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APRIL 11, 1906.

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AN EASTER HYMN

BY REV. RICHARD S. HOLMES, D. D.

O Thou enthroned beyond the radiant
spheres,
Strong Son of Man, victorious o'er the
grave,
Conquerer of death, and mighty thus
to save,
Ancient of Days, First of Eternal Years:
To Thee we raise
Our hymn of praise
This Easter Morn: this Easter Morn.

But short the triumph: Dawned the
morn at last:
Morn that should banish pain, and
grief, and fear:
Morn that should sound to every com-
ing year
The note of joy for sin's long power pass-
ed.
Glad note of praise
For hearts to raise
That Easter Morn: That Easter Morn.

Delivered for our sins to Satan's power
Held close by death beneath the fast-
sealed stone,
Death linked to hell proclaimed Thee
as its own,
And sung the victory in that awful hour.
Sad hour of pain,
When grief's refrain
Sounded hope's knell, her long death
knell.

"Not here but risen": that was the angel's
word:
Go tell the story that the world may
hear:
Life conquers death, sorrow gives place
to cheer,
And glad new hope in human hearts is stir-
red.
Banished death's pain:
That new refrain
Is death's death-knell: death's long
death-knell.

O Thou enthroned beyond the radiant
spheres,
Our eyes, our hearts, our voices we would
raise,
Our souls outpour in one glad song of
praise,
Saviour from sin, Deliverer from our fears,
To Thee we raise
This hymn of praise,
This Easter Morn: This Easter Morn.

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BIRTHS.

On March 25, 1906, to the Rev. Archd. G. and Mrs. Cameron, the manse, Applehill, a daughter.

At 21 Edmonton street, Winnipeg, on Sunday, March 18, to Mr. and Mrs. R. W. Gibson, a daughter.

MARRIAGES.

At the manse, Dunvegan, on March 28, 1906, by Rev. K. A. Gollan, Duncan R. McLeod to Mary Alice, daughter of the late M. N. McCuttag, all of Dunvegan.

At the residence of the bride's mother, Sandringham, Ont., on March 24, 1906, by the Rev. H. D. Leitch, of St. Elmo, A. Albert Willing, of Montreal Annex, to Edith Mary, second daughter of the late Duncan McKercher.

At Knox Church manse, Lancaester, on March 22, 1906, by Rev. J. D. MacKenzie, Wallace MacKenzie, of Weir, Que., to Margaret F., daughter of the late Dugald MacKenzie, of Inverness, Que.

At the home of the bride's father, on March 14, 1906, by Rev. A. S. Ross, B.A., Jessie G., daughter of William Henry, City View, Ont., to Jas. S. Nelson, M.D., of Vars, Ont.

DEATHS.

At Toronto, on March 26, 1906, James Craue, aged 67 years.

Suddenly, on April 2, 1906, at 5 Springfield avenue, Westmont, Elizabeth Anne Ansley, widow of Thos. Douglas, aged 76 years.

At Island, East River, N.S., March 6, 1906, Catherine McIntosh, aged 96 years.

At 78 Grenville street, Toronto, on Tuesday, March 27, 1906, Sarah, beloved wife of Robert Jaffray.

At Port Hope, on Friday, March 30, J. R. McNeill, aged 85 years.

At Toronto, on March 30, 1906, John T., dearly beloved husband of Caroline Allen, of Cobourg, in his 83rd year.

In Drummond, on March 25, Sarah Tatlock, relict of the late John James, aged 82 years.

At Blenheim, Kent County, Ont., March 24, Nancy McBrayne, widow of the late Mungo Samson, in her 87th year.

At his late residence, 3rd concession of Ormstown, on March 28, 1906, Robert McIntosh, a native of Perthshire, Scotland, aged 77 years.

At Walkerville, Ont., March 25, Sarah Coleman, widow of the late John F. Lash, of Toronto, in her 66th year.

At 64 Cambridge street, Ottawa, on March 25, 1906, Helen Brown Bruce, in her 80th year, beloved wife of George Bruce and mother of Mrs. A. G. Pittaway, Primrose avenue.

In Richmond, Deseronto Road, Thursday, March 22, Christina Sinclair, relict of the late John Gunn, aged 85 years and 4 months.

At her late residence, 3rd concession Charlottenburgh, on March 17, 1906, Margaret Blizwall, relict of the late G. G. Ferguson, Esq., aged 77 years.

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SPECIAL
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BOOK
REVIEWS

CLARICE'S EASTER LESSON.

By Elizabeth Price.

"Miss Downing says your dress ain't done yet. She sent a letter," and Sambo gravely removed from the inside of his cap a hastily written note.

Clarice Nelson glanced through it, then tossed it into the waste-basket, exclaiming impatiently, "Isn't that too provoking for anything? To let me depend on her till the last minute and then disappoint me! That's what comes of trying to be philanthropic and hiring irresponsible persons to do one's work. I wish I had taken my dress to Madame Fanchon—she never disappoints me."

"What is Mrs. Downing's excuse? There must be some good reason," said Mrs. Nelson, looking up from her sewing. "I don't know I'm sure. I only read far enough to see that she couldn't possibly give me my dress and that she's very sorry. She may well be sorry, she'll get no more work from me."

"Let me see the note. Why, Clarice, she says her baby has been very ill, that she has worked every possible moment to avoid disappointing you, but has been unable to finish the work. Surely no reasonable being could ask more than that."

"Then I must be unreasonable, for I certainly want my dress. Think of standing before a great audience, such as we are sure to have tomorrow, and singing a long solo in my winter gown, when everybody else will be decked out in Easter array!" and Clarice drew her pretty forehead into an unbecoming frown.

"But, daughter, you have your new hat, and wrap and gloves—the dress really matters very little."

"Not in my estimation, mamma. You forget that things may not appear the same to me as they do to you, who are somewhat older. I've lost all interest in that tiresome Easter service, and wish I could have nothing to do with it. Everything is so disappointing—it seems to me nothing turns out right."

Mrs. Nelson sighed. How could Clarice feel so? Clarice, with her youth and beauty, her magnificent voice, her fair outlook upon a life of luxury and happiness. If she felt so keenly a trifling disappointment, how could she ever battle with the real trials that life was sure to bring? Yet Clarice called herself a Christian—was there nothing in her profession?

"Le Lord is risen, indeed, Hallelujah!" The words broke with startling distinctness the silence of the room. "Sambo has evidently left the doors open," said Clarice, smiling at the queer little quavers which marked the uncultivated voice of the singer. "Hallelujah!" The strain was unmistakably jubilant as the words were repeated.

"Aunt Dinah singing over her work," explained Mrs. Nelson. "I sent for her to do some cleaning this afternoon. Poor old creature, it's a pity there aren't more such contented souls."

"What has she to make her discontented? She has no aspirations," said Clarice, scornfully.

"Such as Easter gowns, for example? Probably not," rejoined Mrs. Nelson quietly. "But she is old and very poor, and dependent on her work for her own support and that of her orphaned grandchildren. Some people might consider that ground for anxiety, if not for discontent."

"Like Him, we, too, shall rise," sang the cracked old voice. "Hallelujah." Clarice sat silent for some time, listening to the singer. Over and over the words were repeated, an unmistakable thrill of gladness ringing through them.

Mrs. Nelson touched the bell. "Send Aunt Dinah here to polish the grate."

she said to Sambo, who answered the summons.

A few moments later the old colored woman appeared, her scarlet turban about her head, and a large, clean apron tied around her ample waist. "I didn't know you were a singer, Aunt Dinah," began Clarice, teasingly.

"Deed I ain't no singer, honey; but my heart, hit's so brimmin' full of joy dis Eastah time I can't help mak' n' a joyful noise to my blessed Lord!"

Clarice looked at her curiously. "What are you joyful about?" she asked.

"Laws, honey, what ain't I joyful about would be mo' like it. Health an' strength to work, 'cep'in' when the roomatiz cripples me, which ain't often; my little picanninies gettin' older and stronger, till dey'll soon be heppin' dey Granny; good friends to git me work to do; but de bes' of all re Risen Lord, bless his holy name."

"Do you really feel as if he belongs to you, Aunt Dinah?"

"I does really feel dat I belongs to him, honey, an' dat's a long ways bettah. Ise lost a heap of loved ones in this heah worl', but deah's a bettah worl' acomin', an' because my Lord died an' rose again. 'Like him we, too, shall rise,' an' up yonah dere won't be any roomatiz, or funerals or disappointments."

"Do you have disappointments too, Aunt Dinah? I've had a dreadful one today and I don't feel like singing at all."

"Yes, honey, I has 'em. Why, bless you, child, if we didn't we wouldn't want no heaven; dis heah worl' would suit us too well, so de Mastah says, 'Not dis way, chile—de odder way,' an' we has to turn around' an' go away from de place we done start for."

"What are some of your disappointments?"

"Well, one of 'em jes' now is Eastah aigs, honey. My little picanninies' hearts is dat sat on Eastah aigs dey's guine be a weepin' an' a wailin' in de mornin', case I can't get 'em in no ways. But den dey's so much goodness an' mercy a follerin' us I can't be sorry for long, an' I jes' feels like singing wid all my heart. 'De Lord is risen, indeed, Hallelujah!' Case you see whether our plans git disappointed or not, de Eastah's dere, honey, jest the same, an' de Risen Lord is ours for de takin'."

"I guess you are right, Aunt Dinah. I have been feeling as if Easter wouldn't amount to much this year because I hadn't my new dress to wear; but, perhaps it does mean more than that."

The grate was finished and the old woman went back to the kitchen, but the cloud had lifted from Clarice's face and her lips hummed happily a snatch of Aunt Dinah's song.

The little "picanninies" were not disappointed about their "Eastah aigs." Instead of "weepin' an' wailin'," there were shouts of joy over Miss Nelson's generous basket, which made the day one long to be remembered.

Into Mrs. Downing's troubled life there shone a gleam of sunshine, as she read the dainty note, which said, "It doesn't matter at all about the dress. Take your own time to finish it. I hope your baby will soon be well, and in the meantime, if I can be of any service to you, please let me know."

"I am sending some trifles, which may please the children. The lilies are for yourself—a reminder of our risen Lord, whose resurrection makes this glad Easter possible. Your friend."

"CLARICE NELSON."

Clarice wore her winter gown to the Easter service, but she sang as never before, from an awakened heart of love, the glorious words, "I know that my Redeemer liveth."

CLOSING EXERCISES OF KNOX
CHURCH.

A Satisfactory Convocation.

Westminster church was filled to the doors Thursday night on the occasion of the closing exercises of Knox College. A class of fifteen young men was graduated, the candidates being presented by Rev. Professor James Ballantyne, D.D., and handed their diplomas by the Principal, Rev. William Maclaren, D.D. The examination results were read by Rev. Dr. J. A. Turnbull, chairman of the Board of Examiners.

Considerable interest attached to the granting of the honorary degree of doctor of divinity to three candidates—Rev. R. Douglas Fraser, M.A., editor and business manager of the Presbyterian Sabbath school publications; Rev. Charles William Gordon ("Ralph Connor"), pastor of St. Stephen's church, Winnipeg, and Rev. Robert Alexander Falconer, Litt. D., Principal of the Presbyterian College at Halifax, the latter being decorated "in absentia."

Rev. Dr. Somerville in presenting Mr. Fraser for the degree referred to his career as a student in the University of Toronto and Knox College and the Presbyterian College, Montreal, and his pastorate in country charges, and in Charles street (now Westminster) church, Toronto. The teacher-training course, which was under his care, was pronounced by others to be the best in the world, while the Sunday school papers were second to none.

Hon. Geo. W. Ross, in presenting Mr. Gordon, described him as a well born—a Canadian, a Presbyterian, and the son of a minister, a "man from Glengarry"—well educated, in our own public schools, none better, high schools, in Toronto University, under Sir Daniel Wilson, George Paxton Young and Professor Hutton, and in Knox under Dr. Caven, Dr. Maclaren and Professor Gregg,—as well trained in a Christian home, on a mission station, on the prairie, in camps of miners and lumbermen of the west, and pulpits of the city of Winnipeg; and as well motivated to do good and to be good, to consecrate his whole life to the service of the Master, from which course nothing could dissuade him nor call him away, though he is not only appreciated as a leader of young men, but as a literary artist he stands in the front of modern writers.

Rev. J. M. Duncan, presenting the name of Principal Falconer, said he had won distinction also in the world of scholarship, especially in New Testament study. He also was a Canadian born in Charlottetown. In 1885 he won the Gilchrist scholarship, standing second in the list, at London University. In 1888 he was graduated from London, and in 1889 from Edinburgh, receiving his B.D. from the latter university in 1892. In 1902 Edinburgh conferred on him the degree of Doctor of Literature. In 1899 he became lecturer in New Testament Exegesis in the Presbyterian College, Halifax, and in 1895 professor. In 1904, at a remarkably early age, he was made principal. His influence was felt in many departments of the church.

