

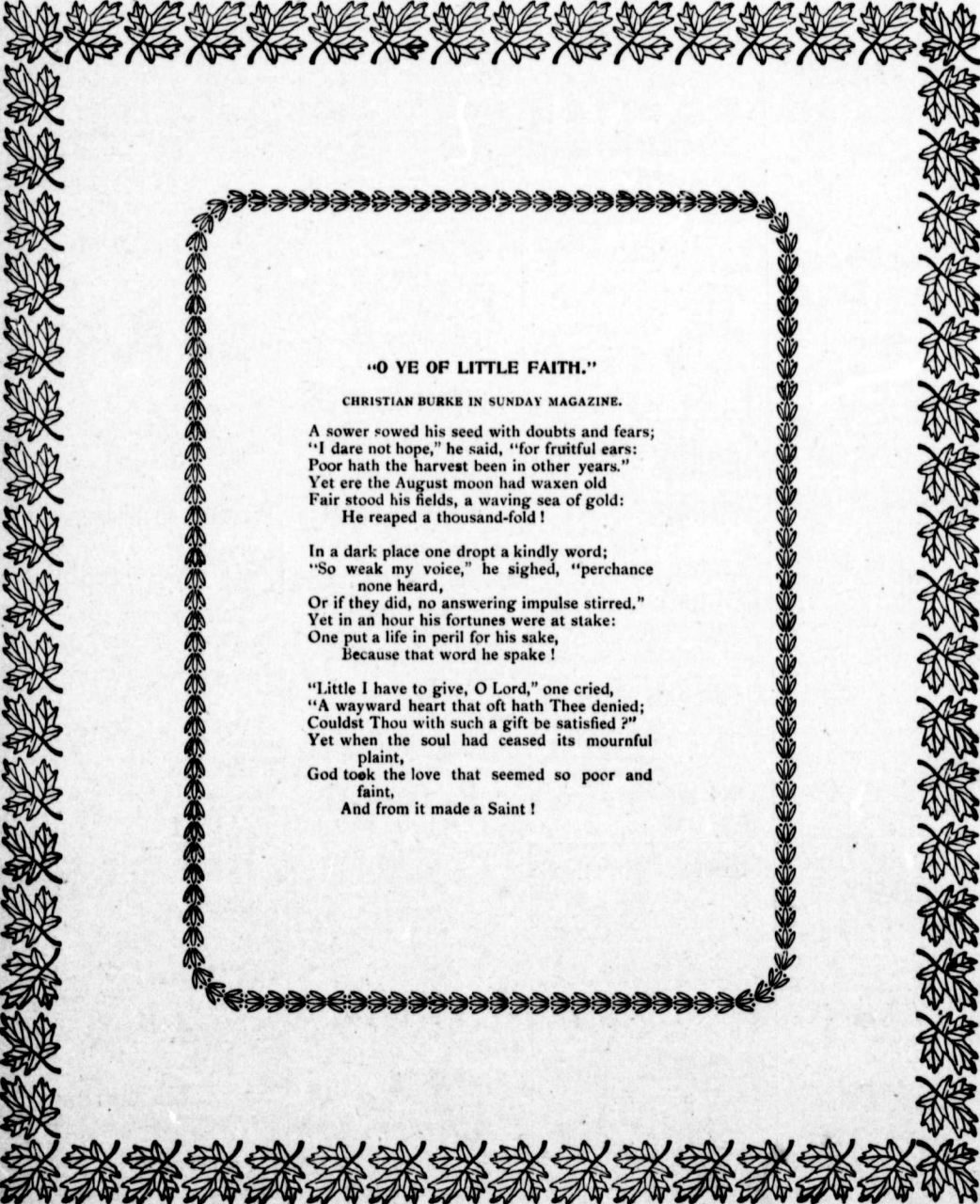
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"O YE OF LITTLE FAITH."

CHRISTIAN BURKE IN SUNDAY MAGAZINE.

A sower sowed his seed with doubts and fears;
"I dare not hope," he said, "for fruitful ears:
Poor hath the harvest been in other years."
Yet ere the August moon had waxen old
Fair stood his fields, a waving sea of gold:
He reaped a thousand-fold!

In a dark place one dropt a kindly word;
"So weak my voice," he sighed, "perchance
none heard,
Or if they did, no answering impulse stirred."
Yet in an hour his fortunes were at stake:
One put a life in peril for his sake,
Because that word he spake!

"Little I have to give, O Lord," one cried,
"A wayward heart that oft hath Thee denied;
Couldst Thou with such a gift be satisfied?"
Yet when the soul had ceased its mournful
plaint,
God took the love that seemed so poor and
faint,
And from it made a Saint!

BORN.

In North Oxford, on 27th ult., 1901, the wife of Donald Sutherland, of twin daughters.

At 450 Spadina ave., Toronto, on 26th ult., 1901, the wife of W. A. Hamilton, of twins—son and daughter.

At Morrisburg, on 20th ult., 1901, the wife of Adam Johnston, of a son.

At Prince Albert, Sask., on the 12th inst., the wife of Dr. Hugh U. Bain, of a daughter.

DIED.

At the residence of his son-in-law, Rev. Dr. Campbell, Victoria, B.C., 29th ult., John Forin, of Belleville, Ont., aged 74 years 8 months.

At Lindsay, on 30th ult., Annie Borthwick, wife of the Rev. James B. Duncan.

At West Branch, River John, 15th ult., Betsey McKay, wife of George Graham, aged 82 years.

At Bainsville, on 31st ult., 1901, Duncan McVicar, aged 45 years.

At Cambridge, on 29th ult., 1901, Hugh McKinnon, aged 48 years.

At Breadalbane, Glengarry, on 27th ult., 1901, Mrs. Peter McIntosh, aged 56 years.

Ont.—Alexander Ross, a respected resident died suddenly Sunday, in his pew in the Presbyterian Church. Death was due to heart failure.

At Orillia, on April 2nd, 1901, George Hilbert McNiven, youngest son of Dugald and Maria Jane McNiven, aged 5 years, 7 months.

At Orillia, on April 3rd, 1901, Alexander Glassford, aged 54.

MARRIED.

On April 3rd, by the Rev. D. W. Best, at the residence of the bride's parents, Lake Lodge, Beaverton, Martin Frederick Smith, Toronto, to Bertha Naomi, youngest daughter of James Waddell, Esq.

On April 2, 1901, at 45 Brunswick avenue, Toronto, by the Rev. Armstrong Black, Chas. Roberts, M.A., LL.B., of the Union Theological Seminary, New York, to Jessie, daughter of the late William Alexander.

On Wednesday, April 3, 1901, in St. Andrew's, London, by the Rev. R. Johnston, D.D., Alfred Tyler, to Miss Alice C., daughter of the late Alexander McIntosh.

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Note and Comment.

The railway from Geneva to Chamounix is now completed, so that one can now visit the Mer de Glace and return to Geneva in one day.

The citizens of Sidney propose to present the Duke and Duchess of Cornwall and York with an album containing views of New South Wales bound with solid Australian gold.

Australians are looking forward with interest, if private letters are to be credited, to the innovations which may come as a consequence of the federation of all the continent's political divisions.

Many biographies have appeared of Queen Victoria, but more than ordinary interest will attach to the Duke of Argyll's "Life of the Queen," which is to appear in a popular edition of 6d. for eighty parts.

Of all the colonies New Zealand sent the largest proportion of its strong youth to fight on the African veldt. While Canada has sent one in every 1,228 of its population, and Australia one in every 880, New Zealand has sent one in every 335.

The last mail advices from the Orient say that Mr. Kato, Japanese Minister of Foreign Affairs, has stated that no more illiterate Japs will be sent to America, but that Japan will try to have the obnoxious British Columbia immigration Act withdrawn.

The National Sanitarium Association, it is stated, have at length secured a site in Toronto upon which to build the proposed free hospital for consumptive cases. It contains about ten acres, and lies at the head of Bathurst street, opposite the Convalescent Home.

There are six languages spoken in the British Isles—English, French, Manx, Irish, Gaelic and Welsh. It has been said that of all these Manx is best for courting in. It seems to be the language of love; there are in it 97 different ways of saying "My dear."

A return issued by the provincial board of health shows 2,484 deaths recorded in Ontario during February, as against 1,962 in the corresponding month of last year. Pneumonia and other lung troubles are the chief causes of the great increase. There were 124 cases of smallpox in Ontario on March 15, a considerable falling off since the last report.

Three routes, it is stated, have been surveyed for the contemplated short line of the Canada Atlantic Railway between Montreal and Ottawa. The routes surveyed are one from Glen Robertson to Vaudreuil, another from St. Justine to Vaudreuil, and the third north of both of these, and including a bridge across to the island, and an independent entrance into Montreal.

The largest census district in the Dominion is New Westminster, with an area of 204,000 square miles. The United Kingdom has an area of only 120,849 square miles, which makes the comparison a striking one. Then in Ontario the largest census area is Algoma with 143,517 square miles. Chicoutimi and Saguenay, with 118,921 square miles, is the largest in Quebec province.

Last week there was launched at Belfast the largest steamship in the world. The new vessel is named the Celtic and belongs to the White Star Company. The christening was performed by the Marchioness of Dufferin. The Celtic has nine decks and a capacity for 1,859 passengers. She will carry a crew of 335 men. Her tonnage is 3,600 greater than that of the Oceanic, and nearly double that of the Kaiser Wilhelm der Grosse, and her displacement and tonnage are 10,300 over that of the Great Eastern.

Justice Taschereau has issued invitations for a dinner on the 17th inst. which is designed to bring together the surviving members of the provincial parliament of 1865 which voted confederation, seventeen in all. The survivors are Sir Henry Joly de Lotbiniere, Sir Richard Cartwright, Sir William Howland, Sir Hector Langevin, Sir John Carling, Hon. Wm. McDougall, Hon. J. C. Aikins, Hon. J. J. Ross, Hon. J. F. Armand, Hon. A. Vidal, Hon. C. E. B. de Boucherville, Hon. Judge Taschereau, Hon. Judge Caron, Jas. O'Halloran, Joseph X. Perrault, Ed. Remillard, J. D. Brousseau and P. G. Huot.

A London journal calls attention to what might be termed the "elevator disease." It says it looks as though people with weak hearts had, after all, better climb ten flights of stairs than effect the ascent by means of the elevator. Lift attendants have died sudden deaths; people with weak hearts have noticed ominous sensations when in the elevator. We are told the sudden transition from the heavier air at the foot to the lighter air at the top is extremely trying to the constitution. Most people have experienced singular sensations of internal collapse when the lift floor sinks beneath the feet, but none suspected that the results might be so serious.

A remarkable movement towards christianity is said to be going on amongst the Polish Jews. Many of them have been carefully studying the life and claims of Jesus, and are now convinced that He is really the Messiah. They do not, however, wish to connect themselves with any of the Gentile churches, but desire to form a Jewish Christian community. The question has been fully discussed in the Lutheran Synod of Poland. There was, at first, some objection to the establishment of a separate church, but the great majority favoured it and finally it was concluded that, all things considered, it would be better to support the Jewish-Christian movement.

A great congress is to be held in London on July 22nd of this year on the subject of tuberculosis, and the discussion of the experiences obtained in various countries for the cure of consumption and the best methods to adopt to bring about its eradication. The congress will last five days, and it will be supported by delegates from all parts of the world, who will advance any information relative to the subject at their command. The King of England, who has always taken a keen interest in the cure of this malady, will open the congress. One of the leading features will be a museum containing a number of pathological and bacteriological instruments, charts, models, etc.

A reduction and simplification of the commissions on postoffice orders came into effect on Monday. Orders up to \$5 can now be obtained for 3 cents, up to \$10 for 6 cents, up to \$30 for 15 cents, up to \$75 for 25 cents, and up to \$100 for 30 cents. These rates apply also to orders for the United States, which formerly came under the higher tariff charged on orders for points outside Canada, in which there has been no change. This raises the limit for orders to the United States from \$50 to \$100. The Postmaster General, remarks the Orillia Packet, should now introduce some cheaper and handier method of remitting money to the Old Country, preferably by arranging for an exchange of postal notes.

An interesting bit of legislation has just met its fate before the legislature of Utah. A bill was presented whose main object was to put a limit upon the prosecutions against polygamists. Only those persons within the closest bounds of consanguinity to one of the parties to the offense could prosecute the case against the other. As polygamists have no desire to prosecute polygamy, it will be seen that the bill was practically a choking off of cases for offenses against the laws dealing with polygamy. The bill passed both houses of the legislature, the lower house by an especially large majority of 174 to 25. But when placed before the governor for his approval it received his veto. This may have some significance when it is remembered that the governor is a Mormon.

Contractor Reid has lodged with the Newfoundland Land Office claims for 1,000,000 acres, being the balance of lands unselected by him under his railway contract of 1898. By the terms of that deal, he acquired a right to something over 4,000,000 acres, the selections to be completed within three years. Of this he had already selected three-fourths, the remainder being now pre-empted. Until the completion of this selection, the government could not grant to other parties any lands within ten miles of the railway. Now that prohibition is removed, doubtless many other persons will be seeking areas for different purposes. It is said that the aggregate of Reid's grants makes him owner of just one seventh of the usable area of the island—farm, timber and mining lands.

The Quiet Hour.

Jesus Appears to the Apostles.

