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A PRAYER.

CHRISTINA G. ROSSETTI.

*Lord, grant us eyes to see, and ears to hear,
And souls to love, and minds to understand,
And steadfast faces toward the Holy Land,
And confidence of hopes, and filial fear,
And citizenship where thy saints appear
Before thee, heart in heart and hand in hand,
And alleluias where their chanting band
As waters and as thunders fill the sphere.
Lord, grant us what thou wilt, and what thou wilt
Deny, and fold us in thy peaceful fold:
Not as the world gives, give to us thine own:
Inbuild us where Jerusalem is built
With walls of jasper and with streets of gold,
And thou, thyself, Lord Christ the corner stone.*

DEATHS.

At his residence, 410 Queen street Ottawa, William Bain Scarth, Deputy Minister of Agriculture, on Thursday, the 15th May.

At Toronto, on April 29, 1902, Thomas McIntosh, grain merchant, second son of W. D. McIntosh, and son-in-law of Wm. Rutherford, Rosemount avenue, Westmount, aged 40 years.

At Atlantic City, N. J., on Tuesday, 13th May, Archie McEachern of Toronto, killed in bicycle accident. Born in Eldon; interred at Woodville, Ont.

MARRIAGES.

At 67 Metcalfe street, Ottawa, on May 12, 1902, by the Rev. Dr. Moore, George Smith, House of Commons staff, to Mrs. Agnes Hesse, both of Ottawa.

At the manse, Apple Hill, on April 21, 1902, by Rev. D. D. McLennan, Russell Robson to Miss Mary McPhee both of Alexandra.

At the Manse, on April 30th, by Rev. D. G. McQueen, Thomas Garbutt to Harriet Purden, both of Edmonton.

On May 7, 1902, at the home of the bride's father, Hillsburg, Ont., by the Rev. Robert Fowlie, of Erin, Rose, daughter of Donald McMurchy, to Alexander McMurchy, both of Sunridge, Ont.

At the residence, of Mr. Stephen Park, Wilson's Corners, by Rev. Jas. A. Leitch, Mr. John M. Cameron, of Canonto, to Miss Emma Ferguson, of Lavant.

In the First Presbyterian Church, Cascade, B. C., on April 30th, by Rev. J. H. White, of Nelson, B. C., assisted by Rev. J. R. Robertson, B. A., of Grand Forks, B. C., Rev. Ed. G. Robb, M. A., of Sandon, B. C., to Minnie, daughter of the late John Grant of Pembroke, Ont.

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Note and Comment.

According to the London correspondent of the "Birmingham Post," instead of the four and a half hours' ordeal which so many feared, the Coronation service has been reduced to an hour and a half, while the sermon will be limited to a brief five minutes.

Though the Protestants of France are but one sixtieth of the population, they furnish one-eighth of the members of the Chamber of Deputies and Senate, and have two principal offices in the government—the Ministries of Finance and Public Instruction. These facts mean that Protestantism has a large share of the intelligence and force of character of the country.

Many modern educators have advised the training of the left hand, which in most persons is weaker and less capable than the right. Professor Arthur McDonald says that to use the left hand more would increase symmetry and uniformity in development. This theory seems very plausible, but recent investigation tends to show that right-handedness is natural.

Another rupture has come in the Salvation Army. Mr. and Mrs. Booth-Clibborn, son-in-law and daughter of General Booth, are in Holland, at the head of the work in Holland and Belgium. They have become infatuated with the Dowie craze and its eccentricities. They hold that all sickness is sin, and that the really good man ought always to be well physically. So they have resigned from the Army. Mrs. Booth-Clibborn had a wonderfully successful work for the Salvation Army in France, where she was called "La Marechale." General Booth is now about seventy-five years old.—Central Presbyterian.

General advances in the price of wheat are reported from the corn markets in Great Britain, and the bakers in many districts have increased the price of the four pound loaf by a penny. A conference of trade unionists and co-operators held at Newcastle-on-Tyne passed a resolution condemning the tax on corn and flour as a departure from the principles of Free Trade and as unequal in its incidence, falling most heavily on those who were least able to bear it. The extra stamp on checks continues to meet with opposition from bodies representing trading interests.

Another passage brings us into intimate relations with Professor George Adam Smith himself, and, in view of the sharp controversy which is gathering round his name and teaching, his words are of special significance. "It is my fault if these recollections of Dr. Davidson's teaching do not make it clear why so many of his students so easily dropped the older views of prophecy and the Bible in which they had been brought up. When the new way was opened to us by such a man, is it wonderful that our passage should be so easy; that so trenchant and so radiant a personal influence should exceed all the force of orthodox tradition; or that so religious an inspiration

should render harmless to our faith the rupture with habits of mind formed by associations so many and so sacred? It was, in truth, one man against an ancient and an honoured system; and the fact that his students so easily and so painlessly left the latter is the final proof of the greatness of his qualities; the confidence he bred in us, the strength of his intellectual discipline, the charm and wealth of his instruction, the soundness and infectiveness of his piety."

We notice in some of the Canadian papers says the Canadian Baptist, communications lauding "moral suasion" as the one method to cope with the evils of the liquor traffic. We also see others recommending a more stringent license system. Both of these classes of communications speak disparagingly of prohibitionists. Now we believe there are some who are very sincere in these opinions. We also are sure that all too little effort has been made along "moral suasion" lines. At the same time it is noticeable that the most of those who are so ardent for "moral suasion" and a more stringent license law when a prohibition contest is on, seem to lose all their interest as soon as the contest is over, and never renew it until another contest is to be decided.

The Isle of Wight roads are all very narrow. Indeed, it is only by hugging the hedges that two vehicles can pass in many. In one of these latter, "Chic" tells the King's motor met the other day a farmer's cart. The driver being nearly asleep, loud blowing of the horn was needed to attract his attention. Even then he was not inclined to take his cart further towards the hedge. The motor slowly approached and was nearly at a standstill, when "Gage" shouts out, "Come along, gov'nor, plenty room for they." Then the King having passed, the carter remarked, "There you be! ye never knows what ye can do till ye tries." All quite unconscious of whom he addressed so freely.

A correspondent of the "Manchester Guardian," who was intimate with Mr. Rhodes, supplies one or two anecdotes of the great man:—One day when Mr. Rhodes was showing some visitors the splendid grounds of Groot Schuur, the party approached a summer house which had been erected early in the last century by one of the Dutch Governors of the colony. "Hush," said Mr. Rhodes in a whisper, "hush!" and motioning his companions backward he advanced on tip-toe, listened, and then called out, "All right; you can come on. The coast is clear." He then explained that he had discovered this summer-house to be a favourite resort of young couples, and that he always shrank from disturbing them. "I like," he said, "to think that they can escape from the ugly, noisy back streets of Capetown and find here a fitting spot for the telling of the old, old story."

An interesting and novel scene may be witnessed every day in the cloisters of Westminster Abbey. About one hundred of the workmen engaged in fitting up the Abbey

for the Coronation service assemble in the cloister nearest the south aisle after the mid-day meal and attend a special service conducted by Archdeacon Wilberforce. Three days ago the Archdeacon approached the men with a warm invitation to spare twenty minutes of the dinner hour for religious worship. He gave each man an ounce of tobacco, and told them they could sit down and smoke during the service. They seemed pleased with the idea, and about 12.20 each day they seat themselves on the stone benches and smoke their pipes. The service opens with a short prayer and a hymn. Then follows a homely discourse by the Archdeacon, whose clear voice can be distinctly heard from all parts of the cloisters, and another hymn and the Lord's Prayer, in which all the men join, conclude the service. The singing is led by two choristers and a lady. The men uncover their heads and cease smoking during prayers.

The "Union Magazine" for May contains Professor George Adam Smith's third article on the late Professor A. B. Davidson. One passage may be quoted as giving an interesting glimpse of the dead teacher's attitude to Old Testament study. Dr. Smith has been referring to the fellowship which the human spirit may have with God, and he continues—"To Davidson the value of the Old Testament lay in its many exemplifications of this fellowship. Prophecy was a revelation; he really never treated it in any other respect; and he was loyal to his belief in ways that few know. For instance, because he considered—whether rightly we need not now inquire—that the terms of Lord Clifford's will excluded revealed religion, he refused the honour of the Clifford Lectureship at St. Andrew's. He would not interpret the religion of Israel except as revealed. The Divine pursuit in the Old Testament absorbed his heart. Past all formulas and conventions, past dogmatic faith and experimental doubt, his aim was to reach the living God. And thither he led his students also; a more powerful guide to God few of us have known."

The British colony has been painfully shocked, says the "Daily Chronicle's" Constantinople correspondent, by the conversion of one of its member to Mohammedanism. This lady was a teacher at the American College for Girls at Scutari, and also gave lessons in a Turkish family. She there made the acquaintance of an uncle of her pupil, an Arab sheikh or mollah, and fell in love with him. She has embraced the Moslem faith in order to marry him, although this is not absolutely necessary; there are other Christian women married to Mussulmans who retain their faith. Last Wednesday she went to the Sheikh ul-Islamate, and in presence of a Consular secretary—the law requires that a representative of the authority of the foreigner about to change his religion should attend—she renounced her faith, and entered the folds of Islam. It may be here remarked that Turks no longer consider converts as valuable acquisitions and as triumphs of their religion. They despise renegades and look upon them as worse than the ordinary.

The Quiet Hour.

Paul at Lystra.

S. S. Lesson—June 1; Acts 14: 8-19.

Golden Text—2 Tim. 2: 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

BY REV. A. S. MORTON, B. D. ST. STEPHEN, N. B.

A certain man impotent in his feet, v. 8. A missionary to Africa relates that he went on an exploring tour with three natives. One of these was stricken with fever and his two companions were ordered to take him home, being given a supply of food for the return journey. When the missionary came back to his home, he found the two men there, but their sick companion was missing. It turned out that they had eaten the food themselves and abandoned their charge, who was devoured by a lion. Contrast this heartless treatment of the sick and helpless, which is all too common in heathen lands, with the tender care which they receive in Christian lands, and you will appreciate the change which the gospel of Christ makes in human hearts.

Perceiving that he had faith, v. 9. As the artist sees in the shapeless block of marble, the beautiful statue which his genius can bring out of it, so the Christian worker must be quick to recognize the very beginnings of good in the hearts of men.

He leaped and walked, v. 10. The man received power not only for one sudden spring, but also for a continuous walking. Christ's grace bestows the ability, not only to begin the Christian life, but to continue in it to the end. It is an unending stream.

The gods are come down to us in the likeness of men, v. 11. The cure of the cripple could not be ascribed to any natural cause, and was therefore regarded as a proof of Divine power. But it is not only in miracles that God manifests His power, but also in the ordinary processes of nature. The manna in the wilderness was clearly the gift of God; but no less truly does the yearly transformation of the seed into the harvest require a forth-putting of His almighty power.

They called Barnabas, Jupiter, and Paul Mercurius, v. 12. The highest position was assigned by these people to Barnabas, as the more majestic and passive; while Paul was regarded as the subordinate, being the more active and energetic partner. The Orientals regarded their gods as sitting afar off from the world and taking no direct interest in its affairs. They acted through inferior beings who did their bidding. But the Bible gives to us a different idea of God. It represents Him as full of intense activity. We see Him engaged in the great work of creation, preparing the sky and earth and sea for their inhabitants, and forming these inhabitants to dwell in the world which He had made. Then we behold Him in His works of providence interposing to supply the needs of men, and to protect them from danger, as well as to punish those who oppose themselves to Him. And again in the work of redemption, we see the same ceaseless energy exercised in its highest and noblest form. The example of God Himself teaches us, that the noblest life is the life of service. So Christ said to His disciples, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," Matt. 20: 26-27. This idea has passed into our language; for we speak of the high-

est subject in our land as the "Prime Minister" which simply means first servant.

The living God, which made heaven, and earth, and the sea, v. 15. One day, it is said Henry Ward Beecher and Ingersoll, the famous infidel lecturer, were travelling on the same train and were engaged in conversation. When the train reached a certain station, a friend of Beecher's came to present him with a beautiful globe. Ingersoll was much interested in looking at this gift and asked who made it. "Oh," said Beecher, "nobody made it, it just happened." It would be as reasonable to suppose that this piece of mechanism had no maker, as to believe that the world around us with all its beauty and order came into existence by mere chance, instead of being the product of a wise and powerful Creator.

Who suffered all nations to walk in their own ways, v. 16. God allowed men to follow out their own desires, so that by their failures and disappointments they might be led to realize their dependence upon Him. The apostle teaches us to look upon history as a great divine drama in which the ignorance and sins of the Gentiles are allowed to run their course, while the law does its imperfect work among the Jews, in order that both may come to feel their need of redemption and be prepared to receive it. All were included in unbelief that God might have mercy upon all, Rom. 11: 32.

Christ's Ideals the Hope of All the Reformers.

BY REV. NEWELL DWIGHT HILLIS.

