, made in 1876, has lately endeavored, with success, to transmit human speech through ordinary telephones, using the earth as the only conductor. The results are very interesting, though difficult to explain. One thing is certain, says the experimenter, namely, that earth filters out, so to say, the continuous current necessary to the operation of the apparatus. This current is diffused into many others capable of actuating a certain number of telephones distributed around the transmitter, and in the experiments cited these diffused currents were strong enough to operate a relay with a call-bell.

The revolt in Russia is now attributed to famine, which occurs almost perennially there, and the mojiks have now got it into their heads that the Government is responsible.

Prof. Harper, D.D., of St. Andrew's College, Sydney, son-in-law of Principal Rainy, has been nominated for the office of Moderator of the General Assembly of the Presbyterian Church of Australia.

Queen Wilhemina of Holland has now got the turn, and no doubt is entertained that she will soon completely recover, and may be long spared to her subjects, by all of whom she is greatly beloved.

The German Ministers of War and Agriculture have published an offer for first, second and third prizes of 10,000 marks, 5,000 marks, and 2,500 marks, respectively, for the best alcohol motors for military usages. The offer is a result of the initiative of Emperor William who has long been interested in alcohol motors and engines. He is convinced of the possible economical use of such motors for the transportation of military supplies and the moving of artillery. German farmers are interested in the idea because alcohol is made from potatoes.

The Earl of Hopetoun has resigned the Governor-Generalship of the new Australian Commonwealth, to take effect immediately after King Edward's coronation. The Earl was the first Governor General, and was sworn in at Sydney on 1st January, 1901. His salary is £10,000 a year. That, he says, is inadequate, and that the position causes a heavy drain upon his private resources. He wished the Federal Parliament to increase his allowance by £3,000 a year, but it has refused to do so. His resignation has been accepted by the Colonial Secretary.

In his recent speech to the Primrose League in London Premier Lord Salisbury emphasized the importance of doing nothing to force the various portions of the British Empire into closer union than already exists, and it would appear that the Premiers of Canada and Australia quite agree with him in this. In particular, the latter think it inadvisable that there should be a hard and fast military agreement between Britain and her colonies.

There is reason to believe that no fundamental patent for wireless telegraphy will hold in this country. There are several patents which antedate Marconi's involving the principles he uses. There are more recent patents which do not use his system. The principles on which wireless telegraphy rest have been discovered by scientific investigators through a long series of years. Many men have contributed something, but no person has made an invention which entitles him to a control of the principle, though numerous details will be covered by patents. The Bell Telephone Company controlled a scientific principle for many years, but this will probably be the last instance in which the courts will give any one a monopoly of the use of the forces of nature.

According to a census taken there are 17,180 Hebrews in India. Scarcely one-third of them are European. The rest are descendants of those who claim to have emigrated to India during the reign of Solomon.

The Boers are not fighting for their independence, but to deprive British colonists of theirs. They invaded British territory after lengthened secret preparation, with the avowed intention to "drive the British into the sea."

The American Congregationalist sent a delegation to visit their missions in India. The delegation has returned, and their report is encouraging. Christianity, they say, is making rapid progress in India. Statistics show that while the population of India increased 20 per cent. in the period from 1851 to 1891, the number of Protestant Christians increased 145 per cent. Caste, India's greatest barrier to Christianity, is breaking down. In one school the commissioners found children of eighteen different castes living and eating together. A few years ago this would have been impossible. The attitude of the Hindoo people towards Christianity is becoming increasingly friendly. Among the causes which account for this has been the generous assistance of the Christian nations during the Indian famines and the care of the famine orphans in the mission schools.

The one matter of vital importance to the Church at large this year before the United States General Assembly is the report of the Creed Committee. This comes up shortly when there will be a stirring debate on the subject. What the outcome will be we cannot tell, but it is more than likely that the report will be sent down to the Presbyteries for their acceptance or rejection. The new creed is composed of sixteen articles under the following heads: (1) On the Being of God. (2) The Word of God the only infallible rule of faith and life. (3) Creation. (4) Fall of man. (5) Salvation only by grace. (6) Salvation of all who die in infancy and those beyond the reach of the outward means of grace. (7) The eternal decrees. (8) Confession of Christ. (9) Faith and repentance. (10) The work of the Holy Spirit. (11) Regeneration. (12) Resurrection. (13) The Law of God. (14) Church and Sacraments. (15) Last Judgment. (16) Christ's Second Coming.

The friends of the late Professor A. B. Davidson, of New College, Edinburgh, have agreed to raise a memorial fund for the purpose of placing a stone with a medallion of his well-known face over the professor's grave in the Grange Cemetery, where he lies near Chalmers and Guthrie and Hugh Miller, and also of purchasing his library as the nucleus of an Oriental collection in the college so long associated with his name and work. The scheme has the approval and cordial support of scholars in England and Scotland, including Dr. Driver, the Bishops of Exeter and Worcester, the Professors of Hebrew in the Scottish Universities, and many representative men in his own Church and the Free Churches of England.

BY REV. F. B. MEYER.

The Quiet Hour.

The Council At Jerusalem.

S. S. Lesson.—June 8, 1902.

Golden Text—Gal. 5: 1.—Stand fast, therefore, in the liberty wherewith Christ hath made us free.

Judas, and Silas, chief men among the brethren, v. 22. The task of making peace is one of the highest that can be assigned to us in the church. The gospel is the great force that makes for peace in the world. Sin is the most powerful enemy of peace. The unbridled lust of conquest has plunged whole nations into misery and destroyed the happiness of millions of homes. Bad temper and selfishness bring wretchedness into the family and the community. The aim of the gospel is to purify men's hearts from those things which war against peace. The most effective peacemaker in the world is the one who preaches the gospel. It is a noble ambition to promote peace in the home, in the church, in the neighborhood.

And they wrote letters by them after this manner, v. 23. This letter written by the apostles and elders has come down to us as a monument of the victory gained by those who contended for the liberties of Christians. We enjoy to day the freedom from burdensome forms and ceremonies which was purchased by the labors and sufferings of our fathers. We ought not to value our privileges less highly because they come to us without suffering or effort on our part, but we should accept them gratefully and make the best use of them for ourselves and others.

To whom we gave no commandment (Rev. Ver.) v. 24. An ambassador should act according to his instructions. He has no right to say or do anything in his official capacity contrary to the commands of the court which he represents. Each believer is in his own place and in his own way an ambassador for Christ. He is bound to take his directions from his Heavenly Master. He is responsible for the representation of Christ and His teachings which he presents to the world in his daily life. Men will form their judgment of Christ from the character and the conduct of those who profess to be His followers.

Men who have hazarded their lives, v. 26. The test of our devotion to Christ is our willingness to yield our lives to Him. Men willingly die for an earthly leader. Christ's followers must be equally willing to give their lives for Him and for His cause. The time is not yet past when men are required actually to die for Christ; witness the case of the many missionaries and native Christians in China, a year or two ago. More commonly, devotion to Christ means to serve faithfully and cheerfully, at whatever cost, in the ordinary duties of our daily lives. Each day will bring to us the opportunity and the responsibility of laying ourselves upon His altar, to be used by Him as He wills.

Necessary things, v. 28. There are different kinds of necessity. It is never necessary to do wrong, and it is always necessary to do what is clearly right; but there are many things which are lawful in themselves, and which we ought to avoid for the sake of others. In matters of principle we should be as unyielding as a rock, but, where no principle is involved, we ought to consider the opinions, and even the prejudices, of those round about us.

It shall be well with you (Rev. Ver.), v. 29. We have here a recipe for true happiness in

a home or in a church. When each one in a family or in a church considers the interests of all the others and is willing to deny himself or herself for their sakes, there will be fewer cases of disagreement. We should make it our most earnest care to act always with due regard to the rights and interests of others.

They rejoiced for the consolation, v. 31. The Bible, and especially the New Testament, is full of encouragement. It does not conceal from the believer that he will meet with hardships and sufferings in the Christian life; but it abounds with encouragements to face the ills of life with courage and cheerfulness. When Jesus spoke to His disciples of the trials that awaited them, He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke 21: 28. Paul encouraged the Christians at Rome by saying to them, "Now is our salvation nearer than when we believed" (Rom 13: 11), and to the Philippians he wrote, "Rejoice in the Lord, alway; and again I say, rejoice," Phil. 4: 4. We misrepresent the religion of Christ when we speak in a tone of discouragement.

Being prophets, exhorted, and confirmed them, v. 32. It is those who live nearest God and know His will most perfectly who are best fitted to comfort and strengthen others. If we would be a source of help and encouragement to others, we must seek to know God, who has revealed Himself to us clearly and fully in Jesus Christ. In Him we shall find the unfailing fountain of grace and strength upon which we may ourselves draw, and so become channels through which the same grace and strength may be conveyed to others.

Gratefully Rejoicing.

Robert Moffat, the great missionary to Africa, tells this story:—

Not long ago a woman came to me, having travelled fifteen miles, and said that she wished for a New Testament. I said to her, "My good woman, there is not a copy of it to be had."

"What! Must I return empty?"

"I fear that you must."

"Oh, said she, 'I borrowed a copy once, but the owner has come and taken it away, and now I sit with my family sorrowful, because we have no Book to talk to us! Now we are far from anyone else. We are living at a cattle outpost, and have no one to teach us but the Book. Oh, go and try to find a Book! O my elder brother, do go and try to find a Book for me! Surely there is one to be found; do not let me go back empty.'"

I felt deeply for her, for she spoke so earnestly, and I said, "Wait a little, and I will see what I can do."

I searched here and there, and at last found a copy and brought it to the good woman.

Oh, if only you could have seen how her eyes brightened, how she clasped my hands and kissed them over and over again!

Away she went with the Book, rejoicing, with a heart overflowing with gratitude.

Every day in thy life is a leaf in thy history—a leaf which shall be turned back again.

Open your hearts to the living, risen, glorified Saviour. Let Him live freely in your life, and work unhindered through your faith; expect Him to pour through you as a channel some of those greater works which must characterize the closing years of the present age. Remember how the discourses and miracles of His earthly life even increased in importance and meaning; for such must be the law of His ministry in the heavens. According to our faith it will be unto us. The results which we see around us are no measure of what Christ would or could do; they indicate the straitening effect of our unbelief. Lift up your heads, O ye gates, and be ye lifted up, ye low browsed door of unbelief; and the King of Glory shall come in with His bright and mighty reinue, and shall go out through human lives to do greater works by the instrumentality of His people than ever He wrought in the course of His earthly ministry.

Christ And Prayer.

BY REV. G.H.C. MACGREGOR.

All Christ's greatest experiences were received, and all His greatest works done in connection with prayer. It was by prayer that He cast out the most obstinate demons (Matt. 17: 21); it was after prayer that He recalled the dead to life (John 11: 41); it was in prayer that He overcame the fiercest assaults of the enemy (Luke 22: 41); it was after prayer that He chose those men who were to carry His gospel through the world (Luke 6: 12); it was as He prayed that He was baptized with the Holy Ghost (Luke 3: 21); it was as He prayed that He was transfigured till He shone with the glory of God (Luke 9: 29). So important was the place occupied by prayer in the life of the Lord Jesus, that it is not too much to say that until we have learned to pray we are incapable of knowing Him, or of having fellowship with Him in His most blessed experiences.

The Touch Of His Hand.

She was the mother of a large family, and, being in plain circumstances, was required to do her own work. Sometimes, in the multitude of her tasks and cares, she lost the sweetness of her peace, and, like Martha, became troubled or worried with her much serving. One morning she had been unusually hurried, and things had not gone smoothly. She had breakfast to get for her family, her husband to care for as he hasted away early to his work, and her children to make ready for school. There were other household duties which filled the poor, weak woman's hands, until her strength was well-nigh utterly exhausted. And she had not gone through it all that morning in a sweet, peaceful way. She had allowed herself to lose her patience and to grow fretful, vexed and unhappy. She had spoken quick, hasty, petulant words to her husband and her children. Her heart had been in a fever of irritation and disquiet all the morning.

When the children were gone and the pressing tasks were finished, and the house was all quiet, the tired woman crept upstairs to her own room. She was greatly discouraged. She felt that her morning had been a most unsatisfactory one; that she had sadly failed in her duty; that she had grieved her Master by her want of patience and gentleness, and had hurt her children's lives by her fretfulness and her ill-tempered words. Shutting her door, she took up her Bible and

read the story of the healing of the sick woman: "He touched her hand and the fever left her; and she arose and ministered unto them."