Principals Review of the Year.

Rev. Dr. Maclaren, Principal of the college, in his opening address said that the session had been a good and profitable one. The staff was larger and more completely developed than at any previous period of its history. A goodly band of young men had completed their course, and were now prepared to enter upon their life work as ambas-

sadors of Jesus Christ. The attendance had not been all that they could desire, but they were not discouraged, but hoped that there would yet be marked improvement. Causes at work in the older lands to decrease the number of candidates for the ministry were operating also in this country, and he hoped the causes would be arrested. With the increasing number of candidates there was at the same time a greatly enlarged demand for men in this land. They should therefore pray the Lord of the harvest that He would send forth laborers into His harvest.

In the sixty-two years of its history Knox College had sent out at least eight hundred and ten men, no considerable contribution to the upbuilding of the country. The vast majority of these had proved faithful, earnest Gospel ministers, doing good service for God in their country.

In his parting counsel to the graduating class Principal Maclaren urged them to continue the habit of study and to keep up heart communion with their Saviour.

The Board of Management of Knox College passed a cordial resolution of congratulation to Prof. Ballantyne on his receiving the degree of D.D. from Manitoba College, Winnipeg, this week. The session of St. Andrew's church presented Dr. Ballantyne with the doctorate hood and a resolution of congratulation.

Dr. Fraser, in expressing his sense of the honor conferred upon him, spoke briefly of the work entrusted to his care, pointing out its similarity to that of the college, and saying that his aim was to teach the teachers to teach God's Word, to teach the scholars to be workers for God and to help the young people to be good citizens of their country.

The Church and Modern Life.

Dr. Gordon, after expressing his own gratitude for the honor just done him, delivered a carefully thought out address on "The Christian Church and Modern Life."

Speaking of the college as the institution of the church most vitally connected with its life, he pointed out that its business is to instruct men in theological science, the greatest of all sciences because all are its handmaids, though none else is so misjudged. It is the most vital because it has to do with the living God and living men. Its importance was not in itself, but in its bearing upon life, that is, upon living men.

Asking whether the Church is living up to its duty in this country, he offered the criticism that there are wide, valuable, important departments of life upon which the church has not yet laid its compelling grip. High finance, scientific research, literature and art, political activity, the men of daily toil, the fun and sports of the world, these were not touched as they should be. Three things accounted for this; the church was trying to do its work by methods long outgrown; it was interested mainly in itself, its creed, sermon, organization, ritual, growth, and not to men as men and not for the church organization, and a more rational method of training preachers in college might be, and is being, adopted. He pleaded for a differentiation, so that, for example, men for the west need not be made Hebraists, Grecians and philosophers.

Their business was, first of all, to get a clear conception of the great vital truth represented in the Christ, and, with this truth burning not in the brains of them but in the hearts of them, to get their eyes past their church doors on the men who are doing the work of our country, to reach for the man and never let him go.

A hopeful sign was the growing impatience of corruption in the political world that has too long desecrated the sanctity of political life. Young men, new men of high purpose, not ashamed to acknowledge themselves Christians, were taking hold and running the business. The Christian Church should send out

men into the political caucus who would forget for the time party expediency and stand only for what is true and upright.

In the relations of labor and capital there were hopeful signs also. The offer of the ministers to mediate in the Winnipeg street car strike was accepted gladly by both sides after others had failed to be permitted to do so, and no one thought they had stepped out of their places.

KNOX COLLEGE RESULTS.

The results of the examination in theology at Knox College have been announced as follows:

First year—The J. M. Gibson scholarship (\$100), F. W. Kerr, B.A.; St. James' Square Church scholarship (\$60), W. R. Taylor, B.A.; Eastman scholarship (\$50), S. H. Pickup, B.A.; John King scholarship (\$50), H. H. Allen, B.A.; Gillies scholarship (\$50), Mrs. Morrice scholarship (\$50), and Boyd scholarship (\$25), equally divided among S. H. Moyer, B.A., W. D. McDonald, B.A., and J. G. McKay, B.A.

Second year—R. H. Thornton (memorial) scholarship (\$100), J. A. Sharrard, M.A.; Knox Church (Toronto) scholarship (\$60), P. Taylor, B.A.; Loghorn scholarship (\$50), J. D. McRae, B.A.; Jane Mortimer scholarship (\$50), D. S. Dix, M.A.; Bloor Street Church (Toronto) scholarship (\$50), J. W. Currie, B.A.; J. A. Cameron scholarship (\$50), T. M. Wesley, B.A.; Dunbar scholarship (\$25), equally divided among W. H. Smith, D. W. Christie and J. B. Paulin, B.A.

Third year—Donar-Burns scholarship (\$60), A. Thomas, B.A.; Elizabeth Scott scholarship (\$60), H. R. McCracken, B.A.; George Sheriff Morrice (\$50), and Goldie scholarship (\$30), divided equally between R. B. Cochrane, M.A., and J. R. Van Wyck, B.A.; Heron scholarship (\$25), D. H. Marshall, M.A.; Cheyne (\$25), F. A. Robinson, B.A.

Special Scholarships and Prizes.

First year—Bayne scholarship, \$50, for proficiency in Hebrew on entering theology, not awarded.

First and second years—Prince of Wales' prize, \$50, essay on "The Relation of Protestantism and of Romanism to Modern Civilization," D. S. Dix, M.A.

The Torrance-Dryden scholarship, \$50, "The Historicity of the Book of Genesis," not awarded.

Clark prize I. (Lange's Commentary), New Testament Greek, W. R. Taylor.

Clark prize II. (Lange's Commentary), Old Testament Hebrew, J. W. Currie.

Second and third years—Smith scholarship, \$50, essay on "The Gradual Development of the Love of God in Revelation," no candidate.

Brydon prize, \$25, special examination on "The Bearing of Calvinism on Modern Civilization," W. D. Lee.

Third Year—The Gordon-Mortimer (Clark) scholarship, \$125, for best essay on "Is God Knowable?" and, in addition for the best examination on Flint's "Agnosticism," A. Thomson, B.A.

Post-graduate scholarship, \$400, for the best thesis of not fewer than 6,000 and not more than 15,000 words on "Theistic Evolution in Relation to Christian Belief," W. R. McCracken, B.A.

The Kilgour scholarship, to university students entering on the second year of their course, \$50, J. D. Wifetham.

First Year Pass.—The following have completed the first year: H. H. Allen, B.A., A. H. Barker, B.A., G. P. Bryce, B.A., J. W. Gordon, B.A., F. W. Kerr, B.A., W. P. Lane, B.A., S. H. Moyer, B.A., D. A. McDonald, B.A., W. D. McDonald, B.A., J. G. McKay, B.A., F. C. Overend, B.A., S. H. Pickup, B.A., R. B. Stevenson, A. C. Stewart, B.A., W. R. Taylor, B.A., A. C. Cameron, B.A.

Second Year Pass.—The following have completed the second year: W. H. Andrews, M.A., D. W. Christie, J. W. Currie, B.A., D. S. Dix, M.A., W. L. Findlay, B.A., D. A. McKay, J. D. McRae,

B.A., T. D. Park, B.A., J. P. Paulin, B.A., J. C. Ross, J. A. Sharrard, M.A., W. H. Smith, P. Taylor, B.A., T. M. Wesley, B.A.

Third Year Pass.—The following have completed the third year: W. H. Baek, R. B. Cochrane, M.A., L. H. Currie, B.A., L. C. Fraser, M.A., W. D. Lee, D. H. Marshall, M.A., H. R. McCracken, J. McKenzie, B.A., W. I. McLean, M.A., W. A. McTaggart, B.A., W. L. Nichol, B.A., F. A. Robinson, B.A., H. Sarkissian, A. Thomson, B.A., J. R. Van Wyck, B.A.

Passed in Optional Subjects.

The following university students taking options have passed in subjects named: G. Dix, apologetics and Church history; H. B. Duckworth, Old Testament literature and exegesis and Church history; H. Dickson, apologetics and Church history; W. T. Peacey, apologetics and Church history; J. Richardson, apologetics and Church history; T. A. Symington, apologetics and Church history; B. B. Weatherall, apologetics and Church history; C. M. Wright, apologetics and Church history; H. E. Thornloe, New Testament exegesis and Church history; A. C. Cameron, Old Testament exegesis and Church history; J. Benwick, Church history; O. Workman, Church history; N. L. Harton, Church history; W. D. Cruickshank, Church history; J. H. Martin, Church history; C. R. Jamieson, Church history; A. Watson, Church history.

REVIVALISM.

(From the Contemporary Review.)

Though its appeal must be made to the individual, the life of revivalism is dependent on the existence of an atmosphere which is a social phenomenon in which individual men and women are almost unwittingly enwrapped, and which is extremely hard to locate or to account for. A revival on a great scale is analogous to a revolution; it is an upheaval of feeling that has hitherto been subterranean, it is democratic, its spontaneous energy is unguided by authority, it tends to be defiant of tradition and productive of excess. Whatever the results, the price paid seems a heavy one. Nothing could be more pedantic, more inhuman than to make intellect or refinement the test of spiritual reality, or to suppose that such reality cannot co-exist with what we call bad taste. But that the zeal for making converts does at times overstep limits which should be inviolate, is certainly shown by a hymn, recently sung in London, with the refrain, "A little talk with Jesus makes it right, all right."

In Burma, when two married persons of each other's society, they dissolve partnership in the following simple manner: They respectively light two candles, and, shutting up their hut, sit down and wait till the candles are burned. The one whose candle burns out first gets up and leaves the house for ever, taking nothing but the clothes he or she may have on at the time; all else becomes the property of the other party.

A remarkable instance of apparent mimicry has been noticed in Ceylon. A fish commonly known as the sea-bat strikingly resembles a decayed leaf, and a recent observer reports pursuing one of these fishes with a small net, when the creature suddenly disappeared, and the pursuer saw what appeared to be only a yellow leaf gently and inertly sinking to the bottom. As he turned away, the supposed leaf righted itself and dived off.

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SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJESUS' POWER OVER DISEASE
AND DEATH*

Servant, dear, v. 2. Every one with whom we have anything to do should be dear unto us. This servant was a slave, a mere chattel, whom the laws and customs of that age regarded as outside the pale of human sympathy. Yet this Roman gentleman loved him. To the follower of Christ, everybody is one for whom Christ died. The teacher, the playmate, the next-door neighbor, the postman, the pedlar, the newsboy, take on a new interest and compel a new kindness, when we remember that.

Worthy, v. 4. —Authority should beget sympathy. He ruled over these Jews, and instead of using his soldiers to fleece or to flout them, he had won their affection. Too often authority goes the other road, gets proud, and delights in showing its power to awe or daze people, rather than using it to serve them. If men had omnipotent power, Shakespeare says

"Every petty, pelting officer
Would use God's heaven for thunder,
Nothing but thunder."

What a pleasant place the world would be, if every clerk in an office or store were obliging, if every errand boy and messenger were polite, if every elder brother and sister felt that their extra years licensed them to be patient and gentle?

Not worthy, v. 6. The man who is most worthy is most apt to think himself least worthy. And he is not the prey of delusion. The fact is, the more anybody knows of anything, the more he knows that he does not know. The larger the boundary of his knowledge, the more yet to be learned is discernible. And it is just the same with morals. The more good a man does, the more good he sees which he has not done. This is why flagrant sinners, men of sordid or callous or violent natures, see no need of confessing sin. They have no notion of holiness, and so cannot see that they lack it. On the other hand, the gentle and pure and holy, who are too good for this world, earnestly pray for forgiveness of their sins. It is always the most pious who see the greatest reason for penitence.

Say the word (Rev. Ver.), v. 7. The test of faith is to find it as practical as sight. When we obey the laws of the spiritual world with as great a confidence of results, as we obey the laws of the material world, we have made good progress in faith. This centurion had said the word, and been obeyed. He believes that Jesus can do the same in the realm of miraculous healing. An inventor once brought a corset of woven steel to an officer, claiming that it would stop any bullet. "Put it on!" said the officer, "Sentry," said the officer, "Ready! Present!"—but the inventor had fled. His faith could not stand the experimental test. When we consider God's providence as real as the grocer's shop, and His protection as secure as a Yale lock, we do well. We really believe the divine promises when we venture our all upon them.

Set under authority, v. 8. Authority will beget humility or pride, just as you choose to take it. It is under or over, commanding or commanded, receiving orders or giving them, a matter of responsibility, or a matter of vain glory. Wellington had something else to do the night before Waterloo than swagger in his brilliant uniform. And on the night after the battle was won, instead of being intoxicated with success, he rode among the heaps of the slain and wept. President Lincoln was once treated with disdain by a general of the army. He said, "I will

hold General M——'s horse, if he will only win some battles." How noble and humble was the wise President, compared with the silly officer, whom he was soon forced to dismiss for incompetence!