The thought that Christ is vitally related to the hope of the world's progress has doubtless affected the judgment of great men. Virgil and Isaiah both foretold the day when serpents should be extinct, with weeds and poisonous shrubs; when the purple grape should be native to the untrained vines; when the oak shall distill honey, and the ground bring forth bread without the use of the plow or harrow. But in all these latter days Christ has been the only prophet of optimism. In his day Bacon exclaimed: "Men are not worth the trouble I have taken for them." How deeply pathetic the preface of Herbert Spencer's 'Ethics.' It is the lament of an old man that he hath been of no use to his generation and a prophecy of the victory of ideas, which, he thought, are to be fatal to all progress. How many of earth's leaders have been the prophets of degeneration and have declared that their lives and messages have utterly failed to influence mankind! Mill bitterly, Schleiermacher angrily, Carlyle despairingly, the materialistic evolutionists sadly—all these despair of society's future. These leaders have thrown themselves upon the ground, and, sobbing, have fallen into a sullen slumber. But Christ is crowned with eternal youth. He is earth's greatest optimist. With unconquered heart, He is here to reproduce the lost paradise and to cause our earth to be as fair and as beautiful as it was on that primeval morn when the dew first hung upon Eden's grass and all the sons of God shouted for joy. The banner that He lifts is love. Within the breasts of His disciples the holy flame of the martyrs still burns. If His followers numbered twelve the day of His death, within forty days they numbered 3,000, three centuries 70,000,000 in eight-

een centuries 400,000,000. Should the same rate of progress that has prevailed since 1870 go on, another century will enthrone Jesus Christ over the Occident and the Orient, the arctic and the tropics. Already the earth vibrates with the quiver of His coming conquests. He stands within the market place, and men are following Him toward wiser measures, juster laws. He enters the field and the factory, if politicians count Lazarus, a pariah, an outcast, an embarrassing political factor, above rich and poor alike Christ unfurls His banner of love and law and brotherhood. Already labor is become less arduous, law less harsh, the temple of knowledge is opening its doors to more young feet. St. Cecilia is tuning her harp to Christ's sweet voice. When a friend urged Wordsworth to resign his art, the poet answered: "Nature hath made vows for me." If great Nature placed Wordsworth under vows of affection and fealty, those who have hearing may hear civilization whispering: "Christ hath made vows for all new manners, laws, customs, institutions. For Christ's sake all wrongs must be righted, all inhumanity must be redressed, all injustice must be corrected, all art must become high, all music must become sweet, the press must refine and strengthen its columns, the library must enoble its shelves, eloquence must double its persuasive power, the schools must increase their culture. Each home must be full of happiness, each individual must follow that Divine Figure, who leads the host of civilization up the hills of time. In Christ's name and cross, Christendom conquers and civilization triumphs.

Memorial Service for the Late Dr. Grant, St. Andrew's Church, King St., Toronto.

Probably there is no Church in the country, outside of the one of which Dr. Grant was pastor for fourteen years, to which he was so much, and in whose pulpit his voice has been so often heard as St. Andrew's, Toronto, sacred still with the memories of Rev. D. J. Macdonnell. It was fitting therefore that some special memorial service should be held here in connection with the lamented death of one whose memory was so precious to St. Andrew's people. This service was held on Sabbath morning last, and throughout was most appropriate and impressive.

Before the service began, and while the audience was gathering, the selection was given on the organ softly, "Mors et Vita," Gounod. After the call to worship and invocation, hymn 474, "O God our help in ages past" was sung by the whole congregation; next prayer, and then was chanted the prose version of psalm xc. Rev. Dr. Black, the pastor, had so far conducted the service. At this point Rev. Prof. McCurdy, of Toronto University, ascended the pulpit and read the Old Testament lesson, Deut. xxxiv. The Te Deum, Jacksons, was sung and after it, Thess. 5, 1-11 was read, the last passage which the late Principal read in public. Following this Prof. McCurdy gave a short address on Dr. Grant, chiefly as a professor and preacher. Hymn 199, "Peace, perfect peace" was sung and prayer offered by the pastor. During the taking up of the offering, the choir sang, "When the weary are at rest." Prof. McCurdy having vacated the pulpit, Rev. J. A. Macdonald, M.A., editor of the Westminster, preached a sermon, his theme being, "The Message of a Strenuous Life," taking as his text the words of Paul, "Quit you like men. Be strong." After the sermon, hymn 328 was sung, "Now the

laborer's task is o'er." Following the benediction, the "Dead March in Saul" was played, the whole congregation standing, and thus a service instructive, impressive and beautiful, entirely worthy of the occasion was brought to a close.

Prof. McCurdy, in his remarks, referred to the lessons taught by the lives of great men among whom was Dr. Grant. Though a many-sided man, he was first of all a Christian minister, and his great guiding book was the Word of God. As a professor of theology his method of teaching was inductive, and dealt with the concrete rather than with systems of theology in the abstract. For his work as professor according to this method, he was specially qualified from his profound sense of the working of God in history, and by his wonderful knowledge of human character. He was one of the first ministers in Canada to avail himself as a preacher, of the light which higher criticism has shed upon biblical subjects. The late Prof. Young, Rev. D. J. Macdonnell and Principal Grant were three men who had done much to liberalize theology in Canada. The great lessons of his life were, that we must work with God, and work with Him up to the very last. "Blessed are the dead, who die in the Lord."

Rev. J. A. Macdonald began by a graphic picture of the scene in Kingston on the day of the funeral, when the whole city gave itself up to do honour and pay homage to its greatest citizen; as his remains were borne by a great concourse gathered from all parts of the country, and representing all classes, to their last resting place. "What did this great gathering mean? What manner of man was he; what were the lessons of the life which had closed? He described with great accuracy, clearness and sympathy the well known characteristics of Dr. Grant. He pointed out the influence exercised upon him while in Glasgow as a student, by the late Rev. Norman Macleod, and in passing referred to the great opportunity for good of a preacher in a University city, and what the late Rev. D. J. Macdonnell had been in this respect.

He spoke of the prominent part taken by Dr. Grant in great public questions, such as Confederation in 1867, and the Union of the Presbyterian churches in 1875 and his hopes of wider unions yet to be realized. He eulogized him as a preacher and recalled sermons he had heard. He attached importance in estimating the character and work of Dr. Grant, to knowing his point of view, and considered it to be, his viewing men not individually only, but in the mass. Because of this, he constantly sought to improve the relations of man to man, and of country to country. This was the secret of his imperialism. While he reached forth after this large unity, he also sought and fought for liberty. This affected and explained his attitude on the questions of University Confederation in Ontario, towards our French Roman Catholic fellow-citizens, towards political parties and questions and as a minister of the gospel and professor of theology.

The great lessons of his life were lessons of encouragement, of courage, of consecration, yet giving oneself only for the best and most worthy of objects—to live the life that believes in and hopes for the best, the optimistic life—to live the life of faith because God is in the world, and God is love.

"Duty walks with bowed head, as it were always tired; faith has a way of looking up, and it sees things duty never sees."

Our Young People

The Purpose of His Coming.

Topic: Matt. 18: 11; John 10: 10. June 1.

Our Leader Speaks.

There was once a farm which was a beautiful home for a splendid family of boys. Their father and mother brought them up to fear God, and do good work in the world. One by one they slipped out into business life, and their different tasks carried them far away over the earth till the aged father and mother were left entirely alone, except for an occasional gathering at Christmas time. At last they fell ill and died, and the old farm was sold.

But the new owners did not take great care of it. They were shiftless and indifferent people. Before long the neat fields were overgrown with weeds; the woodland became crowded with underbrush; the neglect of the careless owners allowed the ground to lose its fertility. The farmhouse, with loose weatherboards and rotten shingles, went the way of the farm. Finally the miserable tenants moved away, and no one cared to take their place; so the house stood empty and the farm was abandoned.

But one day the eldest son heard of the way things were going with the old home, and made a special journey to look into the matter. He was very wealthy and at once he bought the property. But he did not stop there. At great cost he put everything back as it had been in his father's day, and even bettered it. The fields grew rich and smiling with luxuriant harvests. The old home was once more the charming centre of the landscape. Again, as of yore, the happy children gathered around the bright hearth at Christmas time.

Now all this is just a parable of what Christ has done for each one of us. We have two verses in our lesson to-night. They tell us that Christ came to save what was lost. They do not stop there, but they add that after He had found what was lost He finished His errand by giving it life, and more abundant life than it had before. The farm could not reject the elder son, if it would; but we, alas! not only can, but often we do. Our hearts we prefer as stony ground, our life as full of tares, the home of God's Spirit within us as desolate and forlorn as the decayed farmhouse. Shall we not rather welcome Him and accept Him as our Saviour and our Life-Giver forever?

Daily Readings.

| | | | |
|---------|----------|-----------------------------------|---------------------------|
| Mon., | May 26.— | Not to destroy. | |
| | | | Luke 9: 51-56 |
| Tues., | " 27.— | Seeking the lost. | |
| | | | Matt. 18: 11-14 |
| Wed., | " 28.— | Not to judge. | |
| | | | John 12: 44-50 |
| Thurs., | " 29.— | The promise of life. | |
| | | | 1 John 2: 24-29 |
| Fri., | " 30.— | A look futureward. | |
| | | | 1 Tim. 4: 7-11 |
| Sat., | " 31.— | A losing bargain. | |
| | | | Luke 9: 23-27 |
| Sun., | June 1.— | Topic. The purpose of His coming. | |
| | | | Matt. 18: 11; John 10: 10 |

True courtesy is true policy. He who would have friends must show himself friendly. (Prov. 18: 24.)

Hints on Topic.

Christ came to establish a new kingdom on the earth, a kingdom of love. Whoever loves, belongs to that kingdom, and is helping to complete Christ's mission.

Mr. Moody once said that a good many people will never get salvation, just because they cannot have their own way about it. It must be taken on God's terms. It must be accepted through Christ.

When a man gives an illustrated lecture, he uses a long pointer. Do men look at the pointer? No; but at the pictures. The pointer might be of gold, but they would not care to look at it. So the Bible points to God; and Jesus Christ Himself came only to point the world to God.

A poor woman who had been obliged to practise strict economy all her life saw the ocean for the first time. Her remark has become famous. "Thank God," she said, "at last I've seen something there's enough of!" There is enough of Christ's life. It has ocean fulness. It is the abundant life.

When Alexander the Great encamped before a city, he used to set up a light. If the inhabitants came forth to him while that light burned, he gave them quarter, but if not, they could expect no mercy. Christ is the Light of the world, a standing token of God's mercy. And that Light never goes out.

The brother of Whitefield, the great preacher, was very despondent, and the noble Lady Huntingdon was trying to bring him to the Saviour. To all her pleas he answered, "Oh, it is of no use! I am lost! I am lost!" "Thank God for that!" said she. "Why?" asked the man in astonishment. "Because," said Lady Huntingdon, "Christ came to save the lost; and if you are lost, He is just the one that can save you."

Better Than Being Loved.

Loving is better than being loved. This is so as surely as that doing good is better than trying to get good. We get more by giving than by striving to secure gain from having. This is the same in every relation of life, even the most sacred. One who wants to be married in order to be made happy is likely to fail of securing the desired object; and it is well that this should be so, for the object is an unworthy one. On the other hand, one who marries with the purpose and desire of making the other person—whether it be a husband or a wife—happy, is likely to find marriage a success. At all events, such a person will live a worthy life, and will have happiness, or, what is far better, will have joy, in the ennobling endeavor to give it. Giving is the only sure way of getting, and it is the only satisfactory way.

Some of the high authority in the Roman Catholic Church earnestly favor temperance and better Sabbath observance. If this Church, so large and powerful, would wield its whole power against the saloon and in favor of the right observance of the Sabbath, reform along these lines would be greatly advanced, and the Protestant Churches might be aroused from their apparent indifference.

Our Contributors.

The Gentleness of True Gianthood.

FROM "THE INVESTMENT OF INFLUENCE," BY
NEWELL DWIGHT HILLIS.

One of the crying needs of society is a revival of gentleness and of a refined consideration in judging others. There is no disposition that cuts at the very root of character like harshness, and there is nothing that blights happiness and breeds discord like unlovingness and severity of judgment. We hear much of industrial strife, social warfare, and want of sympathy between the classes. Be it remembered, gentleness alone can be invoked to heal the breach.

* * * * *

Not war, not pestilence, not famine itself, produces for each generation so much misery and unhappiness as is wrought in the aggregate through the accumulated harshness of each generation. Blessed are the happiness makers! Blessed are they who with humble talents make themselves, like the mignonette, creators of fragrance and peace! Thrice blessed are they who with lofty talents emulate the vines that, climbing high, never forget to blossom, and, the higher they climb, do ever shed sweet blooms upon those beneath! No single great deed is comparable for a moment to the multitude of little gentlenesses performed by those who scatter happiness on every side, and strew all life with hope and good cheer.

Life holds no motive for stimulating gentleness in man like the thought of the gentleness of God. Unfortunately, it seems difficult for man to associate delicacy and gentleness with vastness and strength. It was the misfortune of Greek philosophers, and is, indeed, that of nearly all the modern theologians, to suppose that a perfect being cannot suffer. Both schools of thought conceive of God as sitting upon a marble throne, eternally young, eternally beautiful, beholding with quiet indifference from afar how man, with infinite blunderings, sufferings, and tears, makes his way forward. Yet he who holds the sun in the hollow of his hand, who takes up the isles as a very little thing, who counts the nations but as the dust in the balance, is also the gentle one. Like the wide, deep ocean, that pulsates into every bay and creek, and blesses the distant isles with its dew and rain; so God's heart throbs and pulsates unto the uttermost parts of the universe, having a parent's sympathy for his children who suffer.