"Ah," she said, "if I could have had that touch before I began my morning's work, the fever would have left me, and I should then have been prepared to minister sweetly and peacefully to my family." She had learned that she needed the touch of Christ to make her ready for beautiful and gentle service.—Selected.

Bear Ye One Another's Burdens,

BY FENELON.

In order to be satisfied even with the best people, we need to be content with little and bear a great deal. Even the most perfect people have many imperfections; and ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter; but we can only "fulfil the law of Christ" by "bearing one another's burdens." There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-attachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither listens to himself nor to the idle talk of others.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.

The Waste of the Ointment.

BY REV. J. R. MILLER, D. D.

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth.

We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered forever.

How Near Is Heaven!

BY C. STANFORD.

The *nearness* of heaven is suggested by the epithet "veil." There is only a veil between us and heaven. A veil is the thinnest and frailest of all conceivable partitions. It is but a fine tissue, a delicate fabric of embroidery. It waves in the wind; the touch of a child may stir it, and accident may rend it; the silent action of time will moulder it away.

The veil that conceals heaven is only our embodied existence; and, though fearfully and wonderfully made, it is only wrought out of our frail mortality. So slight is it that the puncture of a thorn, the touch of an insect's sting, the breath of an infected atmosphere, may make it shake and fall. In a bound, in a moment, in the twinkling of an eye, in the throbbing of a pulse, in the flash of a thought, we may start into disembodied spirits.

There is but a step between you and death; between you and heaven there is but a veil!

Our Young People

How the Weak Become Strong.

2 Cor. 12: 9, 10; Isa. 41: 10; 58: 11.

Topic for June 8.

Our Leader Speaks.

In one sense, the strongest being in any home is the baby. He draws to his needs the entire household. No expense is spared for him, no trouble is for a minute regarded. The mute appeal of his helplessness brings to his feet whatever resources the parents have, though they be king and queen, and though they possess the wealth of many gold-mines.

In one sense, the Christian's strength must be like the baby's. It must be humble always. It must rest in God. It must know that when it is weak, then and then alone it is truly strong. That is, the Christian must realize his complete and final dependence on the Most High. Then He will serve Him and trust Him, and will not make the fatal error of trusting in himself.

And yet—and yet—what sorrow would be in the household if the baby remained thus weak and dependent! If for long years his powerlessness should drain the resources of the parents! If he should never be able to repay the gifts they gladly lavished upon him in his days of feebleness!

No, though Christians must begin as babes in Christ, and get their strength from that attitude, they must not remain babes. They have men's work to do. They are daily to receive from God in the baby's fashion, but they are daily to give back to God in the man's fashion. They are to be borne in the everlasting arms. Yes, but they are also to bear arms in the world's army.

Are any of us doing the first, but neglecting the second? Are any of us getting strength, but forgetting to use it?

Daily Readings.

Mon., June 2.—Like rain.	Ps. 72: 1-7
Tues., June 3.—Like fire.	Mal. 3: 1-6
Wed., June 4.—Like sunshine.	Mal. 4: 1-6
Thurs., June 5.—Like a shepherd.	Isa. 40: 10-17
Fri., June 6.—Strength from joy.	Neb. 8: 9-12
Sat., June 7.—Our Rock.	Ps. 18: 1-6
Sun., June 8.—Topic. <i>How the weak become strong.</i>	2 Cor. 12: 9, 10; Isa. 41: 10; 58: 11

Prayer.

BY PHILIP DODDRIDGE.

O Thou ever-blessed Fountain of life, I bless Thee that Thou hast infused into me Thy own vital breath, so that I am become a living soul. It is my earnest desire that I may not only live, but grow; grow in grace, and in the knowledge of my Lord and Saviour Jesus Christ. May I grow in patience and fortitude of soul, in humility and zeal, in spirituality and heavenly disposition of mind. In a word, as Thou knowest I hunger and thirst after righteousness, make me whatever Thou wouldest delight to see me. Draw on my soul by the gentle influence of Thy gracious Spirit, every trace and every feature which Thine eye, O Heavenly Father, may survey with pleasure, and which Thou mayest acknowledge as Thine own image. I ask and hope it through Him of whose fulness we have all received. Amen.

Our Members Testify.

Dr. Pentecost says that the failures in Christian life are not due to the lack of power, but to the failure to use the power we have. God always makes a man strong enough for the work He gives him to do.

Phillips Brooke once said that we could go through the crowded streets of heaven, and we would look in vain for any soul that did not get there through struggle. On the earth each soul was a weak man, who became strong through Christ, and in spite of his lower self.

If you take exercise with the dumb-bells, a tape-measure around your arm or chest will not show any difference to-morrow from what your measurement was to-day. But after a few months of such work, the tape-measure will show a difference. And so it is with our gaining of spiritual strength; it is a matter of time and practice.

Ruskin said wisely, "We are not to do great things by the help of iron bars and perspiration. All the greatest works in existence," he adds, "say plainly to us not. There has been a great effort here, but, There has been a great power here." We are to do things by the Power that works in us and through us, and not by our own folly and weakness.

It is possible to grow rich by hoarding money that comes in, but it is never possible to grow strong in any such way. You get strength by using what you have. If you want the blacksmith's power, you must do the blacksmith's work. If you want the power of a Paul, you must do the work of a Paul, and the power will come as you go on in the work.

Once there was a Methodist minister who began his Bible-reading before the congregation thus: "I can do all things"—Paul, you are a liar. "I can do all things"—Paul, you are a terrible liar. But I beg your pardon, Paul, I see it all now,—through Christ which strengthened me." That is quite another thing! Paul, you are quite right. *I can do all things through Christ which strengtheneth me!*

Grace Abounding

I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world. O the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and God, the Judge of all, and the spirits of just men made perfect, and Jesus, have been sweet unto me in this place. I have seen that here which I am persuaded I shall never, while in this world, be able to express. I have seen a truth in this Scripture: "Whom having not seen, ye love; in whom, though, now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I never knew what it was for God to stand by me at all times and at every offer of Satan to afflict me, as I have found him since I came hither; for lo, as fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would, with one Scripture or another, strengthen me against all; inasmuch that I have often said, were it lawful, I could pray for greater trouble for the greater comfort's sake.—John Bunyan.

Causes for the Alienation of the Wage Earner from the Church

BY REV. W. D. REID, D.D.

In these later days perhaps there is no subject that has so much engaged the attention of Church conferences, and ministerial associations, as the question "How to reach the masses." The very fact that it is asked, implies that the masses are already away, or drifting from the church. Now, undoubtedly, the question will be raised right here, is it true that the wage earner is to any extent alienated from the Church? Is it true, that men and women living in a Christian country, and enjoying all the blessings of a Christian civilization and who for general purposes are designated Christians, are yet completely outside the organization of the Christian Church, go to no place of worship, and have no professed religious beliefs? Alas it is even so. And the most discouraging part of it seems to be, their numbers are rapidly growing; and in many places the church seems to be losing whatever little hold she ever had. In speaking as I do I have reference exclusively to cities and towns, not to country places. In order to prove to you that my contention is correct let me give you a few authentic statistics. Some time ago 45 large cities in the United States were canvassed, to discover the number of church goers, and only 44 per cent. even professed to attend church at all, and it was afterwards discovered that 50 per cent of this number scarcely ever darkened a church door. In the United States alone it is estimated that over half of the population, or nearly 40,000,000 people never enter the precincts of a place of worship. The State of Maine alone, has 70 towns, where once service was held, and today there is not even a semblance of worship. The work died for lack of support. Michigan has 250 towns destitute of all religious ordinances, and so I might continue. Even in old church going Scotland, I heard Lord Overton make the statement at a very large meeting in Glasgow, that there were 400,000 people in the city of Glasgow, who never attended any place of worship.

When we come to Canada we are not so well supplied with statistics, but we have every reason to believe that there is but little difference. In Montreal we have sitting accommodation in our Presbyterian Churches for about 10,000 to 12,000 people, but there are nearly double that number of professed Presbyterians in Montreal. Supposing the churches were all full every Sunday, what becomes of the remaining number. And when we say the churches full, what a stretch of the imagination. Many of our large churches, where from 700 to 1,000 can be accommodated, have but usual congregations of 200 and 300 every Sunday. Where are the others going? Echo answers, where? When we consider these things, the inadequate seating accommodation as compared with the Presbyterian population, the empty pews on the Sunday, the number of good sermons that, comparatively speaking, waste their sweetness on the desert air, we begin to realize the tremendous problem that is

facing the church of Jesus Christ at the dawning of this 20th century. "The alienation of the masses from the church," in the face of these statistics, is a subject that may well for a few minutes engage our most serious attention.

Now there are two theories advanced to account for the absence of the masses from the church. One explanation is volunteered by the non church goer. He declares, that the total blame lies on the churches themselves. He asserts that the church has become but a sort of mutual congratulation society, in which Christianity according to Christ is extinct; where the poor are not wanted, and the man with the poor garment is either placed right at the door, or elbowed out altogether. According to this man, the Parson is a sort of Theological snob, who reads unpractical essays to his self-satisfied congregation on the Sabbath, and draws his salary during the week. He caters to the rich, and despises the poor, he preaches sermons that do not touch men's every day life, and are highly theoretical, and gives to men but little real assistance in fighting the battle of life. The fact of the matter is, he is after the fleece and cares not at all for the flock. Thus this censorious critic throws all the blame on the churches, and the church people, and the ministers, and goes his way, perfectly satisfied, that no blame rests upon himself or the masses. All the trouble lies with the hypocritical church attenders, and the Pharisaic ministers.

Then we have another view point from which the situation is regarded, viz., that of the minister and the church people. By them you will frequently hear the blame thrown entirely upon the masses, themselves. They are such a miserable, useless, drunken, cantankerous, unreasonable lot of people, that even if the Master himself were here he could do nothing with them. They will make all sorts of ridiculous excuses for not coming to Church, and would much prefer going away picnicing, on the Sunday to attending any place of worship. The only time they want the church, or have any use for the minister is when they expect to eat something or advance their own material interests. The fault of the non church going then lies, not at the door of the minister, not at the door of the church people, but simply at the door of the unreasonable, godless masses themselves.

Now, undoubtedly, there is truth in both of these theories, but neither of them contains the whole truth. When one is advanced as the sole, and only cause of non church going, it becomes a falsehood, and wrongs the other class. I believe there are faults on both sides; and when a critical examination is entered into it will be found that neither part is wholly to blame, nor yet is either wholly blameless. Let us for a moment endeavor to get at the causes from the people's side,

WHY SO MANY NEVER ENTER A CHURCH.

There is no doubt but that poverty

makes some people stay away from church. There are good people, who would really be glad to attend the services of the sanctuary, but they have not clothes with which to dress as respectably as do other people, and hence they remain away. Many a poor mother, who has once seen better days, has a large family of children, and nothing but her husband's small pittance to support and clothe all, would rather than see her children inferior in appearance to others, keep them at home and stay there herself. Oftentimes my heart has gone out in deepest sympathy to such a person thus kept away from the church. The minister is not to blame here, nor the church people, nor yet the poor people themselves, but hard unchangeable circumstances, induced by an unrighteous social environment. Another cause of non church going, in the case of some, is Sunday employment. In their awful lust for gold, great corporations are willing to drive whole trains through the Lord's day, and compel men who would go to church to run them. Money-grabbing bosses, will order the men under them to work all Sunday, and if they dare to refuse, they will be dismissed the very first opportunity that presents itself. Through this devil's own curse, there are many men, and families kept from attending the Lord's house on the Sabbath.

While undoubtedly both of these causes keep some from church, still the number when compared with the great countless army of non church goers is small. The great reason of non church going from the side of the masses, it seems to me, is the absolute indifference to all religion that prevails. The great majority of non church goers that I meet, do not want the church, and have no desire, not even a curiosity about religion. They treat it with absolute indifference. They are quite content to live without God, and without hope in the world. They are willing to have their little world bounded on the one side by the workshop, in which they grind out their living; on the other by the home in which they dwell, or rather exist; on the other by the few friends and boon companions that they can pick up by the way; and on the other by whatever little pleasure or amusement they can snatch from their meager environment. The higher life has for them no meaning whatever. Like the beasts of the field they live, move, and have their being in the little present, and in that alone. And the worst of it is, many of them will resist any intrusion into their world by a servant of Christ as an interference, that should not be tolerated. This man looks upon the church as a place where hypocrites go, and as an institution to draw forth some money from his reluctant purse. It is this dull, dark, damning atheism, that is abroad to day, that is the great reason why men will not attend the church. You ask me why I make such a statement, I answer because of my hard, unsentimental experience in trying to get men there. When a man listens to the excuses given from time to time, why people are not in church, he knows it simply means: "We do not want you, or your church." When a woman informs you that she cannot possibly attend church, and there can not be a concert of any kind, but what she is there, will come early, and remain late, one needs no interpretation to understand she simply does not want the church. When a man informs you

that he really cannot possibly get out of bed in time for church on Sunday morning, and that he needs a walk so badly just about the time of the evening service, that it is an impossibility for him to be there, I need no more explanations from him.