S. S. LESSON.—28th April 1901; John 20: 19-29.

GOLDEN TEXT.—John 20: 29. Blessed are they that have not seen, and yet have believed.

Peace be unto you, v. 19. "There must be peace with God, that there may be peace from God. Then, when we have been won from our alienation and enmity by the power of the Cross and have learned to know that God is our Lover, Friend and Father, we shall possess the peace of those whose hearts have found their home, the peace of spirits no longer at war within—conscience and choice tearing them asunder in their strife—the peace of obedience which banishes the disturbance of self will, the peace of security shaken by no fears, the peace of a sure future, across the brightness of which no shadows of sorrow or mists of uncertainty can fall, the peace of a hint in unity with all mankind. So living in peace, we shall lay ourselves down and die in peace, and enter into 'that country beyond the stars' where 'grows the flower of peace.'

"The Rose that cannot wither,

Thy fortress and thy care."—MacLaren.

Then were the disciples glad when they saw the Lord, v. 20. Says a recent writer: "The New Testament, which reflects the life of the first believers, does not contain a querulous word from beginning to end. It is the book of infinite joy." Joy is the reigning note in the life of all true believers; and the reason is not far to seek. The Lord whom we trust and love and follow is a risen, glorified, triumphant Redeemer, who has delivered us from bondage, who daily showers His benefits upon us, and whose service gives us the best things of this life and the promise of the perfect life hereafter.

As the father hath sent me, even so send I you, v. 21. Many who do not read the Bible get their only knowledge of its religion from the lives of Christians. Some years ago a Christian lady in Toronto was going to her home one evening, when she met a man who had nowhere to lay his head. She took him to her own home, provided supper for him, had worship with him, and gave him a bed. It was a risky thing to take a stranger into a house in this way. However, no harm came of it, but a great deal of good. For, some time afterwards, this man was with some companions who were scoffing at religion. He said to them that he knew one good Christian woman, and told how he had been treated. The scoffs died away before this simple story of one who had shown the spirit of Christ.

Receive ye the Holy Ghost, v. 22. The Master never lays any tasks upon His disciples without giving the power for the performance of them. When He said, "Even so send I you," He said also, "Receive ye the Holy Ghost."

But Thomas . . . was not with them when Jesus came, v. 24. This man, with his affectionate (John 11: 16) and melancholy (John 14: 5) disposition, felt the death of Christ so keenly that he could not bear the presence of his friends. He acted like one who, having accidentally run a thorn into his foot, instead of drawing it gently out, should press his foot on the ground and so drive the sharp point further in. Thomas in his loneliness was pushing the poisoned arrow of his grief deeper and

deeper into his heart, when, if he had only been with the ten, it would have been taken out by the loving hand of his Savior.

Except I shall see . . . and put my finger . . . and thrust my hand . . . I will not believe, v. 25. Thomas was unreasonable in two respects. It was unreasonable not to pay some deference to the testimony of the ten. It was unreasonable also to dictate one only sort of evidence to which he would yield. And the reason of this unreason was that Thomas was not quite willing to be convinced. He had nursed his sorrow and helplessness until he was not ready to give them up. He had sat so long in the dark that he resented the throwing open of the shutters to let in the sunshine. It is not sinful to doubt. It is sinful to cherish doubt.

Thomas answered and said unto him, my Lord and my God, v. 28. Thomas gave up his own way after all. He was won by a look and a word; not a touch. Jesus finds ways of winning, each way suited to the special case. He knows what is in men, and moves upon them accordingly; Saul of Tarsus by a sudden, dazzling splendor, and a voice from heaven; Lydia by a sermon; the jailor at Philippi by an earthquake; the Ethiopian eunuch by a Bible reading. It is foolish to await any specific mode of entrance into God's kingdom. Go gladly in, wheresoever and howsoever He may summon. It is the Holy Spirit who knows the hearts of all—who directs.

Day by Day.

"I don't believe I can ever make much of a Christian," said a little girl to her mother.

"Why," her mother asked. "Because there's so much to be done if one wants to be good," was the reply. "One has got to overcome so much and bear so many burdens, and all that. You know how the minister told all about it last Sunday."

"How did your brother get that great pile of wood into the shed last spring? Did he do it all at once, or little by little?"

"Little by little, of course," answered the girl.

"Well, that's just the way we live a Christian life. All the trials and burdens don't come at one time. We must overcome those of to-day, and let those of to-morrow alone till we come to them."

The relation resulting from the intercourse of an Alpine traveller with his guide, writes Dr. Parkhurst, is not exactly like anything else. The one you had employed in this service would henceforth stand to you quite apart from other men. The peculiar quality that is in your intimacy has not resulted merely from your walking so long together; nor has it come because of your fellowship with one another in peril, or perhaps even in suffering. You learn to know your guide by obeying him, and you learn to love him by committing yourself to him and trusting him. Something about our divine Guide Jesus Christ you can learn from the Scriptures; something, too, you can gather from the testimony of other men. But, my friend, if you want to know Him you have got to obey Him, and if you want to love Him you must first trust Him.

For Dominion Presbyterian.

"Out of the Depths"; Into the Sunshine. Psalm 130.

BY ANNA ROSS.

This wonderful Psalm is a perfect highway of hope and power if followed through from beginning to end.

"Out of the depths." This is the prayer for those who are in no ordinary trouble. It is for those who are in "the low dung-*on*," in trouble so deep that there is no hope for them but in God. Depths of sin over fear and helplessness. There are depths that forbid hope unless God puts out His hand.

There are those who are very happy and comfortable. This Psalm is not for them. It is for the mother whose boy is going down and she cannot stop him.

Troubled soul, take fast hold on the two first verses of this Psalm until every word is the expression of your own soul. "Out of the depths have I cried unto thee, O Lord. O Lord, hear my prayer. Let thine ears be attentive to the voice of my supplications."

Are you ready now for the next two verses? and to thank God for them? "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" That verse will take you lower still, for you will surely find, if you look, your own sin and failure in the sin and failure of your child. Now go down and take your place as low as that puts you. Just there you can spread before God all the sin and failure you find in your own conduct toward that child and all that He knows which is as yet hidden from your eyes. Then go straight on to the next verse, "But there is forgiveness with thee." Cast the whole of your burden into that one great sea—God's forgiveness. "There is forgiveness with thee that thou mayst be feared." There would be no use trying to fear or to follow our Holy God unless there were abundant forgiveness with Him. "But there is forgiveness," and that is enough.

Now, having "cried" out of the depths of trouble and having also plunged all your sins into the depths of His forgiveness—what next?

"Wait for God," and His sure response. Let your very soul wait for Him, and, while waiting, hope in His word. Hope with the sure hope that springs out of a sure word. Gather up the promises and feed upon them while waiting—or, what is sometimes a better plan, take one promise, hold God to that and hold fast to it yourself. Sometimes one is better than a thousand. "I wait for God, and in His Word do I hope"—truly, no mean hold for hope.

The next verse teaches beautifully how to do this waiting—as those that watch for the morning. We have all, most of us, watched for the morning. It often seemed long in coming, but there never was any trouble while waiting for it, that it might never come at all. We knew even while it seemed long, that it would surely come, and not one minute behind time either. So wait for God's answer. "It will come, and will not tarry," (however it seem to tarry.) Wait for it exactly as you have waited for the coming of the morning.

The two closing verses give the appropriate work for the waiting time. Sing to others to hope in God too. "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption and He shall redeem Israel from all his iniquities."

Three marvellous statements, "With the Lord there is mercy (adequate mercy!)" and with him is plenteous redemption (plenteous redemption!) and He shall redeem Israel

from all his iniquities" (all his iniquities!") "O magnify the Lord with me, and let us exalt His name together."
Presbyterian Ladies' College, Ottawa.

New Every Morning.

BY REV. JOHN R. MACDUFF.

It is said of some Oriental kings that they never appear in the same garment to those who seek an audience. Moreover, that whatever be the garment in which they are attired themselves, their attendants have a duplicate gift ready to present to the stranger or supplicant. It is even so with the Shepherd King of Israel! He ever comes to His needy people arrayed in the garb of some new promise or specially adapted blessing. He comes with the robe of righteousness to the spiritually naked. He comes with a garment of healing for the bruised and broken. He comes with the garment of praise for a spirit of heaviness. For every sorrowing thought of the heart He has a counterpart and corresponding comfort.

"Is it raining, little flower?"

Be glad of rain,
Too much sun would wither thee;
'Twill shine again.
The sky is very black, 'tis true,
But just behind it shines the blue.

"Art thou weary, tender heart?"

Be glad of pain,
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have the sun
When clouds their perfect work have done."

The Duke of Wellington once ordered an officer to perform a difficult service. The general replied, "My lord, I will do the work, but first give me a grasp of your conquering hand." He received a hearty grip, and away he rode to the deadly encounter. Often has my soul said to her Captain: "My Lord, I will do that work if Thou wilt give me a grip of Thy conquering hand." O, what power it puts into a man when he gets a grip of Christ, and Christ gets a grip of him. Fellowship with Christ is the fountain of the Church's strength.—Spurge n.

When one is with a delightful converser, how short the miles appear, and how easily one arrives at his journey's end? So it will be with our journey through life, if every day and all day we talk with Christ as did the Emmaus disciples.

The spirit of Christ in us will be the spirit which is in Him, and will inspire us to go about doing good, seeking and saving the lost and giving ourselves for others.—Alexander McKenzie, D. D.

We must walk with our Master every day, if we expect to walk in the sunlight.—Theodore L. Cuyler.

The April number of Harper's Monthly Magazine gives the first place to a poem by John Finley, entitled "The Sepulchre in the Garden," with a frontispiece illustration. Part IV of "Colonies and Nation" also occupies a prominent place in the Magazine, though fiction seems to predominate this year in every number. We do not grumble, however, when among the fiction are serials such as Miss Wilkins' "Portion of Labor" and Gilbert Parker's "The Right of Way." The short stories, too, are specially good, including the names of William Farquhar Payson, George Bird Grinnel, Mark Twain, Marie Van Vorst, and Gelett Burgess. Harper & Brothers, New York.

Our Young People

For The Dominion Presbyterian.

General Topic—Walking With Jesus.

TOPIC FOR APRIL 21.

Col. 2, 6-7; Gal 5, 16-26.

BY REV. W. A. STEWART, M. A.

Adam living from God, Elijah standing before God and Enoch walking with God, are three singularly forcible and picturesque figures. We hardly need remind ourselves that these expressions are figures of speech and that so little can we express God's nature in human speech that it is only by means of these figures that we can apprehend it at all. The imagination sufficiently illuminates the situation.

In a country where sunny climate tempts to a life in the open air, and the habits of whose people afford abundant opportunities for leisure, what a world of meaning lies in such social fellowship as is here expressed by *walking*. Can two walk together, says Amos, except they be agreed? Are not Harmony, Friendship and Love all suggested by the simple and familiar figure of walking. Adam under a sense of estrangement hid himself from God; but Enoch feeling himself drawn towards God—loved Him and walked with Him.

Probably it is *Friendship* that lies at the core of this social relation—*walking with*. Less might be too little; more might be too much. Friendship strikes the happy mean. But do we appreciate all this simple term means? Do we always realize how much is expressed by natural friendship? It is not the mere claim which one man has upon another because they were born in the same village or sat upon the same school-bench. It is not the acquaintance of neighbors whose lots run side by side and who have learned to like each other from gossiping daily from door to door. It is not the fellowship of roysterers or the chance acquaintance of fellow travellers. Real friendship is always of the nature of spiritual *osmosis*, a passing of ones soul through the limitations of personality into the soul of another. In leal and sooth fast friendship there is always a knitting of soul to soul and the exchange of heart for heart. Jonathan's love for David fulfils all the conditions of the case: "And it came to pass when he had made an end of speaking unto Saul that the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul."

Of fast and firm friends it is a common saying that if you want to find one seek for him in the company of the other. They understand each other well and in each other's company they are at perfect peace. Speech is not always necessary; they have a truer method of divining each other's thoughts and feelings and it is their privilege at times even to be silent. But when the flood-gates of speech are opened, what an outpouring of the mind's wealth there is! Who has not recollections of such a feast of reason and a flow of soul."

Enoch walked with God. How instructive the figure! The shy thought which scarcely ventured to show its face to mortals is tempted out securely in the presence and friendship of love. His doubts, his fears, his sorrows are all unobscured without let or hindrance—What a rapture this luxury of

perfect confidence! Truths mysterious and sublime are unfolded by God, and inspirations are received that carry the soul onward and upward to eternity and Heaven. Said the disciples, "Did not our hearts burn within us as He talked with us by the way and as He opened to us the Scriptures." And oftentimes did Enoch's heart burn within him and his soul thrilled with rapture as he walked and talked in the blessed fellowship of God his Friend.

God is still the friend of men. We may meet Him in the morning when we awake. We may walk with Him in the street. We may tell Him our secrets and appeal to Him in every time of need. And those who know Him thus are they who keep alive to best purpose the faith of mankind in the reality of the life and love of God.

Companionship With Christ.

BY ARTHUR W. KELLY.

A visit to Palestine is the cherished dream of many a Christian heart. Whether the country is pictured as beautiful or barren, it wins a beauty from what it has been. What the visitor covets is the joy of treading the ground that once knew the Master's footsteps. Very few can ever set foot upon the Holy Land. But, if we may not follow the paths that Christ once trod with others nine hundred years ago, we may walk with Him in our appointed paths to-day. Our surroundings may not be to our liking, our associations not what we would choose, but our fellowship may be with Him. Did the twelve think much about the dust or stones in the way when they were listening to His words?