Only son of his mother, a widow, v. 12. This is the sort of person Jesus meets in the way. Because she was twice forlorn, bereft of both husband and child, He brings His help. This is because He is a Deliverer. Who ever heard of the wrecking gang being ordered out on the railway when there had been no accident? When was a lifeboat launched to carry a lunch to a merry party picnicking on a glassy sea? Who lights a lamp in the daytime, or keeps the furnace in his cellar burning in summer? He came to save the lost, to give rest to the weary, to heal the blind, to bind up the broken hearts, to bring sinners to repentance. As surely as the magnetic needle turns to the pole, did His heart and hand turn to the relief of human distress.

Wept not, v. 13. When Garibaldi was fighting for the freedom of Italy, the patriots of every village he passed through hailed him with cheers. At that time the victory had not been won, nor the blessings of independence and peace attained. On the contrary, the land was in the agony and desolation of war, its industries paralyzed, and human blood flowing like water. Yet they cheered him,—and not for what he had done, but for what he was doing. Just so, there is always reason for joy when Christ is present. He is the champion of happiness, who is victoriously destroying the forces of pain and sin. He will yet wipe every tear away, and abolish even death.

Arise, v. 14.—A child can awaken a sleeping person. A doctor can set a sick man on his feet. But who can call back the dead to life again? Jesus did; and did even a more wonderful feat. He rose Himself from the dead. Said a visitor to a little girl who was dying, "Are you trusting in the death of Christ?" "Yes," she whispered, "but it is His resurrection I am thinking most about." Is it not a marvellous juxtaposition.

"That Calvary day and Easter day,
Earth's saddest day and gladdest day,
Are just one day apart?"

LIGHT FROM THE EAST.

By Rev. Jas. Ross, D.D.

Nain—Is no doubt the modern Nain, a collection of poor clay hovels inhabited by fanatical Moslems, on the northwest corner of Little Hermon, between Endor and Shunem, at the east end of the plain of Esdraelon. Many heaps of stone and rubbish around it indicate that it was once a place of some importance. There are no traces of city walls; perhaps all that is meant by "gate" is the entrance among the houses by the ordinary path. There is a little mosque in the centre of the village called, "The Place of Our Lord Jesus Christ," and on the other side of the steep path leading up to it are many rock tombs.

Carried Out—There, burial, still follows death in a few hours. The body is washed and mourned over by the family and others, the schoolmaster reads some sections of the Koran over it, and it is then wrapped in a white or green sheet and carried to the grave. Six poor blind men walk ahead, two by two, chanting the creed, then the body borne by four friends who are frequently relieved, then follow the female relatives, with disheveled hair. In the mosque, prayers are said over the body, and it is then buried with the face towards Mecca.

Our word resurrection seems to concentrate the history of the universe to whisper the secret of the life of God.

THE HIGHER THANKSGIVING.

Around the world of human life stretches the endless chain of the brotherhood of man, irrespective of race or creed, and each link of that chain is cemented by individual love. Here and there, alas, a link is found almost worn through by the rust of selfish neglect, but nevertheless, the chain is there binding us all in one large family, and drawing us under the care of one loving, supreme and eternal Father. Life can hold no greater aim than to recognize the fact of the existence of this brotherhood, and to learn its first sweet lesson—the joy of loving our brother better than ourselves.

To give to him of our substance because we love him will bring to us a happiness that arises from selfishness only. As has been said, love has so many degrees that we do not always recognize it when we are face to face with it; but in kindness and sympathy it is most commonly expressed, and it is no more than just to expect that if we have received kindness we should pass it on, thus making, within the endless chain of brotherhood, the endless chain of protection, gratitude and trust. A great fault in the human kingdom today is that we do not love enough; in fact, if honestly considered, we will find that but few of us even know how to love at all. There are a good many false representations of this Divine gift, but there are but few truthful evidences of its existence to be found in the daily walks of life.

When we feel that we possess this gift, we have but to ask ourselves, "Is this that I feel for my brother the love that pleases not itself?" and in the answer we shall receive we shall be able to place it where it belongs in the scale of life.

To establish the habit of looking beneath the form to find the life has done more to elevate mankind than almost anything else, for it brings to light the real meaning underlying the symbols, ceremonies, rites and habits existing throughout the whole world. When this has become an established practice, there will be fewer misunderstandings, less bitter strife, greater tolerance, more universal love and a truer conception of all that may be found in the song of a higher thanksgiving.—Christian at Work.

Oh, ring and swing, sweet Easter bells, in
all your towers high!
Outpour your music to the earth, uplift it
to the sky;
Send out its sound, the wide world round,
till near or far away
The answering echoes sweet rebound, the
Lord is risen to-day!
Break forth again in singing all ye little
hills of God!
The pulsing of your music fills the flowers
beneath the sod;
Upspringing into verdant life, they rise
from earth's dark prison;
How could they sleep in silence deep, when
Christ, the Lord is risen!

NO ANSWER TO CHARACTER.

How great a power is character! Out of God's own person and his truth, there is no other so mighty and persuasive. It is that eloquence which man least knows how to resist. It provokes no resistance. Being itself only truth in life, it suffers no answer. If the beholder turns away to escape the homage he feels, its image still goes with him, to reprove his evil deeds and call him every hour to God.—Horace Bushnell.

It is better that the door be closed to guests than that the emphasis of hospitality be placed on the wine cup.

*S. S. Lesson, April 15, 1906.—Luke 7: 1-17. Commit to memory vs. 14, 15. Read Matthew 8:1, 5-13. Golden Text—Jesus said unto her, I am the resurrection, and the life.—John 11:25.

THE DIVINE LOVE.

All the love there is in the universe proceeds from loving hearts. Love is not an abstraction, but is the actual manifestation of personality. Wherever there is love there is some person who exercises it, and without whom it would not and could not exist. As well might one expect to find sin in the world apart from sinful beings as to find love apart from loving hearts and lives.

The central source, manifestation and embodiment of love is God himself. He is so disposed in his infinite perfection that he must have objects upon which to lavish himself, and in order to have them he must create them and provide for them. His love is not an abstraction, nor can we conceive it as a mere characteristic or attribute, but are made acquainted with it in the exercise or bestowal of it upon the objects of his love.

A light gives light, and a loving person loves. We know that a light is a light, because it gives light, and a loving person will find objects to love and will love them. So far as we know, the universe is infinite. We do not know where its boundaries are or could be, and it may be that space is infinite in extent, peopled with worlds, as the habitation of the infinite God, even as eternity, which is time without beginning or ending, is the lifetime of the eternal God. He is everywhere and always, infinite and eternal, and it may be that it requires an infinite universe to satisfy and be the object of love of his infinite heart. Without a commensurate object love is bereft of its proper life.

When we read that "God is Love" we infer that the central and supreme purpose of his life is to bless and do good to his creatures. This he must do in line with all his other attributes, but love is the one which finds as its object the complete and ful-rounded well-being of his personal creatures. This is the attribute which has warmth, attractiveness, gladness, graciousness and tenderness in it, by means of which we are drawn to him and saved and brought in harmony with all his other attributes. God without love would have no attraction for us and no power to save us. But because he loves us he has done for us all that has been done in providence and grace, and we are drawn to him and are led to love him and all that he loves. When this is done we are saved, experiencing the power and meaning of the endless life.

If we have in our hearts the divine love, we shall know it and shall show it by loving, even as God loves. All the fire in the world comes from the sun, and all fire is alike in that it will set fire to and consume what is inflammable. All the love in the world that has a right to be called love is from God, and all is alike in that it loves what God loves. That which lacks this is not love, but is selfishness or lust or some form of evil impulse or emotion.

They who love in the divine meaning of the world seek the well-being of the objects of their love. They seek that there may be goodness, truth and purity developed, and this they seek attractively, sweetly, gently and in kindness and tenderness of word and life. Let this divine love be the ruling impulse of a life, and there is no limit that may be placed about the power of such a one to move the world to God.

Such love will be wide and large. With a nature derived from God it will seek the welfare of the world in a broad, Christ-like, missionary beneficence. Under the exercise of this divine quality the life becomes great and grand. There is nothing like the possession of such a spirit to attract and bless others, and to beautify and glorify its possessor.

The swelling of the buds shows that there is a directing force back of the winter's desolation. Over the bleak fields of death the same hand holds the new life in check until the waking of the everlasting spring.

EASTER GLADNESS.

The message of Easter is a very precious one in a sorrowful world like this. With most authoritative voice it calls us to be glad, and when it enjoins joy and gladness there is such an accent of reality and power in its voice that we feel it can realize for us what it commands. Since Christ came it is our right and duty to live in supreme joyfulness, although many Christians seem to fail to understand this. Gardeners uproot every sweet daisy that springs on the lawn, they seem to think that monotonous green is the ideal thing, and not the decorated sod as God designed it; thus many Christians forbid their experience to go beyond a sober tint, sternly suppressing the spontaneous, upspringing emotions of gladness which are the flowers of the soul. It is a serious error. Easter day proclaims that henceforth a pure mirth is possible to us, and every believer may walk in the sunshine.

A SEASONABLE PRAYER.

Our heavenly Father, in this land of sin where death throws its grim mountain wall across the horizon of the future and casts its shadow deep and dark over our life, we thank thee for the resurrection morning when Christ burst the bars of death and brought life and immortality to light. May that empty tomb assure us that death is conquered and can never slay us; and that out of its open portal may there pour a light that will scatter fear and gloom from our lives and brighten all our days with the glory of the risen Christ. May we see all things in the splendor of his presence. Fill us with such faith in his resurrection that it will beget a new and living hope in our hearts and inspire us with devotion in his service. Comfort us with the glorious hope of immortality, and may we be able even to part with our loved ones and know that we are separated from them only for a little while. May death lose its terror, and the grave become to us the green mountain-top of a far new world. And this we ask in Jesus' name. Amen.

EASTER JOY.

There is a peculiar gladness which comes to us with the springtide. Once again after the long winter the flowers appear on the earth, and the time of the singing of the birds has come. We are glad once more to go forth freely in the sweet air, and our hearts feel something of the thrill which comes to the trees as their leaves unroll; as the birds return to their nest and as all nature wakes and springs into new and exulting life.

But dearer even than this is the promise and the pledge which the returning life of nature gives us of our own immortality. Just as there is no death in nature, but only transition, so in our lives that which seems to be death is only change, only progress; only the putting on of a new strength in another and diviner sphere. Year by year, as Easter returns to the Christian, there is new joy of feeling that because Christ is risen he, too, shall arise and live for evermore in a land where there is no sorrow; in a land where there are no tears; in a land where there is no death.—The Christian Intelligencer.

MEN NEEDED TODAY.

Men of God are as needful today as when Moses stood aloft with God on Sinai, or Paul in the midst of the Aropeagus at Athens, and discoursed of the altar to "the unknown God." Every age must have its leaders, and as the leaders are so will the age be. God's men, men anointed for service, whose hearts are in his hands as the rivers of waters, are the saviours of their age, and are in the vanguard of heaven's worthies.

Christ rising from the dead gave a new spring time to the world and at each Easter season the world comes with all its garlands to commemorate the event.

KEEPING THE LORD'S DAY.

Some Bible Hints.

Whatever means more and better life, for yourself and others, is appropriate to the Day of the Lord of Life (Luke 6:9). "Six days shalt thou labor" is just as much a part of the Sabbath law as "on the seventh day thou shalt rest" (Ex. 20:9).

We are living in God's Sabbath, His rest day; and yet how busily He is at work! But He is at work for others (Ex. 20:11).

If we have the Lord's Day spirit (Rev. 1:10) we shall keep the day in the right way, as no amount of rules will enable us to keep it.

Suggestive Thoughts.

If we keep the Sabbath physically, it will keep us physically; and if spiritually also, we shall also be kept spiritually.

Christ is the Lord of the Sabbath; and so are we, if Christ dwells in our hearts. No one keeps the Sabbath if he thinks about its prohibitions rather than its privileges.

"Time saved" by Sunday labor is life lost.

A few Illustrations.

It has been proved by many experiments that workmen who labor seven days in the week accomplish less, in the long run, than those that rest on Sunday.

Sunday is not the week's dormitory, but the week's gymnasium.

Sunday is the day of the sun—new light, new fire, new life; and the sun is the Sun of Righteousness.

Sunday is a bridge over the dark river of bodily and mental ruin into which we should fall without it.

To Think About.

Am I using Sunday for myself or for God?

Is Sunday the joy to me it should be?

Am I preparing myself for the endless Sabbath of heaven?

A Cluster of Quotations.

O day of rest! How beautiful, how fair, How welcome to the weary and the old!

—H. W. Longfellow.