When an individual informs me that about 20 or 25 years ago he had a quarrel with some person in that church, or that his ancestors had been insulted there and that therefore he would never put his feet in a church again, I know well what it means; or when I am informed that a gentleman will not go to that church because a certain Hypocrite at ends there, I know very well it all simply comes to this: "I do not want the church and will have nothing to do with it." In dealing with the masses, oftentimes I have come away from doors with a strange mixture of pity, and indignation struggling for mastery in my bosom. I have said, over and over again, the masses do not want the church, they do not desire the Gospel, let them stay; shake off the dust off your feet against them, and let them die in their sins. And yet to be true to our Master we dare not. Of course the question arises here, what is the cause of all this natural indifference on the part of the masses, towards things religious? Doubtless the causes are many and varied. The old one still stands, "the natural heart is enmity against God, is not subject to his law, neither indeed can be." Another cause is found in the complete neglect of all religious training which is so characteristic of the majority of homes in the city. When I go around the East end of the city of Montreal, and behold scores of families growing up without any religious training at all, with the sight of drunkenness continually around them, familiarized with the most horrible oaths, and no religious teaching or instruction to counterbalance it, I often think, is it any wonder that we have so many outside the church.

Another force that pulls against the church with tremendous power is

THE MAMMON SPIRIT THAT IS ABROAD

We live in an age of break-neck rush for the almighty dollar. Men's horizons, mental, moral and spiritual, are cribbed, cabined and confined by \$100 bills. Men's visions are so obstructed by the eagerly sought filthy lucre that they cannot see a God in this world, nor a Heaven and hell in the other. They spell their god, with the letter L, and make it gold. Now it is very easy to see how, that when the church stands for religion, and not only for right relationships with men, but with God as well; when it means living and walking by faith in an unseen Jehovah, how the mammonized masses, do not want it, and will not come near the church. Take this tremendous scramble for money out of men's lives, and you will do more than any person knows to bring men back to the church. These and many other influences are all at work drawing the masses from the churches; and when Socialists stand up in their meetings to belabor the churches and throw all the blame as to why they are out of the church, upon the Christians and ministers, they are speaking what is not true, and are viewing matters from a prejudiced point of view. But there are two sides to the story. The fault does not all lie with the masses; and we will now notice the alienation of the wage earner

BECAUSE OF THE SHORTCOMINGS OF THE CHURCH.

One of the reasons why some people stay away from church is because of the inconsis-

tencies of church members.

There are men, not Christians, you know them, and I know them, who have a high sense of honor, and they hold a man sitting piously in church on the Sunday, and very devoutly taking part in all the exercises, and then going out during the week to a life of meanness, selfishness, unmercifulness, will take advantage of you as quickly as any man of the world, and will perhaps swear, or lie or cheat in business; and they come to the conclusion, there is nothing in religion, nothing in church going: it is a fraud, a deception, a lie, and they go their way enemies to the church. I know well that if such men were keen and discriminating they would see that it was not religion that made the man what he is, but rather the want of it. Yet the majority will simply settle the whole matter from the results they see the church producing on those who attend. And there is a sense in which this is right. Christ over and over again, warned his disciples that the world would judge Him, their Master and his religion, by the walk and conduct of his professed followers.

Another reason why some people are outside the church today, is because of church quarrels. Sometimes it seems as if the very devil himself gets into churches: his Satanic majesty seems to have a perfect carnival. And how church people will fight over a religious controversy. The professed followers of the Prince of Peace, will quarrel like demons over some little disputed point, and all the time the world stands by, chuckles to itself, and says "Behold how these Christians hate one another; behold how they love to tear each other's reputations to pieces, and bite and devour each other." And the man who has not tasted Christianity experimentally goes away an enemy to the church, and concludes the whole thing is a farce, a humbug.

Another reason why the wage earner does not go to church is because church people are so cold and formal. Many of them could not be possibly induced to speak to any person unless first introduced in the most formal and polite manner. In fact methinks, that if ever some of our good church people get home to Heaven—notice I say *if ever they go*, they will need Gabriel to go around with them to introduce them to the select spirits of the just men made perfect, and then they will commence to form a clique. Surely there are places where Christians should put all their society airs, and formalities into their pockets, and first let the higher sisterhood, and brotherhood of humanity assert themselves. Surely such a place is the church of Jesus Christ, where the rich and the poor meet together, and the Lord is the maker of them all. The only difference anyway, as Carlyle says, is merely a matter of clothes. If we could only get our people to unbend, and enter into the spirit of the work of Christ, many an unchurched one would be won. Many an unchurched straggler, and I could name them by the score, has been won by a good hearty handshake, and a "glad to see you, brother, come back again."

But we ministers must not forget ourselves. I am firmly convinced that there are scores of people outside the churches because we have driven them there. There are people outside the church today because of the inconsistent lives of Ministers of the Gospel of Jesus Christ. Some time ago I talked to a young man, and tried to persuade him to come to church. He told me, "I have not been inside a

church for over two years," I asked him the reason, and received something like the following reply. "Two years ago I was at a fashionable watering place and one of the most prominent ministers of Canada was there. Every day I watched that man going into the bar, drinking down his glass of Scotch whiskey, then lighting up his cigar and moving off amid a cloud of smoke, and I then and there determined that churches and ministers were frauds, and I have never darkened a church door since." I do not say he was right, but the fact remains; unchurched because of the inconsistent life of a man ministering in holy things. Oh how careful we ought to be!

Again, there are people who will tell you plainly they do not go to church because they

GET NO GOOD FROM THE SERMON.

Now while it is undoubtedly wrong to stay away from church because of a poor sermon, as that is only a part of the worship of God, yet we may as well face the fact that many churches are empty, because of poor sermons; and because the people get no food with which to feed their hungry souls, when they come to worship on the Sunday. I have listened to sermons myself, that I am very doubtful, if I would ever go back to be bored in the same way again. Many sermons are unpractical, and have no particular interest for the man in the street. When, for instance, a man has been battling hard all week with temptations and trials that have alas, proven all too strong for him, and he comes up to God's house on the Sunday to get strength and hope and cheer to help him forward. Or he comes up weary and down hearted and wanting some encouragement and help, and the minister reads him an essay on the higher Criticism; or gives him a metaphysical disquisition on the Three persons of the Trinity; or scolds or berates his long suffering congregation for some real or supposed delinquencies; or the sermon is dark and mixed up, about as clear as ordinary mud, and the minister does not know what he is going to say when he enters the pulpit, and the people do not know what he has said when he comes out of it, is it any wonder that many, many intelligent working men, simply drift from their mooring and become lost to the church. I tell you brethren, that in these days men want something practical, something simple, that they can understand, and something that is going to touch the problems with which they are grappling; and above everything else, a flesh and blood man behind it, or they are not going to come to church; they will unchurch themselves in spite of us.

Again I believe that

THE CLERICALISM OF THE MINISTER

often militates strongly against his reaching the unchurched working men. There is a man who goes through our streets, with what Carlyle calls a "shovel hat" on his head, a circular collar on his neck, a collarless coat on his body, and he carries a gold headed cane in his gloved hand and when he speaks he has a sort of ministerial drawl, and his parishioners call him, with hushed breath, the Dr., and the man in the street calls him the parson, or the sky pilot, and there is no man under the sun for whom the average wage earner has so little use. When I think of the

Continued on next page.

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"THIS ONE THING I DO."

The life of the late Principal Grant has been correctly described as "a strenuous life"; it was certainly that; there was in his career no waste of time or energy, nothing that could by the most violent use of language be called frivolity, no indefiniteness of purpose or unsteadiness of aim. The many-sidedness of the man was remarkable, and his restless energy marvellous, he seemed to have the power to put several lives into one. Canada has many able men and in the future will produce others to serve in church or state, but the particular type furnished by the late Dr. Grant is not likely to recur, it belonged to the early formative period of the nation's life. As the nation grows in strength and complexity of life it will become more and more difficult for any man with any measure of real success to be a clergyman and a statesman, a professor and journalist, a college president and a popular speaker. The late Principal of Queen's was all and scarcely took second place in any of these departments. As a young man of varied powers he grew into all these positions naturally and broadened with the broadening life of the country. In this age of specialization it is not likely that the standard as to breadth and variety can be maintained. The Presbyterian church is now one and its life is large; Canada is one Dominion and its outlook grows larger; we need to grow men of the highest type for each department of work. Now with all Principal Grant's variety and versatility he could have said with perfect justice "this one thing I do." Though he did so much else the one thing was Queen's University, to that institution he gave his life and in it he has left his most enduring monument. When he went to Kingston the situation was critical, it is now strong and full of hope. One thing should be clearly remembered, namely, that when the question of the continuance of Queen's was decided, the Principal of that institution

would not have suffered personally by its absorption, he was a strong man and would have held his own anywhere, the best that the educational world or Canada had to offer would have been open to him. It was, however, his deliberate conviction that the Province of Ontario needed and would in the future be able to maintain more than one university. He knew that a dead uniformity is nowhere more hurtful than in the sphere of education and that it was an enemy that must be fought in a young, growing country. It was not advisable to multiply weak institutions and in those days Queen's was considered to be feeble. Events have justified the bold courage; thoughtful men have been compelled to acknowledge that Queen's has grown to be a strong institution exerting a powerful living influence, and that Ontario would in a real sense be much poorer without the particular type of work that is done at Kingston. The higher education is in this country as elsewhere becoming more important and its problems will need to be handled in a bold, wise spirit. Those who know with what zeal, energy and wisdom the late Principal worked for the institution of which he was the head can recognize how truly he might have said "there are many things interesting and important to me but this one thing I do." And the Presbyterian Church may well be thankful that one of its ministers has been permitted to wield such large and lasting influence.

THE WEEKLY PRAYER MEETING.

The Chicago Interior tells of a minister being called to an influential city pastorate—not because he was a great scholar and a brilliant preacher, but because "he knew his Bible thoroughly and could make a prayer-meeting helpful." This was the deciding recommendation that ensured the call. Commenting upon the incident the Interior says: "The report awakens conflicting emotions—pride at learning of a Presbyterian congregation so endowed with sacred common sense and a degree of sorrow that such an endorsement could be a distinctive mark for one man among his brethren."

There is food for thought in this incident, and the Belfast Witness improves the Interior's comment by saying:

"As for knowledge of the Bible, probably we have in the Irish Church as good a general average as any other denomination. But why, oh, why, is it so rare to find a minister that can make the prayer-meeting interesting, lively, edifying, helpful? A visit to that service over the country would be a sorrowful experience of empty benches; even the communicants are not all present. And why? Mainly, it is believed, because the minister has no idea how such a meeting can be made a 'delight'. Long prayers without special arrangement, dull singing (whereas the choir ought to make a point of being present), and an old sermon (whereas the prayer-meeting address should be an off hand, hearty, happy thing) these are the mistakes that chill and kill the mid-week service. Next time there is a vacancy, and a candidate is mentioned, ask him he a thorough knowledge of the Bible, and can he conduct a successful prayer-meeting?"

We wonder if there is anything in this that fits the latitude of Presbyterian prayer-meetings in Canada. One thing is certain, there is room for a vast improvement in the attendance at prayer-meetings among our people; and another thing is equally certain, that those who have the genius for so conducting a prayer-meeting as to make it "helpful"—"a delight" are not very numerous. As Rev. Professor Ross incidentally remarked in his sermon in Knox Church in this city recently, our prayer-meetings are too stiff and formal and therefore cold and unedifying. We suppose the prayer-meetings of other denominations are more or less afflicted with the same trouble, and therefore beg to suggest that the ministerial associations of our cities and towns should give the subject an airing. The disease should be thoroughly diagnosed and a remedy applied.

BUILD UP ONTARIO.

No words at this moment are so dinned into our ears as these, "Build up Ontario." All Ontario of course, but it is New Ontario, as it has come to be called, which is especially meant. To build up a country worthy is an object, not only every public and business man but every intelligent and patriotic citizen may be proud to take a part in. The politician and business man seek to build up the country by exploration, surveying and laying it out, building roads, spending money, projecting industrial enterprises and in a thousand other ways. The Church too has a work to do in building up a country, as well as the government and men of business. And though we by no means would under-value the work of the latter, very far from it, yet after all the Church's part is the more important of the two kinds of building up which every country needs, the material and the moral, the intellectual, the spiritual and social. Without the latter no country can be truly built up.