The best companionship means guidance. Every step of the road before us is unknown to us. Which of all the turnings are the right ones we cannot tell. To drift along with the crowd is unsafe; we may not leave our problems for others to settle. If we make sure that we are keeping close to the Guide, there will be no danger of straying, no need of perplexity or worry. He is Himself the way. He is no guide to be with us but an hour, but a kind and wise friend to the journey's end. His presence means safety. His council is ever ready, and our worst mistake would be in failure to ask it or to heed it.

A man is known by the company he keeps. The company one keeps, too, may be known by the man. What we call chance association with a fellow traveller on a journey has been enough to change the current of a life. Men took knowledge of the apostles that they had been with Jesus. Two walking together try to keep in step, and whoever has been trying to keep step with the Master will be known by his gait.—Christian End. World.

For Daily Reading.

- Mon., Apr 15—Enoch's example. Gen. 5: 19-24.
- Tues., " 16—Our daily walk. Ps. 116: 5-9; Eph. 4: 1-4
- Wed., " 17—In His steps. Matt. 19: 16-22, 27-29
- Thurs., " 18—Even as He walked. 1 John 2: 3-11
- Fri., " 19—On the way to Emmaus. Luke 24: 13-16, 28-32
- Sat., " 20—True companionship. Mark 3: 31-35; Jas 2: 23
- Sun., " 21—Topic—Walking with Jesus. Col. 2: 6, 7; Gal. 5: 16-26

Our Contributors.

Rev. Dr. Herridge on "Christian Science."

In the course of a recent sermon in St. Andrew's Church, Dr. Herridge considered Mrs. Eddy's at present somewhat popular "cult" in the following sane fashion:

Let me now turn to another creed which likewise appeals to the Scriptures for support, and which under the curious name of "Christian Science," claims to have at last discovered the whole truth concerning God and humanity. It would be a mistake, however, to suppose that its doctrines have never been preached before. Every student knows that, as far back as the first century after Christ, a sect arose which maintained that matter had no real existence, that the belief in it was the root of all evil, and that sanctification came through the ultimate absorbing of everything into a purely spiritual universe. And beliefs similar to these, in various forms of modification, have appeared in almost every age of the church's history. In regard to other modern works on the subject, the prophetic of the new truth, with perhaps a slight lack of modesty, gives us a warning. In the preface to *Science and Health* she says: "The first edition of *Science and Health* was published in 1875. Various books on mental healing have since been issued, most of which are incorrect in theory, and filled with plagiarisms from *Science and Health*. They regard the human mind as a healing agent, whereas the mind is not a factor in the Principle of Christian Science. A few books, however, which are based on this book are useful." All others, I suppose, are worthless. What, then, are the doctrines we must hold on peril of being thought stupid or ignorant if we reject them?

"The fundamental propositions of Christian Science," says Mrs. Eddy, "are summarized in the four following, to me, self-evident propositions. Even if read backward, these propositions will be found to agree in statement and proof:

1. God is all in all.
2. God is good. Good is mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny Good, omnipotent, God, Life."

I shall not subject these propositions to the test of being read backward, but assuming that they yield some meaning when treated like the sentences of ordinary mortals, we naturally inquire what result will follow if we accept them. Let me quote again from *Science and Health*: "Thus matter will be finally proved to be nothing but a mortal belief, wholly inadequate to affect man through its supposed organic action or existence. Error will be no longer useful in proving Truth. The problem of nothingness, or 'dust to dust,' will be solved, and mortal mind will be without form and void; for mortality will cease, when man beholds God's reflection, incorporated individuality, as man seeth his face in a glass." (Pg. 19.) Let us take a concrete illustration:

"You say a boil is painful; but that is impossible, because matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain—that is, its own belief in pain." (Pg. 47.)

I have no wish to deride anyone's honest conviction or to misrepresent it. "Let our pulpits do justice to Christian Science," says Mrs. Eddy; and the demand is reasonable. Mere vituperation accomplishes little; but on the other hand no one need assume the airs of a martyr if he happens to be fairly criticized. Unless I have been misled by the somewhat oracular and disjointed style of the volume which is the text-book of those who call themselves Christian Scientists, the quotations just made seem to indicate its salient principles. If anyone who takes the trouble to think for himself, and to weigh the meaning of statements placed before him, can believe that matter is an hallucination, that "mortal mind" is responsible for all our errors, and that we have only to reach a kind of nebulous spirituality in order to see pain and sickness and death vanish away—if anyone is able to hold to these views, by all means let him do so. But when this doctrine claims to be based upon the teaching of Holy Scripture, it is not only our right but our duty to ask what foundation it has in its pages. No one can read the story of Jesus Christ without being struck with His many miracles of healing. But we have no reason to suppose that even He cured everybody in an indiscriminate sort of way. That policy would have demoralized the people, and exchanged faith for mere selfish superstition. It is easy to triumph over trials by getting rid of them. It is something far greater to triumph over trials though they still remain. Christ shows His power at the very depths of human nature, not simply in the events which ruffle its surface. His miracles are a moral object lesson. His purpose is not to banish from the world, by some touch of magic, all that seems mysterious and unpleasant, but so to educate the hearts of men that the root of evil, which is sin, shall be eradicated, and a sympathy like His own begotten among others, a sympathy which should seek out the sad and the suffering, and bring to them the message of Divine comfort and salvation. In short, He is, above all things, the great Physician of the soul; and no word of His gives the slightest warrant for thinking that if we can only get rid of our belief in matter, and stop our use of whatever material aids He Himself has created, and the proper place of which is made known through the patient investigation of that human intelligence which is His gift; if we can only adopt a kind of Pantheism which absorbs the creature in the all-encompassing essence of the Creator, then pain and sickness will come no more.

The Christ-presence is still amongst us. The New Testament record is not intended to be a mockery. But our reading of it would be superficial indeed if we did not see that the whole power of Christ is concentrated not upon some cheap and easy method of procuring release from that pain which is often itself life's best medicine, but rather of raising the whole tone of human character, so that, alike in joy or sorrow, in health or sickness, our souls shall abide strong in the sympathies which grow out of earth's varied experience, and strong in the faith which no mystery can stifle and no anguish overwhelm, because it rests in the love and wisdom of Him who doeth all things well.

It does not seem to me necessary now to make an elaborate refutation of what is misnamed "Christian Science." If any of you have questions to ask on the subject, I shall be glad to answer them. I prefer at present to inquire whether, in spite of exaggerations

which, in my humble judgement render its tenants absurd and irrational, it may not suggest some useful lessons. If I were shut up to a choice between believing that matter is everything or that matter is nothing, I would choose the latter. And though that, of course, is not the alternative, we may be thankful to anyone who reminds us that mind is greater than matter, that good is more potent than evil, that health, not disease, is the normal condition of mankind. Most people put altogether too much emphasis on the body. Some who call themselves Christians, through fear of death, are all their lifetime subject unto bondage. By needless forboding they perpetuate the very evils from which they would fain be free, and lower their vitality through want of faith in God. If I had my way, there should be a chair of psychology in every medical college; for a purely corporeal treatment of human nature, under any circumstances, ignores the larger part of it. Every intelligent physician admits this. Drugs are not omnipotent. The drastic doses of half a century ago are prescribed no more. The mental tone, the spiritual atmosphere of the patient count for a good deal. Possibly the time may come when doctors of medicine, visiting sick persons who think only about themselves, will inject altruism into the mind as they now inject morphine into the body, and thus, by breaking the chain of morbid self-consciousness, prepare the way for complete restoration. Or perhaps, a prescription for a tonic may read like this: "A Psalm of David, a chapter of St. John, a poem of Browning, an amusing story, a bright and hopeful friend. Mix and take daily with prayer and gratitude.

The common sense does not tell us that we are neither all soul, nor all body, there is no use arguing about it. Both sides of our nature come from God, both are sacred, both deserve rational treatment, and both will be ultimately raised to their best estate, not by destroying the material and keeping only the spiritual, still less by destroying the spiritual and keeping only the material, but by frankly recognizing the interactions of our complex being, and the wise and kindly laws in obedience to which our whole nature shall yet be delivered from the bondage of evil and made free indeed.

Reminiscences of Belfast and Some of its Ministers.

REV. W. MCMEERIN, M. A., L. L. D.

The attack of erysipelas in the face which has delayed my correspondence reminds me of a former attack thirty years ago in Belfast. I had preached for the eminent scholar and theologian, Dr. Gray, College Square North, and was engaged to preach for Rev. Dr. Hanna at his great tabernacle called St. Enoch's. Dr. Gray had moved to a new house and the damp walls of the room where I slept brought on the disease. Dr. Seaton Reid, the famous physician, being absent at the time, I consulted Dr. Ross, who prescribed medicine with perfect rest and quiet; but being anxious to keep my appointment with Hanna, an old fellow student, I waited to learn Dr. Reid's opinion. When he had endorsed the diagnosis of Ross I pled the urgency of my appointment and asked if it were not possible, leaving all the rest of the service to Dr. Hanna, to preach the sermon and so save the doctor and his congregation of between 2 and 3000 from a disappointment, as there was a large placard out in front of the church and the announcement had appeared in all

the city papers. Dr. Reid's reply was characteristic. "You can preach if you want to be in your coffin at the end of a week!" It was a revelation to me when after two weeks of suffering I had so far recovered as to fulfil the appointment to find myself confronted by a congregation of thousands filling two immense galleries as well as the body of the church, for memory could not help reverting to the time when I acted as a teacher in Mr. Hanna's Sunday School, held in a dingy room in an obscure lane off North street, and the audience was small indeed. Before closing that service how could I help giving out the sublime words of the 72nd psalm.

"Of corn a handful in the earth
On tops of mountains high
With prosperous fruit shall shake, like trees
On Lebanon that be."

St. Enoch's is by far the largest Presbyterian Church in Belfast and has lost its first great pastor; but it was some consolation to me to see the splendid statue the people have raised to his memory opposite the church as I passed on the last 12th of July.

The pastors and professors of my early days are all gone except Killen who is close on a hundred years old, and to all appearance may far outlive the century—Cooke and Edgar and Morgan and Hamilton and Nelson and Toye—with many others, but though dead they are speaking, for their spirit lives and animates whole masses of the population. The God-fearing men who sat at the feet of these Gamaliels have left worthy sons inheritors of their piety, and the work of Church expansion goes on apace so that the presbytery of Belfast is now a veritable synod.

During my late visit to that city it was my privilege to preach the third time in Dr. Cooke's church, May street, once for the Doctor himself, once for his successor Dr. McIntosh and, lastly for his successor, Dr. Lynd, who is the present pastor. Dr. Lynd's oratorical talents are exceeded by no minister in Belfast, and by few if any in Ireland. His popularity like Dr. Cook's is too great for the welfare of his congregation, which too often misses his presence owing to the urgent entreaties of outside churches calling for his help. He is a man of large sympathy, and so perfectly unselfish as to be unable to resist their appeals.

Notwithstanding this the attendance keeps up remarkably well, and the regular attendance is often largely reinforced by strangers eager to listen to the sparkling eloquence and beautiful elocution of Dr. Lynd.

I have referred to the piety of the fathers of the Presbyterian Church in Belfast. This is a point on which too little stress has been laid in their biographies, because it should be marked as an example to all ministers, elders and people of succeeding generations. It is not enough to speak of the dazzling triumphs of their eloquence in pulpit and on platform, in controversies and in lectures. They were men of God, strong in faith, and filled with the Holy Ghost. Who could doubt the piety—the intense burning piety and zeal—of such men as David Hamilton, Thomas Toye and James Morgan, and if the intellectual power of Henry Cook was so preeminent as mainly to arrest the attention was he less gifted in a sacred devotional sense. I shall close with a reminiscence in proof of this, and one not to be found in his biography by his son-in-law, Dr. Porter. In the year 1852 Dr. Willis, Principal of Knox College, Toronto, visited Belfast. He had tried to find a teacher of elocution in Glasgow but could not obtain one to his

mind and then applied to Dr. Cooke, of the Assembly's College. As I had taken the highest honors in Professor Beattie's class of Elocution, and the first prize in Sacred Rhetoric in Dr. Cooke's, the doctor advised him to call on me. I consented and was furnished with testimonials by the professors. When I called on the doctor for his he was not content with giving it in the kindest manner but immediately took me into his study and knelt down (we two alone with God) and there poured forth a prayer for guidance and protection by land and sea and success in my new sphere of labor in Canada, in which the words "may Jacob's God be with the young man" were fervently uttered, as shall never be forgotten. It was a spontaneous act of genuine friendship and deep paternal piety worthy of the man whom Providence raised up to give Daniel O'Connell and the cry of "Repeal of the Union" their *quidus*, and settle the Arian controversy in Ulster.

Sparks From Other Anvils.

North and West:—We are not saying that the drama may and should not be purified and rendered more wholesome, but we seriously question whether there is room or call for a Christian theater as an institution for the promulgation of religious truth.

Canadian Baptist:—The truth is the past and the future is but one great stream. The accumulations of the past flow into the present and on to the future. As the stream flows on it receives tributaries. The present is ever the heir of all the past. No age gathers more than a small part of the wealth it possesses.