Indeed, the seer ranges through all nature, searching out images for interpreting his all-comprehending gentleness. "Even the bruised reed he will not break." Lifting itself high in the air, a mere lead-pencil for size, weighted with a heavy top, a very little injury shatters a reed. Some rude beast, in wild pursuit of prey, plunges through the swamp, shatters the reed, leaves it lying upon the ground, all bruised and bleeding, and ready to die. Such is God's gentleness that, though man make himself as worthless as a bruised reed, though by his ignorance, frailty, and sin he expel all the manhood from his heart and life, and make himself of no more value than one of the myriad reeds in the world's swamps, still doth God say, "My gentleness is such that I will direct upon this wounded life thoughts that shall recuperate and heal, until at last the bruised reed shall rise up in strength, and judgment shall issue in victory."

And as God's gentleness would go one step farther, there is added the tender lesson of the smoking flax. Our glowing electric

bulbs suffer no injury from blasts, and our lamps have like strength. The time was when, wakened by the cry of the little sufferer, the ancient mother sprang up to strike the tinder, and light the wick in the cup of oil. Only with difficulty was the tinder kindled. Then how precious the spark that one breath of air would put out! With what eagerness did the mother guard the smoking flax! And, in setting forth the gentleness of God, it is declared that, with eyes of love, he searches through each heart, and if he finds so much as a spark of good in the outcast, the publican, the sinner, he will tend that spark, and feed it toward the love that shall glow and sparkle for ever and ever; for evil is to be conquered, and God will not so much punish as exterminate sin from his universe. His strength is reflected toward gentleness, his justice tempered with mercy, and all his attributes held in solution of love. No longer should medievalism becloud God's gentle face. Cleanse your thoughts, as once the artist in Milan cleansed the grime and soot from the wall where Dante's lustrous face was hidden.

With shouts and transports of joy and admiration men welcome the patriot or hero who, in times of danger, held the destiny of the people in his hands, and never once betrayed it. And let each intellect soar without hindrance, and the heart pour itself out before God in a fuset of divine love. Great is the genius of Plato or Bacon, revealing itself in tides of thought; but greater and richer is the genius of the heart that is conscious of vast, deep fountains of love, that may be poured forth in generous tides before the God whose throne is mercy, whose face is light, whose name is love, whose strength is gentleness, whose consideration is our pledge of pardon, peace, and immortality.

For The Dominion Presbyterian.

"Help."

We all need help. Where is the man or woman that does not? From the King on his throne to the poor man in his humble dwelling, all sigh and cry for help. While we sojourn in this vale of tears, we feel the burden of care and toil; sin and sorrow; and the weary ones of ten sit down by the wayside while their heart cries out for help.

Let me remind you dear reader that 'Jesus of Nazareth passeth by.' He is the same compassionate Saviour as of old and hears your cry; His ear is open to hear and His eye is upon you. He searcheth the heart and knoweth all about your burden, and says "I know thy burden child, I shaped it, for even as I laid it on, I said, I shall be near, and while she leans on me this burden shall be mine, not hers: so shall I keep my child within the encircling arms of my own love. I know thou lovest me! doubt not then; but loving me 'lean hard.'" David, the man according to God's own heart, felt the need of help and in Psalm 60 says 'vain is help of man' and turning to God in his distress, cries, (Ps. 61: 2) "Lead me to the Rock that is higher than I."

Dear troubled ones, let me point out to you a few passages to help you carry your burden to the Great Helper, who will enable you to say with David, (Ps 60) "He only is my rock and my salvation; He is my defense, I shall not be greatly moved" and in Ps. 54 he says 'God is my helper'; Ps. 30 "Hear, O Lord, and have mercy upon me: Lord be thou my helper" and

in Ps. 34, the sweet singer of Israel sings: "O magnify the Lord with me, and let us exalt his name for ever." "I sought the Lord, and He heard me and delivered me from all my troubles." "The Angel of the Lord encampeth round about them that fear Him and delivereth them" This poor man cried, and the Lord heard him and saved him out of all his troubles. The eyes of the Lord are upon the righteous, and His ears are open to their cry. Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. 70, "I am poor and needy, make haste unto me O God O God! thou art my help and my deliverer: O Lord make no tarrying." Ps. 21: 11, Be not far from me for trouble is near; for there is none to help. Be Thou not far from me, O Lord, O my strength haste Thee to help me." Ps. 33: 20, "Our soul waiteth for the Lord, He is our help and our shield." Ps. 121, "Our help cometh from the Lord. He shall preserve thee from all evil. He shall preserve thy soul." Ps. 145: 15, 18, 19, "The Lord is nigh unto all them that call upon Him, to them that call upon Him in truth. He will hear their cry and save them. Call upon me in the day of trouble and I will hear thee and deliver thee, and thou shalt glorify me." Ps. 55, "Cast thy burden upon the Lord, and he shall sustain thee, He shall never suffer the righteous to be moved" "Call upon me and I will answer thee, and show thee great and mighty things which thou knewest not."

Dear reader, are you refreshed and satisfied by these faithful promises of a loving Father; and do you desire to drink more of the Living Water, which flows from the throne of God and the Lamb?

Is your soul thirsting after the living Water? Then listen: God speaks to you in Ps. 107, "They wandered in the wilderness in a solitary way, they found no city to dwell in: hungry and thirsty, their soul fainted in them. They cried unto the Lord in their trouble and He delivered them out of their distress; and He led them forth by the right way: that they might go to a city of habitation for he satisfieth the longing soul and filleth the hungry soul with goodness. He brought them out of darkness and the shadow of death, and brake their bands in sunder." Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Ps. 46, "God is our refuge and strength a very present help in trouble. There is a river, the streams whereof shall make glad the city of God. God is in the midst of her: she shall not be moved; God shall help her and that right early." Ps. 30, O Lord my God, I cried unto thee and thou hast healed me, Thou hast brought up my soul from the grave, Thou hast kept me alive, that I shall not go down to the pit." Ps 31, "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee: which Thou hast wrought for them that trust in Thee; be of good courage, and He shall strengthen your heart; all ye that hope in the Lord." Ps. 37, "The salvation of the righteous is of the Lord, He is their strength in the time of trouble. The Lord shall help them and deliver them because they trusted in Him." Is 4, "And there shall be a tabernacle for the shadow in the day time from the heat and for a place of refuge, and for a covert from storm and rain" Do you still hunger and thirst?

Then listen. Hear His voice sounding down to you from the ages. Is 55, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

"Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Harken diligently unto me, and eat that which is good and let your soul delight itself in fatness. Incline your ear and come unto me; hear and your soul shall live, and I shall make an everlasting covenant with you, even the sure mercies of David."

Is 56, "Thus saith the Lord unto them that keep my Sabbaths, and chose the things that please me, even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters: I will give unto them an everlasting name, that shall not be cut off. Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted upon mine altar, for mine house shall be called an house of prayer for all people."

Is. 46, "Yet hear, O Jacob my servant whom I have chosen, for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit on thy seed, and my blessing upon thine offspring." Is. 41, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them: I will open rivers in high places and fountains in the valleys: I will make the wilderness a pool of water and the dry land springs of water."

Before going further let us thank God for all his mercies, and think over the numbers of times our good Samaritan has overtaken us upon the road to Jericho.

Ps. 103, "Bless the Lord O my soul: and all that is within me bless His holy name, and forget not all his benefits." Is. 41, "Fear thou not: for I am with thee, be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness." Is. 43, "Fear not, for I have redeemed thee. When thou passeth through the waters, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the fire kindle upon thee, for I am the Lord thy God, the Holy One of Israel thy Saviour." Is. 42, "A bruised reed shall He not break, and the smoking flax shall He not quench."

Dear friends, just one word more—"Eat O friends, yea, drink abundantly O beloved: for I have brought you to the banqueting house and my banner over you is love. Whosoever will: let him come and take of the Water of Life freely."

May God in love enable you and me to love Him who first loved us and gave Himself for us; who died that we might live, who thirsted on the cross that we might drink, who drank the cup of God's wrath that we might drink the cup of blessing. Let us love Him who inhabiteth eternity and the praises of Israel.

"O Love Divine, how sweet thou art!
When shall I find my willing heart
All taken up by Thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me!

Oh that love, that wondrous love,
The love of God to me,
It brought my Saviour from above,
To die on Calvary.

And this God is our God for ever and ever.

J. McL.

The Only Sure Basis of Advancement is the Progress of the Common People.

BY REV. M. A. MATTHEWS, D. D., SEATTLE, WASH.

"Righteousness exalteth a nation but sin is a reproach to any people."—Prov. 14:34.

Do you know what occurs when a pot boils? The scum rises to the top—the dregs settle at the bottom, the pure fluid left is the body. That pot represents social life. The lower stratum is represented by the dregs; the upper "tens" or "400" are represented by the scum; the pure essence, or fluid, represents the body of society, or the common people. They are the safe-guards of home, society, government and church. They have kept the fires on the family altar burning while their lamp of faith lighted the shores of two worlds. They transmitted to us the Bible and a heritage of better things. Righteousness exalteth the common people and maketh them custodians of virtue, chastity, home and peace. It is impossible for a nation to be better than the persons composing it. Greatness of life or station cannot come out of unrighteousness. It is not what one does that fixes destiny, but what one is. You are not asked to do righteous, but you are invited to be righteous. It is what you are that is of vital interest. To be righteous means that you are, through Jesus Christ, a child of God. Then the text would read: childhood through and by Christ exalteth a person, it raiseth one from a life of sin and reproach to a state, a society divine, respected, honored and crowned. A people or a nation composed of such persons is the honored, exalted, crowned and saved nation.

The first evolution of a Christ-exalted people, is, a Christian home. Purify the homes and out from that source will flow a righteous State and society. The higher, purer and happier your homes, the more chaste and refined will be your sons and daughters. Build happy homes, keep chaste their thresholds, and your common people will be freed from discontent.

The second step is the progress of the righteous, common people, is Christian education, the Christian education of its children. Give the common people a chance. That opportunity is best given in the enlightenment received from Christian culture. Educate your children toward God. Send your children to your denominational schools. If they cannot go there put them in the public schools under a pure Canadian teacher, regardless of denomination. I would not put the Bible in the public schools as a textbook, it would be unconstitutional to do so. I would use it, if at all, as a public school prayer book. It is not the Bible, but the Bible man or woman, the godly, righteous, Christian teacher you want over your children. It is a crime against the child to put him under an ungodly teacher. These people are to be the most rewarded who make the greatest intellectual and spiritual progress.

The third step in the advancement or progress of the common people, is a

church, maintained, supported and attended by all the people. The religious life is absolutely essential to man's development. He cannot grow without a God, a godly religious influence. Man is a worshipping animal and must become a God loving child in order to reach the highest point of progress in this or the life to come. Let the common people build and fill the churches. Their many contributions are better than the great offerings of the few; that gives all an interest. Give the common people pure homes, Christian schools and Christ-blessed churches, then your nation is saved and your happiness assured.

Sparks From Other Anvils.

Presbyterian Witness: The only true guide in religion is the Word of God interpreted to the heart and soul and applied to the conscience by the Spirit of God. Whoever looks to Popes and Councils for inerrant guidance is in the wrong way and courts confusion. The "great verities" after all, are so plainly recorded and stated in the Holy Scriptures that no one need err. Woeful indeed were the case of the man that would give up the plain Word of God for the confusion, the flagrant errors of the system that claims infallibility and inerrancy for a certain body whom history has proved too clearly to be errant as well as peccant and fallible.

Presbyterian Standard: A Roman Catholic paper declares that "Mormonism is an off-shoot of Protestantism." Yes; just as Romanism is an offshoot of Christianity. And Protestant Christianity is no more responsible for its offshoot than the Early Church was for Romanism. There is a difference between offshoots and offspring.

Lutheran Observer: No true minister of Christ is serving merely for money, or will gauge his service by his salary; but he has a right to expect something more than a living, and to expect it to be paid to him in a business-like, manly way, without reference to perquisites and gifts which may or may not be received, and which are often bestowed as a charity, humiliating to accept, yet impossible to refuse.

Presbyterian Banner: It is time we put our religion on a business basis. We must put system and habit, time and money, vim and vigor, into our worship. We must make our business our religion, and our religion our business, and then both will be better. Then our work and our worship will be one state of mind and heart and one course of life and will make one music; then life will be fed and developed and satisfied from its lowest to its highest faculties; we shall be complete in Christ and have life more abundant.

Michigan Presbyterian: The sin of being commonplace and tame in religious affairs when we are ambitious to excel in other matters, is the sin of serving our firm for money better than we serve Christ for love. It is the sin of putting more ardor into getting up a dinner to please our guests than into a prayer meeting to please our Lord. It is the sin of being enthusiastic where we could best afford to be commonplace, and of being commonplace and tame where nothing but enthusiasm in action will honor the profession we make in words.