We hear just now so much of the inexhaustible resources of our North-west, and of the thousands pouring into it, that we are likely to forget the great unoccupied areas of New Ontario within our own province, at our doors, which are also filling up and needing and calling loudly for the help of the Church to do its share and kind of building up. There is much in all this to awaken the interest, perhaps we should almost say the enthusiasm of all concerned for our country's welfare. The extent, the great variety of the resources of Northern Ontario and their value, we are only awakening to. These have their part in the making of a country; but after all, much the most important thing in the building up of a country is its men and women and its homes. It is in these and of what they are and shall be that the Church is mainly concerned. Varied and rich as are the resources of our North-west, it may be doubted whether they are any more so than are those of New Ontario. In addition to large stretches of arable land, there are mines, forests of great extent and value, fisheries, industries of all kinds multiplying fast, and to bring all these to market railways are being built. Hence there is coming into the country a very varied population, prospecting its mines and

lands and settling them, villages being formed and growing into towns with all their many and urgent wants and needs. Among these are the common school, provided for by the municipal arrangements of the country, and not so provided for, the Church, the Sunday School, the Christian home and Christian minister. All these latter are indispensable to the best wellbeing of our own province, not to speak of the country at large. Population is growing very fast, and it is encouraging to know by the reports of our ministers and missionaries in New Ontario, that it is of a kind that desires and values the work of the Church in its behalf. The people in proportion to their means, contribute liberally to build new Churches and manses, and for the support of gospel ordinances, and the heads of large business concerns in many cases shew their interest by giving most generous help.

Two things are especially needed, more men and more money. It is impossible to find adequate supply for all the fields, and not a few, especially during the winter, must be left vacant. The ministers and missionaries are devoted and hardworking, but it is impossible for them to meet all the demands made upon them. The need of our country for men is going to be very great for many years to come. Christian parents, ministers, Sunday School and Bible class teachers should set themselves to look out for and encourage suitable young men to take up this great work laid upon our Church. It is full of encouragement and hope, the noblest sphere of work than any man can devote himself to. There is no nobler work than to take part in laying broad and deep and solidly, the foundations of our country in Christian morality. It is only so that a Canadian nation can grow strong and truly great.

A part of the work especially helpful and encouraging to the new settlers at the present juncture, is assistance in building churches and a home for the minister. Ten thousand dollars of the Century fund have been assigned for this purpose. But to adequately help by way of small loans at low interest for a time, it would require a fund of \$20,000. It is to be hoped that an additional \$10,000 may be raised for this purpose, and with that and an adequate supply of men, the prospect for the future of this part of the country, so rapidly developing, would be bright and hopeful indeed. No one knows this country so well in this aspect of its needs as our Superintendent of the Missions of New Ontario, Rev. Dr. Findlay, and this is his account of it. "We have seen a good deal lately in print regarding the development of Northern Ontario. The picture has not been overdrawn. I believe there are resources in this, what some wisecracks have been pleased to call, "God forsaken country," which the most knowing ones have little dreamed of. Today it is a country of running streams, and growing timber and silent rocks. But these waters are being harnessed to machinery, and the timber is being brought down the streams to give the machinery employment, and here and there the rocks are no longer silent, for the hand of man is being laid upon them, and perforce they are compelled to

yield up their concealed treasures. This means among other things population. Busy crowds of workmen, the strength of any nation, gathered into towns, and we venture to say cities of Northern Ontario yet to be, are changing this raw material into products for the use of man in every clime. The beginning is scarcely made yet, but it is coming, and with the coming development, there is surely a duty laid upon us to see that the Word of Life is provided for those who make our country what it will be."

GENERAL ASSEMBLY.

In connection with the meeting of the General Assembly, we are requested to remind Presbytery and Synod Clerks that the Business Committee will meet in Bloor St. Church, Toronto, on Wednesday, 11th June at 4 o'clock in the afternoon.

"Principal Grant who died on Saturday was director of Queen's University at Kingston since 1877. He held a high position in his province, and exercised a sensible influence on public opinion. Devoted to educational affairs he had the spirit at the same time to interest himself in all great questions of a public order. Further the people always wished to know his opinions on matters debated in the press or on the platform. He spoke with authority."—La Patrie.

The Editor of DOMINION PRESBYTERIAN :

The balances for Common Fund are coming in from day to day, but there are still some outstanding amounts on which the Committee are assuredly counting.

Local Committees will doubtless be at work "gathering up the fragments," and making the next week tell.

Individuals, who have delayed, may be reminded by this paragraph to see the Treasurer and thus make his work lighter.

To have a place in the supplementary financial report to General Assembly, remittances should be in the General Treasurer's hands by June 6th.

A word to those who have not responded to request for final statement as to debt payments.

Very many reported considerable or large amounts subscribed for debt last June, but left the column for payments blank, or with a much smaller amount entered.

I cannot fill the blanks, or close the account, till I hear from them again, and a large number are yet to be heard from. You know now what the payments have been. Please let me know also. R CAMPBELL.

A writer in an English Review, "The Methodist Quarterly," opens a discussion of the relation of Paul's theology to the teaching of Jesus in this racy style: "A certain Anglican dignitary hearing the Prayer-Book adversely criticised on the ground that there was not within its covers a single petition for theological students instanced the "Prayer for those at sea." The humour was rough, even tempestuous, but who would deny that theological thought is in a pitifully perilous state. We are, however, asked to rejoice in a liberal theology! The battery of the leaders of the liberalizing movement is "Back to Christ!" The outstanding characteristic of the new teaching is the creation of "an antithesis between Christ and His apostles"—notably Paul." The writer then goes on to show that "the new teaching is not as perfect and as strong as it seems to be."

Causes of the Alienation of the Wage Earner From the Church.

Continued from page 343.

visitations of such an individual when I was a boy a tired feeling comes over me still. My own very firm conviction is, that if we ministers are ever to reach the unchurched masses with any degree of success, we must throw off our shovel hats and our gloves, leave the parson at home, lock him up in the clothes closet, or, better still, burn him, and come out only as a flesh and blood man among men. Spell the word in capital letters, M.A.N. The masses will be tremendously responsive to a man, when they will not move for a minister.

Not only let us endeavor to meet the working men as a man, but let us try and get his view point in things, and let us get into touch and sympathy with him in his struggles. I believe the church is woefully deficient here. The majority of us do not understand the working man at all nor do we try to do so. I meet very many clergymen, who even if they want to be friendly to the wage earner, cannot give an intelligent statement of labor in any of its controversies with capital. I find we are far too apt to be negative in the great questions that affect the working man. We will discuss the "Errors of socialism," and the "Fallacies of Henry Georgism," etc, but very seldom do we ever hear a sermon on the "truths of Socialism" and "truths of Henry Georgism." I tell you brethren we may talk about the masses till doomsday, but until we are willing to get down beside the working man and get at his problems from his *own* point, and study the whole social question with him, and endeavor to imbue the whole mighty sociological movement of today with the spirit of Jesus Christ, we will never do more than simply to touch the fringe of the masses, we talk so much about. And be assured of this we may pooh pooh it and point out the errors of socialism etc, till the crack of doom sounds but that mighty movement is coming over the horizon with a momentum that nothing can stop, and woe betide the church if she is not willing to get right into the heart of it, make herself right with the working man, and imbue those mighty forces with the spirit of Jesus Christ. The great secret of all successful work among the alienated wage earners, is to get down to them, identify ourselves with them, and love them back to the church. We have to give, not our old clothes . . . not our prayers. These are cheap. Not our soup, that also is very cheap . . . not our money, but *ourselves*. Just so soon as the poor alienated wage earner feels that you are willing to sit down alongside of him in loving sympathy, notwithstanding his poverty and his wretchedness, and that you are endeavoring to understand his position and are really in loving sympathy trying to help him, just so soon does his heart respond to you, and you have won him. It is but the way of the Master. It is the only way to reach the masses. Let us then as servants of the Lord Jesus Christ go out in the spirit of the Master, to search out and to lift the fallen, and to bring back the erring ones, and help to lift up this poor sinstricken, bleeding, ruined world not only to the Church, but to the compassionate arms of the Great Heavenly Father.

The Inglenook.

The Lass in the Shop.*

BY S. R. CROCKETT.

In Galloway, if you find an eldest son of the same name as his father, search the mother's face for the marks of a tragedy. An eldest son is rarely called by his father's Christian name, and when he is, usually there is a little grave down in the kirkyard or a name that is seldom spoken—a dead Abel or a wandering Cain, at any rate a first born that was—and is not.

Now I am called Alexander McQuhrr. My father is Alexander McQuhrr. And the reason is that a link has dropped out. I remember the day I found out that you could make my mother jump by coming quietly behind her and calling "Willie." It was Willie MacArthur I was after—he had come over from Whinnylgigate to play with me. We were busy at "hide-and-seek."

"Willie!" I cried, sharp as one who would wake an echo.

My mother dropped a bowl and caught at her side.

It is only recently that she told me the whole story.

The truth was that with twelve years between our ages and Willie away most of the time, I had no particular reason to remember my elder brother. For years before I was born my mother had been compassionated with by the good wives of the neighbourhood, proud nursing mothers of ten or eleven, because she could boast of but one chicken in her brood. She has confessed to me what she suffered on that account. And though I have younger brothers and the reproach was wiped away in time, there are certain Job's comforters whom my mother has never forgiven.

She would be sure to spoil him—one child in a house was always spoiled. So the tongues went ding-dong. It was foolish to send him to school at Cairn Edward throwing away good siller, instead of keeping him at home to single the turnips. Thus and thus was the reproach of my mother's reluctant maternity rubbed in—and to this day the rubbers are not forgotten. It will be time enough to forgive them, thinks my mother, when she comes to lie on her death-bed.

Yet from all that I can gather there was some truth in what they said, and probably this is what rankles in that dear, kindly vehement bosom. Willie was indeed spoilt. He was by all accounts a handsome lad. He had his own way early, and what was worse—money to spend upon it. At thirteen he was bound apprentice to good honest Joseph Baillieson, of the Apothecaries' Hall in Cairn Edward. Joseph was a chemist of the old school, who, when a more than usually illegible line occurred in the doctors' prescriptions of the day, always said, "We'll caa it barley-water. That'll hairn nobody." All Joseph's dispensing was of the eminently practical kind.

To Mr. Baillieson, therefore, Willie was made apprentice, and if he had profited, he could not have been in better hands, and this story never would have been written. But the fact was, he was too early away from home. He was my mother's eye-apple, and as the farm was doing well during these years, an occasional pound note was slipped him when my mother was down on Market

Monday. Now this is a part of the history she has never told me. I can only piece it together from hints and suggestions. But it is a road I know well. I have seen too many walk in it.

Mainly, I do not think it was so much bad company as thoughtlessness and high spirits. Sweetmeats and gloves to a girl more witty than wise, neckties and a small running account yonder, membership of the rowing club and a small occasional stake upon the races—not much in themselves, perhaps, but more than enough for an apprentice with two half crowns a week of pocket money. So there came a time when honest Joseph Baillieson, with many misgivings and grave down-drawings of upper lip, as I doubt not, took my father into the little back shop where the liniments were made up and the pills rolled.

What they said to each other I do not know, but when Alexander McQuhrr came out his face was marvellously whitened. He waited for Willie at his lodgings, and brought him home that night with him. He stayed just a week at the farm, restlessly scouring the hills by day and coming in to his bed late at night.

After a time, by means of the minister, a place was found for him in Edinburgh, and he set off in the coach with his little box leaving what prayerful, anxious hearts behind him only those who are fathers and mothers know.

He was to lodge with a good old woman in the Pleasance, a regular hearer of Dr. Lawton's of Lady Nixon's Wynd. For a small wage she agreed to mend his socks and keep a motherly eye on his morals. He was to be in by ten, and latch-keys were not allowed.

Now I do not doubt that it was lonely for Willie up there in the great city. And in any condemnation, let the temptation be weighed and noted.

May God bless the good folk of the Open Door who, with sons and daughters of their own, set wide their portals and invite the stranger within where there is the sound of girlish laughter, the boisterous give and take of youthful wit, and—yes, as much as anything else, the clatter of hospitable knives and forks working together.

Such an Open Door has saved many from destruction, and in That Day it shall be counted to that Man (or, more often, that Woman) for righteousness.