Christian Observer:—In the great loom of God's purpose, with the shuttle of his love, he weaves the thread of circumstance into the cloth of life. When he takes the finished product from the loom, in the case of his children there is wrought into that cloth of life a beautiful design—even their highest good. For "all things work together for good to them that love God."—Rom. 8: 28.

Religious Intelligencer:—To preach effectively the preacher must know his people and their necessities. To know them he must visit them on proper occasions, and talk with them. He need not cultivate too great intimacy or familiarity, but he should become so related to his people that in any case of difficulty or trial he would be looked upon as a sympathetic and trusty friend and adviser.

Herald and Presbyter:—The Presbyterian vow of ordination is not a mere formal profession. Witness the exact language of the second question: "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" The man who answers this question affirmatively, must do so "sincerely." If he is not sincere, his answer is a falsehood.

Presbyterian Standard:—We recall, as if it were yesterday, a scene that depicts the infinite difference between Protestant faith and Catholic superstition. A child of four years knelt at his mother's knee and prayed as he had been taught to pray, "God bless Papa," and the widowed mother said gently, "You need not make that prayer again, dear. God has blessed Papa." One who believes the fundamental doctrine of Protestantism, justification by faith, need not pray for the dead.

The Headship Of The Presbyterian Church.

EDITOR PRESBYTERIAN: I have to thank my Woodbridge brother, the Hon. N. C. Wallace, for a copy of his late speech before the House of Commons, on the Coronation Oath. There is a statement in it which I must correct. I shall do so in all courtesy, for we are good friends. But when my church, "my auld respected mither," is misrepresented, I must stand up for her. I believe that he misrepresents her just because he "understands not whereof he affirms."

Mr. Wallace repeatedly says that the British monarch is head of the Presbyterian Church, as well as the Church of England. Many are of the same opinion. But the Confession of Faith, in the plainest terms, rejects that doctrine. In Sect. vi. of Chap. xxv. it thus speaks:—"There is no other Head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be Head thereof; but is that Antichrist, that Man of sin and Son of perdition, that exalteth himself in the Church against Christ, and all that is called God." Yet Mr. Wallace in the course of his speech, quotes these very words. Mr. Maclean of the Toronto *World*, who professes to be a Presbyterian, did not know where they were. His Presbyterianism is of the same quality as the Christianity of Goldwin Smith who calls himself a member of the Church of England. If the religious profession of the one, or the other, would be put up at auction, I would not bid the hundredth part of a dollar for it. Often the Presbyterian Church has fought and suffered in defence of the Headship of Christ and the Church.

Mr. Wallace terms Mr. Charlton, M. P., a "dignitary" of the Presbyterian Church. Mr. Charlton is an elder. Presbyterians look on the office of the eldership as a most honorable one. But they do not look on one in it as a "dignitary."

Mr. Wallace speaks, I think rather slightly, of Mr. Charlton's "preaching" at times.

It is quite true that Mr. Charlton is not in "oly awdahs." Still I believe that he could be very much worse employed than in "preaching." Many "unlettered" men and women know far more of the Gospel way of salvation than do many bishops and archbishops.

I wrote to the *Sentinel* on this subject. It has had time to publish my article but as it has not done so, I suspect that it has offered it in sacrifice to Moloch.

Some time ago, several Protestants in Montreal—some of them Presbyterians—made Father O'Leary a present of a handsome gold chased chalice and paten to help him during mass, which Protestants profess to believe to be a piece of idolatry. It was the same as a follower of Jehovah giving a holy vessel, or vestment, to a priest of Baal to be used by him for religious purposes. I wrote to both the *Montreal Witness* and the *Orange Sentinel* about it. I need not say, not approvingly. My article was sent to "that bourne from which no M. S. e'er returns." Yet these papers are first-class Protestant ones. Yours truly,

T. FENWICK.

Woodbridge, Ont.

United Presbyterian:—The congregations that are doing well, meeting all their financial obligations, at peace among themselves, and faithfully doing the Lord's work, make but little noise in the world.

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Ottawa, Wednesday, 10th April, 1901.

Some of our ministers are stock taking now. The report will depend to a very large extent upon what they set out to do, and what they have been keeping in mind during the past winter. The men whose highest ambition has been to win the goodwill of those to whom they have preached will be disappointed, and they deserve to be.

Three months ago there was a very general conviction that we were upon the eve of a great spiritual awakening. It has not yet reached us, and the desire for it is fading. Has it presented itself, and have we been unable to discern the signs of the times, and allowed it to slip past us? Certainly if it came it did not wear the old dress. But is that necessary?

Trouble arose in a prosperous congregation in Central Ontario. Some seed of evil had been dropped, and managed to secure foothold. It fastened itself upon the minister, and finally squeezed him out of his charge. Not content with this it wormed itself between the congregations comprising the charge, and separated them, so that united work was impos- sible, and the presbytery discussed per- manent separation. But better counsels prevailed. A man of good judgment, who understood the situation went in there. Both congregations liked him. The presbytery's representative quietly asked him to remain with the people and work with them three months. He did so, and then the people united and called him. That is far better than fighting or coercing the people. That charge by judicious management, by a somewhat continuous service, and by a considerable amount of hard pastoral work is again prosperous and ready for good work. All honor to the man who has done the work; but the method might well be ap- plied in many other instances where the Lord's work is being hindered.

THE DOMINION PRESBYTERIAN

NEW WORKMEN.

Thirty five young men, who have spent the greater part of their life so far in preparation for the work of the ministry, have received the diplomas of their several colleges during the past week, and are looking forward to entrance upon their life work. In some tentative way most of them have already taken part in that which will now occupy their whole at- tention. With the vast mission field to man year after year, there is a demand for workmen and the students of the various colleges give ready response to the call. So it comes that when at length they ask for the approval of the Presby- teries and their licensure that shall entitle them to seek for call to any charge, they come not as raw recruits, but as men who have seen service, and know something of its demands. The practical training thus received is of great advantage to them, though one hesitates to endorse anything that shall interfere with study while that is the main object in view.

Many calls meet the young man who graduates this year. There is a growing demand for a highly educated ministry. Men do not want finely polished periods but are asking for some one who has been over the disputed ground in theological opinion to day, who knows it at first hand, and who can inspire confidence, when speaking of it. The man of the world hears the din of the dispute. He cannot take part in it, for his own business en- grosses his time. But he wants to know something of what it all means. He wants to know what it all amounts to. He longs for some man who has travelled it, and with whom he may talk face to face. This call for men who will follow in the path of knowledge, and come back and tell what they have found has reached the men who leave the class rooms this spring. Three at least have heard it, and will answer it so far as they can. They go from our own to other seats of learn- ing, and we shall listen with interest for their report when they return.

The call from abroad for men to come with the gospel of peace and good will to men is also insistent. The doors that were temporarily closed are again swing- ing open. New doors are continually being opened in other lands. The de- mand for messengers to enter them has never yet been fully met. This call has also been heard. Three more of the men have given answer to it, and will take their places as soon as it shall be assign- ed them, among those who have given life to tell the glad news, to men of other climes and color than our own.

There is another call that during the last two years has been gathering strength. It is the call from the newer parts of the home land, from the defiles of the mountains, from the northern forests, from the plains, from all the outlying dis- tricts. This call too has been heard, and four of the men have answered. Here am I... send me. Two will go to Brit- ish Columbia, two will remain this side the Rocky Mountains,

Still another voice is being heard, not as yet strong or insistent, but it has made itself known this year. It is the call for men to assist an ageing minister, or a minister whose work has so grown upon his hands that he cannot overtake it. We are persuaded that this voice will grow in strength. It articulates a need. It tells of a privilege. The minister who has tried to overtake the work of a congrega- tion numbering one thousand and more is acknowledging defeat. He is looking for relief and the assistant will meet it. The student who has devoted himself to study closely, and who graduates with little practical knowledge of the great work of a congregation wants some practical school for post-graduate study. This is offered in a well-equipped congrega- tion, where, under the careful eye of a man of mature judgment he will learn more in six months than five years of his own blundering would have taught him. After two or three years spent in this practical College he will be ready to utilize to the best advantage the knowl- edge gained in the years at College and in the ministry as an assistant.

In a letter from the gallery of the House of Commons, the Editor of the London Ad- vertiser makes mention of a gentleman in whom many of our readers are interested. He says: "To come back to the present House, one of the younger of the new mem- bers recently received from Principal Grant, of Queen's University, a note of friendly advice and commendation, which I had the privilege of being allowed to read. Prin- cipal Grant is noted for the kindly interest which never loses sight of a student after he leaves college, and there are few shrewder critics and advisers. The principal's advice to the younger member contained the follow- ing pointers: "Don't be afraid of speaking in the House. Speak often, but briefly, till you get familiarized with the chamber, the audience, the atmosphere; and never speak without having something to say; and when it is said, always with a good temper, sit down." Were these golden words hung up before the eyes of every speaker, and by no means of parliamentarians alone, it would mean a considerable diminution in the bur- den of human unhappiness."

We wonder, remarks the Canadian Baptist, if there are very many men in our churches who are generous with other people's money only after the following fashion: A special subscription was being taken up in a certain church to meet a pressing need. One old gentleman was observed passing the paper on without subscribing anything. When all that would, had put down their names, it was found that only one half of the amount needed had been pledged. One man pro- posed that each one should double his sub- scription. Then this non-subscriber com- posedly stood up and said: "I second that motion." It is easy to be liberal with other people's money. But we do not think "non-subscriber" could be duplicated in many congregations.

AGGRESSIVE CHURCH WORK.

Under this title our Detroit contemporary, the Michigan Presbyterian, offers a practical suggestion that, if acted on in many congregations, would prove exceedingly helpful. He says:

"What is called church work may be said to be of two kinds. There is constructive work, and there is aggressive or missionary work.

"It is to build up within, and to win from without." If a church falls in either department of the work, it so far fails short of its duty. The pastor does most of the constructive work. By his preaching and pastoral ministrations, he does what he can to build up Christian characters in his flock, and to feed them with the word of life. But the aggressive work, the labor of gathering in, he cannot do alone. In this the church, the private and individual members, should take the laboring oar. A hundred Christians are worth more for work than the best pastor that ever lived, just as the fabled deity with a hundred hands had a great advantage over ordinary mortals. By watching for new-comers, and inviting them to church; by attention and kindness to those who come, we can all help to increase the size and usefulness of the congregation and bring people under the influence of the gospel. It is enough to ask the pastor to feed the flock; the sheep ought to bring others with them to be fed. It is well enough to have a pastor who "draws," but more important is a congregation that "holds" after they are drawn. Dr. Lyman Beecher said that he preached as hard as he could every Sunday, and then he had four hundred members who went out and preached all the week.

The universal tendency is, of course, to neglect the aggressive work, and think that it is of less importance than the other. But if the church does not grow larger, it will grow smaller. A man who does not march forward to battle might as well go to the rear. When the activities and energies of a church are wholly or mostly expended upon itself; when the idea of having "a snug little Zion of our own" takes the place of the impulse to bring men, and preach the gospel to them, the end of that church is not very far off. "Preach or perish" is the alternative. Evangelize or fossilize. Grow or die.

CENTURY FUND NOTES.

Rev. Dr. Campbell, special agent of this fund, sends the DOMINION PRESBYTERIAN the following encouraging statement of the progress of the work:

Circulars with enclosed schedules, asking returns for the final campaign now in progress, have been sent to all ministers and to all local treasurers so far as known. The agent requires the name and address of every local treasurer, and he earnestly appeals to ministers who have forgotten to send him that information, to do so immediately.

Inadvertently the circulars set date for returning C. F. banks in S. Schools as April 27, should be April 28; and latest date for despatching reports as April 28, should be April 29. As Executive meets at the end of that week to consider returns and wind up the effort, it is of utmost importance that all returns should reach Perth by May 2nd. Let none of our friends forget. The more distant should close a week earlier.

Till the present campaign no single subscription exceeded \$5000, now the limit is \$10,000 and more than one over \$5,000. We are in sight of fifteen subscriptions of \$5,000, and shall not despair of the twenty as at first suggested. At least one hundred subscriptions of \$500, and upwards of 3000, are already reported, and there will be many more when returns are complete. Those who made these investments are prudent, careful men who made enquiry and found the scheme worthy of support, and their action may well commend the matter to the careful consideration of others who have had doubts as to the necessity or expediency of the effort.

Here are returns from a dozen missions, for common fund, samples taken from east and west—\$20, \$30, \$40, \$50, \$63, \$70, \$80, \$94, \$125, \$147, \$250, \$259. There are numbers of similar cases all along the line, showing that every congregation and every mission may have a share in common fund, if only willing friends will take the lead and have the work done.

This list suggests, also, that among the instructions given to missionaries entering the fields at the present time, by Home Mission Conventions, there should be one asking that, where nothing has been done, there shall be immediate effort to secure a suitable contribution to common fund.

On Dec. 31st, a number of congregations reported "a conservative estimate of final result." If in every such congregation the work shall, in these days, be so faithfully prosecuted that on April 29th, the amount formerly mentioned, or possibly something more, shall be reported as "actually subscribed," much will have been done towards securing the \$600,000. For those who made no estimate but said "we will work on," or those who said "our work is complete" but who will willingly strain a point that the result may be made sure, and those who have begun since then and will finish this month, all will add their quota and we shall not fail.