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It is interesting to one who has grown gray in the service of the Church, and been during past years a frequenter more or less regularly of Church courts, to watch who the younger men are that are coming to the front, as the older men fall out, and to measure them with their predecessors. It would appear invidious to specialize and mention names, and also unwise, but the impression made upon an observer of an honest and hopeful mind is distinct and strong that, our Church will not want for men able and willing to meet the emergencies which will arise in the days coming, and the high and great duties which they will bring. In the field of missions, both home and foreign, we think the outlook decidedly hopeful. The flashes of enthusiasm and sense of novelty which at first attended the entering of our Church on that work may have cooled somewhat; but the tide of deep, intelligent, abiding interest, we believe, is steadily rising, and a brighter day is coming.

Perhaps, in the field of the scholarship of our Church, with regard to native Canadians at least, and for men to fill the principalships and professor's chairs as they become vacant, the outlook is not so hopeful. We say: perhaps, because the men best qualified by scholarship to fill such places being in a special sense, students, are less known to the Church at large, and usually take a less prominent part in Church courts. Other things being equal, Canadians are certainly to be preferred for Canada; but if we have them not in sufficient numbers, the Presbyterian Church among our kin in other and closely related lands has them. We have a very wide constituency to draw from, and it may be well for our Church in every sense, to have an infusion into our colleges of some at least of the fresh intellectual and spiritual life and culture which we can draw upon from other lands. But here are openings which may well fire the holy ambition of young Canadians in our Church to qualify themselves to fill,

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BETTER THAN GOLD.

Never apparently has the almighty dollar been more almighty than it is now. Schemes that for their magnitude and far-reaching power our fathers never dreamed of are a common, if not an every day matter. So great are the undertakings now attempted or boldly carried out, that men have ceased to wonder at anything in this line. Governments and peoples are startled, sometimes alarmed at the tremendous money power of combinations of capital. It is seemingly the monarch of all it surveys, and nothing can cope with it. The private fortunes now amassed are so enormous that, if the day has not come it soon will, when no man who cannot count his millions will be considered wealthy. The struggle for wealth becomes more and more fierce, both in the ordinary transactions of business and in all the great marts of commerce. It has always been easy and men have always been prone to form an exaggerated estimate of the value of money, and never has its value appeared more dazzling than it does now, and the most daring, desperate and questionable methods are taken by vast numbers to get possession of it, and this desire surely and not very slowly spreads among all classes, until the value of everything is estimated by a money standard.

It is worth while in such a prevailing state of feeling to take a look at money, to consider if it has all the worth it is supposed to have, if there are not other things, many of them and within reach of all, that are better than gold. It is of no use to deny or depreciate the value and usefulness of money in its place. It is mainly a medium of exchange and some medium of exchange has always and in all conditions of society been indispensable. Only very few, comparatively, can possess large amounts of money, and therefore it cannot be the greatest possible good, for all the best things, and things which men most need, are designed by Providence for, and are placed within reach of all. It has been cynically said that God's estimate of wealth may be seen by the kind of people to whom He gives it. Not being cynics we don't altogether fall in with such an observation, but gladly acknowledge the high character and nobility of many who have acquired or inherited great wealth. Yet there are many things better than gold, and without which the world could no more get on than without gold. What is to be said for example, of great discoverers, explorers, inventors, writers? Has not the work which they have done for mankind been better than gold? Has not the work which great statesmen and philanthropists have done for their kind been of more value than gold?

But the great mass cannot belong to those classes, and still it is true that for them there are many things better than gold. It is the stalest of commonplaces to say that good health is better than gold. Happily, it is so commonly enjoyed, that until we put before ourselves the question which would we prefer, we fancy that gold is the more desirable. But it isn't, and no sane man would choose the possession of gold before good, sound health. And is it not the teaching of common sense and experience as well as of

Scripture that a pure, upright, incorruptible character is better than gold? The man who has that, has something more and better than the multi-millionaire has without it. Let no one who has an unblemished reputation and who through a lifetime has in the face of temptations and struggles and difficulties maintained such a character, envy the man who has wealth. It is better than gold to have vision, to be able to see and appreciate all that is good and beautiful in the natural and moral world around us. It is John Ruskin, we think, who has somewhat expressed his disgust at seeing two young ladies buried in a trashy novel while travelling through some of the grandest scenery of the Alps and Northern Italy. And to be able to appreciate and be stirred and uplifted by what is morally beautiful and sublime, is better than gold without this faculty, has within himself the source of more true, pure and enduring pleasure. Qualities of heart that minister sympathy and cheer to the suffering, the neglected, the oppressed and share or bear the burden of the weary are better than gold. It was the doing of a simple act of love and gratitude that has immortalized the memory of the woman who anointed the feet of Jesus.

And what shall be said, how can those things be estimated that are spiritual and divine and which are within the reach of all. Worldly wealth and earthly good are proverbially uncertain, but the best things open to the poorest are indestructible and eternal. He who possesses these, though poor in other respects, has something better than gold. The Creator and Lord of all, when He was on earth had not where to lay His head. Immense combinations of capital are a feature and the wonder of our day, but what are these, how ephemeral in their effects compared with the spiritual or intellectual forces ushered into the world which are exerting their uplifting power upon the whole human family, and will do so more and more, and become more highly charged with life and power as the ages come and go. All these as they are condensed in the gospel, money may help, but they are not in money, and as the eternal, the indestructible, the divine, are better than the material, the perishable, so much are they better than gold, and by so much do their possessors have what is better than gold.

Rev. Dr. Gray, of Orillia, the venerable and highly respected clerk of Synod, appears to renew his youth with the passing years. He never appeared better than at its last meeting. He has been so long in his present office and so long has graced the court and helped it by his quiet, methodical, business manner and matured wisdom and experience, that we can hardly imagine what the synod of Toronto and Kingston would be like without him, or how it can spare him. We hope that day may be long delayed. When so many older members are being taken or kept away by the hand of death, or the infirmities of age, it is well for younger men to have some whitened with age and service to look up to and reverence and love.

TORONTO AND KINGSTON NOTES.

A noticeable feature of the meeting was the sparse attendance of members, especially of elders, and the very languid interest in its proceedings among Presbyterians in the city. This was no doubt emphasized this year by the absence of members from Kingston presbytery, of many in Toronto, and elsewhere, because of the funeral of Dr. Grant taking place during the time of the synod-meeting. But apart from this, it will certainly never be much otherwise until more, and more important work is delegated by the General Assembly to the Synod. This has already been done by the Presbyterian Church in the United States, and as time goes on and our Church grows, the same thing will have to be done here. Indeed, had not the discovery been made, of having the synod meeting to account, a most excellent thing, for conference on important subjects apart from those strictly business, it might be doubted if the synods as a court of the Church could long survive. Many members attend from sheer sense of duty or for social considerations, and not from any sense of the utility or value of the synod's work.

CHURCH MUSIC.

CONVERTING THE SANCTUARY INTO A CONCERT ROOM.

The following from the pen of a contributor to the Herald and Presbyter of Cincinnati, is very much in line with a contribution which appeared in the DOMINION PRESBYTERIAN a few weeks ago.

There is a tendency in many of our stronger churches to try to attract congregations by artistic music. Often the first half-hour of the morning service is really a sacred concert. And the selections, being made by the organist and chorister, have no relation to the special truth which the preacher is to present. Thus there is no unity in the service, and no preparation of the hearers to receive the message of the day. Not long ago I asked a minister, who was to supply an important pulpit next day, if he would not select some appropriate hymns to be sung by the choir. His reply was: "I don't care what they sing if they only sing it well." He seemed to regard only the artistic excellence of that part of the service, hoping that thereby lovers of good music would be attracted to hear him.

Now, an English Nonconformist minister, who has been traveling in this country, and has attended Sabbath services in many places and in churches of all denominations, writes to a leading publication:

"The concert-room and the Christian sanctuary can not be satisfactorily combined under one management. I have a theory that this prominence of musical display in the usual church service is one of the causes of the late attendance of so many members of American congregations. Except where the popularity of the preacher makes early arrival necessary to secure a seat the virtue of punctuality is much less common among American worshippers than English. I am not now as surprised as I was at first to find a congregation doubled by the end of the first half hour. Why, indeed, should people take the trouble to come any earlier? They miss little but a concert, and they can go to concerts during the week. There is no thread of continuity which their late coming breaks; no spiritual influence which it dispels.

These suggestions are worthy of the earnest consideration of pastors and elders. Some of our churches go so far as to publish the musical program for the day, with the names of eminent soloists in the Sunday morning papers. This seems to magnify the artistic attractions above the spiritual. It is saying to the readers of the Sunday papers, We will give you the best music in the city if you will patronize our concert hall, which old fogies call a church.

I believe in music, and in good music. But the best, in all, is that of those who make melody in their hearts to the Lord. (See Eph. v. 19.) Should we not try to make our church music more devotional, even if the result is that it is less artistic?

THE RIGHT FORM FOR BAPTISM.

Our Westminster Confession of Faith says in reference to the form of baptism: "Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person." The historical statement in reference to this is that it was carried by one vote; hence some persons jump to the conclusion, and Campbellist teachers insist, notwithstanding the most positive contradictions, that if one vote had been different the Presbyterian Church would now be practicing immersion. Nothing is farther from the truth. We wish we could put this falsehood into the grave. But it is impossible. Our Campbellist brethren will continue to assert it. But we can contradict it once more.

The Westminster Assembly had no doubt as to the proper form of baptism, and said that it was rightly administered by sprinkling or pouring. Who wishes to be baptized in a wrong way? The first clause about dipping not being necessary, was not very satisfactory to many who wished immersion more positively condemned, but the majority of one thought it sufficiently strong to say that dipping was not "necessary." This was a kind way to put the case to immersionists who, now as then, and then as now, have always insisted as if for very life that immersion is absolutely necessary if one would be baptized. This strenuous and ill-advised claim is brushed aside with dignity and kindness by saying that it is "not necessary."

We will not be so harsh as to say to our immersionist friends that they have not been baptized and that their form is not baptism at all. We leave such language to them to be used by them when they address us. We will admit, for their comfort, that they may be baptized, but there are two things that we will not admit. For one thing, we will not admit that they have been rightly baptized, for the right form is by "sprinkling or pouring." For another, we will not admit, what they insist on in all their sermons, that immersion is "necessary."

A great many in the Westminster Assembly wanted to say that immersion was all wrong, and the more pacific statement was adopted by a majority of only one vote. After all, we think they were right in adopting the present form. We never lose by treating with considerate kindness those who differ from us. When our Campbellist and Baptist brethren come to the high plane of courtesy occupied by the Westminster Assembly they will no longer say that a change of one vote would have committed Presbyterians to immersion.—Herald and Presbyter.

The friends who so kindly responded to our request for copies of issue of 16th April will please accept thanks for the same.

TWO FACES, YET THE SAME.

There is a story of the degradation that may result from vice and crime even in this world. When Leonardo da Vinci was painting his "Last Supper," he saw in the choir of the Cathedral at Milan a young man whose face was so beautiful that he persuaded him to sit as a model for the Divine Saviour. It was not until ten years later that he found a model for Judas, in a prison at Rome. Then after his celebrated picture was finished, and thousands had seen the striking contrast between these two faces, that of the Lord and of the traitor, it was discovered that the most angelic singer at Milan was the prisoner at Rome. Ten years of dissipation had so changed the expression of those features as to make it like that of a demon. But the change in the face was only an outward sign of a change in the heart and the life. What a lesson and a warning we have here in regard to the degradation of evil! Satan was an angel once.

The General Assembly last year adopted a resolution instructing Clerks of Presbyteries to forward all overtures prior to May 10th to the Clerk of Assembly, so that these may be printed and included in the stitched volume of reports to be distributed among the members of Assembly. Should there be overtures still in the hands of any Clerks of Presbyteries, or Synods, for the approaching meeting of Assembly, it is necessary that they reach Rev. Dr. Warden on or before the 22nd May, if they are to appear in the stitched volume of reports.

Mr. F.P. Turner, General Secretary of the Student Volunteer Movement, wishes us to say that while the report of a convention recently held in Toronto is published in cloth binding at \$1.50 post-paid, orders sent in before 15th June will be taken at \$1.00 post-paid; but after the above date \$1.50 will be charged. Order by post card now and remit money after you are advised the book has been published. Address 3 West 29th Street, New York City.

It is encouraging to learn that The James Robertson Memorial Fund is being taken hold of, not only with energy, but with enthusiasm, in several quarters. St. Paul's congregation, Montreal, through the personal interest and effort of the Rev. Dr. Barclay, has raised \$2,170, on behalf of the Fund, of which Lord Mount Stephen contributes \$1,000, and Lord Strathcona \$500.

Literary Notes.

The Harper's Bazar for June opens with the second paper of a series on "Trials of a Young Housewife" by Lilian Bell. "The American Girl in Scotland" is interesting, as is Margaret Deland's article on "The Tyranny of Things." "In the Reign of Quintellia" is a delightful short story by Mary S. Cutting. The various departments are as full of interest and help as usual. Harper and Brothers, New York.