For consider how lonely a lad's life is when first he comes up from the country. He works till he is weary, and in the evening the little bedroom is intolerably lonely and infinitely stuffy. If the Door of Kindness be not opened for him—if he lack the friend's hand, the comrade's slap on the back, the modest uplift of honest maidenly eyes—take my word for it, the Lad in the Garret will soon seek another way of it. There are many that will show him the guide posts of that road. Other doors are open. Other laughter rings, not mellow and sweet, but as the crackling of thorns under a pot. If a youth be cut off from the one, he will have the other—that is, if the blood course hot and quick in his veins.

And so, good folk of the city, you bien and comfortable householders, you true

mothers in Israel, fathers and mothers of brisk lads and winsome lassies, do not forget that you may save more souls from going down to the Pit in one year than a score of ministers in a lifetime. And I who write those things know.

Many a foot has been stayed on the Path Perilous simply because "a damsel named Rhoda" came to answer a knock at a door. The time is not bygone when "Given to hospitality" is also a saving grace. And in the Day of the Many Surprises it shall be said of many a plain man and unpretending housewife, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me!"

But so it was not with Willie my brother. There was none to speak the word and so he did after his kind. How much he did or how far he went I cannot tell. Perhaps it is best not to know. But, at all events, I can remember his home-coming to Drumquhat on Saturday night after he had been a year or fifteen months in Edinburgh. He came unexpectedly, and I was sleeping in a little crib set across the foot of my parents' bed in the "den" room.

My mother was a light sleeper all her days, and, besides, I judge her heart was sore. For never breeze tossed the trees or rustled the beech leaves but she thought of her boy so far away. In a moment she was up, and I after her, all noiseless on my bare feet, though the tails of my night gear flapped like a banner in the drafty passage. The dogs upon the hearthstone never so much as growled.

"Wha's there?"

"It's me, mither!"

"Willie!"

It was indeed Willie, a tall lad with a white face, a bright colour high-set on his cheek bone, a dancing light in his eyes, and, at sight of his mother, a smile on his lips. He was dressed in what seemed to me a style of grandeur such as I had never beheld, probably no more than a suit of town-cut tweeds, a smart tie and a watch chain. But then my standard was grey homespun and home dyed—as often as not home-tailored too. And Solomon in all his glory did not seem to be arrayed on half so nobly as my elder brother Willie.

I do not mind much about the visit, except that Willie let me wear his watch chain, which was of gold, for nearly half an hour, and promised that when he came back he would trust me with the watch too. But the following afternoon something happened that I do remember. After dinner which was at noon, as it had been ever since the beginning of time, my father sat still in his great corner chair instead of going to the barn. My mother sent me out to play.

"And bide in the yard till I send for ye, mind—and dinna let me see your face till tea time!" was her command, giving me a cuff on the ear by way of speeding the parting guest.

So by this I knew that there was something she did not want me to hear. So I went about the house to the little window at which my father said his prayers. It stood open as always, like Lianiel's towards Jerusalem. I could not hear very well but that was no fault of mine. I did my best.

Willie was speaking very fast, telling his father something—something to which my mother vehemently objected. I could hear her interruptions rising stormily, and my father trying to calm her. Willie spoke low, except now and then when he broke into a kind of scream. I remember being very wae for him, and feeling in my pocket for a dirty half-sucked brandy ball which I resolved to give him when he came out.

had often comforted me in times of trouble.

"Siclike nonsense I never heard!" cried my mother, "a callant like you! A besom—a designing madam, nocht else—that's what she is! I wonder to hear ye, Willie?"

"Whesh, wheest—Mary!"

I could hear my father's voice, grave and sober as ever. Then Willie's vehement rush of words went on till I heard my mother break in again.

"Marriage! Marriage! S'rce, heard ye ever the like? A bairn to speak to me o' mairrying a woman naeboddy kens ocht about—a lass in a shop, ye say; aye, I'se warrant a bonny shop——!"

Then there came the sound of a chair pushed vehemently back, the crash of a falling dish. My father's voice deep and terrible so that I trembled, followed. "Sir, sit down on your seat and compose yourself! Do not speak thus to your mother!"

"I will not sit down—I will not compose myself—I will never sit down in this house again—I will marry Lizzie in spite of you all!"

And almost before I could get round to the front yard again Willie had come whirling all disordered out of the kitchen door, shutting it with a clash that shook the house. Then with wild and angry eyes he strode across the straw-littered space, taking no notice of me, but leaping the gate and so down the little loaning and up towards the heather like a man walking in his sleep.

I remember I ran after him, calling him to come back; but he never heeded me till I pulled him by the coat tails. It was away up near the march dyke, and I could hardly speak with running so fast. He stared as if he did not know me.

"Oh, dinna—dinna—come back!" I cried (and I think I wept); "dinna vex my mither!"—and—there's 'rummelt tawties' to the supper!"

But Willie would not stop for all I could say to him.

However he patted me on the head.

"Bide at hame and be Jacob," he said; "they have cast out this Esau."

For he had been well learned in the Bible and once got a prize for catechism at the day school at Whinnylgate. It was Boston's "Fou fold State," so though it was in the house, I never tried to read it.

So saying, he took the hillside like a goat, while I stood open-mouthed, gazing at the lithe figure of him who was my brother as a grew smaller, and finally vanished over the heathery summit of the Rig of Drumquhat.

That night I heard my father and mother talking far into the morning, while I made a pretence of sleeping.

"I will never own him!" said my father, who was now the angry one.

"I'm feared he doensna look strong!" answered my mother in the darkness.

"He shall sup sorrow for the way he spoke to the father that begat him and the mother that bore him!" said my father.

"Dinna say that, guidman!" pled my mother, "it is like corsin' oor ain first born. Think how proud ye were the time he grippit ye by the hand romin' up the loanin' an' caaled ye 'Dadda!'"

After this there was silence for a space, and then it was my mother who spoke.

"N, Alexander, you shallna gang to Edinbra to bring him hame. Gin yin o' us maun gang, let it be me. For ye wad be overly sore on the lad. But oh, the madam—the Jezebel, her that wiled him frae us, wait till I get my tongue on her!"

And this is how my mother carried out her threat, told in her own words.

* * * * *

"Oh, that weary toon——" she said afterwards. "The streets so het and dry, the blawin' stoor, the peetifu' bairns in the gutter, and the puir chapman's joes standin' at the close mouths wi' their shawls about their heads! I wondered what yin o' them had had gotten haud o' my Willie. But at last I cam' to the place where he lodged. It at a time o' the day when I kened he wad be at his wark. It was a hoose as muckle three kirks a' biggit on the tap o' yin anither, an' my Willie bode in the tapmaist laft.

"It was an auld lame woman wi' a mutch on her head that opened the door. I askit for Willie.

"'He's no here,' says she; 'an' what may ye want wi' him?'"

"'I'm his mither,' says I, and steppit ben. She was gye thravn at the first, but I sunetamed her. She was backward to tell me ocht about Willie's onganin's, but none backward to tell me that his 'book' hadna been payit for six weeks, and that she was sore in need o' the siller. So I countit it doon to her shillin' by shillin', penny by penny.

"'An' noo' says I, 'tell me a' ye ken o' this madam that has bewitched my bairn, her that's costin' him a' this siller—for doubtless he is wearin' it on the Jezebel—an' breakin' his mither's heart.'"

"Then the landlady's face took on anither cast and colour. She hummed an' hawed a while. Then at last she speaks plain.

"'She's nane an ill lass,' she says, 'd'eed, she comes o' guid kin, and—she's neither mair nor less than sister's bairn to mysel'!"

"Wi' that I rises to my feet. 'If she be in this hoose, let me see her. I will speak wi' the woman face to face. Oo, if I coull only catch them thegither I wad let her ken what it is to twine a mither and her boy!"

"The auld lame guidwife opens the door o' a bit clost wi' a bed in it and a chair or twa.

"'G'ng in there,' she says, 'an' ye shall hae your desire. In a quarter o' an hour Lisbeth will be comin' hame frae the shop where she serves, and it's mair than likely that your son will be wi' her!'"

"And wi' that she snecks the door wi' a brainge. For I could see she was angry at what I had said about her kith an' kin. And I liked her the better for that.

"So there I sat thinkin' on what I wad say to the lass when she cam' in. And aye the mair I thoct the faster the words raise in my mind till I was fair feared I wad never get time to utter a tenth part o' my mind. It needna hae troubled me, had I only kened.

"Then there was the risp o' a key in the lock, for in thae rickles o' stane an' lime that they rin up noo a days ye can hear a cat sneeze ower a hale 'flat.' I heard footsteps gang by the door o' the closet an' intil the front room. And I grippit the handle, bidin' my time to break out on them.

"But there was something that held me. A lassie's voice, fleechin' and fleechin' wi' the lad she loves as if for life or death. Hoo did I ken that?—Weel, it's nae business o' yours, Alec, hoo I kened it. But yince hear it and ye'll never forget it.

"'Willie,' it said, 'tak' the siller, I dinna need it. Put it back before they miss it—and oh, never, never gang to thae races again!'"

"I sat stane cauld, dumb-stricken. It was an awesome thing for a mither to hear. Then Willie answered.

"'Lizzie,' he said, and I kened he had been greeting, 'Lizzie, I canna tak' the money. I would be a greater hound than I am if I took siller ye hae saved for the hoose

Bright Babies.

ARE A JOY TO MOTHERS AND A TREASURE IN THE HOME.

All babies should be bright, good natured and well. If you have a child that is sickly, fretful, nervous, restless at night, or suffers from stomach or bowel troubles of any sort, give it Baby's Own Tablets and it will soon be well. There is no other medicine in the world will so safely and speedily cure indigestion, sour stomach, colic, constipation, diarrhoea and teething troubles. Thousands of grateful mothers speak of this medicine in words of warmest praise. Mrs. Fred Power, 18 Scollard street, Toronto says: "My baby suffered greatly from indigestion. She was pale and very thin and would cry with pain in the stomach, and sometimes would not sleep either day or night. I got a box of Baby's Own Tablets and they have made a great change in my little one. She now digests her food readily; is not troubled with the pain in the stomach, and has grown quite plump. I do not know of any medicine that can equal Baby's Own Tablets for little ones."

This medicine is guaranteed to contain neither opiate nor other harmful drugs. Children take the tablets as readily as candy and crushed to a powder they can be given to the smallest, weakest baby. Sold at all drug stores, or sent post paid at 25c a box by addressing The Dr. Williams' Medicine Co., Brockville Ont., or Schenectady, N. Y.

and the marriage brows—and—"

"'Oh, Will,' she cried, and I kened fine she was greetin' too, an' grippin' him about the neck, 'I dinna want to be married—I dinna want a hoose o' my ain—I dinna want ony weddin' braws, if only ye will tak' the siller—and—be my ain guid lad and never break your mither's heart—an' mine! Oh, promise me, Willie! Let me hear ye promise me!'"

"'Aye, she said that—an' me hidin' there ready to speak to her like a tinkler's messan.

"So I opens the door an' gaed in. Willie had the pound notes grippit in his hand, and the lassie was on her knees thankin' God that he had ta'en her hard earned savin's as she asked him, and that he had promised to be a guid boy.

"'Mither!' says Willie, and his lips were white.

"And at the word the lassie rises, and I could see her legs tremble aneath her as she cam' nearer to me.

"'Dinna be hard on him,' she says; 'he has promised——'"

"'What's that in your hand?' says I, pointing at the siller.

"'It's the money I have stolen!' says Willie, wi' a face like a streikit corpse.

"'Oh no, no,' cries the lass, 'it's his ain—his ain' mine!'"

"And if ever there was a lee markit doon in shinin' gold in the book o' the Recordin' Angel it was that yin. She was nae great beauty to look at—a bit slip o' a fair-haired lass, wi' blue e'en an' a ringlet or twa peepin' oot where ye didna expect them. But she looked as bonny then—aye, as bonny as ever your Nance did.

"'Gie the pound notes back to the lass!' says I, 'and syne you and me will gang doon and speak with your maister that ye hae robbit!'"

"And wi' that the lass fell doon at my feet and grippit me, and fleeced on me, and kissed my hands, and let the warm tears rin drap—dap on my fingers.

Continued on page 350.

Ministers and Churches.

Our Toronto Letter.