"NO FAILURE," must be the motto of all true hearts, and working together we shall not fail.

The Nineteenth Century and After (New York, Leonard Scott Pub. Co.) With the exception of one or two articles of an historical character the contributions in this important journal bear upon the life of to-day, and discuss varied questions social, political, military or ecclesiastical. The Lord Bishop of Hereford, dealing with "Church Reform," asks the question, why not begin with the Parish? He certainly makes some practical proposals and proves that there is at least one bishop who is anxious that something should be done to remedy many of the present disorders in the Church. There are others equally anxious to put the army and the navy right; so that although the English are a slow-moving people it is likely that some things will be changed for the better. Dr. Conan Doyle is determined not simply to be famous as the creator of Sherlock Holmes, he has been to South Africa and written "The Great Boer War," and now can cross swords with the military experts as to the best method of Home Defence. The Review of the World, by Sir Wenys Reid, is as interesting and Reasonable as usual. On the whole it is a tempting bill of fare.

THE BIBLE STUDENT FOR APRIL.

The leading feature for April in the Bible Student is a discussion of the doctrine of the Resurrection. There are good papers by Dr. F. R. Beattie, who deals with the empty tomb and the risen Jesus; Geerhardus Vos, of Princeton, on Our Lord's doctrine of the Resurrection; Francis Palmer, who treats of The place of the Resurrection in the Christian System; and McCheyne Edgar, of Dublin, who writes of the harmony of the accounts of our Lord's resurrection.

The names of these contributors will give the coloring of the articles. Reverent, scholarly and conservative, they present the truth in the light that has been clearly proven to come from above. They are open to increasing light, but are cautious in admitting every flash as genuine. Casting no railing accusation, refusing to return railing for railing oftentimes, they hold on their way, and men are safe in following them. It is said that they are bold laggards, that others will reach the goal when these have but started. Yet this may be said also, that little time is lost by them in turning back to retrace the ground once covered. On the whole we prefer the safer way.

The Sabbath School teacher will find some helpful things in A. J. Dickenson's article—"Jesus' method as a teacher." He chooses the passage, Luke 24:13-35 as an example, the journey to Emmaus. In an easy conversational manner Jesus gets at the actual mental position of the two disciples, then starts from that point and leads them on to the acknowledgment of the possibility that all these things they have detailed may be true, and yet Jesus be the Messiah. He awakens hope once more and stimulates thought and study. The treatment of the subject is helpful, but one would have liked less of the apologist and more of the practical teacher in the article.

In the discussion upon the proposed Sabbath School travelling superintendents or missionaries the prospective duties of that individual have become much confused. Will some one who knows kindly rise and define them to us?

Wishmakers' Town is about to be published in a new edition by R. H. Russell, New York. This little volume of verse by William Young, whose name is perhaps best known as the dramatist of "B'n Hur", in its previous edition met with much appreciation. A number of years ago, when Richard Harding Davis was still a reporter he chanced to find a copy of Wishmakers' Town at John Hopkins University, and writing to the Boston Transcript and the Philadelphia Press in glowing terms of the little volume, said that he knew it by heart and if he were the Literary Editor instead of an ubiquitous reporter, he would make the readers of the papers know it also. The book has the further advantage of having an introductory note written by Thomas Bailey Aldrich, in which he says, "The charm of it all is not easily to be defined."

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

Author of "The Starry Hosts: a prize book of the
Sciences and Art Education Council of England."

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CHAPTER XXII.

WAR BETWEEN BLACK AND WHITE.

Like all other men, Methuselah John Brown had his limitations. His two main faults were more or less characteristic of his race. These were—a certain pretentiousness in things religious; and a tendency to be overbearing in the exercise of authority. In this last respect, Mrs. Stowe has well shown how the most oppressed slave becomes the most oppressive slave driver. Methuselah was many removes from being a slave driver in Mr. Winstall's household, but we have seen that his easy going master expected him to have a general oversight of all the servants. Such a loose arrangement was liable to make trouble. Methuselah was a faithful servant, and on the whole very moderate for a negro; but he was a negro, and any small interference or dictation from him was likely to be resented. Still matters had moved on without any serious friction for a long series of years.

Since Jerry's unfortunate break Methuselah became more inclined to overrate his own authority and importance. Especially towards Jerry he began to assume a more dictatorial manner. It was not his way to talk, but he would move about the yard with an offensive gravity, sometimes looking into the stable, and appearing to examine whether the horses were properly cleaned, or going into the harness room, and noting the condition of things there. Jerry soon grew impatient of such interference, and would sometimes accost Methuselah in terms not too respectful. "Now then, darkie," he would say, "what do you want here?" Or "Lookout there, stove pipe, and get out of my way." Sometimes, when disposed to be ironical, he would call him "Snowball," or "Whitewash," or "my brave Circassian."

Such epithets, loosely flung out by Jerry, touched Methuselah in the most sensitive spot under his black skin. Any reflection on his color was the hardest thing for him to endure. The comparison of himself to a Circassian he did not understand, but he imagined it had some reference to color, like most of Jerry's other uncomplimentary remarks. But Methuselah was wonderfully patient and self contained. He had need to be, for he had just two moods—one of absolute self control, and one of wild frenzy. We have seen him in the first mood in his daily household duties, and we have seen him in the other mood in the prayer meeting. Methuselah in fact was a volcano—very quiet usually on the surface, but full of explosive material within. If he did explode, it would be without much warning. The process of transition from the one mood to the other was so rapid it could hardly be detected. So Methuselah had need to be cautious lest Jerry's taunting remarks might some day precipitate an explosion. Miss Pearce's comparison of Methuselah to a boiler in which the steam was rising day by day was not so far from the mark.

But Methuselah had another foe, and one far more bitter, and biting, and of more irritating irony than Jerry. This was Kitty O'Connor, a South of Ireland girl, who had now for some months been a helper in the

Winstall kitchen. Except that she was scarcely the full height Kitty was a girl of typical Irish beauty. With a skin as white as paper, rosy cheeks, blue eyes, and raven black hair, this Irish flower was wasting her sweetness in the desert air of Mr. Winstall's kitchen.

Kitty hated Methuselah with a perfect hatred. She hated him because of his interfering, offensive ways; and she hated him more because he was black. And Kitty had a very loose tongue which she freely used on Methuselah whenever he came within range. The fact is, that with Jerry in the yard, and Kitty in the kitchen, Methuselah was beginning to have rather a bad time.

Now in the butler's pantry there was a safe in which was stored most of the household plate. Inside the safe there was a compartment where was kept specially valuable articles, as well as surplus plate not in daily use. In the outer part of the safe was kept the articles commonly in use. Miss Winstall kept the keys of both these compartments, but the outer one she would unlock every morning, so that others might have access to it. When locking it at night she would glance through it to see that all was safe.

On a certain night about this time, Miss Winstall, on locking the safe found that six silver dessert spoons were missing. It was a painful discovery to make. Not in her time had anything of the kind ever occurred. The worst feature of the case was not the loss of the spoons, but that some one of their trusted servants was not above temptation. There could be no mistake, however. The spoons had been in use that very day, and they were gone now.

Miss Winstall determined not to precipitate any investigation. She would wait until next forenoon; whoever was guilty of the theft might meantime repent and confess, or perhaps replace the articles secretly. But the next forenoon brought no confession and no return of the property. At lunch Miss Winstall spoke of the matter to her father. Having consulted together, they determined to examine each one of their help separately and to promise forgiveness if the theft was owned up to, and the articles restored.

They began with Methuselah. In justice they had to treat him as the rest, but hinted no suspicion as to the possibility of him being involved. He disavowed all knowledge of the matter of course. Jerry came next, with the same result. Then the cook was sent for, and the housemaid, but no hint or clue was discovered. Kitty came last. When the matter was mentioned to her she looked a little mysterious.

"What sort of spoons were they, Miss?" she said

"Dessert spoons," said Miss Winstall
"What sort are they? Are they big or wee spoons?"

"Oh, neither. Just between big and wee.
"And what are the spoons made of?" asked Kitty. Are they made of goold?"

"No, No," said Miss Winstall, "they are of silver, just the color of a dollar, you know."

"So the spoons were a silver color, and they were not very big nor very wee?"

asked Kitty.

"That's just it, Kitty" said Mr. Winstall. "You have hit it exactly. Now have you seen or heard anything of these spoons? If you took them yourself, just say so, and bring them back, and there will be no more about it."

"Stole them myself, is it?" exclaimed Kitty in fury. "Stole them myself! And I'm to bring them back! Holy Moses, do you take me for a thief? What would I want your spoons for? Haven't we plenty of spoons at home in County Kerry?"

"Oh, Kitty," said Mr. Winstall, "I did not mean that you took the spoons. But you might perhaps know who did. And I am sure you will tell me if you know. I will buy you the nicest hat you can pick out if you tell me."

"But if I do tell, and the person murders me," said Kitty, "what would be the use of a new hat?"

"Have no fear of anything," said Mr. Winstall, who found he had got on the track at last. "Have no fear Kitty, I will take good care that no one shall harm you."

"Well," said Kitty, looking round the room suspiciously, to make sure that no one was within hearing, "I will tell you. It was Methuselah."

"Methuselah!" said father and daughter in one breath. And they could say no more. To think that their trusted Methuselah after such long probation, should turn out a thief! It was too horrible.

"What proof have you of this?" asked Mr. Winstall.

"Proof, is it?" said Kitty, "I have no proof. I only saw some of the spoons sticking out of his pocket." The terrible truth was confirmed. But Mr. Winstall was fair, and painful as the duty was, he must give Methuselah a chance to clear himself. He rung, and sent for Methuselah who presently appeared.

"Methuselah," said Mr. Winstall, "It is a very painful thing I have to do but I could not help it. We wish to give you every chance of what I think must be a mistake somehow. Kitty informs us that she saw one of those missing spoons stick out of your pocket."

On the instant Methuselah clasped his hands, and shot his head upward, as if struck by a bullet. It was a fine, dramatic action, whether feigned or real. And in that instant Methuselah passed from his self contained mood into his mood of frenzy.

"Me! he almost screamed, "Me! me, de servant ob de Lor! me to steal spoons! And yo," turning on Kitty, "you vile imp ob de debil—yo say I stole dem spoons! I ought to call down fiah from heben to consume yo."

Poor Kitty was utterly terrified by this new mood of Methuselah, for she had never seen him in it before. She would have been glad now not to have said a word about the spoons. She almost feared the fire would come down and consume her, so terrible was Methuselah's manner. If he had not been so black, he would have appeared to her something like an avenging angel.

"But Methuselah," said Mr. Winstall, why should Kitty accuse you without cause? Is there any way in which you can prove that you are innocent? I hope Kitty in some way was deceived. We would be very slow to believe you a thief."

"Me a thief," exclaimed Methuselah. "Good Lor, is de end ob de world come at last? Me, de servant, de anointed ob de Lor, to be accused of stealin. And dis cursed white imp of a gal to say so ob de Lor."

anointed!"

This was too much for Kitty who had now somewhat recovered herself and her tongue.

"I'm no cussed white imp," she retorted. "And what are you? A wicked ould nagur—a black hound of the devil, that's what you are. Oh, you needn't rowl your saucer eyes. Where have ye rowled the spoons? You dirty ould baboon you know you stole the spoons."

Serious as this altercation seemed, Mr. Winstall could not help being amused. The fair, white, beautiful girl appeared in such contrast with the scrawling, fierce, and now really ugly negro, that they might have stood for angels of light and of darkness. They seemed to Mr. Winstall like Michael and Satan contending for the body of Moses, except that the object of contention in this case was only a few spoons.

As no distinct issue was likely to come out of this contest, Mr. Winstall dismissed both combatants to their respective duties, instructing them to go on just as usual, but to be careful not to call any bad names. He was a little vexed for both, for both seemed to be innocent, but he was much amused too, so he lightly dismissed the affair of the spoons from his mind.

The same evening when Kitty and Jerry were together—for Kitty and Jerry were quite often together in the evening—she told him about the scene in the parlor. When Methuselah, she said, called her a "cussed white imp of a gal" and "an imp ob de debil." She repeated, too, some of the fine epithets she had bestowed on Methuselah in return. Jerry's ire was roused that Kitty had been so insulted. "The dirty ould ink bottle," he said, "I'll teach him to call you names. He's getting too conceited altogether, and I believe I'll have to give him a pounding. And now it seems he is a thief after all his pretensions to be a saint. The vile ould hypocrite!"

"Well, I think, Jerry," said Kitty, "the best way is to call him plenty of bad names; that makes him mad. Then he might strike you, and then you could give him just one good tap, and he would go down like a sack of coal. Then he might get turned off for striking you. I can't stay here if the ould rap is not sent away. And now would be the time when he has stole the spoons."

Kitty's plot was ingenious, but the part of it that most affected Jerry was the danger of her leaving if Methuselah did not go. This would be the worst misfortune of all, and the possibility of it stung Jerry to a more dangerous feeling of revenge.

There was evidently, then, a risk of collision between Methuselah and Jerry, as the two went about their duties the next day. Methuselah was in a glum state of melancholy and irritation that he had been so humiliated the day before; and that his reputation for honesty was so compromised, if not entirely lost. Jerry, on his part, was disgusted with Methuselah's hypocrisy, and keenly intent on avenging the insult to Kitty. So the two men were like certain substances in chemistry—safe enough while kept apart, but sure to create an explosion if brought together.