The opening article in the April Studio is on "The Art of M. Lucien Simon" by Gabriel Mourey. The illustrations are numerous and show the scope and character of this artist's work. "Some Work by the Students of the Liverpool School of Art" is a most interesting article, with many illustrations. "Italy's Private Gardens" is another readable article, while Studio-Talk is of even more than usual interest. This beautiful magazine is probably the most valuable published on the subject of art. The illustrations add much to the value of the letter press. The Studio, 44 Leicester Square, London.

The Inglenook.

Only a Probationer.

The precentor, eagerly intent on the relative merits of two ancient psalm tunes, had just left the manse loaning, when John Whinstane, a deacon of St. Cedric's met him with a dozen questions in his eyes.

"And wha preaches the morn, Alick?"

"A probationer frae Edinburgh."

"Weel if it's only a probationer the kirk winna see me the morn."

"No," said the precentor, evidently oblivious of the deacon's existence.

"Is it any wonder sae mony o' them dinna get a kirk? Readin' is not preachin.' Did the apostles read? Did——?"

"Ay," rejoined Alick, absently.

"And mur," persisted Whinstane. "Our ain minister has takin' to readin' his sermons. When a man takes to readin' he ought to appear before the Session."

When Ivor Ericson, probationer, opened his valise on Saturday night in the manse of Durbrae, he was very white. He felt as if a "northeasterly" had entered the marrow of him. He was sermonless. To the precentor he gave a list of singings. But what about the morrow in the far-famed pulpit of Durbrae? Ericson had never tried the extemporaneous method. Failure and ignominy seemed to stare him in the face.

"Supper is ready, sir," said the maid. "Shal we have worship now or after, please?"

"O now, I think."

It was the 73rd psalm he read, and somehow he could go no further than the 26th verse. He rose from his knees refreshed. He went back to the study, and after much gazing into the thought of the psalmist, he jotted down on a sheet of note paper, several points. The italicised "But" in that 26th verse must be his text. The hazards on the morrow were great. The text met all hazards.

The congregation was there. Somnolent souls shut their eyes. The preacher announced his text with nervous emphasis. It was the briefest text the oldest member of Durbrae ever heard. Members of the local Debating Society smiled catastrophe across empty pews. But when they saw veteran sleepers open their eyes wide with wonderment, they grew grave.

The sermon was too short. Such was the verdict of all. And it was a sermon among sermons," as Peggy Whinstane said. "That young man has a career afore him," was the prophecy of the praying elder.

"Man, Whinstane, you missed a rare treat the day. There was nae paper yonder," said the beadle to the deacon who preferred to stroll by the burn-side with a pamphlet on the decay of the pulpit in his hand.

"He's only a probationer, I understand," returned Whinstane with a grump.

"Probationer or no probationer. It's mony a day since I heard a sermon like von."

In spite of inevitable prejudices, Whinstane promised to go to hear Ericson in the mission hall in the evening. And as he went home this man, deacon, and president of Durbrae Mutual Improvement Society, began to fear he should have to revise his reasonings a bit. There was no more fluent speaker in Durbrae than John Whinstane, and it was his perennial boast that he never

had occasion to use a scrap of paper. Yet debater as he was he had to own that his wife sometimes vanquished him with his own weapons. He had a saving respect for her wisdom. And when this woman of sweet and wholesome charities told him about Ericson's powers he was determined he would hear the probationer.

"Yes, ye're richt, and I'm a born fool."

"I'm gled, John, you liked him."

"I was a conceited sinner, wife. I maun see Mister Ericson."

It was a hearty hand grip that Ericson gave to Whinstane. The deacon told in faltering speech the story of his blindness and ignorance and pride of soul. It was not a unique confession, but something in it wakened sleeping memories in the heart of Ivor Ericson. The two men drew closer to each other in hallowed comradeship. And thus it was that the probationer from Edinburgh proved himself a minister of grace to the fluent deacon of St. Cedric's, Durbrae. And when John Whinstane stepped out into the quiet moonlit night there was a new song in his heart.

CLANRANALD.

Queer Australian Birds Nests.

The discovery of the nests and eggs of the magnificent rifle bird of Paradise in New South Wales was the chief event in the world of Australian naturalists a few years ago. The bird inhabits the dense scrubs, and has been known to science some seventy years. Both eggs and nests are peculiarly handsome. The eggs look for all the world as though an artist had been trying his color brushes on them; they are beautifully streaked with red and violet markings on a ground color of delicate flesh tint.

The wonderful nests are always decorated with cast off snake skins, for the purpose of scaring away, by their terrible appearance, nest-robbing reptiles. They are very skillfully hidden where the scrub is most impenetrable. We have never noticed the shy, timid rifle bird of Paradise to alight on the ground; all its food and nest-building materials are taken from the limbs and hollows of trees.

Another interesting inhabitant of the thick scrubs is the quaint scrub turkey, which collects for its nest a huge mass of dead leaves and sticks on the ground, in which the eggs are carefully laid and covered over, to be hatched by the heat of the decaying vegetable matter. I have seen as many as thirty large, white eggs in one nest.

In the scrub, too, builds the beautiful bower bird, whose habit it is to make a little playground for itself of thin sticks and twigs, stuck upright in the ground, and generally covered over at the top.

Inside, the bower bird's "bower" is brightly decorated with small shells, bits of colored glass or china when they can be found, colored feathers, berries, flowers, and leaves. Here, in these happy bowers, the birds continually play, especially just before their breeding season. A watch chain, lost by a surveyor, was found in one of these bowers, and sometimes silver coins have been discovered.

Anecdote of Dr. Norman MacLeod.

Dr. Norman MacLeod, on one of his first visits to Balmoral to preach before Queen Victoria, arrived there early enough on the Saturday to take a walk. Finding the air refreshing, he went farther than he had at first intended. Returning at a certain point he became somewhat doubtful of the nearest way. As usual, for he was a great smoker, he had his cigar in his mouth, and in his travelling dress was hardly clerical-looking. He was glad to see, at a little distance, coming towards him, a man in working clothes. He made up to the man, and asked whether he was on the right road.

"Ou ay," said the man in broad Scotch. "If ye dinna mind my company, an' just step along wi' me, I'll set ye down nearby, an' ye'll come oot at the end a' richt."

After they had walked some little distance, with no more than remarks on the weather, the man remarked—

"They say he's an unco fine preacher that chield MacLeod wha's comin' to preach at Crathie the morn; but they say he's far eneuch frae bein' sound on some p'int."

"Oh, that may be very true," said Dr. MacLeod. "It's much easier to be sound than true and right now a days."

"Say ye sae?" said the man.

"Oh, yes, I daresay Norman MacLeod could be as sound as any of them; only, ye see, if he were sound he would only be to like other folk."

"Ah, weel, there may be something in that," said the man; "but I canna help thinking he was a bit wrang about the Sabbath."

"Ah, well," replied Dr. MacLeod, "there are many ways of looking at things; a lily can never see all round a tree by standing still in one spot, can ye?"

"That's true," said the man. "I think I maun pit on my Sunday claes the morn an' gae to Crathie mysel' an' hear 'im; no'to say 'at hearin's believin' either in a' cases."

"Certainly not," replied Norman, and the two men parted with a hearty shake of the hand. Of course the man did as he said.

They chanced to meet another time, when the man said—

"I hope, sir, ye werena owre muckle off'nded at what I said to ye on the road that day, for, d'ye ken, I just took ye for the new steward that's come to Innercauld (Invercauld), an' was mair than ordinar' astonished when I saw ye mount the poopit; but I can tell ye ye gi'ed us a good rousin' sermon—that ye did, an' I'm nae sae sure, noo, but you're soonder nor they gi'e ye credit for; for, ye see, you'll excuse my tellin' I took my wee Johnnie wi' me, wha has had nae mither for mair than twa year noo, an' when ye spoke about the orphan laddie on the hills, when he had an' oor to himsel' frae sheep herdin', tramp, trampin' owre the hill to look at his mither's grave, he just grat quaitely i' the seat aside me, an' greets e'en noo his lane when he thinks o'd. But, gude forgie me, I thocht that night ye maun be the new steward, ye ken, or I wad ne'er ha'e been so bold an' free wi' ye as to tell ye about yersel', and what fowk were sayin' about ye."

"No, no, my good friend," said Norman; "no need to make apologies. Ye showed me the road, and maybe God just gave me a bit of a chance to return the kindness."

"That was just it, sir, an' bless me but little Johnnie, wha has a tender bit heart o' his ain, 'ill nae sune let me forget it."

"A little child shall lead them," said MacLeod, and the tears came into the man's eyes.

"Dear me!" he said, drawing the cuff of

his coat hurriedly over them as if a little impatient with himself, "I fear I'm gettin' to be owre like Johnnie noo a days mysel'; but ye'll forgi'e me for't, sir? I cudna richtly help it."

"Nor ocht ye, my good man," said MacLeod; "we must all become as little children. God bless you, Good-day." And he confessed to me the sight of that man's tears made his own eyes moist, because he was very tender and easily touched where the bairns came in, as he had tried to show in "Wee Davie."

Work.

Let me but do my work from day to day,
In field or forest, at the desk or loom.
In rearing market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.
—Henry Van Dyke, in Outlook.

Chuno, School-Girl and Bride

Chuno's father was a man of unusual mental gifts, and the education he had received had broadened and enlarged his views and had made him less tenacious of caste restrictions than was agreeable to his caste-fellows. He lived in Jhansi, India.

"Why do you allow your daughter, a girl fourteen years of age, to be in school? It is a shame; you are bringing dishonor upon us all, and trouble as well, for our daughters will ask why they may not do as Chuno does."

"And why should they not?" was the father's reply. "It would be far wiser if our daughters were allowed more freedom and not shut away from books and school just when they are old enough to appreciate such advantages."

"Maybe so, but we cannot run counter to custom in such matters."

"I can, and I intend to follow my own judgment. The man to whom Chuno is promised in marriage agrees with me in this matter."

"He deserves to be put out of caste," was the answer to Chuno's father, whom they called a transgressor. But he was a man of influence in the community, occupying a superior social position, possessed of abundant means as well as unusual mental acquirements. He was therefore left undisturbed.

Chuno continued her attendance at school, and was a queen among her associates. She was the largest girl in the school, a very bright pupil, most winning in disposition, and very attractive in person.

The bridegroom came at length to claim his bride. At the conclusion of the usual wedding festivities the groom, a well-educated young man with very decided opinions and more broadminded than even his father-in-law, took his fair young bride away for a real bridal tour. They visited Benares, Delhi, and Agra, famous among the cities of India, and great was the bridegroom's delight in the intelligent interest of his bride.

When the happy journey was ended they came back to the home of the bride, and here Chuno was left for a time, while her husband returned to Rawal Pindi, a city in the north, where he had a position under Government. He expected after a few months to return to take his bride to his own home.

"Until my return," he said, "I wish Chuno to remain in the mission school, that she may continue to improve."

The Dreamer.

BY ST. JOHN LUCAS.

All! let me leave the dust and glare
Of urban streets for hidden rills;
Let me catch summer's robe, and share
The lonely comfort of the hills.

Or in some dim and distant vale
Where late spring flowers linger yet
And some impassioned nightingale
Sings above banks of violets

At the rapt hour when evening loves
To kiss the forehead of the world,
When hushed are all the drowsy doves
And every roving wing is turl'd.

Grant me to lie and muse away
The memory of our modern life;
Let me forget the age of clay
In all its weariness and strife

Or on the bank where sighing reeds
Are sung to slumber by the stream
Leave me, remote from jostling creeds,
Conflicting cultures, in a dream

Of bright Arcadia yet unbanned,
And that dead epoch of old Greece
When mighty heroes Argo manned,
All amorous of the Golden Fleece.

So shall I climb the stair of Jove
And drink of the Olympian wine
Or hear Demeter sigh for love
Of her enravished Proserpine.

Within the sunburnt walls of Troy
The maids are fair, the men are strong;
I see the glittering troops deploy,—
The bands of mighty warriors throng

Towards the City gate; I see
The lovely, languid Spartan Queen,
And, near her, pale Andromache
One white hand lifted up to screen

Her anxious eyes from noontide glare
Searching for Hector's haughty crest,
And Cressid, with her rippling hair,
Of all fair things the loveliest.

The Gates of Hell unclose to me,
And Cerberus hangs his triple head,
Before me pass in panoply
The splendid legions of the dead.

I am the lord of all the past,
The tyrant of the land of dreams;
Yea—in this world the least and last—
I am the God of that which seems.

So let me flee this noisy age;
Blot out my name from memory's scroll;
Leave me my dreamer's heritage,
The secret kingdom of our soul.

Saturday Night.

Saturday night! To how many toilers it brings the blessed relief from work, the blessed sense of repose, which are part for them of our loving Father's gracious appointment. Although we let far too many wheels turn, and suffer far too much unnecessary work to go on, during the hours of the Lord's day, still to thousands upon thousands it does bring a pause. They need not go to factory or shop or place of business on the Sabbath, and Saturday night signifies for them release.

The old Puritan habit of beginning the Sabbath on the evening of Saturday had a certain appropriateness, but whether or not we do that, it does not seem unfit to finish the week's work early and have a time of quiet and composure before the holy day itself comes.