In common with the whole country, and the whole civilized world we might say, the St. Martinique and St. Vincent disasters have been read of and watched with the deepest interest. It staggers one and baffles the imagination to take in the fact of a whole city full, comprising thousands of our fellow creatures, being in the space of a few short minutes engulfed in a common tomb. How utterly powerless man is made to feel himself in the presence and in the grasp of these awful forces of nature! Details of the most interesting kind continue to come to hand and are made public, of the fierce struggle at Hart's River in South Africa, and of such courage and coolness displayed by our contingent as may well fire with honest pride every Canadian heart.

The final decision respecting the disposal of Knox Church appears to be near at hand. In a vote of 39 out of a membership of 400 or 420, a majority so large has voted in favor of sale, and so many are willing to concur, that it is expected the presbytery at its next meeting will agree to the expressed will of the congregation to dispose of this historic church.

It is gratifying to the whole church, and creditable to those charged with the preparation of our Sunday school publications, that they are meeting with such marked success. American helps for Sunday school work, very excellent as many of them are, are being given up and our own are taking their place. A very successful year's operations was reported by the editor, Rev. R. D. Fraser, to the Assembly's Sabbath School committee at its last meeting a few days ago. It is proposed to enlarge the scope of the church's work for the young, by the publication at the beginning of the year of a weekly paper for young people, to be fully illustrated and up to date in every way. The first number may appear in October. The Y. M. C. A. of this city, it is also gratifying to know, is doing not only good work, but is making most satisfactory financial progress. Ten subscriptions of \$5,000 each, have been pledged, and the remainder it is expected will easily be obtained, to meet the obligation of \$77,000 resting upon the Central and West End branches of the association, and also to extend the work. Reports presented to the last annual meeting lately held, were all of the most encouraging nature. Very interesting are the following facts mentioned by secretary Pratt; that in Toronto more buildings are used for Association work than in any city of its size in America; it has a greater number of association branches than in any city of its size in the world; and it has a larger membership of young men than any city of equal population. Robert Kilgour Esq., has again been elected President for the year 1902-3. The Y. M. C. A. held its 20th annual meeting lately. The receipts and expenditures amounted to \$14,000 and 1400 guests had been accommodated in the boarding home, and the mortgage on the building had been reduced by \$4,500.

The Hon. S. H. Blake, K. C., chairman of the local General Committee of arrangements for the Students' Volunteer Convention, has received from Mr. John R. Mott, chairman of the Executive Committee of the Student Volunteer Movement, the expression by the unanimous vote and wish of the committee, their sincere and hearty appreciation of all that the local committee accomplished to make possible the remarkable success of the convention. It has no hesitation in saying that the local arrangements of the Toronto Convention surpassed those of all the four great conventions which have been previously held, and he adds, "that is saying a great deal." Bravo for Canada! Bravo for Toronto!

The Yonge street mission is one well known in the city and must be to many outside of it. It has already been referred to in this column. It is interdenominational, and we are glad to notice its good work. During the year the aggregate attendance at its meetings has been no fewer than 58,000. About 6000 meals and 200 loaves of bread have been given, 175 nights lodging to the homeless, and 10,000 garments to the poor. Besides this free breakfasts on Sunday morning during winter have been given to thousands, and at the same time spiritual food given as freely. In connection with city prison reform, and aid sought for it, spoken of in a late letter, the General Ministerial Association at its last meeting agreed that the last Sunday in October in each year be known as Prison Sunday, and prison reform and assistance for it will

be brought under the notice of city congregations.

In this letter some time ago a notice was taken up of a correspondent from a Montreal paper giving a very dismal account of a Toronto Sunday, and warning Montreal against such a state of things. We see it noticed that in Montreal, they have precisely what we don't want here. Business places, it is mentioned, to the number of 1,000 are open there on Sunday, and the Lord's Day Alliance is making an effort in which we hope it may succeed, to have all these shut upon that day. In this connection we may notice in a report on Sabbath observance presented to the General Assembly of the Presbyterian church, meeting at New York, strong ground is taken, as we would expect, against Sunday golf, Sunday excursions, Sunday traveling, and nearly every form of activity not absolutely necessary. Strange that in Canada, thousands should be found anxious to bring about that very state of things which is found to be the curse in countries in which they prevail.

The W. F. M. S. of that great presbyterian body has just held its annual meeting with about 50 female missionaries present, and reports raised during the year and spent, \$370,479. What a divine force has been brought into service in the church and for the good of mankind and womankind in the work of christian women. In connection with missionary activity, in bodies outside of our own, it is interesting to note that four-fifths of the graduating class of Wycliffe College, Toronto, episcopalian, have volunteered and been accepted for work in the North-West.

Mr. James L. Hughes, the well known Inspector of city schools, addressed the Unitarian Club, the other evening on educational matters. Methods in education, he said, had within the last twenty-five years almost revolutionized. Changes he looked forward to and approved were, much smaller school boards, schools open for the use of the people in the evening, as centres of intellectual and social advancement; two courses of education throughout, both equally honourable, one for mechanics, the other for culture, and much more training of the young than now prevails, through contact with and study of nature. Speaking of education I may also notice that, because of an application of the Technical School Board of the city, doing most excellent work, for an increased grant being refused, Prof. W. Pakenham, the Principal, is out with a statement showing how very moderate is Toronto's expenditure for this class of work, now so loudly called for, compared with many similar institutions in this State. The attendance of students in this city has risen from 203 in 1892 to 1856 this year. In this connection may be noticed the statement made a few evenings ago by Mr. B. E. Walker, Manager of the Bank of Commerce at the meeting of the Canadian Club, that Canadians are the most backward in their knowledge of the resources of their country of any people in the world. We hope that is not so, but he is a man pretty likely to know. The next 25 years of our history, he thinks, will bring problems more difficult to be grappled with than any we have had to deal with in preceding years, because of the great development which they will bring with them. It is well to be forewarned by practical business men of wide outlook, such as Mr. Walker is understood to have. In one of our leading dailies, the Globe, appeared lately a most interesting, and for all our educationists most significant article, on the attitude of business and wealthy men toward the Universities in Britain and the United States. It shewed that, because in the latter country, the universities are in much closer and vital contact with the masses of the people and the every day business than they are in Britain, there is a much greater readiness to aid them with large financial help than is the case in Britain. This is a point that Canadian educationists cannot take too great heed to.

The first sod for the foundation of a monument to Robert Buras was turned in Allan Park a few days ago with all the honours befitting such an occasion. Coming events of interest to be held in the city are the meeting of the Royal Society from the 26th to the 29th inst. The President is Principal Loudon of Toronto University, and the subject of his Presidential address will be "The Universities in Relation to Research." The other is a Board of Trade Banquet to be held on June 5th. Invitations have been issued to all the leading men of the Dominion in the political and commercial world, and very possibly it may be followed by results of the greatest importance in trade and commerce.

Western Ontario.

The revival services in Knox church, Acton, are being continued this week.

In Central Church, Hamilton, Rev. Neil M. Leckie, B. D., preached recently on "Man made in the image of God."

The Presbytery of Orangeville has issued calls to the Rev. A. H. Drumm of Thamesford, from the congregation of Hillsburg, and to the Rev. D. A. Hamilton, B. A., of Havelock, from Horning's Mills.

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Capt. Alex. Blake, of St. Andrew's Presbyterian church boys' brigade, Windsor, Ont., has received a cheque for \$150 from Lord Strathcona, Canadian high commissioner to Great Britain, towards the purchase of kilts for the boys.

Owing to the illness of Mrs. Ballantyne, Prof. Ballantyne, of Knox College, was unable to take the reopening services at Knox Church, South London, on Sunday last as previously announced. His place was supplied by the Rev. Mr. Knowles, of Galt.

At the meeting of Stratford Presbytery, Mr. Manthorne, a Baptist divine, made application to be received as a member of the Presbyterian Church of Canada. It was decided to make application at the next General Assembly for Mr. Manthorne's reception.

The chief question before the meeting of Stratford Presbytery was the rearrangement of Milverton and Wellesley, and Millbank and Crosshill churches. There are at present but two churches and it is proposed to form a third. A large representation from the congregations interested is present.

Revs. Mr. Armand, W. H. Madill, J. R. Mann, Robert McDermid, David Cockburn, C. Rutherford, T. L. McKee and T. R. Forbes are the names of those for whom applications are to be made to the General Assembly by the London Presbytery for admission to the Presbyterian Church in Canada.

At the meeting of London Presbytery Rev. Mr. Reece, moderator of Fingal, presented a call from that charge to Rev. R. C. McDermid, a licentiate. It was unanimous, being signed by 73 members and 7 adherents. The stipend is \$800 with manse and a month's holidays. Messrs. Colin Munro, A. R. McDermid, A. McLarty, C. R. Stevenson, W. Waters, D. McCormick and Dr. Smith appeared in support of the call, and indicated the hearty and unanimous desire of the congregation that Mr. McDermid would be their pastor.

The commissioners for the Presbytery of Paris for this year to the General Assembly are, Revs. Alex. Stewart, Verschoyle; J. Skinner Scott, Brantford; T. W. Currie, Brantford; W. H. Johnston, Chesterfield; Dr. McMullen, Woodstock; W. H. Martin, Brantford, and elders, Messrs. James Weir, Woodstock; Wm. Forest, Gobles, Geo. Aitkin, Glen Morris; Benj. Gray, Ingersoll; E. B. Palmer, Norwich. The next meeting of Paris Presbytery, is to be held in Paris on the second Tuesday in July at 10.15 a. m.

The ordination and induction of Rev. R. C. McDermid, London, to the pastorate of the Fingal church, will take place there on Tuesday, June 3, at 2 o'clock. Rev. Mr. Lawrence, of Cowal, the moderator of presbytery, will preside; Rev. J. W. Rae, of Aylmer, will preach the induction sermon; Rev. Dr. Johnston will deliver the charge to the minister, and Rev. H. W. Reece, M. A., of St. Thomas, will address the congregation. The presbytery will meet at 11 o'clock of the same day to hear Mr. McDermid's ordination trials and transact other business.

The anniversary of Melville church, Fergus, was celebrated on Sunday last week. Rev. Mr. Winchester, of Knox Church, Toronto, preached morning and evening. He is an eloquent, earnest preacher and his sermons were very much appreciated, and none seemed tired if they were long. The congregation was large in the morning, but larger in the evening, as there was no service in St. Andrew's. The music by the choir was good and the whole service enjoyed. The collections were good, about \$340 being put on the plates. Rev. Mr. MacVicar preached for Mr. Winchester, and attended Synod meeting.

Monday evening last week the teachers and officers of Knox Church S. S., Woodstock, were hospitably entertained at the manse by Rev. Dr. and Mrs. McMullen. The occasion was the saying farewell to Miss Harvey and Miss Corbett, who for a number of years been most faithful and devoted Sabbath-school workers; and who are leaving the city for Toronto. Each was presented with an address expressive of the esteem in which they are held by the members of Knox church. A pleasant time was spent with music and conversation. Refreshments were served, and after devotional exercises all joined in singing "Blest be the Tie that Binds."

The anniversary services in Knox church, Embro were very largely attended. Rev. Prof. Ballantyne, of Knox College, Toronto, occupied the pulpit at both services. Every seat was taken in the body of the church on Sunday evening, and also in the large gallery. Prof. Ballantyne is a splendid speaker and he was heard to good advantage all over the large church. Monday evening the anniversary entertainment took place in Knox church and at 8.30 every seat in the large church was occupied. Rev. Mr. Patterson acted as chairman for the entertainment. Every person was pleased with the singing of Prof. Sherlock of Toronto. Other selections were given by the choir and by the Smith quartette. Prof. Ballantyne gave a very good description of his visit to the "Holy Land" some few years ago.

At the meeting of the Hamilton Presbytery Rev. John Young acted as Moderator and Rev. Mr. Hamilton as Clerk. The question of the resignation of Rev. Mungo Fraser, pastor of Knox church, was brought up. Messrs. McLaren, Wright, McPherson and McRae stated what had taken place at the congregational meeting the previous evening, and it was decided to accept the resignation of Dr. Fraser, who is to remain as pastor emeritus. Rev. Mr. Martin, of Erskine Church, was appointed interim moderator. The pulpit will be declared vacant on the first Sunday in June, when it is expected the Rev. Mr. McPherson, of Acton, will preach. The request that the Knox Church congregation be allowed to secure its own pulpit supply was not granted. The call to Rev. Mr. MacDonald, to the Presbyterian Church at Keene, was endorsed, as was also the call to the Rev. Mr. Jansehn, who has been acting as missionary at the Locke Street Presbyterian Church. The call is to St. Catherine's Presbyterian Church.

Eastern Ontario.

The Rev. Dr. Bayne, of Pembroke, it is reported, will take a holiday of three months this summer.