We cannot count the treasures of our Christian Sabbath. It spreads out over us the two wings of the archangel of mercy.—T. De Witt Talmage.

Jesus! let me hear thee speak; End in calm this busy week.

—Benjamin Gough.

Each Sunday seems to crown the year.—Harriet Prescott Spofford.

For our country

Christian Endeavor is always patriotic. Endeavorers love their country and are eager to serve her. How shall they go about it?

Some patriotic endeavorers may be set on foot in your town. If you have no village improvement society, why not establish one under Christian Endeavor auspices? Has your school-house a flag? Is there a public library? Are the temperance laws enforced?

As to larger fields, the first thing is to study. Perhaps you can form a Christian Endeavor Civic Club, to hold regular meetings, discussing questions of government and debating current questions. Have addresses by Christian office-holders. Take up a text-book on civics under some good teacher.

DAILY READINGS.

- M., Apr. 16. Keep Sunday by resting. Ex. 16: 5, 22-30.
 T., Apr. 17. By worship. Ps. 92: 1-15.
 W., Apr. 18. Polluting the Sabbath. Isa. 56: 2-7.
 T., Apr. 19. The reward of keeping. Isa. 58: 8-14.
 F., Apr. 20. Jesus kept the Sabbath. Luke 13: 10-17.
 S., Apr. 21. Hearing and teaching. Acts 13: 27, 42-52.
 S., Apr. 22. Topic—The Lord's Day: how to keep it holy. Luke 6: 8-10; Ex. 20: 8-11; Rev. 1: 9-18.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, APRIL 11 1906.

How true it is that "uneasy lies the head that wears a crown." The Czar is said to pass sleepless nights. He is a close prisoner in his palace and mistrusts everybody. The food that he eats is first sampled by servants.

We are glad, says the Catholic Register, that the Dominion of Canada will assert itself as a Sunday-observing country. Whatever sacrifice it may place upon the few, it brings rest and relief to the many, and the benediction of the Most High upon the country adopting it and the people obeying its reasonable provisions.

Many will hear with mingled feelings that the monthly issue of Good Words as a sixpenny magazine will give place to a weekly issue at one penny on May 1st. Among the various features which the new issue will contain, it is intended to republish from week to week the Memoirs of the first Editor, Dr. Norman Macleod, revised and annotated by its author, the present editor of Good Words, Dr. Donald Macleod.

The King has signified his approval of the recommendations of the Royal Geographical Society for the award of the loyal medal to Dr. Robert Bell, director of the Geological Survey of Canada, in recognition of his great work of exploration. This medal, which is bestowed by His Majesty as patron, was instituted by Queen Victoria in 1839. It is said that Dr. Bell has extended the knowledge of the geography of Canada more than any other living man. Dr. Bell's many friends tender him hearty congratulations on this well-merited distinction.

We are told by a contemporary that the Presbyterian church in Mexico is a body formed a few years ago by missionaries and native pastors, until then affiliated with various Presbyteries of the Northern and Southern Church. Its four Presbyteries are working in fourteen of the States of Mexico. There are now 50 churches, 276 preaching stations, and 5,385 communicants. There are 3,006 Sunday school pupils, 271 girls in the Presbyterian Normal School, and 39 young men in academic courses. The work seems prosperous and hopeful. A denominational weekly is published in Spanish, and the work as a whole is commending itself to the people more and more.

PRESBYTERIANS IN FRANCE.

According to a contemporary—"Under the new regulations established by the French Legislature, the Reformed Church in France found it necessary to declare a creed in order to afford a constitutional core of organization and unity which the State would recognize. One hundred and one representatives met recently in Synod at Orleans to lay out and adopt a 'trust deed' for the future. For many years the Synod has been unable either to affirm or revise its creed, being forbidden by the State to assemble at all. It was not to be wondered at, therefore, that wide differences were divulged by this, the first free discussion enjoyed in a generation. After a debate lasting ten days the majority of the members re-affirmed the Confession of Faith published in 1872. About 40 of the 101 representatives declared to vote. In this minority were embraced both the moderate and the radical elements, the latter being for the most part Unitarian. These latter wished to amend the creed. The moderate members wished a revised creed. The majority voted for the old creed as it has long stood. While this vote will, without doubt, result in the withdrawal of the radicals, it may result also in re-incorporating with the original body the Free Evangelical Churches which withdrew in 1848 under the leadership of Frederic Monod."

THE HOTEL PROBLEM.

A contemporary correctly says there is a great deal of confusion of language and thought respecting the hotel problem in Ontario. Constantly in Parliament, says our contemporary, keeping hotel is considered and discussed as if it meant keeping barroom; and the only kind of hotel of which the Government is disposed to take account is not the kind that is really hotel, but the kind that is barroom with hotel attachment. Says the Globe: "Improvement will not be brought about by setting in the forefront of every hotel license the barroom features. If one-half of the time and thought were given by the Government and Legislature of Ontario to barroom business were devoted with intelligence and purpose to the hotel business some real progress might be made. At present our legislators are only beating the air and marking time. All this juggling over fees and percentages is inconsequential trifling. The emphasis is still on the barroom, not on the hotel. If the Government were ready to cut the barroom entirely out of the hotel business set the sale of liquor apart by itself, and the keeping of hotel by itself, giving to each the inspection and protection of license according to the nature and needs of each, the problems involved in both would be possible of solution. Under present conditions there will be constant trouble. Let the liquor men be kept to the liquor trade and the hotel men to the hotel trade, and let both be under adequate oversight."

In England negotiations for union between the three smaller branches of Methodism are making most cheering progress, remarks The (London) Presbyterian. In the Methodist New Connexion, the most conservative of the three, only one small circuit has voted against union, while 28 have approved. In the Methodist Free Church there were two adverse votes against 198 in favour, and the Bible Christians show a similar result. Next year, at latest, it is expected, will see the three Churches made one—a noble object lesson for us all.

The Maritime Baptist remarks: The prohibitory law of Prince Edward Island is demonstrating its effectiveness. In Charlottetown the last year under license there were 729 convictions for drunkenness. Under prohibition in 1904 there were 175 convictions, and last year the number was reduced to 94. During the first month of this year, there were only two drunkenness convictions. And the peace and quiet of the city are maintained by a much smaller police force than in the years of license.

ONTARIO NEW LIQUOR BILL.

"The Pioneer" thus summarizes what it describes as the good features of the Liquor Legislation recently brought before the Legislative Assembly by Hon. Mr. Hanna.

The new Bill gives twenty-five per cent of the electors of a municipality power to compel the submission to the electors of a Local Option by-law. This is a fair provision. The same section provides that a twenty-five per cent. petition may compel the submission of a repealing by-law. This is an advantage to the liquor party. The Provincial Secretary says that both parties asked for a change. We suppose that the liquor party asked for a latter, and the temperance party for the former. However, we accept the provision as a whole, and look upon it as a decided improvement in the law, preventing a municipal council, or a majority of that council from perpetrating the injustice of refusing to allow the people to vote as the law intended they should.

The new Bill also provides that if a prohibitory by-law has been adopted by the electors, it must finally be passed by the municipal council. This is not new. The Municipal Act now provides that when a petition compels the submitting any by-law, the council must give such by-law a third reading if the people have ratified it. It is well, however, to have the provision definitely set out in the License Law as applying to the particular case of local prohibition.

The Municipal Act prohibits a licensee-holder from being a member of a municipal council. The new Bill extends this prohibition to the husband, business partner, or parent of a licensee. This is an extension of a principle that is sound.

The new Bill does away with the taking of a special census to increase the number of licenses in a municipality. The privileges granted under the old Act were frequently abused. The population given in the assessment roll will hereafter be the basis for the number of licenses in a municipality. The privileges granted under the old Act were frequently abused. The population given in the assessment roll will hereafter be the basis for the number of licenses to be issued.

The new Bill provides for the keeping of barrooms closed during the hours in which the sale of liquor is prohibited. The old Law only did this in towns and cities.

The new Bill increases the stringency of the provisions for the regulation of the sale of liquor during prohibited hours on certificates from physicians or magistrates' rates.

The new Bill revives a section of the License Act which was repealed a couple of years ago, which provides that a conviction made under the license law was not to be considered invalid because of some slight difference between the information laid and the conviction made, or some other technical defect in the conduct of the case, provided it is clear that the offence was committed, and that no excessive penalty was imposed.

The new Bill contains a useful provision for the abolition of the tied-house system, under which taverns are now practically owned by brewers, thus making simply local agencies of big manufacturing businesses.

In all the respects mentioned the new measure is a decided improvement upon the License Act as it now stands.

Our contemporary also places before its readers the other side of the picture, in terms following:

The worst feature of the new Liquor Act is the requiring that in voting on a Local Option by-law, the temperance party will be counted as defeated unless they poll three-fifths of the ballots cast. This provision is discussed in full elsewhere.

As the law now stands, a Local Option by-law when adopted must have a three years' trial. The new bill reduces this to two years, and thus permits of the taking of a vote on the question of repeal, in one year and nine months from the coming into operation of the by-law.

As the law now stands, a Local Option bylaw must remain in force three years after its adoption, but it is an effort to secure a Local Option bylaw fails, temperance workers may make another trial as soon as they think it wise. The new bill takes away their right to bring on a new contest until two years have elapsed after the defeat.

The new bill provides for the issuing by the Government of liquor licenses, authorizing the sale of liquor on vessels and on dining and buffet cars. The Government, however, has stated that this feature of the act is not likely to be passed.

The new bill provides for club licenses. Its meaning in this respect is not very clear, but it is feared that under it the sale of liquor may be authorized in clubs much more easily and generally than is the case under the present law.

A very bad clause of the new bill is one which the Provincial Secretary states is printed by mistake. It authorizes the selling of liquor to guests in hotels during certain hours on Sundays. The Hon. Mr. Hanna states that the proposal was not approved by the Government, that it has been placed in the bill by error, and that there is no intention of endeavoring to have it adopted.

WORLD'S C. E. UNION.

The reports of the officers of the World's Christian Endeavor Union, presented at the annual meeting held in Tremont Temple, March 14, show that the maximum number of societies has been reached in a world-wide total of 67,531 societies. The total in the United States is 43,250 societies; in Canada, 4,295; in Great Britain and Ireland, 10,772; in India, 613; and the rest in more than sixty countries. There were never so many societies in these countries as there are to-day, and there has been a noteworthy gain in each of them during the last year. The characteristic note from every land is a report of progress. The report from India stated that the seventh All-India Endeavor convention had been held in Allahabad, "The City of God." There were delegates from nine denominations and thirteen countries, and the constituency was international and cosmopolitan. The president-elect of the United Society of India, Burma, and Ceylon, for 1906, is the Rev. William Carey, great-grandson and namesake of the great British pioneer missionary in India. Two of President Carey's brothers were in the convention, and brought greetings from the Endeavorers of Australia and New Zealand, where they are pastors. Rev. Howard A. Johnston, D.D., of New York, commissioner of the Presbyterian Board to its missions in the Orient, was one of the speakers.

The outstanding feature of the convention was the addresses on a revival of religion. Special literature is being prepared for India. William Shaw, treasurer of the World's Christian Endeavor Union, reported that the total receipts had been \$9,241, and that there was a balance in the treasury of \$146. Contributions ranging from \$50 to \$2,900 have been sent to the following countries, where the money is expended under the direction of the leading missionaries of the different evangelical denominations represented there: China, France, Hungary, India, Italy, Japan, Mexico, Russia, South Africa, Spain, Sweden and Switzerland.

When the Quarter-Centennial Memorial Fund is completed, and the International Headquarters Building provided, the saving in rentals and other expenses will enable the World's Union to greatly enlarge its work for young people in co-operation with the missionaries of all the evangelical denominations.

The Pilgrim, a magnificent monthly, is given as a premium for one year to any one sending us the name of a new subscriber to The Dominion Presbyterian, and \$1.50. The new subscriber also gets The Pilgrim for a year. Send on the new name to-day!

MONTREAL COLLEGE CONVOCATION.

Inspiring Closing Ceremonies.

The David Morrice Hall of the Montreal Presbyterian College was comfortably filled last night on the occasion of the annual convocation, which proved one of the most satisfactory in the history of the college. Promptly at eight o'clock the members of the senate and the alumni entered the hall, and mounted the platform, preceded by the Rev. Principal Scrimger, who presided. On his left were Dr. C. W. Colby, the Rev. Dr. Coussirat, Dr. J. Clarke Murray, the Rev. Prof. Mackenzie, the Rev. John Mackay, the Rev. Dr. D. J. Fraser, and the Rev. W. R. Cruikshank. On his right sat the Rev. Drs. J. Edgar Hill and A. J. Mowatt, Principal Rexford, and the Rev. G. C. Heine.

The opening exercises, which were of a devotional nature, consisted of the reading of Scripture and prayer by the Rev. J. D. Mackenzie, of Knox church, Lancaster.