Social engagements which barely escape touching the midnight hour, or late and hard toil over accounts, correspondence or

BABY'S OWN TABLETS.

The Best Medicine in the World for Children of all Ages.

Baby's Own Tablets are good for children of all ages from the tiniest weakest baby to the well grown child, and are a certain cure for indigestion, sour stomach, colic, constipation, diarrhoea, teething troubles and the other minor ailments of the children. There is no other medicine acts so speedily, so safely and so surely and they contain not one particle of the opiates found in the so-called "soothing" medicines. Mrs. R. M. Ness Barrie, Ont., says: "I first began using Baby's Own Tablets when my baby was teething. He was feverish, sleepless and very cross, and suffered from indigestion. After using the Tablets he began to be better almost at once, and slept better and was no longer cross. I think the Tablets a fine medicine for children and keep them on hand all the time." The Tablets are readily taken by all children, and crushed to a powder can be given to the very youngest baby with a certainty of benefit. Sold by all druggists or sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

sewing, are equally apt to send one so tired to bed, that the body is not rested when the rising hour comes.

When the poet Burns described Saturday night in a humble Scottish home, he wrote a story which has ever since been dear to Christians. The homecoming of the children, the clean and orderly arrangement of the house, the family at worship have passed into literature. Oh, that in all our homes there might be such fragrance of piety, such devout trust in our Father as in that saintly peasant's abode.—Margaret E. Sangster in Christian Intelligencer.

Importance of Religious Paper.

"We are proud to say that the periodicals that tell of farming and stock growing are on our farmhouse tables. We find time also to attend the farmer's institute and enjoy the spicy teaching of the men who take a broad view of agriculture. Fashion monthlies also we must have, or there would be no peace at home. The country paper, too, with patent insides, often two or three such. We must have the gossip of the country, of course. Of late we are even taking the daily from a neighboring city. It would hardly do to let the base-ball match get away. And if we should fail to be informed as to each day's cyclones, floods, fires, robberies, murders, or lose the sanguinary particulars, why life would be dreary enough. But when it comes to knowing what the King of kings is doing in the world a great many of us have a stock of excuses ready. 'We take so many papers already. We get no time to read them.' 'Two dollars and a half a year. Why, we can get as big a paper for a dollar and a quarter! Why you must think we are made of money!' And so we do not know what the Lord is doing; do not keep the run of the war. Our souls have no chance to catch the sacred fire. We never get above our acres, our crops, and our stocks. Not realizing that we and our little churches are a part of God's great army that is conquering the world, we are liable to grow petty, childish. Our work as Christians is naught. The local church goes down hill, and the weaker it becomes the harder it is to harmonize."

Ministers and Churches.

Our Toronto Letter.

The death of the lamented Principal Grant has naturally been the one over shadowing event of the week, and in consequence the great loss sustained not only by our church, but by the whole country. As, however, this has already been somewhat fully referred to in your columns, much as we could have wished to dwell upon it, and so pay our tribute both to a faithful public servant, patriotic Canadian and also a friend, we turn aside from it to notice the business transacted at the Synod of Toronto and Kingston, at its meeting in the early part of last week.

It met on Monday evening in Knox church, the Rev. J. R. S. Burnet of Alliston, the retiring moderator, presiding. The subject of his opening sermon was, "The responsibility of Christians to their fellowmen," and was founded upon the words of Matthew, "Ye are the Light of the World." After the sermon and before constituting the court, the moderator referred to the deaths of able and well-known ministers of our church which had taken place during the year. Notable among these were those of Revs. D. Grant and Dr. Robertson, and coming in between was that of Rev. Dr. Laing, of Dundas, who in several capacities also served our church so long and so well. "In many things," he said "Our country was great, but the greatest thing in any country is good men. These were all men devoted to the best interests of the land we live in, and to the interests of the church they were connected with. We must all learn from their lives that the good we do for man and God is the best monument that any man can leave behind him. We mourn to-night with those who mourn and extend our sympathy to the bereaved." Frequent and tender references were made during the evening to the event which brought a sense of bereavement to the whole Synod.

After being constituted, Rev. J. M. Aull of Palmerston was unanimously elected as moderator for the ensuing year. In his opening words he returned thanks for the honour conferred upon him by his brethren. The honour was well deserved, as Mr. Aull has spent thirty-four years of faithful service in the ministry. After a vote of thanks to the retiring moderator, a committee was appointed to draw up a minute expressing the feeling of the Synod in connection with the death of Principal Grant and Rev. Dr. Robertson. The following members were appointed to represent the Synod at the funeral in Kingston: Rev. Principal Caven, Rev. Drs. Milligan, Carmichael, Wardrope, Grant, Orillia, MacLaren, Rev. Jos. Rollins, Elmvale, and Mr. Justice MacLennan, and the members of the presbytery of Kingston. Besides these many others went down from Toronto by a special train to attend the funeral. Rev. Dr. Warden, moderator of the General Assembly, and others representing or connected with educational or other institutions. It may be added here that at the close of the service in Trinity Methodist church, on Sabbath evening, Rev. Dr. Potts rose and expressed his deep regret at the death of Dr. Grant, and extended the sympathy of Victoria University with Queen's in its great loss.

The work of Young People's Societies for the Synod was in charge of Rev. R. W. Ross of Knox church, Guelph. In his report he had to complain much of incomplete returns, but upon the whole, the work has taken a decided turn for the better. The most active presbyteries in this work are those of Peterboro and Guelph. Christian Endeavor Societies continue much the same in number, and in addition to these are 10 Guilds, 17 Associations or societies, several literary societies, bible classes, clubs, St. Andrew's Brotherhoods, King's Daughters, etc. Membership in Young People's Societies has increased during the year, of females 149, and which is considered especially hopeful, of males 357. Contributions have also increased. Guelph presbytery taking the lead. For the successful working of such societies, undertaking some "stiff work, such as the support of a mission field in the West, is recommended."

The report in Church Life and Work was in the hands of Rev. Alex. Macmillan, Toronto, and among other things recommended, both continued and redoubled efforts in the work of temperance reform, especially in the way of training the young in sound temperance principles and practices, with a view finally, to the complete extirpation of intemperance. A resolution was passed expressing satisfaction with the approval generally expressed in presbyterial re-

ports of the principle of prohibition, and in connection with the referendum to aid as far as possible the cause of temperance.

Rev. W. W. Peck of Napanee presented the Sabbath School report. Union schools as well as Presbyterian were reported on. In the latter there was an increase of 5 and a total of 630, in the union schools there was a total of 105 showing an increase of 33, owing to the fact that, organization of the latter kind of schools was often more easy than of purely presbyterian schools. The total number of scholars reported in the Synod was 52,742.

The subject of Augmentation of Stipends was in charge of Rev. J. W. McMillan of Lindsay. His report stated that, although it was the boast of your church that, its settled ministers received a minimum stipend of \$750.00 and manse, or \$800.00 without manse, yet in only 5 out of the 50 augmented charges in the Synod was the minimum stipend actually paid, all the others being \$50.00 below the supposed minimum. Owing to increased cost of living, instead of decrease, there should be an increase of \$100.00 a year all round. The support given to these funds was, the report stated, quite inadequate, and now that the times are good the opportunity should be seized to make an advance. He recommended that the subject be brought before the coming General Assembly in such a way that it would have to be dealt with. Rev. Dr. Lyle, Hamilton, Convener of the General Assembly's Augmentation fund, also spoke strongly in the same direction, and urged for the well being of the country that united and energetic efforts be made for the spread of Presbyterianism, which is a great religious, moral and educational factor as shown by the condition of Ulster in Ireland as compared with the other parts of that country.

Rev. Dr. McTavish, Toronto, presented an encouraging report on the results of evangelistic services held in several presbyteries of the Synod, under the charge of a Synodical committee, for the encouragement and help of this important department of work.

It is well known that the meetings of Synod are now largely utilized for the purposes of conferences by the ministers, on subjects more distinctively religious and spiritual than the ordinary business of the court usually is. These conferences are held for the most part in the afternoon and evening, when there is an attendance of the general public greater than at the morning sessions.

The subjects for Conference this year were as follows, "Training for and Exercise of the Ministry of the Word." This was to be introduced by Rev. Dr. Milligan and discussion on it was led by Rev. D. C. Hossack L. L. B. and Rev. M. MacGillivray, M. A.

Home Missions was the next subject, and it was divided into consideration of the work first, in Larger Ontario, which was introduced in an excellent, practical, and forceful address by Rev. S. Childerhose B. A., of Parry Sound. He spoke out of perfect knowledge of his subject, with a full grasp of it in its bearings upon the large district now known as "New Ontario," with an intelligent outlook over the whole field and its varied needs, and his speech produced a marked effect upon the Synod.

"Dr. Robertson and his Work" was the second division of the general subject and was to have been spoken on by Rev. Dr. Warden. In his absence at the funeral of Dr. Grant, his place was taken by the clerk of the Synod, Rev. Dr. Gray of Orillia, who was qualified by personal knowledge of Dr. Grant to take the place of the moderator of the General Assembly. Dr. Gray bore eloquent and affectionate testimony to the many high qualities of the departed Principal of Queens. This was to be followed up by Rev. J. A. Macdonald, B. A., editor of the Westminster, who was absent at Kingston. Rev. Dr. Robertson and his work was spoken of by Rev. Wm. Beattie of Coburg. He had been in the mission field as a student under Dr. Robertson, and spoke from personal knowledge of the great qualities and complete consideration to his work of the late Superintendent of Missions, and of his great services to the country in that capacity.

The "Foreign Mission Work" of the church was taken up by Rev. J. H. MacVicar, M. A., who spoke on the "Outlook in the Field" and was supported by Rev. J. F. Smith M. D., formerly our missionary first in China, then in India. "The Outlook at Home" was introduced by Rev. Alfred Gandier, B. D. The addresses on both these subjects were of a very earnest, practical, and on the whole encouraging character. Several members of Synod took

part in the discussion, showing the great hold which both Home and Foreign Missions are taking upon the minds of our ministers, and a guring we'll for what will yet be attempted and accomplished in these two great departments of our work in the coming days. Rev. Mr. Mackenzie who has just returned from India spoke at some length and well, upon the many phases of work there, and the changes being wrought by the preaching of the gospel and other and more secular agencies which are doing so much for the uplifting and transformation of India and its people. He spoke also most hopefully of the changes going on and of the greatly improved outlook for missionary work in China. Rev. Mr. Ewing about to take up work among the Chinese in British Columbia, addressed the court, and craved for its sympathy and its prayers, in the work, in some of its aspects, discouraging, because of the sentiment, so hostile generally at the coast to the Chinese, and the tax levied upon them in coming into the country.

Invitations were received from Huntsville, Muskoka, Kingston and elsewhere to hold next meeting of Synod in these places, but it was agreed to meet again next year in Knox Church, Toronto.

Ottawa.

Rev. C. W. Gordon, of Winnipeg, leaves shortly for Cleveland, where he will preach in one of the large churches and give readings on the boyhood days of the "Man From Glen-garry."

Rev. John Hogg, in St. Giles' church, Winnipeg, has begun a series of disinteresting lectures dealing with the difficulties which seem to prevent some from responding to the gospel call. The first subject was "Religious Appeal to Reason."

At the meeting of St. Paul's Aux. W. F. M. S. on Tuesday week, Mrs. Hadow read a very interesting account, by Miss Stone of her capture and journey with the Brigands. At the Ladies Aid meeting plans were formed for a sale to take place in October.

The Queen's University authorities have appointed Mr. P. G. C. Campbell, B.A., Cambridge, England, professor of French. He is a graduate of Oxford. Mr. J. Matheson, M.A., Dutton, Ont., was appointed assistant to the professor of mathematics.

There was a large attendance at the union meeting of the city Auxiliaries of the W.F.M.S. in the Glebe church on Tuesday afternoon to hear the reports of the delegates to the annual meeting held in London. Mrs. Milne presided. Miss McCuaig, of Erskine Church, and Mrs. Gardiner, president of the Presbyterian Society, gave very full accounts of the large gathering, which was most successful in every way. Mrs. Alexander closed the meeting with prayer.

The sermons by Prof. Ross in Bethany church on Sunday were most suitable and inspiring. The anniversary social on Monday night drew a large audience and a good sum was realized for the church fund. It also proved a pleasant reunion for the members of the congregation. Rev. Prof. Ross gave an address on Scottish Life and Character. It was full of interest and humor. Rev. D. M. Ramsey of Knox church gave a short address. Other ministers present were Revs. A. E. Mitchell, D. M. McLeod, Billings Bridge; Robert McAmmond and I. J. Christie.

A new Presbyterian church costing \$15,000 will be erected in Midland this summer. Midland is growing very rapidly, and the congregation has outgrown the capacity of the old building, which is to be taken down and the material used in erecting the new church. Before leaving the old building a series of impressive meetings were conducted by Rev. P. E. Nichol, Toronto. There have been more than twenty hopeful conversions, while much good has been done in stimulating the membership to new zeal and devotion. Mr. Nichol is an excellent evangelist and his methods are marked by sound wisdom in dealing with those inquiring the way of salvation.

The Renfrew Presbyterians have paid \$10,000 to the common fund and \$800 to its debt fund in connection with the century thanksgiving fund.