Last Sunday the Rev. W. T. Willman, of Toronto, who is to take charge of Mill street church, Port Hope, for several months, occupied the pulpit both morning and evening.

Rev. Mr. Burch of Knox College, preached in the Woodville church last Sabbath week, and several wished to call him as their minister but he is already engaged to go to Winnipeg as an assistant to Rev. Dr. Duval. The Rev. G. A. McGlennan, of Jarvis, will preach in this church next Sabbath.

The Rev. George Yule was ordained and inducted into the pastorate of Springville and Bethany churches on Tuesday afternoon. At the same meeting the call from Horning's Mills to Rev. D. A. Hamilton of Havelock, was accepted. Mr. J. A. Wilson, a graduate of Knox College, and assistant to Dr. Torrance, was licensed.

Mr. J. H. Bruce, Missionary-elect to Honan, has spent the month of May visiting the congregations within the bounds of the Presbytery. Good reports come from every part of the Presbytery with reference to the practical character of the addresses, and the effective work of organization. Not a few Societies and churches have undertaken the support of some special worker in the Foreign Field.

At a special meeting of Kingston Presbytery held on the 20th of May, Mr. T. W. Goodwill and Mr. J. A. McConnell, who have just completed their course at Queen's College, were, after the usual examinations, duly licensed to preach the Gospel. Mr. Montgomery, who after taking an Arts course at Queen's, pursued his theological studies in Union Seminary, New York, was also licensed. The Rev. Mr. McPhail, of Picton, resigned his charge after ten years service in order to take work in the West; it was with regret that his congregation and his brethren of the Presbytery parted with him.

The Rev. W. H. Cram, B. D., accepted a call from Cobden, in the Lanark and Renfrew Presbytery.

Rev. J. H. Burnhall, M. A., of Bowmanville, preached in the Presbyterian church in Oshawa on Sunday morning of last week.

The members of Mississippi Lodge A. F. & A. M., Almonte, have invited Rev. Dr. Bayne, of Pembroke, to preach their anniversary services on June 22nd, and he has accepted. The Observer states that Rev. Dr. Bayne received similar invitations from Masonic organizations in other towns, but chose to accept the invitation from Almonte.

Fair-sized congregations assembled in Mill street church, Port Hope, last Sunday week, to hear the Rev. J. R. Mann, of Toronto, who preached two thoughtful and instructive sermons, which received an attentive and interesting hearing. In the morning the rev. gentleman's discourse was based on James 2: 17—"Even so faith, if it hath not works is dead, being alone." Faith is admittedly the prevailing principle of Christian life, and manifests itself in the life by good works. Faith and works in the life of the Christian can no more be separated than the tree and the fruit produced by it. The best of all these fruits is charity or love. There are two kinds of faith—faith that is mere intellectual belief exercised by the worldly man, and saving faith, or belief of the heart. "With the heart man believeth unto righteousness."

Home Mission work is being pushed forward with vigor in Peterboro Presbytery. In March the church at Cordora Gold Mines was opened, and now two more churches are to be re-opened next month. The church at Knoxville, 7 miles north of Port Hope, has been out of use for some years, but the community has rallied, and the edifice has been renovated and will be opened by public worship, conducted by the Rev. Wm. Beattie on June 8th. On Monday night following, there will be the re-opening social. On June 18th the Rev. J. G. Shearer, brother of the Missionary in charge of these two appointments, will officiate at the opening of Oakhill church. This church was also out of use for some years but during the past year has been well filled every Sabbath. The people are to be congratulated on the devotion and zeal manifested in repairing these places of worship.

The many friends of Rev. W. S. Smith, Presbyterian minister at the village of Middleville, were shocked to hear of his sudden death of heart disease at his home at Middleville last Friday week. Mr. Smith attended a political picnic at McDonald's Corners the day previous, and he complained to a few of his friends of feeling unwell. After the picnic he drove home and retired for the night. At six next morning Mrs. Smith was shocked to find her husband dead. Deceased was of Scotch descent and was born in Dundee, Scotland, fifty-five years ago. He came to Canada and studied for the ministry. For a time he was stationed at Centreville, near the town of Napanee, but twelve years ago moved to Middleville to become Presbyterian minister, and has since resided there. Deceased was a nephew of the late Rev. Dr. Smith, of Queen's College staff, Kingston, and is survived by a wife, three daughters and one son. The remains were sent to Shannonville, near Belleville, for burial.

Northern Ontario.

Mr. Brown, a student of Montreal College, has charge of the work at Killaloe and neighborhood, and has already won the cordial co-operation of the people. Madawaska, Whitney, &c., are looked after by Mr. D. M. Reid from Queen's. At both Killaloe and Madawaska neat churches have been erected, and in addition to the Sabbath services and week day meetings, well attended Sabbath Schools are carried on at both places.

In St. Andrew's church, Parry Sound, last Sunday evening Rev. J. Childerborn, B. A., conducted a memorial service for the late Principal Grant. The attendance was large and the preacher dealt with his subject in a sympathetic and comprehensive manner. Special reference was made to the Principal's deeply religious views which were the basis of his courage, unselfishness, enthusiasm and unceasing labours in Church and State. The tribute paid to him as an educationalist was just and discriminating.

The Presbytery of Quebec will meet in Sherbrooke, 1st July next.

Ottawa.

Rev. Dr. Herridge at the morning service in St. Andrew's church, Sunday, announced that he had decided to decline the call which he had received from the congregation of Frogan Presbyterian church, London, England. Dr. Herridge stated that since he was first invited to become pastor of St. Andrew's church 18 years ago the congregation had changed. At that time there were 273 members. Fifty of these had died, he said, fifty had moved away and fifty had withdrawn from the church. Others had joined the church and he stated that he desired to ascertain how the present congregation felt. Not alone from his congregation has the desire been expressed that he would remain but he had received letters from friends and clergymen, Protestants and Roman Catholics, expressing the hope that he would not go to England. In view of all these he had after due deliberation decided to decline the call.

The report to the Synod of Montreal and Ottawa on Church Life and Work made the following recommendations which were adopted.

1. That pastors be recommended to discover the families in their congregations that have no form of worship in their homes and diligently endeavor to help them to adopt such a form as may well be within their reach.

2. That while the office bearers and members of the Church be recommended to continue all legitimate effort to secure local prohibition when there is any hope of enforcing it, the Synod would also advise them to give special attention to the work of instructing both young and old in the Christian privilege of total abstinence and to reclaiming and helping towards a better life, the victims of intemperance.

3. That Sessions be advised to acquaint themselves thoroughly with the condition of people around them by house to house visitation or otherwise and make special efforts to evangelize the unchurched households and individuals that may be found; and that they make special efforts to revive the active interest of the young men of the families belonging to other congregations in Christian life and service.

4. That pastors be advised to warn their people against depriving their servants of the rest and privileges of the Sabbath day by social parties or unnecessary work on that day; and against countenancing or taking part in public games or other sports on the Sabbath; and that they urge upon members of their congregations who spend their holidays at summer resorts, the duty of Sabbath observance and Church attendance.

5. That the Synod express its cordial sympathy with the Lord's Day Alliance.

Among the recommendations from the Sabbath School Committee adopted by the Synod were the following:

That Presbyteries elect their S. S. Conveners as early in the work ing year as possible, and that they be continued in office for at least three years, and that their expenses for postage &c. be paid.

That while not discouraging giving to any worldly objects yet we believe it wise to impress upon Schools the advisability of contributing more largely to the Missionary Schemes of our own Church.

That the Synod commends for use in Sabbath Schools and families the series of lesson helps and illustrated papers now provided by our own Church as for their being excellent assistance in the study of the Scriptures, and as calculated also to interest the young in their own Church and to further an intelligent Christian patriotism.

That the General Assembly's Sabbath School Committee be urged to take the necessary steps to provide without further delay, suitable helps for the 1,100 children and young people of our French speaking Sabbath Schools.

Quebec.

The Presbytery of Quebec's ministerial commissioners to the General Assembly are: Revs. D. Tait, E. MacQueen, J. M. Whitelaw, Dr. Kellock, J. R. MacLeod, A. T. Love, P. Boudreau.

Rev. J. R. MacLeod, of Three Rivers, on his return from Synod received warm congratulations from his own people and others, upon his election to the honorable position of Clerk by the Synod of Montreal and Ottawa.

Rev. J. R. MacLeod, of Three Rivers, preached with acceptance in Chalmers' Church, Quebec, on Sunday the 18th May, morning and evening; and at the morning service baptized the infant son of Rev. D. Tait.

Health and Home Hints.

Strawberry Sauce.—Stir two ounces butter to a cream; add, by degrees, one cupful powdered sugar, stir until white and creamy, then add the yolk of one egg; rinse off half pint of strawberry with cold water, drain and mash them with a silver fork, add them to the sauce and serve with the pudding.

Macedoine Salad.—This salad may be made of as many vegetables as one can muster. They are to be cooked separately, and the large one cut into pieces of equal size. If French dressing is to be used they can be tossed together in a hurry, but if mayonnaise is the choice the vegetables must be marinated first and arranged in lettuce cups before the mayonnaise is put on.

Iced Cabinet Pudding.—Mix half a cupful of orange juice, half a cupful of water and one cupful of sugar; boil ten minutes, add one pound of fine large seeded raisins, half a cupful of blanched almonds and a few bits of candied fruit. Cover and let stand over night. Cut some stale sponge cake in half-inch slices, then in small cubes. Place the cake and raisin mixture in layers in a mold. Beat the yolks of four eggs with half a cupful of sugar, melt three oblong divisions of chocolate over hot water, and when the chocolate is dissolved add the eggs. Cook over hot water until it thickens, add a table-spoonful of vanilla and pour hot over the cake and fruit. Let stand until cold, cover and freeze. Serve with an iced fruit puree or a vanilla sauce.

Continued from page 347.

The Lass in the Shop.

"'Oh dinna, dinna do that,' she cried, 'let him put them back. He only took them for a loan. Let him pit them back this night when his maister is awa' hame for his tea. He is a hard man, and Willie is a' I hae!'

* * * * *

"'Weel,' my mother would conclude, 'may be it wasna juist richt—but I couldna resist the lass. So Willie did as she said, and naething was kenned. But I garred him gie in his notice the next day, and I took him hame, for it was clear as day that the lad was deicin' on his feet. And I brocht the lass hame wi' me too. And if Willie had leaved—but it wasna to be. We juist kept him till November. And the last night we sat yin on ilka side o' the bed, her haudin' a hand and me haudin' a hand, neither jealous o' the ither, which was a great wonder. An' I think he kind o' dovered an' sleepit—whiles wanderin in his mind and then waukin' wi' a strange look on his face. But over in the sma' hours when the wind begins to rise and blaw caulder, and the souls o' men to slip awa, he started up. It was me he saw first, for the candle was on my side.

"'Mither,' he said, 'where's Lizzie?'

"'And when he saw her sit by him, he drew away the hand that had been in mine and laid it on hers.

"'Lizzie,' he said, 'dinna greet, my bonnie, I promise! I will be your ain guid lad!'

* * * * *

"'And the lass?' I queried.

"'Oh, she gaed back to the shop, and they say she has charge o' a department noo, and is muckle thocht on. But she has never married, and, though we hae askit her every year, she wad never come back to Drumquhat again!'

"'And that,' said my mother, smiling

through her tears, 'is the story how my Willie was led away by the Lass in the Shop.'

* "Rummelt Tawties," i. e., a sort of *puree* of potatoes, made in the pot in which they had been boiled, with sweet milk, butter, and sometimes a little flavouring of cheese. All hands are expected to assist in the operation of "champing," that is, pounding and stirring them to a proper consistency of toothsome-ness.

World of Missions.

Moslem Movement.