The presentation of prizes, scholarships, medals and scholarships followed.

In presenting the prizes of the Philosophical and Literary Society, Mr. A. R. Ross, B.A., the president, complimented the successful competitors on the success which had rewarded their efforts. Each prize consisted of ten dollars worth of books, the winners being as follows:—

Messrs. J. W. Woodside, B.A., in public speaking; in English reading, E. McGowan, M.A.; in French reading, P. LeBel; in French essay, P. LeBel; in English essay, M. B. Davidson, B.A.

Mr. D. Norman MacVicar, A.R.C.A., lecturer in ecclesiastical architecture, then awarded the "Judge Hutchinson" prize in that subject to Mr. H. P. Shortley Luttrell, who, he said, while taking exceptionally high marks, was closely followed by Mr. A. D. Mackenzie, M.A.

The "John A. McMaster" prizes for the best students of the second and first years in elocution, worth fifteen dollars and ten dollars respectively, were awarded to Messrs. J. W. Woodside, B.A., and James MacKay, the announcement being made by the Rev. Prof. Mackenzie. Both of the competitors were unavoidably absent. Prof. Mackenzie, in his remarks, paid a high tribute to the work of Prof. J. P. Stephen, teacher of elocution, and emphasized the necessity of all men, more especially prospective clergymen, cultivating their vocal and elocutionary powers.

Mr. L. A. Wood, B.A., winner of the special prize of fifteen dollars in Sunday school pedagogics, was absent. The Rev. W. R. Cruikshank, who announced the award, referred to the able character of the paper on the subject submitted by Mr. Wood.

In the absence of the Rev. Robert Johnston, D.D., whose prizes on Christian missions were won by Messrs. A. D. Mackenzie, M.A., and E. McGowan, B.A., the Rev. Andrew Russell made the presentation.

Mr. A. R. Ross, B.A., winner of the ten-dollar prize for an essay in pastoral theology on the subject of "The place and power of character in the minister's life," received the coveted gift at the hands of the Rev. Prof. Mackenzie.

The presentation of the university scholarships gained at the close of the session 1904-1905 followed, the winners being:—Messrs. J. C. Nicholson and J. S. Shearer, the Lord Mount Stephen scholarship; W. MacMillan and H. W. Cliff, the Sterling scholarship; J. M. Mackenzie, Brockville, the First Church scholarship; A. B. MacDonald, the Dr. Kelley scholarship; J. E. Bruneau, the Erskine Church scholarship. These consist of twenty-five dollars, with the exception of the last named, which is double that amount. Dr. C. W. Colby, of McGill, in awarding the prizes, pointed out the recent change in the Arts curricu-

lum on the part of theological students. Formerly they regarded them as scarcely necessary, while now they did not fail to study them.

The French scholarships, the Knox Church (Perth) theological scholarship, worth thirty-five dollars, and the Hamilton (MacNab Street) literary scholarship, worth forty dollars, were awarded to the respective successful competitors, Messrs. A. P. Blouin and P. LeBel, by the Rev. Dr. Coussirat.

Mr. R. G. Stewart, winner of the Nor-West, or James Henderson, scholarship, valued at twenty-five dollars, and Mr. J. C. Nicholson, winner of the Lochhead scholarship, worth forty dollars were complimented by the Rev. P. Henderson, M.A., B.D., who presented them. Mr. Nicholson was not able to be present.

The Emily H. Frost scholarship of thirty-five dollars, awarded to the student showing the greatest proficiency in both the French and English languages, was presented to Mr. W. L. Tucker, of the graduating class, by the Rev. Dr. E. Scott.

The following scholarships, theological and general, for ordinary general proficiency, were awarded to the following students, Dr. A. J. Mowatt making the presentation: Messrs. L. A. Wood, B.A., '08, the John Redpath scholarship; James MacKay, '09, the Edward MacDougall Morrice scholarship; H. W. Cliff, '08, the St. Andrew's Church, London; J. W. Woodside, B.A., '07, the W. Brown scholarship; James Foote, '07, the George Sheriff Morrice scholarship; M. B. Davidson, B.A., '06, the Hugh Mackay scholarship; H. P. S. Luttrell, the Crescent Street Sunday school scholarship; W. L. Tucker, the Mrs. Morrice scholarship. The two last named scholarships had been won by Messrs. A. D. Mackenzie, M.A., and A. R. Ross, B.A., respectively, but owing to their having won other prizes, they were debarred by the rules from receiving them. Each of the scholarships consists of fifty dollars cash, except that won by Mr. Davidson, which is sixty dollars.

Dr. Mowatt also presented the Peter Redpath scholarship of seventy dollars, and the David Morrice scholarship of one hundred dollars to the respective winners, Messrs. W. MacMillan and E. McGowan, M.A. These two scholarships are awarded annually for general proficiency in honor and ordinary work.

The presentation of the medals was made by the Rev. John Mackay, B.A., who stated that between the gold medalist, Mr. A. D. Mackenzie, M.A., and the silver medalist, Mr. A. R. Ross, B.A., was a difference of only fifteen marks out of a total of twenty-two hundred.

The awarding of the William J. Morrice travelling fellowship of five hundred dollars to Mr. A. D. Mackenzie, M.A., and the McCorkill fellowship of four hundred dollars, to Mr. A. R. Ross, B.A., followed. Prof. J. Clark Murray, who presented these fellowships, dwelt at length upon the immense educational benefits to be derived from travelling. He referred to the many distinguished scholars, among them the great writer of political economy, Adam Smith, who had given up positions of great honor and trust to enjoy the advantages of travel. The majority of universities, he said, now recognized the value of the institution of a Sabbatic year, in which a professor might acquaint himself, by travel, with the latest advances in his department. He knew of no better way for philanthropists to spend their money than by establishing travelling fellowships. In this connection Prof. Murray said the government might well take action. The insertion in the estimates of a few thousand dollars for travelling fellowships for the benefit of Canadian institutions of learning would meet with general favor. Anyway, the money thus appropriated would be expended to

(Continued on page 13)

STORIES
POETRY

The Inglenook

SKETCHES
TRAVELIN QUEST OF THE VULTURE.
Complete Story of Child-life.

The children in a narrow court opening into a London street were playing noisily; their voices rose shrill and clear above the din of wheels, the call of omnibus conductors, and the cries of floursellers:

"Sally, Sally Waters, leave your

Agony 'pon

Rise up Sally, for a nice young man."

Then the words changed to another ditty:

"Here we are on Tom Tiddle's ground;

Picking up gold and silver."

Yet certainly they had little to do with gold and silver, seeing that their clothes were ragged, and could never, at their best of times, have cost much. But they were young; the sky above was blue, and the sun shone, and life was pleasanter than it had been in the winter. It is better to be hungry and warm than hungry and shivering with cold.

So each little grimy hand was outstretched to clasp another in a joyous circle, and, for the time, at least, childhood reigned triumphant. Harsh words and harsher blows were forgotten, and little feet, some bare, others poorly shod, danced around an imaginary mulberry bush to the odd crooning chant neither musical nor harmonious, but not without a charm of its own. There were children enough and to spare in Garden Court, and they were all at play—all save one.

"Come on, Polly; have a game with us!" they cried.

But she shook her head, which was covered with brown curls, and turned her face away. It was a pale little face, with large, thoughtful, hazel eyes. The child had, without doubt, something on her mind.

The game went on merrily, interrupted by occasional rough speech or quarrelsome words that caused the little watcher to shrink as from a blow. It was only at such times that she seemed conscious of her surroundings, for the most part she remained unmoved, wrapped in her own thoughts.

"Bed-time, Polly!" A head appeared at the window above, and its owner called to her softly.

"Coming, Mother!" The child's voice scarcely rose above a whisper; but she needed no second bidding. She was glad of the summons, glad to go indoors out of the noise; and, with the sudden revulsion of feeling so common to the young, a hope sprang up within her.

Perhaps there would be good news for her! Perhaps father was better! Only yesterday mother had said that when things were at their worst there came a turning-point. Had it come now—all at once, while she stood on the threshold and waited for she knew not what?

The invalid had been worse that afternoon—so bad, that Polly had crept away terrified, and the idea that he would never recover had come into her mind. It was so terrible a thought that it turned her sick—until she reasoned with herself, and became convinced that it was but the outcome of her own foolishness.

She had known so many persons who were ill, and they had all got better except —. And her memory went back to the funerals she had seen in the court, some of them so grand and imposing that the children had collected in a crowd and admired the nodding plumes. Others were humble enough, but—oh, so sad and dreary in Polly's eyes!

There was Mrs. Jones, the washerwoman; but, then, she was ever so old—and so was Matthew Sparks! He had gone

on crutches for many a year past. Of course, old persons had to die; but father was only thirty years old!

Yet, how about William Smith, father of Mary Jane—the noisiest child in the court? He was only twenty-eight years old, and yet he had been carried out of his house one day in December, when the marks of the bearers' feet lay black and distinct upon the soft carpet of newly-fallen snow!

Polly's heart ached, and her lips trembled. Two years younger than father, yet he had gone! After all, then, some people die when they are young. Must he die, too?

She went slowly upstairs, her feet dragging heavily, and entered the sick-room on tiptoe.

There he lay, perfectly still, his face white and drawn, as it had been so very long, his eyes big and shining. But he was not faint now, for he had strength to speak to her, although his voice was low and feeble. Noiselessly the child drew her chair to the bare table, and, because hunger impelled her, took a crust of bread from her mother's hand and ate it slowly.

The sick man watched her, sighing at times, and shifting uneasily from side to side. At last she felt his hand upon her head.

"Time was," he said, "when we had enough to eat and drink and need not feed you on crusts, my little girl! Time was when your mother and I sat down in a cosy room to a nice hot supper, and I counted myself a gentleman—only a clerk, but a gentleman, for all that. The happy, peaceful times, the friendly faces, the sympathetic words, are gone with the money that brought them—eh, lass?"

He turned to his wife with an access of bitter regret that rendered his voice strong for the moment.

She shook her head, but made no answer, except in the tender touch of her hand and a comprehensive glance round the bare room, which took in every poor detail.

"Gone," he repeated—"gone! And it is time that I went, too, my dear! Things will be better for you when I lie under-ground!"

"No, no!" cried his wife, wringing her hands as though in physical pain. "Not better, but a thousand times worse!"

"Better, I tell you; for you will have nothing to do but to go to the Vulture and claim your money! You and Polly will not be beggars any longer. You will be able to put on a bit of decent black and the neighbours will see how you look when you are dressed somewhat as you used to be when we were first married! How pretty you were, Mary; how fresh and happy! I can see you now standing at the parlour window, watching for me when I came home from the City at night—a lady, every inch of you! In your neat black gown you'll be a lady again, by-and-by. Please God, dear lass, by-and-by!"

He repeated the words very softly, as though they were the refrain of some half-forgotten song; and she sobbed as she listened.

"It is not 'by-and-by' that I care for; we want the money now!" she answered. "Polly and I are strong. We can live on bread and water and be thankful; but you need nourishing food. Did not the doctor say that if you could have it you would get better?"

"Yes; and I believe I should!" he answered quietly. His eyes had a hungry look as they glanced round in search, as it seemed of unattainable luxuries.

Then his wife burst into tears; and Polly, who longed to cry as well, but refrained, lest she should add to her mother's distress, crept into her little bed, which

was placed in a corner of the same room, and only separated from it by a curtain, and lay softly still, crying. No wonder she was puzzled. She was only eight years old.

"Who is the Vulture?" she asked herself. "And why won't he give father the money now—while he is alive? Perhaps he would if he knew about his illness and how very, very poor we are."

She slipped out of bed, and stood at the sick man's side.

"Father," she questioned softly, "where does the Vulture live?"

He turned and looked at the little figure, smiling as he answered:

"The Vulture lives in the City—in Thread-needle Street. A long way from here."

"Too far to walk?" she asked again.

"Oh dear no! Not too far for grown-up folks!"

"Must, child; go to bed! Sick persons should not be disturbed!" interrupted her mother.

Polly ran back, but she could not go to sleep. A grand thought had come to her. To-morrow she would go herself, see the Vulture, and tell him all about father, and how very ill he was. She would not let her mother know she was going, because it would disappoint her if she came home without money—not an unlikely thing, for the Vulture might be out, and, in that case, she must try again.

"Please, God," she said, clasping her slender hands together, "I am going to see the Vulture to-morrow. Please, God, help me to find the way, and make him listen to me."

Her voice sank into a drowsy whisper; her tired eyelids drooped and closed. Then, because it was very late—long past her usual hour—Polly fell asleep.

All the next morning she repeated to herself, over and over again, "The Vulture, Thread-needle Street, City," she was so much afraid she might forget the words.