The Session of Knox church, London, has invited Rev. R. E. Knowles, to preach at the opening services of their church on May 25.

Synod of Montreal and Ottawa.

A large number of members of this Synod convened in St. Andrews Church, Carleton Place, on Tuesday evening of last week. After devotional exercises the retiring Moderator, Rev. Prof. Scrimger, preached an appropriate sermon, for which, on motion of Rev. A. H. Scott, he was tendered the cordial thanks of the Synod. The election of a new moderator was then proceeded with. Four names had been submitted by presbyteries, namely, Dr. Kellock, by Quebec; Dr. Herridge, by Lanark and Renfrew; the Rev. Mr. Tait, by Montreal, and the Rev. Hugh Cameron, by Brockville. In addition to these the names of Prof. Ross, of Montreal, and Dr. Bayne, of Pembroke, were submitted. Some of the gentlemen nominated were not in the house at the opening sederunt, and their names in consequence were dropped. A vote was taken, and Prof. Ross was chosen. He thanked the Synod, and proceeded to the business devolving upon the chair. The next business before the court was the election of clerk to fill the vacancy caused by the death of Rev. Kenneth McLennan. The Rev. A. H. Scott, of Perth, and Dr. MacNish, of Cornwall, proposed the Rev. John S. Burnett, formerly clerk of the Presbytery of Glengarry. The Rev. R. J. McLeod, from the Presbytery of Quebec, was proposed by Mr. Walter Paul and the Rev. A. J. MacFarland. The majority was in favor of Mr. McLeod, who thanked the Synod for the honor conferred.

Wednesday—Second Day.

On resuming this morning, after devotional exercises, business was pushed forward with celerity.

Rev. M. H. Scott, of Hull, presented the report of the lumbermen's missions committee. The movement had been gratifyingly successful, but there was still room for improvement. The system at present adopted in this work is to send colporteurs into the lumber camps and the generous distribution of religious literature. The districts covered were the Lievre, Gatineau, Coulange, Kippewa, Bonnechere, Madawaska and Parry Sound. Literature was also distributed in the regions around Killaloe and Whitney by the missionary of Lanark and Renfrew presbytery. In regard to this work the report stated that Rev. Wm. Quibble in the Parry Sound region, who travels over four townships, has four preaching stations and four Sunday schools, was freely supplied with books for libraries as also for lumber camps. Extensive distributing of literature had been done in Ottawa and Hull by Revs. R. Eadie and M. H. Scott. The total receipts were \$577 and the expenditure \$257. There was some discussion as to whether or not this work should be carried on along the lines at present followed. It was finally decided to continue the work on the present basis, and a committee was appointed to consider the matter and report to next Synod meeting. A grant of \$25 was made to the convener in slight acknowledgment of his valued services.

Rev. Prof. Scrimger reported from the committee on Education in Ontario and Quebec. The report recommends that every minister, resident in Ontario, should obtain from the department a copy of these so as to gain an insight into all the important features of the system and especially to understand his rights and privileges in regard to religious instruction.

Rev. H. D. Leitch, who at short notice had been assigned the work done by Lt.-Col. Fraser, so suddenly removed by death, presented a very complete report on the Sabbath School work within the jurisdiction of the Synod. Within the bounds of the Synod the names of teachers and officers remains the same as last year; the attendance of scholars has decreased 851; families has increased by 227 in the same time; there has been a decrease of 145 in memorizing scripture, of 640 in catechism; and an increase of \$1,381 in givings to schemes of the church, the contributions to outside objects were \$655 more than in the previous year. An important feature of this report was the reference to the General Assembly's remit re Sabbath school travelling missionaries or superintendents. The reports from the various Presbyteries showed that those approving were Glengarry, Brockville, Montreal and Lanark and Renfrew, while the Presbyteries of Quebec and Ottawa express their disapproval of the proposal.

Mr. Leitch made feeling reference to the sudden death of Mr. D. Torrance Fraser, his predecessor as convener, and mentioned the difficult circumstances under which his report had been prepared.

On this important subject Rev. D. Currie

presented an able and exhaustive report from which we make the following extracts:—

The elements of strength noticeable in the regular Sabbath day services are increased attendance, more reverence, less form and more spirit and sincerity, more brotherly love and warmer reception of strangers. Sermons are appreciated which open out the relation of Christianity to practical life. Pains are taken to increase the efficacy and attractiveness of the services. In a number of country congregations special efforts have been made to improve the service of praise.

The Prayer Meeting is about the weakest of the activities of the church. Some have given it up altogether, and yet the reports recognize its value and find in it elements of power. It may be small in numbers but strong in the presence and power of the Holy Spirit. Some find an increased attendance by the systematic study of the Bible. To the faithful few the mid-week meetings is invaluable; through it lives are deepened, strengthened and refreshed and the spiritual tone of the whole congregation elevated.

Next to the home and regular church service reports are all unanimous in regarding the Sabbath school as one of the most important. The excellent work done by disinterested teachers is spoken of in terms of warmest appreciation; and it is felt that the reflex influences of their work upon the teachers themselves is equipping an army of workers in the church, and supplying a leaven which permeates and strengthens every department. There is a revival of Bible study finding expression in the memorizing of Scripture passages, stimulated by the action of the General Assembly in granting Diplomas for proficiency in this work.

Of the great society operated by the Women of the Church the report says:—

Of the other organizations there is only one opinion as to the pre-eminence of the W.F.M.S. Its membership and contributions are steadily increasing. It is one of the most effective agencies in disseminating missionary spirit which is the spirit of Christ.

Public sentiment is almost unanimously in favor of the Sabbath as a day of freedom from ordinary labour, but not as a day for worship. In the city it is used by many as a day for outing, afternoon calls, sleep, reading the latest novel. . . . The spirit of the age seems to be opposed to any restrictions by legislation, save what will prevent ordinary toil. The opinion of nearly all employees is favorable to such legislation as will secure the day for rest and recreation, only a small minority, it is said, approve of it as a day for worship. It is encouraging to find a growing desire for a better observance of the day among the Roman Catholic Hierarchy, the practice of this church to spend the afternoon of Sunday in amusement makes its observance by a Protestant minority difficult.

Among the influences in the political world which are inimical to true godliness are:—Excessive partyism leading to uncharitableness towards opponents and unchristian abuse of them in the press; the "spoils system"; the lust of office; the passion to be great rather than the desire to serve the country; the adoption of whatever may secure temporary advantage; corruption of the electorate by bribery; rulers influenced by wealthy corporations and cringing before the liquor power; the difficulty of getting good men to become candidates for office and the setting up of materialistic ideals rather than ethical and altruistic; too many politicians and too few statesmen.

On the question of temperance the report says: In the country there is less drinking. In cities and towns there is less drinking now than there was 30 years ago, but more than five years ago. There seems everywhere to be a slight reaction against total abstinence. Some sessions live in municipalities where prohibition is in force and they mostly approve of it. . . . The number of selling places within the bounds of the Synod would indicate that many of the people are in the habit of drinking and that the annual drink bill is a large one.

Several appeals arising out of their much debated case came up in the afternoon. After the synod had heard the resolutions and reasons for protest read there was some discussion as to what form the investigation should take. It was felt that to bring it up in open Synod, would block all business as well as take too much time; it was finally decided to send it to a committee composed of Rev. Dr. Bayne as convener and Revs. Dr. Stewart, Dr. Scrimger, Jno. Hay, D. M. Ramsay, A. E. Mitchell, Jas. Cormack, W. R. Cruikshank, and Messrs. D.

Drummond, Jno R. Reid, Dr. McGregor, Jas. Stewart, Walter Paul.

The Wage Earner and the Church.

The conference in the evening was well attended, and was an interesting and profitable occasion. After devotional exercises by the moderator and an anthem by the choir Rev. W. D. Reid, B. D., of Taylor's church, Montreal, read a vigorously worded paper on "Causes for the Alienation of the Wage-Earner from the Church." (This paper will appear in the next issue of THE DOMINION PRESBYTERIAN.) Rev. A. E. Mitchell, of Erskine church, Ottawa, spoke on the same subject as Mr. Reid. We must first look to the home for an answer to the question as to why men do not attend church. If the influence of the home be for good, a boy will be directed towards the church, and if not he will tend to drift into evil ways. Modern society was also another reason for empty churches, as was also the slavish Sabbath employment of so many workmen. The church in general was not doing her duty in the matter of seeking the masses, and through this negligence the average man gets a misconception of what the church is.

Rev. D. Strachan of Brockville, led in the discussion that followed. He did not agree with all the points brought forward by Rev. Mr. Reid. He believed the church of to-day could not be compared with that of 50 years ago—it is wider in its sphere and while the old systematic church-going of ages past had disappeared, the influence was more general than ever before.

The choir rendered another excellent anthem, which was so well delivered that it drew forth a very high tribute of praise from the moderator, Rev. Dr. Ross.

Rev. Wm. Patterson of Buckingham presented a paper on "The Preaching for To-Day." It should be plain and easily understood. A good deal depends on "the man behind the sermon." A weak effeminate man could not expect to impress a congregation, and if such be his nature he should seek another field of labor. (This paper will also appear in a subsequent issue of THE DOMINION PRESBYTERIAN.)

At the recent convocation at Queen's the following scholarships in theology were awarded: Sarah McLelland Waddell Memorial, \$120—J. N. Backstedt, B.A., Chancellor's, \$70—A. J. McKinnon, B.A., Spence, \$60; D. M. Solandt, B.A., Leitch Memorial, No. 2, \$80, tenable for two years; Jas. Wallace, M.A., B.D., Anderson, No. 1, First Divinity, \$40; H. D. Borley, Anderson No. 2, Second Divinity, \$35; R. H. Fortheringham, Toronto, Second Hebrew, \$60; J. A. Petrie, B.A., St. Andrew's church, Toronto, O. and N. T. Exegesis, \$50; J. F. Millar, B.A., Rankin, Apologetics, \$55; T. C. Brown, Glass Memorial, Church History, \$30; Thurlow Fraser, B.A., B.D., Mackie Latin, Apologetics, \$55; W. W. McLaren, M.A., B.D., and J. F. Millar, B.A., James Anderson, Bursary Gaelic Preaching, \$25; W. J. McQuarrie. The following are the graduates in Divinity: Bachelors of Divinity—Thurlow Fraser, B.A.; N. M. Leckie, B.A.; W. W. McLaren, M.A. Testaments in Theology—George A. Edmison, B.A.; T. W. Goodwill, B.A.; J. F. Millar, B.A.; J. A. McConnell, B.A.; A. McMillan, B.A.; W. C. McIntyre, B.A.; C. E. Pocock; W. W. Purvis, B.A.

The Herald has been giving sketches of Montreal ministers. We clip the following:—"The Rev. Dr. Mowatt, of Erskine church, is a native of the maritime provinces. A country boy with a country boy's opportunities, and in due course the grammar school and college were the successive stages in his educational career, but the college was not of an ambitious character. The professors had been ministers—men called from their congregations to do college work, and who did not possess the advantages of to-day. The atmosphere did not foster intellectually or galvanize energy. To borrow Dr. Mowatt's description, "there were no prizes to be competed for, no honors awarded, no degrees conferred, no such examinations as they have at McGill today, and (Oh, dulce melos!) nobody plucked. We lived and studied in primitive blessedness." That was the arts course, and the description was equally applicable to the divinity course. The scene only was changed, the one being at Truro and the other at Halifax. Since 1866 Dr. Mowatt has been engaged in the practical work of the ministry, and the measure of his success may be judged by the fine congregation at Erskine church.

World of Missions.

Missionary Culture in the Home.

Religion is not a dogma, but a life. It is the things that are believed in, talked over around the table and about the fireside, the things that are prayed over, and read about, that leave an indelible impress upon the child's mind. The paper and the magazines upon the library table fix permanently the literary tastes. If daily papers and secular magazines crowd out the religious and missionary, there will be neither knowledge nor interest in the latter. Practical piety must pervade the home in manner, conversation, and reading if the growing life is to breathe such an atmosphere.

The distinctive traits of Christ are essentially religious and missionary. To fail to make such kindred topics attractive and interesting in the family circle is to allow other than christian influences to predominate. To shun such, or to lack interest in such, things, is to substitute purely secular influences and aims. To converse intelligently and interestingly on the various phases of missions at home or abroad, is to mould a generation. The church has made rapid progress in these matters and the largest business ability and activity are being enlisted in them. The means for keeping in closer touch with these is at hand. It were not only puerile, but criminal to slight these things. Soul culture is of infinitely more value than mind training or body caring. For symmetry of character all these are essential. The lesser should not be neglected. The more important must be emphasized. The home in the end is the foundation school of culture. Immortal destinies are at stake. The happiness and usefulness of the individual are here determined. The strength and interest and intelligence of the Church in the next generation is here outlined. Seek to conceal it as we may, the awful and yet inspiring responsibility no parent can throw off. No greater incentive, no more divine inspiration could be bestowed upon parenthood than the silent and subtle, yet permanent influences of the home on the child life.