During the forenoon Jerry on going into the harness room, met Methuselah coming out. He had no business there that Jerry knew of, except prying into Jerry's affairs, to find something out of order if possible.

"Now then, Sponey," said Jerry "what do you want here?"

Methuselah's eyes rolled with anger, and

he passed into the phrensied mood in a moment.

"What yo mean by dat?" he furiously demanded.

"Mean by what?" asked Jerry, who saw a good chance of tantalizing Methuselah, and keeping him dancing, as it were on a hot griddle, for a while. "I hope" Jerry added, with a cynical smile, "I havn't given any offence?"

"What yo mean by calling me spooney?" demanded Methuselah. "Do you mean to say I stole dem spoons?"

"Oh, dear, no," said Jerry, "I didn't say that. How could you do such a thing? you're a saint, you know, and saints don't steal spoons;" and Jerry laughed scornfully in his face.

"Yo vile trash," said Methuselah with increasing fury, "yo no saint. Maybe yo stole dem spoons yoself."

"Maybe I did," said Jerry, "but our folks all do say it was you. They may be all wrong. Surely such a saint as you are, and such a handsome white man too, could not steal spoons;" and Jerry politely put his thumb to his nose, extending his four fingers towards Methuselah. It was a gesture of fine contempt, and it roused Methuselah's wrath still higher.

"Oh, yo chile ob de debil," he said "yo enemy ob all righteousness, how dar you insult de servant ob de Lor? Dem spoons will rise up in I condemn yo on de day ob judgment."

Jerry now passed from sarcasm to denunciation, for Methuselah's high toned pretensions he could not endure.

"The spoons will rise to condemn me, will they?" he said.

"Then they will rise out of your pockets. You black ink bottle, you brazen nigger hypocrite, do you think I don't know you? Didn't Kitty see the spoons sticking out of your pocket?"

"Oh, dat vile imp ob de debil," almost screamed Methuselah. "I ought to call down fiah from heben and consume yo both, eben as Elias did."

And immediately there did come fire, but not from heaven. When Methuselah designated Kitty as "a vile imp ob de debil," Jerry could stand no more; so entirely forgetting Kitty's admonition to let Methuselah strike first, he stepped forward and dealt Methuselah a whacking right hander just between the eyes. Methuselah felt the impact of the thunderbolt, and saw a flash of lightning, and then he fell, just as Kitty had said, like a sack of coal.

But not long did Methuselah lie. He rose with such agility as his corpulent condition would permit, and eyeing his combatant, prepared to make an assault. He lowered his head, and made a furious charge for Jerry's stomach, after the manner of a goat. But Jerry was ready, so when the charge came he simply stepped aside, and Methuselah, missing his mark, plunged forward, and went sprawling in the yard. Jerry promptly turned, and deliberately sat down on him. Then reaching for a handful of dust, he rubbed it well into Methuselah's black skin. He rubbed it thoroughly into his cheeks, and his forehead, and his eyebrows, and his nose, and his chin, and his upper lip. Then he gracefully powdered his black grizzly hair. Methuselah wriggled, kicked, and screamed under these unusual attentions, but Jerry persisted until the operation was completed. Then he rose, and permitted Methuselah to rise.

It may well be supposed that Kitty was a spectator of this scene from the first. She was on the alert for a squall that morning,

and when it came she did not miss it. But soon she called the other domestics, and the result was that they all had a spectacular performance of the most enjoyable kind. The climax, and by far the most effective part of the play, was the scene when Methuselah rose from the ground, covered with his new decorations. Such a hideous sight was surely never seen before. The uproarious and prolonged chorous of laughter brought another person on the scene. This was Mr. Winstall. He was just about to go out, when a series of unusual yells of merriment burst on his ears, hardly less alarming than poor Lucy's scream on the night when she met the black demons.

Mr. Winstall rushed to the yard, and arrived there just as Methuselah had risen from the earth in his new adornment of white dust. Such a horrid spectacle he had never seen, and that with Jerry's cool but amused demeanor, together with the yells and shouts of laughter of all the domestics, which his presence could not restrain, for the moment absolutely bewildered him. Kitty was the one who tried to make the situation a little clearer. Stepping up to him she said—

"If you plaze, sor, I saw all this row from the start. And it's Methuselah that's to blame—devil a one else."

"Oh, yo little cuss ob satan," interrupted Methuselah, and he was evidently going to continue his denunciation, if not to call down the "fiah" he had threatened. But Mr. Winstall interfered. "Stop now, Methuselah," he said, "you must call no names, and you must not interrupt Kitty till I hear all she has to say. Now then Kitty, you say Methuselah is in the wrong. What did he do to Jerry?"

"Why sor," said Kitty, now quite reassured, "He called Jerry all sorts of bad names, and blamed him for stealing the spoons." "And what did Jerry say to that? Did he call Methuselah no bad names?"

"Not a word," said Kitty. "Jerry was as quiet as a lamb. He called Methuselah an ink-bottle—that was all. Devil an' her bad word he said at all!"

"Well," said Mr. Winstall, "when they called each other bad names what happened next?"

"They didnt call each other," said Kitty. "It was only Methuselah, the ould black-guard, that called names."

"Well, what happened then?" asked Mr. Winstall.

"Why sor," said Kitty, "Methuselah was mad, and went to hit Jerry, and Jerry's fist happened to be shut, and Methuselah ran agin it, and it hurt him, and he fell."

Mr. Winstall was beginning to suspect that Kitty was not an entirely impartial historian. But what historian is quite impartial? Don't they all twist things round a little to favour their own side? Mr. Winstall would hear Kitty's story to the end.

"Well," he asked, "when Methuselah fell, what happened next?"

"Why the ould nagur scrambled up again," said Kitty, and he put down his head—bad cess to him, and rushed at Jerry, to dunsh him like a goat. Och, if the devil had his own we wouldn't be long bothered with Methuselah."

"Oh, Kitty, Kitty!" said Mr. Winstall, in as shocked a tone as a man could assume who was ready to burst into laughter, "you ought not to say that."

"Thunder and turf," exclaimed Kitty losing all patience with such passive toleration of evil "sure and if the devil doesn't get him, what's the use of having a devil at all at all!"

To be continued.

Ministers and Churches.

Our Toronto Letter.

It was a happy thought to hold the closing exercises of Knox College in one of the city churches. The number that filled Bloor St. church in every part could not have got near the Convocation Hall. There were at least one thousand present, and the number will be increased next year, when it is learned that the comfort of the people is being considered. On the platform were Principal Caven, with Chancellor Wallace of MacMaster College on his right hand. Around him sat the professors of the College and those who were to take part in the evening's proceedings.

In his introductory remarks Principal Caven touched upon the scarcity of students in some countries, notably in Scotland and in the United States. There was, however, he remarked with pardonable pride, the largest number appearing for diplomas tonight that had appeared for many years. Twenty-five ranged themselves around the platform when the time for presenting the diplomas had been reached.

Principal Caven mentioned another matter that might well engage the attention of some of the wealthy men in Toronto during the interval before next Session. The Travelling Fellowship has come to stay, if the friends of Knox will support it. Its value has been at once recognized. It offers to one of the brightest men in the year the opportunity to pursue further studies abroad. This year the man who has carried it off is not more than twenty-five years of age, and might well spend several years in post-graduate study. Should he do so, and carry such study forward with the avidity with which he has worked during his University and College course, he will be a scholar of whom Canada may well be proud. He is a farmer's son, born on the farm near Ayr, educated first in that town, afterwards at Woodstock Collegiate, Toronto University and Knox College. He bears a good name,—Richard Davidson,—and we shall yet hear more of him.

The usual list of scholarships and prizes was read, but the announcement had been made in the morning papers, and was received now as a matter of course. Why should not these gentlemen be presented with the certificate entitling them to call upon the bursar of the College, at the public meeting when diplomas are granted? Many friends would like to see them on that occasion. A neat parchment certifying the recipient as the holder of a particular scholarship for that year could be put into his hands by the Principal as representing the Senate, and this act though apparently of little significance would have the effect, at least of removing the purely mercenary part of the transaction which is now so prominent.

Twenty-five sturdy young men circled the platform pretty completely when it came time for granting the diplomas. The graduates were introduced by Prof. Ballantyne, who spoke of the unbroken ranks with which the Class of '01 appeared before the Principal. All had passed and passed with credit. Some of them had gained distinction in their classes. In receiving them Dr. Caven spoke of the pleasure it had been to all members of the Faculty to lead them in their studies during all their course, and told them that their further course would be watched with great interest in the coming years. And this is no mere pretty statement. There is no doubt but that Principal Caven can give the history of the men who have passed out from Knox College during the years of his administration with pretty fair accuracy. He is not demonstrative in his intercourse with the men to whom he has given diplomas during all these years, but they have no truer friend, nor one more really interested in their welfare than is Principal Caven.

The names of the graduates are: W. A. Bremner, W. Brokenshire, B. A., J. H. Bruce, B. A., A. H. Carlyle, R. A. Cranston, B. A., R. W. Craw, B. A., R. Davidson, M. A., A. W. Hare, F. C. Harper, B. A., J. J. Hastie, J. H. Lemon, B. A., A. Little, R. J. McAlpine, B. A., M. McArthur, H. Konkle, N. McKenzie, J. L. Mason, W. C. Mercer, H. Munroe, B. A., H. J. Pritchard, B. A., H. J. Robertson, W. G. Russell, B. A., N. R. D. Sinclair, B. A., J. W. Stephens, T. W. Taylor, B. A., P. D. D., M. C. Tait, B. A.

Of these Mr. Richard Davidson M. A. has won the Travelling Fellowship of Three Hundred dollars, which requires him to spend at least one year in some University or College

abroad. Mr. Davidson will probably select a German College, and will start at once for his new field of study. He has also won first place or rather divided the first place with Mr. J. H. Lemon B. A., who also wins the Bryden Prize in Theology.

We append the full list of Scholarships:

Third year scholarship—Fisher (\$800) and Bonar-Burns (\$800), by R. Davidson and J. H. Lemon (equal), R. H. Thornton (\$800), N. R. D. Sinclair, George Sheriff Morris (\$850), and Heron (\$85), F. C. Harper and H. J. Pritchard (equal), Cheyne (\$25), J. H. Bruce.

Second year scholarships—Elizabeth Scott (\$600) and Knox Church, Toronto, I, (\$600), E. G. Robb and A. H. Hunter (equal). Knox Church, Toronto, II, (\$600), and Loghrin (\$850) W. M. Morris and T. O. Miller (equal). James Martimer (\$50), J. J.monds, J. A. Cameron (\$50), A. L. Harvey, Dunbar (\$25), not awarded.

First year scholarships—Central Church, Hamilton (60), and St. James Square Church (\$60), W. G. Wilson and J. D. Cunningham (equal). Eastmar (\$50), K. W. Barton. John King (\$50) R. J. Wilson, Bloor Street Church Toronto (50), and Gillies (\$50), T. R. Peacock and S. T. Martin (equal) Goldie (\$30), and Boyd (25), A. McTaggart, N. McKenzie and J. A. James (equal).

Special scholarships—Bayne scholarship (\$50), W. G. Wilson. Prince of Wales' prize (\$50), Dr. A. J. Hunter-Smith scholarship (\$50), Dr. T. W. Taylor. Bryden prize (\$25), J. H. Lemon. Clark prize, I, (N. T. Greek), J. D. Cunningham. Clark prize, II, (O. T. Hebrew), R. W. Craw. Post-graduate scholarship, R. Davidson.

Upon three distinguished ministers the Senate has this year bestowed the degree of Doctor of Divinity. Two of these are Canadian ministers, though neither of them were educated in Canada; Rev. D. D. McLeod of Barrie, and Rev. J. C. Herdman M. A., B. D., of Calgary. The services of both to the Church have fully merited this recognition. The third is the present Moderator of the Presbyterian Church in Ireland. The action of the Senate is at once a tribute to the well-known scholarship of the Rev. J. McCurdy Hamilton A. M., who is the recipient, and also a recognition of the valuable assistance the Irish Presbyterian Church has given in the mission work of our own Dominion.

The address of the evening was delivered by the Rev. A. B. Winchester of Knox Church, Toronto. He spoke eloquently on the need for intellectual culture, but over and above this for the presence and power of the giving Spirit before the student who passes from the College Halls can hope to be successful in his great work. He pleaded for fidelity to truth and to Him who is the Truth in the future work of those who had that evening received their diplomas at the hands of the Senate of their Alma Mater.

One remark of the beginning of a better spirit among the graduates of Knox College. There has always been a keenly intellectual air in the College classrooms, but there has sometimes been a lack of warmth towards the College herself. She has been treated as a foster-mother. That is passing, and men are shewing a real love for her, and interest in her. Deep down most of the Alumni of Knox have a strong attachment for their *alma mater*, but the fear of wearing their heart on their sleeve has kept them silent when speech would have been golden. We are glad this is passing and that sons of Knox are learning to become more demonstrative. It will do them no harm, it will do the College they love much good. She has ever been in the van, yet the sons of Knox keep her there, and make her place secure. With her vantage ground she should give color to the theological thinking of this whole Dominion. That carries responsibility with it, for upon her will depend in a large measure whether that thought will remain pure or not.