It was a suffocating day. The sick man lay panting on his pillows. No breeze was stirring. Away in the country the wind swirled, soft and fresh, over hills and valleys and golden cornfields; but here, in the close court, the atmosphere was dull and heavy, smoke-laden and weighted with the breath of men, women, and children huddled together and jostling one another as they passed.

"I shall not get over this, wife," said Polly's father. "The heat is stifling."

His child's face was flushed with heat as she bent over him.

"If only you could have beef-tea and grapes and nice things!" she whispered.

"Don't!" he said peevishly. "It makes me feel worse than ever to hear them spoken of."

Polly was silent, but her face wore an odd sort of smile. The father wondered what happy, childlike fancy had come to her, at this time of all others, and would have been greatly surprised if he had known that her thoughts were wandering in the same direction as his own. For the mind of the sick man was fixed on the great insurance office in the City, where years ago he had gone, full of strength and vigour, to "make things square," as he put it, for wife and child if they outlived him. That had been his one wise step. Those who followed were foolish enough; and, lying there, he knew it, and reproached himself bitterly.

And amidst all his self-criticism there remained one subject for congratulation. He had managed, no one knew with what great difficulty, to keep up his payments; and those he loved would receive five hundred pounds at his death.

Meanwhile, he was passing away for want of what the doctor mentioned carelessly enough as nourishing diet.

But about all this his little girl knew nothing. She thought of the Vulture as a person—probably a very big and fierce man; but she would not allow herself to feel frightened. Whenever she began to tremble she whispered low: "For father's sake!" and smiled brightly as she trudged along.

The pavement scorched her feet, and her shoes were very thin and worn. She had washed her face particularly clean and brushed her hair, making it as tidy as possible; but she wore no hat, and looked odd enough as she hurried through the crowded streets.

The policemen smiled their astonishment as she asked the way to Threadneedle Street, but they were good-natured and ready to answer her questions. She wished there were fewer horses and carriages; but that could not be helped, and she managed to get across. Her head ached, and so did her little feet; but Polly had no time to think of these things. She only remembered her father lying so sick and helpless; and when she was not thinking of him—which was seldom enough—she was trying to plan what she should say to the Vulture.

On, on, through busy streets, with her head held bravely up; on, on, past handsome shop-windows, filled with beautiful things; and, at last, Threadneedle Street.

Polly's heart beat fast, but she felt there was no need to ask further questions; she was eight years old and knew how to read. But this word was a very long one. It would perhaps be better to ask. She stopped in front of a tall policeman, and put her question.

"There you are," he answered, pointing across the street.

"The Vulture."

She read each letter slowly and aloud. Then she darted across swift as an arrow, and entered what seemed to her a building as grand as the palace of a king. It was dreadful to find so many eyes fixed upon her, but she did not flinch.

"If you please," she asked, in a clear voice, "does the Vulture live here?"

A number of men were present, and they all laughed aloud. Then one, with a pleasant face, stepped forward and answered her.

"Run upstairs, my dear; go down the little passage to the right. You will find an old gentleman sitting alone in his office. Ask him if he is the Vulture. If he says yes, you can tell him your business."

The men all laughed again, though Polly considered it no laughing matter. She had, for her part, never been more serious or in earnest. Up she ran, her loose hair flying.

There was a little passage on the right, and at the farther end the door which had been indicated. Tap, tap, tap! she rapped, and then entered.

An old gentleman, who sat by a table strewn with papers, glanced up at her, evidently a little puzzled and somewhat astonished. He had a kind, ruddy face, grey hair, and pleasant eyes. Polly, very white and trembling, advanced, and said hesitatingly:

"If you please, sir, are you the Vulture?"

He seemed to be a little bewildered for a moment; then his face cleared, and he answered slowly:

"Yes, my dear, I suppose so. What is your business? Sit down and let me hear all about it."

She hesitated, but he lifted her gently to the table, and, looking up into his face, with her small hands folded in her lap, she told him simple story. Her father was very ill, she said, and she had heard him say, only last night, that when he died things would be better. Mother could go to the Vulture then and get her money.

"But, oh, if you please, dear Mr. Vulture," the child added, "it will be no good then—no good when father is dead! It

is to keep him here that we want the money. He would get better if we could buy him nice things to eat—beef-tea—and nourishing food, I heard the doctor telling mother so."

The gravity upon the listener's face deepened. He questioned her, closely, perhaps, but not unkindly; and having fathomed the purport of the sick man's words, he endeavoured patiently to explain them to the little girl. He saw that he was understood, but the next moment the child burst into tears, and sobbed as if her heart would break.

"Oh, dear, dear," she cried. "Then it is all of no use, and poor father will die."

"No, no, my dear. I'll go with you and see him, and we will take him all sorts of nice things."

"Nourishing food?"

"Oh, yes!"

"And beef-tea?"

"Certainly. Grapes, too, if you think he will like them."

Polly had no doubt on this point, and nodded her head so violently, to emphasise the conviction, that the curls fell over her forehead in picturesque confusion.

Meanwhile, messages were sent to and fro, and before long a large basket was filled with delicacies, and Polly herself regaled on cake and grapes.

"Well, my little maid," asked one of the clerks, who had been conversing in a low tone with her new friends, and had even condescended to fetch a cab for them, "where are you going?"

"Home with the Vulture," replied Polly promptly and as distinctly as the last mountain of cake would permit.

And they both laughed as it it were an excellent joke.

The cab rolled along gaily, and the child entertained her companion with artless talk. She did not know when her father said the "Vulture" he meant the Vulture Life Insurance Company.

Neither did she know that the pleasant-faced gentleman at her side was the manager of this company; but when they reached Garden Court she lay fast asleep, her head pillowed on the old man's shoulder.

"Oh, dear! What is the matter? Is it an accident?" Polly's mother asked, rushing to the door.

"An accident? Nothing of the sort! Far from it. It is only that you have a brave little daughter, who has brought you a friend."

Polly awoke, with a smile on her lips. "Oh, yes, mother dear," she exclaimed, "this is the Vulture; and he has all sorts of lovely things here in his basket. Father will get better now."

So he did—very slowly, but none the less surely; and Polly, as she knelt at her bedside night and morning, prays, with her young heart warmed by an unshaken faith:

"Please, God, bless father and mother and the dear, good Vulture!"

SAFEGUARD THE CHILDREN.

There is no telling when a medicine may be needed in homes where there are little ones. Therefore, the prudent mother will always keep a box of Baby's Own Tablets on hand. These Tablets promptly cure indigestion, colic, sour stomach, constipation, diarrhoea and teething troubles. They break up colds, prevent croup, expel worms, and give the child sound natural sleep. Mothers have the guarantee of a Government analyst that these Tablets contain no opiate or poisonous soothing stuff. Mrs. J. C. Gildart, Prosser Brook, N.B., says: "Baby's Own Tablets act like magic when a little one is ill, and I would not feel safe without a box in the house." You can get Baby's Own Tablets from your medicine dealer or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

It should be the aim of every one to contribute something to the common good. Self may be the center of one's life, but it should not be the circumference.

EASTER FOLK LORE.

In all ages and in all countries eggs have been the subject of legend and romance. At the Easter season, when the egg is a most palatable, as well as staple, article of food, it is particularly interesting to trace the various superstitions and legends that have been connected with it.

The ancient Firms, says the Philadelpia Record, believed that a mystic bird had an egg in the lap of Vaimamon, who hatched it in his bosom. He let it fall in the water and it broke. The lower portion of the shell formed the earth, the upper the sky, the liquid white became the sun, the yolk the moon; while the broken bits of egg-shell were turned into stars.

In Germany the egg is as much of a feature of the gay Eastertide as in our own land, yet the hen, goose or duck is not held responsible for its existence, but to the pretty hare is accredited oviparous qualities, and a nest of sugar eggs presided over by a toy hare is the most favored gift among the younger generation. It is the custom in German families on Easter eve to conceal a nest of real and sugar eggs among dried leaves in the garden, allowing happy children to enjoy an egg hunt on Easter morning.

One legendary reason given for the Easter egg is that in the fourth century the church forbade the use of eggs in Lent, but as this did not prevent the hens from laying them they accumulated so rapidly that it was found necessary to boil them and give them to the children for playthings. The little folks delighted to dye them in gay colors; hence the practice has been descended to the child of the present day.

A certain historian gives a very charming account of the marriage of Marguerite, of Austria, with Philibert, the Duke of Savoy. It is called marriage aux œufs, because it seems it was Easter morning when the future wedded pair first met. The princess was keeping open house at one of her castles on the western slope of the Alps, and Philibert, out on a hunting expedition in the neighborhood, came to pay his court to her. All the tenantry were dancing on the green; finally a hundred eggs were scattered on a level place and covered with sand. Lads and lassies, who longed to be lovers, came forward, hand in hand, to tread the measure of the fragile obstruction on every side. If they managed to dance through without cracking one they were regarded as affianced, and not even the parents' "nay" could then break up the match. Several had already tried and been unsuccessful, when the noble duke besought the beautiful princess to try the dance with him. Full of love, grace and the exhilaration of the moment, they fulfilled the difficult task and were greeted by the most enthusiastic cheers from the beholders. They were married, and on every succeeding Easter this custom of the district of Brese became a feature in the Easter rejoicings in the duke's realms.

Although we do not have this "Easter egg dancing" into matrimony in this country, it is not improbable that a latent Easter superstition, in regard to times and seasons extends even to the marriage ceremony of the present day, if we are to judge from the many weddings that take place during Easter week each year.

MURMURING.

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

—R. C. French.

The real anarchist is he who would sacrifice the good of his country for the success of his party.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

On Sunday evening in the Glebe church Rev. J. G. Shearer, Field Secretary of the Lord's Day Alliance, made a strong plea in favor of the Lord's Day Observance Bill now before parliament. The congregation will send in a petition in favor of the Bill.

A new pipe organ has been installed in Zion church, Hull, and was used last Sunday for the first time. This congregation is doing an excellent work under the pastorate of Rev. M. H. Scott, M.A.

The attendance at communion in Stewarston church last Sunday was the largest in the history of the congregation.

EASTERN ONTARIO.

At the Sandringham Endeavor social an excellent programme was rendered, after which a Bible was presented to Rev. H. D. Leitch on behalf of the union. Mr. Leitch replied in very feeling terms.

Rev. N. Waddell and family will soon be leaving Aultsville for Williamstown. The reverend gentleman and his family, says the Cornwall standard, will be greatly missed as they have made a host of friends in this district.

The County L. O. Association of Prescott and Glengarry will tender Rev. H. D. Leitch, of St. Elmo a farewell banquet in the Public Hall, Maxville, on Thursday, April 20th. Regrets are expressed on all hands at Mr. Leitch's approaching departure to his new field of labor in Lindsay Presbytery.

Rev. C. H. Daly, Lyn, left last week for Haileybury, in New Ontario, where he will spend four weeks recuperating, and while there he will take the place of a resident missionary.

Tenders are invited for the erection of a Presbyterian church at McDonald's Corners; the architecture will be up-to-date in every particular and the building material will be cement blocks. Minister and congregation are working unitedly to the end that success may crown their efforts.

A new association has been formed in St. Andrew's church, Perth, to succeed the Ladies' Association. It is known as St. Andrew's Congregational Society. The officers elected were: President, Mrs. (Dr.) Grant; vice president, Mrs. A. H. Scott; secretary, Miss Kathleen Michell; treasurer, Mrs. W. L. Ferrier. Associated with the officers are the following members of the Board of Management: Mr. F. L. Michell, chairman; Mr. Henry Taylor, secretary; and Mr. C. F. Stone.

The members of Hephzibah church, Williamstown, are delighted that Rev. N. Waddell has accepted their call. His induction will take place on May 1st.

On a recent Wednesday evening Rev. James Miller, of Depot Harbor, spoke in St. John's church, Cornwall, on his work in the Algoma District, where he has been laboring for the past three years.

In the absence of the Rev. Dr. Grant, the pulpit of the Orillia church was filled on a recent Sunday by the Rev. H. R. Horne, B.A., late of Elora, agent of the Upper Canada Tract Society. In the morning, Mr. Horne gave an interesting account of the work done by the Tract Society.

Campbell in the chair, included an address on Japan by Dr. Harkness, one on China by Mr. Thompson of Montreal, and on French-Canadian work by Rev. J. Sincennes, with music by Miss McEwen, a solo by Mr. Rushton, reading by Mrs. Thomas. Coffee and cake were served by the ladies.

The first evening of the Mission Home of Knox church, Cornwall was well attended, and the decorations and booths laden with curios and handicraft from many foreign lands were of a high order. The programme, with Mr. Hill

The Ladies' Aid Society of the Maxville church proved, as usual, a decided success. The proceeds amounted to \$15.