Of all the unevangelized peoples of the earth, those holding the faith of the Koran have been regarded as the most inaccessible. In the Turkish empire it is still by law death to change from Mohammedanism to Christianity, although the law, owing to political complications of the Turkish empire, is seldom carried out. The Mohammedan, besides, is a firm believer in his creed, and looks with scorn upon the Giaour or infidel, as he styles the Christian. But we hear with delight of a stirring of inquiry among the followers of the false prophet. To the Interior we are indebted for the following facts:

"Mission trophies from Mohammedanism have therefore been very meager. But now there is strange and sudden promise of a great tidal wave that threatens to sweep away all barriers and carry a great host in many lands over the line so seldom passed hitherto. The force manning our Presbyterian mission in Persia are particularly impressed with this prospect. Heretofore almost their sole work has been with Nestorian and Armenian Christians, but now for the first time they have appointed one of the number to give his entire time to labors with Mohammedans, the Rev. F. G. Coan, a particularly forceful evangelist, having been set apart for this duty. Whole villages hitherto solidly Mohammedan, have united in appeals for gospel preaching, and at Tabriz eighteen former Moslems have petitioned to be formed into a church. The leaders of the Persian mission send home earnest appeals that more preachers be hurried out to meet this unexpected demand. Similar reports come from Turkey. A missionary tells of being summoned to meet in a secret place two Mohammedan fanatics who had driven out of town the last missionary that preached in their village. He suspected a plot to kill him but found instead that the ruffians had been converted and desired to acknowledge Christ. They had been turned to the truth by reading Bibles stolen from the man of God whom they had so maltreated. The Moslems of the world number 260,000,000, or one-seventh of the total population of the globe."

Wanted for the King.

"For the service of the King—Wanted!" Let the summons ring!
Wanted over Alick's strand,
O'er the burning desert land!
Wanted out on India's plain,
Way in China and Japan,
In the market, on the river,
Wanted now and wanted ever!
Let again the echo ring,
"Wanted, wanted for the King!"

Am I wanted, blessed Lord?
Have I heard aright the word?
I who am so weak and poor
Naught can bring of earthly store;
Empty vessel though I be,
Canst thou make me meet for thee?
Use me as thou wilt my Savior;
In thy presence grant me favor.
Help me now my life to bring
"For the service of the King!"
Gospel in All Lands.

Weak and Helpless.

THE CONDITION OF MRS W. M. WESTCOTT, OF SEAFORTH.

SUFFERED FROM HEADACHES AND DIZZINESS
—COULD NOT STAND THE LEAST
EXERTION.

From the Sun, Seaforth, Ont.

Mrs. Wm. Westcott is well known to nearly all the residents of Seaforth. It is also well known to her neighbors and friends that she passed through a trying illness, but is now happily, in robust health. To the editor of the Sun, Mrs. Westcott recently gave the particulars of her case for publication, merely in the hope that her experience might be of some benefit to some other sufferer. She said:—"For some time past my health was in a bad state, my whole system being badly run down. I was troubled with headache, much dizziness, my appetite was poor and I could not stand the least exertion. I consulted different physicians, but their treatment did not seem to benefit me, and I gradually became so bad that I was unable to attend to my household duties. I then tried several advertised medicines, but without any beneficial results, and I began to despair of getting better. One of my neighbors strongly advised me to try Dr. Williams' Pink Pills, and somewhat reluctantly I consented to do so. After I had taken the second box I began to note a great improvement in my condition, and by the time I had used five boxes, I was fully restored to my former good health, much to the surprise of my neighbors and relations. I do not suffer the least row from those headaches and dizzy spells; my appetite is good and I can attend to my household duties with the greatest ease. In fact I feel like a different woman, and all this I can say is due to the use of Dr. Williams' Pink Pills. All who suffer from a run-down constitution should give these pills a trial."

When the vitality is low; when the blood needs to be replenished, enriched and purified; when the nerves are weak and require strengthening, there is no other medicine can take the place of Dr. Williams' Pink Pills. It is because of their direct specific action on the blood and nerves that these pills cure such troubles as anaemia, nervous headache, dizziness, palpitation of the heart, rheumatism, sciatica, partial paralysis, St. Vitus' dance, kidney and liver ailments and the functional troubles that makes the lives of so many women a source of almost constant misery. Do not take any but the genuine which have the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers, or sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Cream of Asparagus Soup.—Cut two bunches of asparagus in small pieces. Put into a kettle, cover with water and boil for an hour, strain through a sieve or strainer, rubbing the asparagus as much as possible. Put in a saucepan one spoonful of butter, add one spoonful of flour, mix, dilute with asparagus stock, and boil for twenty minutes; season with salt and red pepper. Beat in a bowl the yolks of three eggs with one cupful of cream, stir into soup, add a few pieces of butter, stir, without boiling, till butter is melted strain and serve.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Edmonton, March 4, 10 a.m.
Kamloops, 1st Wed. March, 10 a.m.
Kootenay, Nelson, B.C., March.
Westminster Mount Pleasant, 2 Dec. 3 p.m.
Victoria, Naniamo, 25 Feb. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur, March.
Winnipeg, Man. Coll. bi-mo.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Minnedosa, March 4.
Melita, Carnduff, 12 March.
Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 7th January
Paris, Woodstock, 12th March
London, 11th March.
Chatham, Benheim, 8th July 10 a.m.
Stratford.

Huron, Clinton, 8th April
Sarnia, Sarnia, 8th July, 11 a. m.
Maitland, Wingham, Jan. 21st
Bruce, Chesley, 8th July, 11 a. m.

SYNOD OF TORONTO AND KING TON.

Kingston, Belleville, 1st July, 11 a.m.
Peterboro, Peterboro, 8 July, 9 a.m.
Whitby, Whitby, 16th April
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Woodville, 18 March, 7.30.
Orangeville, Orangeville, 11 March.
Barrie, Almadale.
Owen Sound, Owen Sound.

Algoma, Sault Ste. Marie, March.
North Bay, Sundridge, 8 July, 9 a.m.
Saugeen, Clifford, 21 June, 10 a.m.
Guelph, Acton, 18 March 10.30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 1 July, 8 p.m.
Montreal, Montreal, Knox, 21 June.
Gleagarry, Alexandria, 8 July.
Lanark & Itenfrew, Carleton Place, Jan. 21, 11 a.m.
Ottawa, Ottawa, Bank St, 1st Tues June
Rockville, Morrisburg, 10 Dec. 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Port Hastings, 25th Feb. 11 a.m.
P. E. I., Charlottown, March 3.
Pictou, New Glasgow, 1 March, 2 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th Nov. 10.30 a.m.
Halifax, Chalmers' Hall, Halifax, 26th Feb. 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Campbellton, 25 March.

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**Ties, Grates,
Hearths, Mantles**

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It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE . . .
For a Few
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The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian**.



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Hours' Work

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

Look at These
Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrat
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 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.

Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN
OTTAWA ONT.**



TENDERS FOR COAL, 1902.

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, 1902, for the delivery of coal in the sheds of the institutions named below, on or before the 14th day of July next, except as regards the coal for Leomin, Hamilton and Brockville Asylums and Central Prison, as noted.

Asylum for Insane, Toronto.

Hard coal—1,250 tons large egg size, 200 tons stove size, 100 tons nut size. Soft coal 500 tons lump, 100 tons soft screenings.

Asylum for Insane, London.

Hard coal—2,600 tons small egg size, 250 tons stove size, 60 tons chestnut size. Soft coal 40 tons for grates. Of the 2,650 tons 1,000 may not be required till Jan. 19, 03.

Asylum for Insane, Kingston.

Hard coal—1,350 tons large egg size, 260 tons small egg size, 25 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 15 tons stove size (hard).

Asylum for Insane, Hamilton.

Hard coal—3,575 tons small egg size, 474 tons stove size, 145 tons chestnut size, coal for grates, 50 tons for pump house, 20 tons soft slack; 120 tons hard slack screenings. Of the above quantity 2,000 tons may not be required until January and February, 1903.

Asylum for Insane, Mimico.

Hard coal—1,600 tons large egg size, 120 tons stove size, 165 tons chestnut, 100 tons soft screenings, 30 cords green hardwood.

Asylum for Idiots, Orillia.

Soft coal screenings or run of mine lump, 2,000 tons; 30 tons hard coal, stove size; 50 tons hard coal, gr. te. size.

Asylum of Insane, Brockville.

Hard coal—1,800 tons large egg size, 125 tons stove size, 75 tons small egg. Of the above quantity 1,500 tons may not be required until January and March, 1903.

Asylum for Female Patients, Cobourg.

Hard coal—450 tons large egg size, 15 tons egg size, 50 tons stove size.

Central Prison, Toronto.

Hard coal—100 tons small egg size. Soft coal—2,200 tons soft coal screenings or run of mine lump. The coal to be delivered monthly, as required.

Institution for Deaf & Dumb, Belleville.

Hard coal—800 tons large egg size, 90 tons small egg size, 15 tons stove size, 14 tons nut size.

Institute for Blind, Brantford.

Hard coal—475 tons egg size, 150 tons stove size, 15 tons chestnut size.

Reformatory for Boys, Penetang.

Eighty tons egg size, 51 tons stove size, 28 tons nut size, 80 tons soft coal screenings or run of mine lump. Delivered at Institution dock.

Mercer Reformatory, Toronto.

Soft coal screening or run of mine lump, 650 tons; stove coal, 110 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 check for \$50, payable to the order of the Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties 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 Managers 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. STRATTON, Provincial Secretary, Parliament Buildings, Toronto, May 2, 1902.

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Is perhaps mightier in the hand of a pretty woman. The most popular pens for the desk of society are "LION PENS"

"Fine Writer 088" Series

is the style chosen by many ladies. The peerless writing qualities of the "Lion" Series of Steel Pens is proverbial. If your stationer cannot supply you, send fee, for sample to the selling agents.

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PENITENTIARY SUPPLIES.

SEALED TENDERS addressed "Inspectors of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 16th of June, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1902-1903, for the following institutions, namely:—

- Kingston Penitentiary.
 - St. Vincent de Paul Penitentiary.
 - Dorchester Penitentiary.
 - Manitoba Penitentiary.
 - British Columbia Penitentiary.
 - Regina Jail.
 - Prince Albert Jail.
- Separate tenders will be received for each of the following classes of supplies:—
1. Flour (Canadian Sto or Baker's)
 2. Beef and Mutton (fresh).
 3. Forage.
 4. Coalanthracite and bituminous.
 5. Cordwood.
 6. Groceries.
 7. Coal Oil (in barrels).
 8. Dry Goods.
 9. Drugs and Medicines.
 10. Leather and Findings.
 11. Hardware, Tinware, Paints, etc.
 12. Lumber.

Details of information as to form of contract, together with forms of tender will be furnished on applications to the Wardens of the various institutions.

All supplies are subject to the approval of the Warden or Jailor.

All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible sureties.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

JAMES STEWART, GEO. W. DAWSON, Inspectors of Penitentiaries, Department of Justice, Ottawa, May 12, 1902.

John Hillock & Co.

Manufacturers of the Arctic Refrigerator 165 Queen St. East TORONTO Tel 478

OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.

TIME CARD VICTORIA DAY, MAY 24th

ROUND TRIP TICKETS

will be sold to all stations at ONE WAY LOWEST FIRST CLASS FARE on May 23rd, and 24th, good returning until May 26th, 1902.

F. W. REESBEMAN, G.P.A. For tickets or further information apply to Station Agent.

CANADA ATLANTIC RY.

New Train Service BETWEEN OTTAWA & MONTREAL

4 Trains daily except Sunday 2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.10 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pint-size gas.

4.10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change. Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily. MIDDLE AND WESTERN DIVISIONS, Armprior, Renfrew, Eganville, Perry brook, Madawaska, Rose Point, Farny Sound, and Depot Harbor. 8.25 a.m. Thro' Express to Pembroke, Rose Point, Farny Sound, and intermediate stations. 1.00 p.m. Mixed for Madawaska and intermediate stations. 4.40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive H 15 a.m., 2.25 p.m., and p.m. daily except Sunday. Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES: Central Depot. Russell House Block Cor. Elgin and Sparks Sts.

New York & Ottawa Line Has two trains daily to **NEW YORK CITY.**

The Morning Train Leaves Ottawa 7 40 a.m. Arrives New York City 10.00 p.m. The Evening Train Leaves Ottawa 5.30 p.m. Arrives New York City 8.55 a.m. and is an excellent way to TORONTO, BUFFALO, CHICAGO Ticket Office 85 Sparks St. Phone 18 or 1180.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE) Leave Ottawa - 8.35 a.m., 4 p.m. (Via North Shore) Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m. 6 20 p.m. (Sunday Service) (Via Short Line) Leave Ottawa - 6.25 p.m. (Via North Shore) Leave Ottawa - 4.13 a.m., 2.33 p.m.

OTTAWA TICKET OFFICES Central Station. Union Stations GEO. DUNCAN. City Ticket Agent, 42 Sparks St Steamship Agency, Canadian and New York lines.

The City Ice Company LIMITED

26 Victoria Square Montreal R. A. BECKETT - Man. Pure Ice - Prompt delivery.

Page & Storey

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FROM ABOVE CHAUDIERE FALLS Office: Cor. Cooper & Percy Sts., Ottawa, Ont. Prompt delivery. Phone 935.

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