Says the Acton Free Press: "In a stirring sermon on Sunday evening Rev. Mr. McPherson spoke with unqualified condemnation of the evils of gambling. He also referred to the fact that it was hinted that Acton was not free from this evil, but he hoped it would be speedily annihilated here."

At the meeting of the Toronto Presbytery on Tuesday the resignation of Rev. John Kay of Deer Park, was accepted to take effect immediately. Rev. W. G. Wallace, of Bloor street Church, was appointed moderator of the session, and the pulpit will be declared vacant.

Montreal.

Montreal Presbytery has sustained a unanimous call to Rev. W. R. Crinckshank to Montreal West.

Rev. A. King's resignation of St. Mark's has been accepted, and the pulpit will be declared vacant next Sabbath.

The following additional elders have been elected in St. Paul's church: Mr. Justice Archibald, Rev. Prof. Ross, and Messrs. Charles Holt, Thomas Tate, Robert Barrow, Wellington Dixon, W. A. Doig and A. A. Brown. At the ordination service, which was held after the regular service, Dr. Barclay paid a tribute to the memory of the late Mr. Wm. Ross, who died recently having been for fifty-six years an elder of the church.

For some time past the congregation of Taylor Presbyterian church have been greatly exercised over reports that Cooke's Church, Toronto, was giving a call to their pastor. The Rev. W. D. Reid has announced to his people that he had been asked several times to go to Toronto and preach in Cooke's church but he had not seen his way clear to do so. He said he had been requested to make this statement so as to reassure the congregation and put an end to the rumors in circulation. It is needless to say that the people are jubilant.

A high tribute is deservedly paid Mr. James Douglas Campbell for his useful work in building up a united congregation at Mount Royal Vale. Before Mr. Campbell took charge the congregation had dropped off to such an extent that the Presbytery had almost decided to discontinue the services. But now the church debt has been paid off and the finances are in a satisfactory condition. They have a well attended, united church, and great interest shown both in church and Sunday school work. Mr. Campbell having accepted a call to a congregation in New Brunswick it is with extreme regret that the people of the Vale have to part with him, but they wish him the success which he so well deserves.

The Rev. J. Goforth addressed Knox Chinese Sunday school and the teachers' prayer meeting following on a recent evening. Beginning with Honanese he found that unintelligible to the scholars, and resorted to English, which, he says, is the coming language in China also as the medium of communication. In the Viceroys' College, Tientsin, students from a dozen provinces require English to converse with each other. Mr. Goforth spoke of having met a company of Chinese in Winnipeg recently, who wished to help evangelize their native villages. Another, a Christian, who has greatly helped the work in Toronto, has desired to return to his native district as a Christian worker. He stated that great encouragement had been afforded the teachers in China, who are so commendably doing foreign mission work under home advantages. The Cantonese, in the south, though devoid of the physical development of the northern Chinese, is much superior in enterprise and business capacity, invading other parts of China and the world generally in search of "cash," though he is also the determined reformer, even to the overturning of the present dynasty, or having a China of his own in the two Kwang provinces, if it comes to the worst.

Western Ontario.

Chalmers Church, London, was crowded to the doors on Friday evening when the cantata, "The Pilgrim's Vision," was given in a most acceptable manner. It was repeated again on Monday evening to an appreciative audience.

The following were ordained and inducted as elders of Knox Church, Stratford: William Donaldson, John A. Bothwell, J. J. Forbes, Fred. Buckingham and W. H. Fletcher. At the close of this service Rev. Mr. Leitch asked his congregation to be fair with their elders, and not to expect too much of them, as they were but human like others. In this connection too, he asked the congregation to be fair with their minister. Only the day before he had learned that a member of Knox church had been ill for six weeks, and he had heard of it only after the lapse of that long time. In a large congregation such as that of Knox church, it was impossible for the minister to know when every person was unwell. He could not intuitively turn up at the house of a sick person just when he was needed. In this respect, particularly, the speaker hoped that they would not judge harshly, but rather would notify him when there was sickness in a home.

Ottawa and Vicinity.

Individual communion cups were used for the first time in the Dominion Methodist church here at a recent commemoration of the Lord's Supper.

Plans are being prepared for the school room of Erskine church. The new building will be of the most modern architecture and will be of solid stone. It will adjoin the mission hall, which the congregation are at present using. The mission hall will in future be used as a Sunday school hall. The new building will have a seating capacity of about seven hundred and will cost six or seven thousand dollars.

The last monthly meeting of the W.F.M. Auxiliary of Erskine Church was turned into a public missionary meeting with Miss C. McCuaig, president, in the chair. After devotional exercises Mrs. Younger read the minutes and Mrs. Anderson presented the financial statement. The Rev. Mr. Mitchell gave a stirring address on Foreign Missions which will long be remembered by those who were present. He urged all the women who were not already members to connect themselves with the Auxiliary. The address was instructive and interesting. Facts and figures were given to show what each could do in what he termed "the greatest business enterprise of the world." It is expected there will be large additions to the membership of this Auxiliary in the near future.

The recent entertainment under the auspices of the Stewarton Sunday School was, notwithstanding the unfavorable weather, quite a success. The programme was one of more than ordinary excellence and the audience showed its appreciation in no uncertain manner. Those who took part, especially in the cantata, "The Birthday of Hope," acquitted themselves creditably and were deservedly applauded. Mr. W. H. Fitzsimmons, superintendent of the school, presided. The proceeds will be devoted to the purchase of an organ for one of the class rooms. The committee that arranged for the successful affair was composed of Miss Jessie McCuaig, convener; Misses Flo Campbell, Grace Whyte, Nellie Aitchison, Jennie McCuaig and Mr. J. J. Campbell.

At last week's Ministerial Association—Rev. A. A. Cameron, presiding, a paper was read by Rev. Robert Herbison, in which he urged that the church pay more attention to men and that club life be copied and innocent amusements introduced in the large churches. A general discussion ensued, in which nearly all present took part. Very few agreed that the church should take up social work, while admitting that there might be improvement. They held that while there was much good outside the church, it was the church that was responsible for the good. The church should lay the foundation of truths, and clubs could be formed apart from the church which would be interdenominational and international, while if the church formed clubs the members of the different churches would become more exclusive and there would be less intermingling of men.

The teachers and Chinese scholars of Knox church held their annual festival on a recent evening. Refreshments and tea were served by the teachers, and then the pupils provided some entertainment in the form of music, readings and recitations. Some of the music was English and some Chinese. The most important number on the programme was the presentation of a watch and pin for fastening it to the school organist by five of the pupils. The address was read by Mr. John Macmillan and was signed by Lou Goey, Charlie Kim, Tom Wing Yu, Tom Sui Shek and Hum Shu. Then came the presentation of prizes. Tom Wing received a prize for the best English reading, Tom You Loy for the best writing, and Lou Goey for having been present fifty-two Sunday in the year. Prizes were also awarded to a number of others. In closing the proceedings, Mr. McLeod, the Superintendent, said: "One of the difficulties they labored with, he said, was that the men were afraid to leave their laundries. There had been twenty cases of robbery since Christmas, and if such things had happened to white men in China it might have given rise to international complications. He also alluded to the competition of another school and said if they could only co-operate a great deal of good might be accomplished."

The following are the names of the new elders elected in Knox Church, Apr.: Douglas Lillio, John Goldie, Andrew Hall, John Gemmell, Geo. Smy and Wm. Currie.

Eastern Ontario.

The White Lake and Burnstown churches have called Rev. E. J. Shaw, of Vars, to be their pastor.

Rev. R. Laird, Brockville, is preaching a series of useful sermons to young men. The fifth was on Self Culture.

Mr. J. Burt Sutherland, of Montreal, lectured this week at Avonmore, on "A Tour in Ireland, Scotland and England."

Rev. Mr. Ferguson, Fitzroy Harbor, exchanged pulpits with Mr. McGillivray of Carp and Kinburn on Sunday last.

Mr. W. W. McLaren, a Queen's student, will be assistant to Rev. D. J. McLean, of Arnprior, during the summer months.

The Pembroke Standard says Rev. Mr. Hutcheon (at Pembroke last Sunday) "preached two sermons brimful of Christian thought and delivered in a very eloquent manner."

Mr. Donald McDonald, of the Hermitage, Sutton, has been visiting his son, Rev. N. A. McDonald, of Eldon. Mr. MacDonald is an old elder of the Sutton congregation and one of the pillars of the church.

Rev. Godfrey Shore, minister of the Portsmouth and Collins' Bay churches, died after a lingering illness on Sunday, aged 56. He came to Canada from England in 1880, and was minister at Lansdowne for a time. Deceased leaves a widow, but no family.

The Rev. Dr. Grant, Orillia, exchanged pulpits last Sunday week, with the Rev. J. W. McMillan, Lindsay. The Orillia Packet characterises Mr. McMillan's evening discourse as a particularly powerful appeal for foreign missions, based on "The field is the world."

Rev. J. A. Sinclair, with Mrs. Sinclair and the children, left yesterday afternoon, says the Carleton Place Herald, for their new home in Regina. Mr. Sinclair will at once assume his duties as Principal of the Indian Training School at Regina, to which he was recently appointed.

The Oddfellows of Carleton Place will celebrate their anniversary by giving an entertainment in their hall on the 26th instant, at which Past Grand Master Reid, representative elder of the Glebe Church, Ottawa, will be present and give an address; and on the forenoon of the 28th inst. they will attend service in Zion church where the annual anniversary sermon will be preached by the Rev. A. A. Scott, M. A.

Mr. John Forin, of Belleville, died on Saturday at the home of his son-in-law, the Rev. Dr. Campbell, Victoria, B. C. He was seventy-five years of age. Mr. Forin was held in the high esteem by all who were intimate with him. He was a member of John street congregation, Belleville, and took an intelligent interest in all matters pertaining to the welfare of the Church. Surviving him are a widow, three sons and four daughters. They are Mrs. (Rev.) Campbell, Mrs. Fell, of Victoria, B. C.; Mrs. John MacLaren, of Brockville; Mrs. (Rev.) D. McLaren, Alexandria; Dr. A. Forin, Nelson, B. C.; Judge John Forin, New Westminster, B. C.; and Mr. Peter McL. Forin, Rossland B. C.

Northern Ontario.

The Rev. J. J. Elliott, of Midland, occupied the Presbyterian pulpit at Jarratt's Corners, last Sabbath week.

A fine pipe organ has been ordered for the Barrie church, of which Rev. Dr. McLeod has long been the able and faithful pastor.

The Rev. Dr. Findlay, Superintendent of Presbyterian missions in Algoma, has presented an oil painting of the late Private J. H. Findlay, who was killed in South Africa, to the Barrie Collegiate Institute. The portrait will be hung in the school building.

A large congregation gathered at the Union church, Victoria Harbor, on Sabbath morning to hear the Rev. J. W. Penman preach his farewell discourse, he having fulfilled his mission there. The local correspondent of The Orillia Packet says, "his many friends here are sorry to part with him, for he has faithfully done his duty."

Our usually well informed contemporary, The Ontario Packet, is slightly astray in saying that the late Dr. James Ferguson learned the art of printing under Mr. C. Blackett Robinson, in the office of The Beaverton Packet. It was in the office of The Canadian Post, not The Packet, which was a prior publication owned by Mr. Wm. Hillam.

The mission at Depot Harbor is growing steadily. Rev. J. H. White, M. A. who has had charge of the field during the winter months, is leaving for Coppercliff, and he will be succeeded by Mr. W. M. Carr, a student of Knox College. Mr. White has made many friends while at Depot Harbor, who very much regret his departure. A Ladies Aid has been organized, with the following officers: President, Mrs. C. W. Macdonald; vice-president, Mrs. R. Fair; secretary, Mrs. W. G. Macdonald; treasurer, Miss Meredith. A committee will be appointed later.

Miss Rutherford, a returned missionary from China, gave a most vivid portrayal of the siege of Peking, in the Orillia Presbyterian school-room on a recent evening. Her address gave some idea of the strain upon the handful of foreigners cooped up in the British Legation, who arose each morning with the consciousness that that day might be their last. So heavy and incessant was the rifle fire at times, that for hours together it was impossible to carry on conversation. This was particularly the case on the last two days before the arrival of the relieving force.

Last Sunday marked the commencement of the seventh year of Rev. Dr. Johnston's labors in St. Andrew's Church, London. Referring to this fact in a sermon, which he said was half for himself and half for his congregation, he expressed the hope that with each succeeding year he might become more helpful to his congregation. He had endeavored at all times to avoid sensationalism, and at the same time to speak the truth as he saw it.

Montreal Presbyterian College.

The closing exercises of the Presbyterian College, Montreal, were held in the Morrice Hall on Wednesday evening of last week. Rev. Principal MacVicar presiding. There was a full attendance of ministers, professors, students and friends of the college. Rev. Archibald Bowman, M.A., read a Scripture lesson and offered prayer; and thereafter the prizes, scholarships and degrees of B.D. and D.D. were conferred. Mr. H. H. Turner, B.A., B.D., winner of the gold medal, and the William J. Morrice \$500 travelling fellowship, read his valedictory, after which Dr. MacVicar presented the diplomas to the ten graduates of the year, as follows: Messrs. F. J. Anderson, A. G. Cameron, J. D. Campbell, S. Lundie, B. A., G. C. MacLean, E. L. Pidgeon, W. O. Rothney, G. W. Thom, H. H. Turner, B.A., B.D., and George Yule.