The special religious meetings held in McLaren Hall, Alexandria, have been well attended, and a good deal of interest has been manifested. Rev. W. A. Morrison, Dalhousie Mills, preached on Monday and Tuesday evenings, and Rev. Mr. McLean, Avonmore, was the preacher on Wednesday and Thursday nights.

Rev. C. H. Cooke, of St. Andrew's, Smith's Falls, has been granted six months' leave of absence. He intends to go west in the interval, and after selecting homesteads for his sons, to take a mission field for the summer. The long and faithful services of Mr. Cook in his present charge will entitle him to a change.

A special meeting of Glengarry Presbytery was held at Wales last week for the purpose of readjusting the three charges in Osnabrock township, Lunenburg-Newton, Woodlands-Wales-Farran Point, and Aultsville-Pleasant Valley. It was proposed to add Pleasant Valley to the Lunenburg-Newton charge, and Aultsville to the Woodlands-Wales-Farran Point congregations. This was opposed, and as a result the charges remain the same as they have been for the past three years.

WESTERN ONTARIO.

The Wyoming church is undergoing repairs. A session house 14 x 16 is to be erected at the rear and brick piers put under the building.

Rev. Neil M. Leckie, of Londesboro, accompanied by Mrs. Leckie, has been holidaying for the last two weeks at his father's home in Hamilton.

Presbyterianism in Hamilton is making progress all along the line, encouraging increases in membership being reported from almost all the nine Presbyterian churches in the city. At last communion Knox church received 89 new members, and St. Andrew's church 71.

At an adjourned meeting of Presbytery recently held, the resignation of Rev. R. McDermont, of Lock street was accepted, and Rev. D. R. Drummond of St. Paul's church, was appointed moderator during the vacancy. Mr. McDermont purposes taking up work in the great and growing West. He will be followed by the good wishes of his brethren in the Hamilton Presbytery.

Mr. Willman, a graduate of Knox College, is called to Chalmers' church, Elora, and his induction will take place early in June. Rev. D. Strachan, of Guelph, has been efficiently occupying the pulpit of this church for some time.

Prof. Kennedy, of Knox College, will preach at the anniversary in Central church, Hamilton, on April 22nd.

Special union services were held in the Creemore church recently. The pastor, Rev. J. A. McConnell was assisted by Rev. Norman T. C. Mackay, of Parkdale. The services were well attended and deep interest was manifested in the three addresses of Mr. Mackay on God, the Father, and the Son, and God, the Holy Ghost.

The Turkish soldier is stated to be the finest fighting material the world can produce.

TORONTO.

The mission fields of western Canada and of New Ontario will be the scenes of the labors of most of the Knox College students for the next six months. These young men are sent out by the Knox Students' Missionary Society to introduce the Gospel into the newly-settled districts of Canada. In almost every case their work is pioneer in character, that is, their mission is to arouse sufficient religious zeal in the communities to which they are sent to ensure the establishment of churches there.

The sentiment of the Board of Management of Knox College, at its meeting last week was almost unanimously in favor of moving the college from its present site on Spadina avenue to one in proximity to the University. It was thought that from \$300,000 to \$400,000 would be necessary for the erection of the new building. A committee, of which Mr. J. K. Macdonald is convener, was appointed to take preliminary steps to prepare a presentation of the case for the next General Assembly.

The Beach Presbyterians will hold service in the Balmy Beach Club house on Sunday morning and evening, pending removal of the present church building.

A pleasant reunion of old college friends took place Thursday afternoon at the home of Rev. R. C. Tibb, 31 Bernard avenue. Among those present were Rev. Charles W. Gordon, D.D. ("Ralph Connor"); Rev. Robert Haddow, editor of The Westminster, and Rev. R. M. Hamilton of Weston, who, with Rev. R. C. Tibb, Clerk of Toronto Presbytery, and the late Dr. Gilbert Gordon, brother of Dr. C. W. Gordon, formed the old "Knox College Quintette Club," who took together a post-graduate course in Scotland, and toured in company a large part of Europe on their bicycles.

On Sunday last anniversary services were held in Dovercourt Road church, of which Rev. James Wilson is pastor. Rev. J. R. Fasken of St. Paul's church, preached in the morning and Rev. D. C. Hossack of Deer Park in the evening.

In no quarter of the world, says the United Presbyterian, have missionaries been more traduced and slandered than in China. One class of English-speaking merchants and traders at some of the entry ports have stuffed the ears of tourists with stories of the pride, selfishness and general unworthiness of these messengers of the gospel. John G. Woolley speaks to an audience that believes him, and he says: "I met a lot of missionaries, and some prejudices of mine went flying."

The rule is that Christian missionaries in China are sensible, godly, faithful, effective workers, a credit to their churches and good illustrations of their teachings."

The Pilgrim is not a new magazine, but an old favorite under new management, and fully up to date. In its pages will be found all the departments usually appearing in a modern, well conducted magazine. The Pilgrim and The Presbyterian, \$1.50 for a year. See advertisement on last page.

Men of God are as reefer to-day as when Moses stood alone with God on Sinai, or Paul in the midst of the Areopagus at Athens, and discoursed of the altar to "the unknown God." Every age must have its leaders, and as the leaders are so will the age be. God's men, men anointed for service, whose hearts are in his hands as the rivers of waters, are the saviors of their age, and are in the vanguard of heaven's worthies.

Stammering is practically unknown among uncivilized people.

MONTREAL COLLEGE CLOSING.

(Continued from page 9.)

as good advantage as some of the money expended in other directions. The doctor concluded with a strong appeal for the inauguration of such fellowships by the government.

HONORS CONFERRED.

The Rev. Dr. Fraser presented the Rev. P. H. Hutchinson, M.A., of Huntingdon, for the honorary degree of doctor of divinity "in absentia." The Rev. Patrick Hynds Hutchinson, M.A., said Dr. Fraser, was born in Belfast, Ireland, and was educated at the Belfast Academy, then under the headmastership of Dr. R. J. Bryce, uncle of the Hon. Jas. Bryce, now Chief Secretary for Ireland, and afterwards at the University of Glasgow, then exceptionally strong in eminent teachers, among them being the two Cairds, Lord Kelvin, Jobb and Ramsay. He was a distinguished student of the university, both in arts and theology, gaining high distinction, but especially in the classical department, and winning one of the most valuable prizes open to competition—the Euing Fellowship. As Euing Fellow he acted for four years as assistant to Professor Ramsay, after which he was eight years assistant minister in Cambuslang. On coming to Canada he was called to Huntingdon, where he has since labored with great acceptance. The new church opened there last January has been pronounced by all who have seen it to be one of the handsomest in Canada. No less an authority than Dr. George Matheson, of Edinburgh, says of Mr. Hutchinson: "He is one of the freshest, most striking, and most attractive preachers I have ever listened to." The fact that Mr. Hutchinson is at present seriously ill lends a melancholy interest to the conferring of the degree, but his many friends fervently hope he will be spared to render yet many years of service to the church whose ministry he adores.

The Rev. Dr. Coussirat presented Messrs. A. D. Mackenzie, M.A., and A. R. Ross, B.A., for the degree of bachelor of divinity by examination. The candidates advanced to the platform, and after the usual address, delivered in Latin by Principal Seringer, donned the B.D. hood.

The degree of bachelor of divinity and eodem gradum, was conferred upon the Rev. David Lang, M.A., B.D., pastor of St. Andrew's Church, St. John, N.B., "in absentia."

The class valedictory was delivered by Mr. M. B. Davidson, B.A.

The chairman next addressed the gathering. He regretted that Mr. James Morrice, chairman of the board, was unable to be present.

Principal Seringer said, in part:—

"In view of the pressing demand for men to occupy our rapidly expanding field, especially in the Northwest, we wish that our number were larger, and we trust that the church will, in the near future, respond more largely to the appeal for more workers to consecrate themselves to the development of the moral and spiritual life of the varied population which we are now receiving from so many lands."

Dr. Seringer referred to the loss sustained by the college through the death of the Rev. Dr. Warden, who had always been one of its good friends, and one of whose last acts had been to subscribe \$5,000 to the endowment fund. The position of treasurer, made vacant by his death, had been filled by the appointment of the Rev. W. R. Cruikshank.

Referring to the financial position of the institution, Principal Seringer said: "Notwithstanding the generous liberality of our friends in providing a partial endowment for the college, an increase in this direction is earnestly called for at the present time. The last General Assembly authorized the appointment of

Professor Mackenzie in room of Dr. Ross, now in London, and of a special lecturer in Old Testament literature and exegesis. To this latter position Dr. Richard Davidson was assigned. We are in hopes that the next Assembly will sanction the appointment of Dr. Davidson to a full professorship, and that the latter will see his way clear to accept it. We also require the services of a professor in succession to the late Dr. Campbell, in the chair of apologetics and church history. We are much indebted to the Rev. John Mackay, of Crescent Street Church, who has acted as lecturer in apologetics, and to Dr. J. Clark Murray, who has taken charge of the class in church history."

At the close of this address the exercises were concluded with the benediction, pronounced by the Rev. Dr. Shaw.

MONTREAL.

Elsewhere in this issue will be found (condensed from the excellent report to 'The Witness') the proceedings at closing exercises of Montreal College.

Rev. Peter Henderson, B.D., of Crescent street church, was the preacher on Sunday morning in Chalmers' church.

Mr. Alexander Ross, B.A., occupied the pulpit of St. Matthew's church last Sunday.

Sympathy is generally expressed with Dr. Hutchinson, of Huntingdon, in his illness. An attack of pneumonia prevented his attending the closing exercises of Montreal College when he was to address the graduating class. The degree of D.D. was conferred on him "in absentia."

Last week a most agreeable surprise was given to the Rev. R. P. Duclou, pastor of Lacroix Presbyterian Church. The young people of his church, wishing to show their gratitude to and affection for their pastor, organized a pleasant evening on the occasion of his birthday, and presented him with a very handsome revolving bookcase, and Mrs. Duclou with a beautiful oak tray and an individual tea service.

Rev. Dr. Amaron's lecture on the Huguenots in the French Presbyterian church, Cornwall, was a great delight to all who heard it, not withstanding some disappointment at the non-arrival of gas supply for showing the lantern views. Beginning with the earliest movement in the establishment of Protestantism in France, Dr. Amaron, by successive stages, carried his hearers to the closing scenes of the persecution of the Huguenots, just prior to the revolution.

The historic church of Regent Square, London, of which the Rev. Alex. Connell, B.D., is minister, reports a membership of 718, and an income for the past year of £3,337. The interesting fact has been recalled that Dr. Livingstone conducted the evening service in this church on the last Sunday he spent in England, at the request of the Rev. Dr. James Hamilton.

Mr. Hennker Heaton's scheme of a shilling house-to-house telephone is meeting with cordial encouragement. His object is to bring the telephone to the millions. "The householders of the future," he says, "will provide for it, and it will be installed in every new villa with the water and electric light. By the payment of 1s. weekly the head of the house will be placed in direct communication with the baker, the butcher, the fishmonger, the doctor, the police, and friends."

The defects in the Italian railway service, instead of decreasing since the railways have been taken over by the State, are becoming more and more intolerable, says the Milan Times. Passenger trains are hours behind their schedule time, and the goods service simply baffles criticism. As an instance, one may state that it is now not an unusual occurrence for truck-loads to take a month or more to get from Genoa to their Milan destination. At times the grain service to Switzerland has been practically suspended.

BRITISH AND FOREIGN.

Rev. D. B. Cameron, Dundee, is receiving the degree of D.D. from St. Andrew's University.

Within Inverness Presbytery the contributions towards all objects amounted to £6,158.

An Independent Scottish Liberal Party has been formed in Parliament. Mr. Dalziel is chairman.

On leaving Wick for Ottawa Mr. John Kennedy has been presented with a gold Albert and pendant.

Aberdeen Lord Provost says that the railway station there is a disgrace to the railway companies and to the city.

Lord Mountstephen has given another munificent donation of £1000 for the maintenance of Aberlour Orphanage.

The largest chain cable ever made is being constructed for one of the new Canadian turbines. Each link weighs 160 pounds.

It is proposed that anyone becoming intoxicated on licensed premises in England should be conducted home by the publican or persons employed by him.

Of all the people of Europe the French have the fewest children and the Irish the most. The average French family numbers 3.3 persons and the average Irish family 5.2.

Holland is called the paradise of women physicians. The medical profession has been open to women in that country for twenty-six years, and the number of female practitioners is very large.

By the death of the wife of the Rev. Dr. Adamson, of Windermere, who is widely known in ecclesiastical circles in the west of Scotland, the church week-lies and monthlies have lost an able contributor.

Several shamrock farms have been started in various parts of Ireland. One of these, from which the Queen has ordered a supply, is at Culleenamore, in county Sligo, and is the property of Mrs. Aeneas Nuttall.