The child is worthy of the best. Nor has any parent a right to rob him of this. Many children of worthy sires have only secular aims and ambitions to-day, because nothing else was talked of or read about at home. The Church will thus sustain frightful loss, and the personal, larger, heaven blessings be forfeited. Tastes cultivated at home in literature, conversation, and companionship will control the life. It is of the greatest importance that the higher topics in life be clothed with keenest interest for the young mind. This will prove a fruitful study.

Many facts in modern missions, home or foreign, are as strange and enchanting as fiction. It is ours thus, not only to be identified with the immediate progress and power of religious and missionary life, but to provide a larger work for the generation that is to come.—Rev. J. B. Thomas, in the Standard.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung Maladies. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address.

Rev. EDWARD A. WILSON. Brooklyn, New York

Health and Home Hints.

Croquettes.—The secret of making croquettes firm lies in their being mixed for a long time, says one in the New York Evening Post. The meat should be chopped very fine after being freed from all fat and gristle, and about one-half pint of milk allowed to each pint of meat. The milk should be put over the fire while a tablespoonful of butter and two tablespoonfuls of flour are rubbed together. The hot milk is then added, and the whole cooked to a thick, smooth paste. Meantime to a pint of chopped meat is added a tablespoonful of chopped parsley, salt and pepper to taste, the grated rind of a lemon, and teaspoonful of onion juice, if that is liked; some cooks simply rub a halved onion over the mixing bowl. The seasoned meat is then stirred into the paste and the whole turned out to cool. The meat should be allowed to stand for at least two hours before it is molded into croquettes. Dip first in eggs, then in bread crumbs; and fry in smoking hot fat.

Burnt Sugar or Caramel.—Into a clean iron frying pan put one cupful of granulated sugar, place over a moderate fire and stir with an iron spoon. After it is thoroughly heated through it will begin to lump like tapioca, then slowly melt. Should the color deepen very fast remove to a cooler part of the fire. When quite melted it should be a pale coffee or deep amber in color and perfectly clear. Throw in quickly one-half of a cupful of boiling water; be careful in doing this, as a drop of hot syrup will cause a very painful burn. When the first ebullition subsides, stir with the spoon, then boil slowly until of the consistence of thin syrup. When partly cooled pour into a jar or bottle. It will keep a long time.

The Family Medicine Cabinet.—Medicines for family use should be kept in a locked cabinet hanging out of reach of children. Such a cabinet should be supplied with spirits of camphor, spirits of turpentine and linseed oil in pint bottles; sassafras oil and sweet oil in bottles holding at least four ounces; quinine in a tin box with a screw top (the safest form in which to buy and keep quinine); five or ten cents' worth of Epsom salts in a low glass or china jar with wide mouth (pint fruit cans do well for the purpose); a few sticks of lunar caustic, wrapped in paper and kept from the light, also in glass; and a small, wide-mouthed bottle of menthol crystals.

A Quick Cure for Bee Stings.—First pull the sting from the flesh, then bruise the fresh leaves of the common weed known as vervain and rub the wound well with them, after which bind to it plaster of the crushed leaves well moistened. This will prevent swelling and ease the pain. Vervain may be used in its dried state by steeping the leaves in hot water. It is gathered in September by negro nurses in the South and hung up to dry for winter use.

Where and How Pansies Grow Best.—Give them, if possible, a place where they will be sheltered from the hot afternoon sun. Cut off the old flowers as they fade, and keep the ground mellow and free from weeds. They will bloom well until the hot days of midsummer. Then their flowers will be small, and there will not be many of them. It is a good plan to cut the old plants back at that time; and allow them to renew themselves for autumn.

NATURE'S BLESSING

IS FOUND IN HEALTH, STRENGTH, AND FREEDOM FROM PAIN.

THIS GIFT IS MEANT FOR ALL—ON IT THE HAPPINESS AND USEFULNESS OF LIFE DEPEND—WITHOUT IT LIFE IS AN EXISTENCE HARD TO ENDURE.

Health is nature's choicest gift to man and should be carefully guarded. Ill health is a sure sign that the blood is either insufficient, watery or impure, for most of the diseases that afflict mankind are traceable to this cause. Every organ of the body requires rich, red blood to enable it to properly perform its life sustaining functions, and at the first intimation that nature gives that all is not well, the blood should be cared for. Purgative medicines will not do this—it is a tonic that is needed, and Dr. Williams' Pink Pills have been proved, the world over, to surpass all other medicines in their tonic, strengthening and health-renewing qualities. From one end of the land to the other will be found grateful people who cheerfully acknowledge that they owe their good health to this great medicine. Among these is Mr. Elzear Robidoux, a prominent young man living at St. Jerome, Que. He says:—"For some years I was a great sufferer from dyspepsia. My appetite became irregular and everything I ate felt like a weight on my stomach. I tried several remedies and was under the care of doctors but to no avail and I grew worse as time went on. I became very weak, grew thin, suffered much from pains in the stomach and was frequently seized with dizziness. One day a friend told me of the case of a young girl who had suffered greatly from this trouble, but who, through the use of Dr. Williams' Pink Pills had fully regained her health and strength, and strongly advised me to try these pills. I was so eager to find a cure that I acted on his advice and procured a supply. From the very first my condition improved and after using the pills for a couple of months I was fully restored to health, after having been a constant sufferer for four years. It is now over a year since I used the pills and in that time I have enjoyed the best of health. This I owe to that greatest of all medicines, Dr. Williams' Pink Pills, and I shall always have a good word to say on their behalf."

Through their action on the blood and nerves, these pills cure such diseases as rheumatism, sciatica, St. Vitus' dance, indigestion, kidney trouble, partial paralysis, etc. Be sure that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on every box. If your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

"That's the second time I've heard you use the phrase 'aching void' I wish you would tell me how a void can ache."

"Well, not to speak of a hollow tooth, don't you sometimes have the headache?"

Dr. Lyman told an anecdote to explain why he read his address. Two cross eyed men ran into each other. "Why don't you look where you are going?" growled one. "Why don't you go where you are looking?" growled the other. With his manuscript, Dr. Lyman could look where he was going and go where he was looking.

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, Nanaimo, 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, Manitow, 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, Blenheim, 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, Almdade,
Owen Sound, Owen Sound,

Algoma, Sault Ste. Marie, March.
North Bay, Sundridge, 8 July, 9 a.m.
Saugeen, Clifford, 24 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, 24 June.
Glengarry, Alexandria, 8 July.
Lanark & Renfrew, Carleton Place, Jan. 21, 11 a.m.
Ottawa, Ottawa, Bank St, 1st Tues June
Brockville, 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, 4 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.

RICE LEWIS & SON.

(LIMITED.)

BRASS & IRON

BEDSTEADS

**Ties, Grates,
Hearths, Mantles**

RICE LEWIS & SON

LIMITED

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QUEEN ST. TORONTO.

**Inebriates
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The **HOMWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic** addiction and **Mental Alienation**. Send for pamphlet containing full information to

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N.B. Correspondence confidential.

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Incorporated 1869.

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Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

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Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE . .

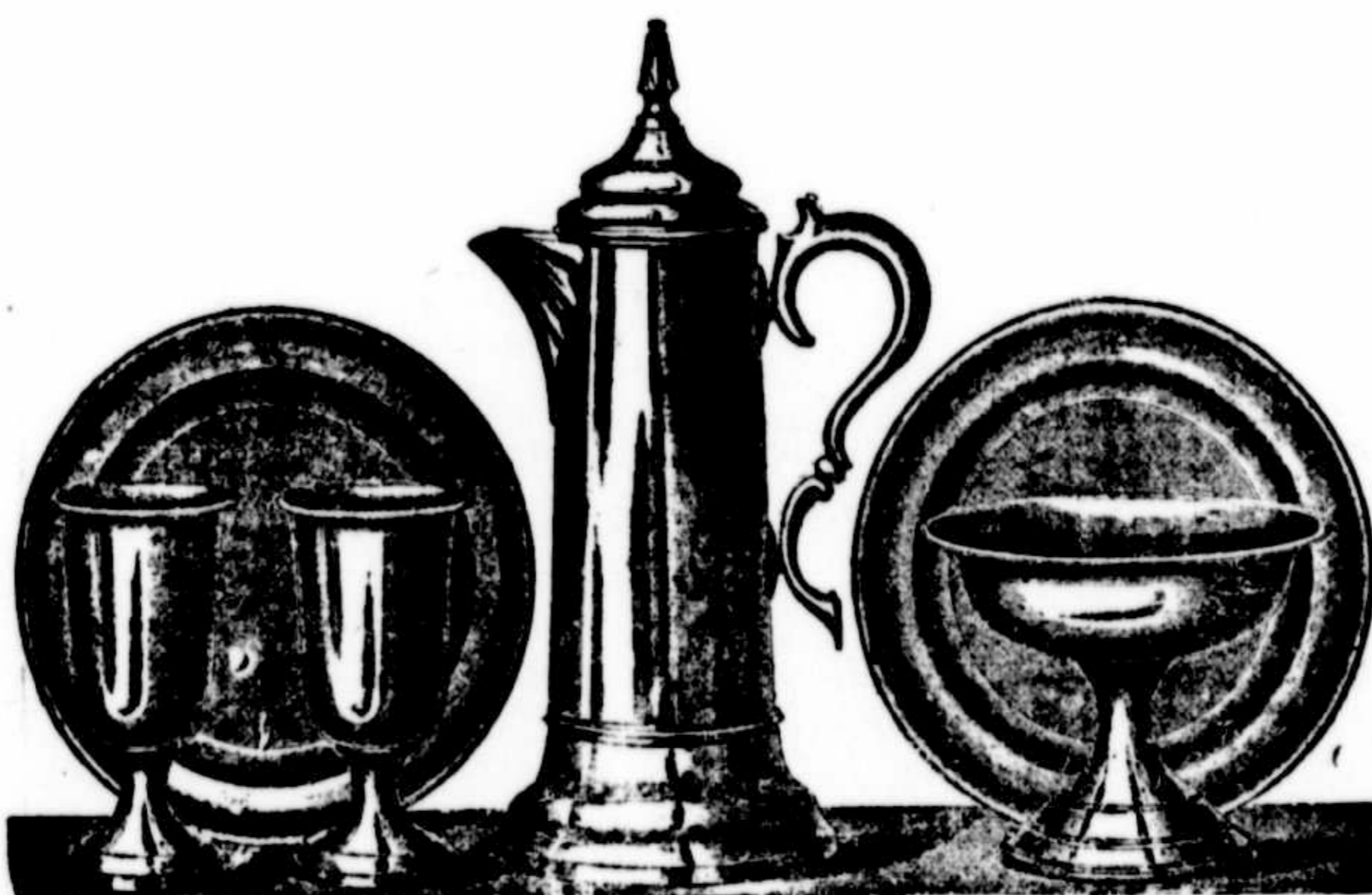
**For a Few
Hours' Work**

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**.

**Look at These
Splendid Offers!**

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



FREE . .

**For a Few
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.

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club at
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

**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 26th, 1902, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for London, 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, 150 tons soft screenings.

Asylum for Insane, London.

Hard coal—2,500 tons small egg size, 250 tons stove size, 60 tons chestnut size. Soft coal 40 tons for grates. Of the 2,500 tons 1,000 may not be required till Jan., 1903.

Asylum for Insane, Kingston.

Hard coal—1,350 tons large egg size, 200 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, 146 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, 130 tons stove size, 165 tons chestnut size, 100 tons soft screenings, 30 cords green hardwood.

Asylum for Idiots, Orillia.

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

Asylum of Insane, Brockville.

Hard coal—1,800 tons large egg size, 120 tons stove size, 75 tons small egg. Of the above quantity 1,000 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 1,250 tons soft coal screenings or run of mine lump. The soft 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, 800 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.

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

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

And the said inspectors may require additional amounts, not exceeding 20 per cent. of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to the 15th day of July, 1903.

Tenders will be received for the whole quantity above specified or for the quantities required in each institution. An accepted check for \$500, 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 fulfilment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, or from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

J. R. STRATTON,
Provincial Secretary,
Parliament Buildings, Toronto, May 2, 1902.

A Pen . . . That Mighty - Instrument - -

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

"Fine Writer 068" 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 6c. for sample to the selling agents.

THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers 43-49 Bay Street

TORONTO.



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 Strong 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.

DOUGLAS 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

Tel. 478 TORONTO

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.

P. W. RESSEMAN,

G.P.A.

For tickets or further information apply to Station Agent.

The City Ice Company

LIMITED

26 Victoria Square
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Pure Ice—Prompt delivery.

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Office:

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Prompt delivery. Phone 935.

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Dressed Hogs
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Butter to

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67-80 Front St., East
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Progressive cheese and
butter-makers use

WINDSOR SALT

because they know it produces a
better article, which brings the
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THE WINDSOR SALT CO.

LIMITED

WINDSOR ONT.

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 Pintsch 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.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. Thro' Express to Pembroke, Rose Point, Parry 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 11.45 a.m., 2.25 p.m., and 7.25 p.m. daily except Sunday.

Railroad and steamship ticket for sale to all points.

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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

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Ticket Office 85 Sparks St.

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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.

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Central Station, Union Stations

GEO. DUNCAN.

City Ticket Agent, 42 Sparks St.
Steamship Agency, Canadian and N.W.
York lines.