In the North of Ireland, where the Scottish and English live and reign, manufacturers have sprung up, and towns are prospering. In the south and west, where Irishmen are trying to get their living from the soil, there is starvation and loneliness.

Mr. Cooper, K.C., of Edinburgh, said the other day that one of the objects served by church bazaars was to give young people an insight into law, and show them how close they might go to gaming without laying themselves open to penalties of the law.

Dame Ellen Millar died on the 19th ult. at Greenisland House, near Belfast, in her 102d year. She was the widow of Mr. John Millar, a county Antrim Magistrate, and granddaughter of Mr. John Lepper, who reintroduced cotton spinning into the North of Ireland.

The scarcity of labour in New Zealand is such that the Colony has asked its High Commission in London to find and send out four thousand labourers for the construction of a new railway in the North Island. Three years' work is guaranteed, and inducements will be offered them to remain permanently. There is also great demand for agricultural labourers in Western Australia.

Lady Aberdeen is a woman of many attainments—a good hostess, a keen politician, a writer, a capable platform speaker, a wonderful organizer, and a lover of domestic life. A sister of Lord Tweedmouth, she was married in 1877, and in Canada, Ireland and Scotland has ably seconded her husband as representative of the Throne.

The Marquis of Dufferin, who was forty the other day, has given few signs, as yet, of inheriting his father's brilliant abilities, although he made a good start in the Diplomatic Service. He entered that service in 1891 and served at Constantinople, Paris and Stockholm. He is now an assistant clerk in the Foreign Office. Until a few years ago Lord Dufferin had little prospect of succeeding to the title, as he was the second son. His elder brother, was, however, killed at Ladysmith during the war.

HEALTH AND HOME HINTS.

When making a pudding don't forget to make a pleat in the cloth at the top so as to allow the pudding to swell.

Remove flower-pot stains from window-sills by rubbing them with fine wood ashes, and rinse with clean water.

If a child had an arm long enough to reach the sun it would be 132 years before he would feel the pain of the burn.

Physicians assert that baked potatoes are more nutritious than those cooked in any other way, and that fried ones are the most difficult to digest.

One small onion eaten at night will often induce sleep, as onions have a particularly soothing effect upon the nerves.

Do you hang your overcoat up by the chain that it attached to the collar? If so, you do wrong, because it will pull your coat out of shape between the shoulders. The best way to hang an overcoat up is to put the coat on a hanger.

To those who like fresh air nothing is more intolerable than the horribly stuffy atmosphere of a railway carriage with the full complement of passengers and the windows shut. The combination of cold and bad air is particularly injurious.

When preparing sandwiches for a large company, it is sometimes necessary to make them several hours in advance of the serving. If a napkin is wrung out of hot water and wrapped around the sandwiches, which should then be placed in a cool room, they will keep as fresh and moist as though just spread.

Tapioca.—Soak two tablespoonfuls of pearl tapioca in two cupsful of cold water for one hour; then cook in a double boiler until perfectly clear. Add four tablespoonfuls of sugar, and cook a few minutes longer. Then pour a pint of rich stewed rhubarb in a shallow glass dish. Serve very cold with whipped cream flavored with lemon.

Sick-room Precautions.—When there is contagious disease in a house, all the linen which has been used by the sick person, or which has even been in his room, ought to be thoroughly disinfected before being sent to the wash, otherwise there is great danger of the illness being carried to others. It should be wrung out in a solution of carbolic acid and water.

Golden Spice Cake.—Cream together one cupful of butter and two cupsful of sugar; add the well-beaten yolks of seven eggs and one whole egg, one cupful of molasses, one teaspoonful of ground cloves, one-quarter of teaspoonful of salt, two teaspoonfuls of cinnamon, one teaspoonful of ginger, one-half of a teaspoonful of nutmeg, a dash of cayenne, and five cupsful of flour. Add one and one-quarter cupsful of thick sour milk, beat well for five minutes, add one scant teaspoonful of soda dissolved in one tablespoonful of hot water. Pour at once into well-greased pans and bake in a moderate oven.

Croquettes of Macaroni.—Melt half an ounce of butter in a saucepan, and well stir into it the same quantity of flour; add half a gill of milk and water, and boil for three minutes. Then stir in two ounces of chopped macaroni, previously boiled in salted water, season with cayenne, salt and a very small quantity of made mustard. When thoroughly mixed remove the saucepan from the fire, cool the contents a little and add to them one ounce of grated cheese; then turn the mixture out, and when quite cold form it into a small croquette; egg and bread crumb these, and fry brown in hot fat. Garnish with fried parsley when serving.

A schoolgirl of Holland, named Wilhelmina, on her twelfth birthday, sent Queen Wilhelmina a large cake which she had baked. She ornamented it with the Queen's name in letters of chocolate. The Queen acknowledged the gift in an autograph letter, which was accompanied by her photograph, bearing the inscription: "From Wilhelmina to Wilhelmina, on her twelfth birthday."

TABLE LINENS.

The custom of employing the centre-pieces with doilies to match is a revival of the old style of several years ago. Some new ones show doilies in several sizes, but most of them are in only two sizes, one for the plate, the other for finger bowls or bread and butter plates. Among the most expensive centre-piece sets shown is that of sheer linen and burano lace. This is a new handmade lace from Italy, of firm, though fine fiber. It is worked upon net which is also handmade.

Pretty linen sets may be bought at all prices to meet all tastes. For the woman who has time and talent very pleasant occupation is to be found in making one. Fine, firm linen is the best for this purpose, and the embroidery should be in white linen thread. White silk floss is very handsome for embroidery, but unless laundered with exceptional care it soon turns yellow. Favorite patterns for stamping are the chrysanthemum, carnation and rose.

Care should be taken that centrepieces of embroidered linen are always ironed right side down on a thick piece of flannel. This will "throw out" the pattern. Starch should never be used, but the linen should be ironed while very damp until perfectly dry.

Table covers with wide lace insertions are very much liked. Those in the shops fetch big prices, but may also be imitated in home work very successfully.

Very wide linen, such as is sold for sheeting, is bought and crocheted on torchon lace insertion and edging four to six inches in width used for trimming. The insertion may be run across the cloth six inches above the hem—that is, in four strips, two for the length, two for the width. These strips should cross each other and extend to the edges.—Ex.

GRAY ROCKS AND GRAYER SEAS.

Gray rocks and grayer sea,
And surf along the shore—
And in my heart a name
My lips shall speak no more.
The high and lonely hills
Endure the darkening year—
And in my heart endure
A memory and a tear.

Across the tide a sail
That tosses, and is gone—
And in my heart the kiss
That longing dreams upon.

Gray rocks and grayer sea,
And surf along the shore—
And in my heart the face
That I shall see no more.

—CHARLES G. D. ROBERTS.

GOOD FRIDAY BREAD AND BUNS.

In many countries of Great Britain a small loaf of bread is baked every year on Good Friday morning and carefully put away until the same anniversary of the following year. This bread is not made to be eaten, but is used for medicinal purposes, and is prepared by grating a small portion of the dry bread into water and forming a kind of panada. This is believed to be a specific for many diseases. In the North of England the people make little cakes, on which a cross is cut with a knife before putting them in the oven, and it is an old belief that eating hot cross buns on Good Friday protects the house from fire during the ensuing year. Many other virtues are attributed to these cakes. In almost all countries the "hot cross bun" is used on Good Friday.

A novel method for fighting submarines is, it is said, to be tried. Three ship's cutters have been fitted up to carry a steel net about 200 ft. long. While the cutters are being towed along they will drop these nets, and endeavor to take in them the submarine boats they may locate. The submarines on their part will try to dive under these nets or break holes through them.

A SPRING DANGER.

Many People Weaken Their System by Dosing With Purgative Medicines.

A spring medicine seems to be a necessity. Nature demands it as an aid to enriching the blood and carrying off the impurities that have accumulated during the indoor life of the winter months. Thousands of people, recognizing the necessity for a spring medicine, dose themselves with harsh, gripping purgatives. This is a mistake. Ask any doctor and he will tell you that the use of purgative medicines weakens the system and cannot possibly cure disease. In the spring the system needs building up—purgatives weaken. The blood should be made rich, red and pure—purgatives cannot do this. What is needed is a tonic, and the best tonic medicinal science has yet devised is Dr. Williams' Pink Pills. Every dose of this medicine actually makes new, rich blood, and this new blood strengthens every organ and every part of the body. That is why these pills banish pimples and unsightly skin eruptions. That is why they cure headaches and backaches, rheumatism and neuralgia and a host of other troubles that come from poor, watery blood. That is why the men and women who use Dr. Williams' Pink Pills eat well and sleep well and feel active and strong. Mrs. Albert E. Sampson, L'Ardoise, N.S., says: "I have used Dr. Williams' Pink Pills with the greatest benefit. I know of no medicine that can equal them in building up people who are weak or run down."

When buying these pills see that the full name, Dr. Williams' Pink Pills for Pale People, is printed on the wrapper around the box. You can get the pills from any medicine dealer by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

CONUNDRUMS.

What is the color of the wind and the color of the storm? The storm rose and the wind blew.

Why do some men always rise early?—Because it is impossible for them to lie long.

Who was the first whistler, and what air did he whistle?—The wind, and he whistled "Over the Hills and Far Away."

Which is the Queen of the Roses?—The rose of the water pot which rains (reigns) over them.

Why is the moon like a sword?—It is the glory of the (K)night.

Make five less by adding to it?—IV.

Why is an unwelcome visitor like the Hoosac Tunnel?—A great bore.

Why is a newspaper like an army?—Because it has leaders, columns and reviews.

What day will New Year's fall on in 1925?—January 1st, of course.

In Denmark the postmen often have very long walks in the country, and are obliged to walk or ride many miles a day in all kinds of weather; but, undesirable as such positions would seem to be, they are eagerly sought after, and, more surprising still, by men suffering from consumption. It has been proved that the work is healthy, despite the hardships and the exposure to inclement weather, for almost all the invalids who adopt the life become robust and healthy.

It has been ascertained that large beasts of prey really have the strong antipathy to rats and mice that we often hear of. When a mouse was thrown into a cage where there were two lions the animals leaped away, roaring apparently with fright, and making efforts to get away from the tiny creature. A tiger roared with rage when first introduced to a mouse. Then he lowered his muzzle to smell at it, but would have no more to do with it, and made violent efforts to break from his cage. Elephants screamed and trumpeted when mice were introduced, shrinking from the mouse as their chains allowed. One elephant, however, more knowing than the rest, who saw a couple of mice were placed on the ground before him, quietly put his foot on them.

CANADIAN PACIFIC

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL, VIA NORTH SHORE FROM UNION STATION:

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

n Daily; b Daily except Sunday; c Sunday only.

Geo. DUNCAN,

City Passenger Agent, 24 Sparks St. General Steamship Agency.

GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m. daily except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains Leave Montreal for Ottawa: 8.40 a.m., daily except Sunday, and 4.10 p.m. daily.

All trains 8 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.
11.50 a.m. Express.
5.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m., daily except Sunday.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

S. EBBS, City Ticket Agent, Rus ell House Block, General Steamship Agency.

New York and Ottawa Line.

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.30 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St., daily except Sunday. Leaves 6.00 a.m., arrives 1.00 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district missioner of Immigration, Winnipeg, or the local agent for the district missioner in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father for mother; if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clause (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

Should be made at the end of three years, before the Local Agent, Sub-agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting Dominion Lands in timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. CORY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.
Inverness, Whycoomagh, 12 and 13 March.

P. E. Island, Charlottetown, 6 Mar.
Pictou, 7 Nov., New Glasgow, 2 p.m. Wallace.

Truro, Halifax, Halifax, 19 Dec., 10 a.m. Inn and Yar.

St. John, St. John, 16 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 8.30.

Glengarry, Cornwall, 6 Mar., 1.30 p.m.
Ottawa, Ottawa.

Len. and Ren., Carl. Pl., 19 Feb., 7.30 p.m.
Brookville, Brookville, 29 Jan., 2.80.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.
Peterboro, Cobourg, 5 Mar., 8 p.m.
Whitby, Bowmanville, 17 Jan., 10 a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Caledon, 14 Nov., 10.30.
Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.
North Bay, Burks Falls, Feb. or Mar.

Owen Sound, O. Sd., 6 Mar., 10 a.m.
Saugeen, Mt. Forest, 6 Mar., 10 a.m.

Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.
Paris, Woodstock, 9 Jan., 11 a.m.

London, London.
Chatham, Chatham, 12 Dec., 10 a.m.

Stratford, Stratford, 14 Nov., 10.30.
Huron, Seaforth, 14 Nov., 10.30.

Maitland, Wingham, 19 Dec., 10 a.m.
Bruce, Paisley, 6 Mar., 10.30 a.m.

Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, bi-mo.
Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1908.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary, Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo
Victoria, Victoria, 26 Feb., 2 p.m.

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