The degree of D.D. was conferred on Rev. W. M. Tufts, M.A., B.D., Rev. G. Munro, M.A., of Ridgeway; Rev. Principal Miekie, Indore, India; and on Rev. A. J. Mowatt, minister of Erskine church, Montreal.

From the ripe experience of a thirty-five years ministry Dr. Mowatt addressed suitable words of advice and encouragement to the graduating class. He always read his sermons, he said, since one time when he broke down in the middle of a memorized sermon, but he advised them not to read if they could do otherwise. If they wished for success they must remember that, from the world's point of view, St. Paul was a dismal failure.

Principal MacVicar, in bringing the proceedings to a close, said that ninety-four volumes were added to the library during the past session, thirty-four of which were the gift of Mr. David Morrice, chairman of the board of management. The William J. Morrice travelling fellowship has been awarded this session for the first time. The generosity of this session for the first time and the benefits which he thus confers upon our college and country have been suitably characterized by Mr. Croil, whose words I cordially endorse. In this connection I cannot but think that there are other large-hearted members and adherents of our church who will render similar aid to the cause of theological education. The openings for such munificence are varied and inviting. We would hail with delight and gratitude, for example, the endowment of additional fellowships and scholarships, and more ample provision for training in sacred rhetoric and elocution. Were funds available we should greatly enrich the already valuable contents of our library, and could readily secure the services of eminent men from other colleges to deliver special courses of lectures. Possibly some of our friends are thinking of these things and may meet our wishes in the near future. He also acknowledged the receipt of \$1,400 from Mrs. Peter Redpath, of the Manor House, Chiselhurst, England, for the endowment of The Peter Redpath Scholarship, in memory of her late husband,

Home and Health Hints.

Leek and onion soup.—For a spring soup try one made with leeks and potato. Put into a deep kettle three tablespoonfuls of butter or rendered beef fat and eight leeks washed and thinly sliced; cover and cook very slowly for ten minutes then add one pint of sliced raw potatoes and one quart of water and simmer for an hour. Rub through a sieve, season well, add a pint of milk, thicken slightly with flour and cook for ten minutes more.

Rice, French style.—Wash thoroughly one cupful of rice, drop into a large kettle well filled with boiling salted water and keep at a galloping boil for ten minutes then drain through a colander. Put into a saucepan with one tablespoonful of butter, one cupful of milk, one half of a cupful of finely chopped candied fruits, two tablespoonfuls of sugar and two drops of extract of finely almond, cover and cook very slowly until the liquid is absorbed; stir occasionally with a fork. Heap in a dish and pour over it a sauce, serving the remainder separately.

Recipe for a Birthday Cake for a five year old child.—Such a cake, to be satisfactory to the tiny recipient, involves liberality in cutting and helping, consequently the simpler the mixing the better. Nothing in the cake line is as harmless as a sponge cake. The second recipe given you for a layer cake may be used in loaf form as also the following:—Beat together for twenty minutes the yolks of six eggs and three quarters of a cupful of powdered sugar. When thick and very light cut in the whites whipped to a stiff froth and one cupful and a half of well-sifted pastry flour. Sprinkle in the grated rind and the juice of one lemon and turn into a round loaf-pan. Bake in a moderate oven. For the icing boil together one cupful of sugar and one-half of a cupful of water (being careful not to stir after the sugar is dissolved) until a little, dropped into ice water can be rolled into a soft ball between the thumb and fingers. Take from the fire and let stand for a moment then pour slowly over the stiffly-whipped whites of two eggs. Add one teaspoonful of vanilla and any coloring desired to tint and beat steadily until quite thick then spread at once over the cake. While still soft arrange five tiny candles on the top. Or, a little extra icing may be made by beating into liquid white of egg sufficient confectioners' sugar to thicken; with this plain or of a different color from the first icing decorate the cake with the child's name and age and fasten the candles in a group in the centre.—Table Talk.

Michigan Presbyterian.—There is a great deal to make a conscientious Christian pessimistic in these days. It is only too true that the churches never seemed to have such a hard time of it, at least within our memory. Congregations, especially in the evening, are lamentably deficient. The prayer meetings are miserably attended for the most part. Evangelistic services fall flat upon communities that ten years ago seemed profoundly stirred. All of these things may well cause utterances which are condemned as pessimistic.

TO CONSUMPTIVES.

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

World of Missions.

Travelers in Bombay were shown a hospital for animals. Not a human being was in it for treatment, though in India human sufferers of all sorts are numberless. No hospital for suffering humanity ever appeared until after the Sermon on the Mount. Kindness for brutes existed before Christ. This was in large part due to heathen superstition.

There is reason to believe that Protestantism is more than holding its own in Germany. In Bavaria, Wurtemberg, and Prussia the advance is said to be quite perceptible. During the last ten years the number of Catholics in Prussia has increased nearly nineteen per cent, the number of Protestants nearly twenty-two per cent. There is only one dark spot in the outlook. The cause of the Reformation does not flourish in Saxony, the country in which Luther was born. The reason given is that the royal family is Roman Catholic, and that the king, who is an aged man is a zealot. He has not only surrounded himself with a Romanist court, but has exercised an unhappy influence on noble families, numbers of which, though bearing honoured names in connection with reforming work, have been moved to apostatize.

Progress of Mission in Gujarat.

Our brethren of the 1st Presbyterian Church are to be rejoiced with in the many tokens of blessing attending their mission. Dr. Barkley, formerly judge of the chief court of Lahore, and now Joint-Convenor of the Foreign Missions Committee of the Irish Church, is at present visiting the stations in India, and on Saturday evening, 22nd December, he was present at the opening of a new church at Khadana, which, although Khadana is only a sub-station, is now the largest church in the mission, and was quite filled on the occasion, the non-Christians gathering outside the windows. At the forenoon service next day, after sermon, there were 107 baptisms, the largest number ever baptized in their Indian mission at one time. These were from the Khadana and Porada people, and it was expected that on the following Sunday from 30 to 40 more would be baptized from Borsad and Brookhill. Another interesting incident was the dissolution, on the 20th December, of the Presbytery of Kathiawar and Gujarat, in connection with the General Assembly. For the Assembly, at its meeting in June last, arranged that this Presbytery should be dissolved, the missionaries being transferred to the various home Presbyteries with which they had been connected previous to their ordination, or to such other Presbytery as they might choose, and that a new mission Presbytery should be formed, in which the native pastors and elders should sit with the missionaries, the proceedings of the new Presbytery to be conducted and its records kept in Gujarati; the business of the mission apart from the native church, and all matters connected with the expenditure of money received from home, being placed under the charge of a newly formed Mission Council. The new Presbytery was constituted, and adopted the name of the Presbytery of Gujarat and Kathiawar. Its first act was to pass a resolution of sympathy with their suffering fellow Christians in China. Its next act was the licensing of five native probationers, raising the total number of these to eight. In Gujarat, as in Rajputania, the famine has left about 1,600 orphans on the hands of the missionaries, and unhappily there is the prospect of a second year of scarcity.

SPRING FEELING.

NOT EXACTLY SICK—BUT NEITHER ARE YOU WELL.

CLOSE CONFINEMENT DURING THE WINTER MONTHS HAS LEFT YOU WEAK EASILY DEPRESSED AND "OUT OF SORTS."

The words "weak and depressed" expresses the condition of thousands of people in the spring time. It is one of nature's signs that humanity cannot undergo months of indoor life in badly ventilated buildings with impunity. Sometimes you have a headache; slight exercise fatigues you; you are easily irritated or depressed; perhaps there are pimples or slight eruptions that indicate the blood needs attention. Whatever the symptom may be it should be attended to at once, else you will fall an easy prey to graver disease. Do not use a purgative in the hope that it will put you right. Any doctor will tell you that purgatives weaken, that they impair the action of the liver and create chronic constipation. A tonic is what is needed to help nature fight your battles for health, and there is only one always reliable, never failing tonic, and that is Dr. Williams' Pink Pills. These pills have no purgative action. They make rich, red blood, strengthens the tired and jaded nerves, and make weak, depressed, easily tired people, whether old or young, bright, active and strong. Among those who have proved the health-bringing qualities of Dr. Williams' Pink Pills is Miss Emma Chaput, of Lake Talon, Ont., who says: "I cannot thank you enough for the good I have derived through the use of Dr. Williams' Pink Pills. I honestly believe that but for them I would now be in my grave. My health was completely broken down. My face was as white as chalk, and if I made the least effort to do any housework I would almost faint from the exertion, and my heart would beat violently so that I feared I would drop where I stood. I was a great sufferer from headaches and dizziness as well, and my appetite was so poor that I scarcely ate at all. I tried several medicines, but they did not help me, and then I decided to send for some of Dr. Williams' Pink Pills. I got six boxes and before I used them all I was as well as I ever had been, with a good healthy color, a good appetite and an entire freedom from the ailments that had made me so miserable. You may be sure that I will always have a warm regard for your invaluable medicine."

Do not experiment with other so-called tonics—you are apt to find it a waste of money and your health worse than before. You will not be experimenting when you use Dr. Williams' Pink Pills. They have proved their value the world over, and you can rely upon it that what they have done for others they will do for you. If you cannot get the genuine pills from your dealer send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50 cents a box or six boxes for \$2.50.

The mission work being carried on in Korea by the natives under the direction of the missionaries, is self-supporting. Not on 'y so, but out of their extreme poverty the Korean Christians raised a sum to send to famine-stricken India which would put Christian America to shame. In many respects the Korean work is an ideal missionary work. It is a work that was baptized with the blood of the Christian martyrs.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona, 19th Feb, 10 a.m.
 Kamloops, Kamloops, last Wednesday of February, 1901.
 Kootenay, Rossland, February, 27.
 Westminster, St. Andrew's, Westminster, Feb. 26.
 Victoria, St. Andrew's, Nanaimo, Feb. 24, 1901.

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 5th March.
 Superior, Fort William 2nd Tuesday March, 1901.
 Winnipeg, Man. Coll., bi-mo
 Rock Lake, Manitoba, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 pm
 Minnedosa, Shoal Lake, March 5, 1901.
 Melita, Carnduff, 12 March.
 Regina.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, 12th March.
 Paris, Woodstock, 12th March.
 London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
 Chatham, Blethenin, July 9th, 10 a.m.
 Stratford, Stratford, 2nd Tuesday May, 1901.
 Huron, Clinton, 9th April.
 Sarnia, Sarnia.
 Maitland, Wrocton, March 5, 10 a.m.
 Bruce, Paisley, 9th July, 10:30 a.m.
 Brandon, Brandon, 3th March.

SYNOD OF TORONTO AND KING TON.
 Kingston, Chalmers, Kingston, March 12, 8 p.m.
 Peterboro, Port Hope, 12th March, 1:30 p.m.
 Whitby, Whitby, 16th April.
 Lindsay, Woodville, 25th June, 11 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Orangeville, Tuesday in May prior to the week of synod meeting.
 Barrie, Barrie, March.
 Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.
 Algoma, Sudbury, March.
 North Bay, Huntsville, March 12, 10 a.m.
 Sauguen, Knox, Harrison, March 12, 10 a.m.
 Guelph.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Quebec, March 12, at 4 p.m.
 Montreal, Last Tuesday of June, 10 a.m.
 Glengarry, Alexandria, 2nd Tues. July.
 Lanark, Renfrew & Carleton Place, April 16, 11 a.m.
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
 Brockville, Cardinal, 2nd Tuesday July 3 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, St. A. March 26th, 10 a.m.
 Inverness, Whycomagh, Mar. 19 1901
 11 a.m.
 P. E. I., Charlottown, 5th Feb.
 Pictou.
 Wallace, Oxford, 6th May, 7:30 p.m.
 Truro, Truro, 18th March.
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 26 March, 10 a.m.

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"My Valet"
 We repress and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. EXTRA care taken with black goods.
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The **HOMWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Alienation.** Send for pamphlet containing full information to
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**MEMORIAL WINDOWS
 A SPECIALTY. . . .**

Profitable Business Talks.
 These are the days of advertising. It is more essential than capital, yet capital can be accumulated or expended in advertising according as it is wisely or wastefully done. I have added years of experience to years of study in writing an placing advertisements for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.
NORA LAUGHER,
 Writer of Advertising,
 91-2 Adelaide St. E. office 17 Toronto

Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a
Communion Set and Baptismal Bowl

FREE
 For a Few
 Hours' Work

FREE
 For a Few
 Hours' Work



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

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

Look at These
 Splendid Offers!

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

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

Sample copies free on application. ADDRESS **THE DOMINION PRESBYTERIAN OTTAWA, ONT.**

DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College, Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 27 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. **WINTER TERM** from JAN. 2nd. Enter any time after that date. We also give splendid courses by Mail for those who cannot attend our school. All particulars cheerfully given. Address: **W. H. SHAW, Principal.**

Top Coat

A Special Grey Cheviot Spring Coat for

\$15.00

to early buyers.
New Scotch Suitings

\$18.00

All the latest patterns.

FOLLETT'S 181 YONGE ST. TORONTO
We are agents for Good Form Closet Sets

John Hillock & Co.

Manufacturers of the

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Delicate Children

The Most Eminent Physicians Recommend and Prescribe

Hubbard's Scotch Rusks

They are nourishing, easy of digestion and very palatable, thus being suited to persons with weak digestive powers who require something to tempt the appetite.

5c and \$1 a box.

GEORGE K. STEVENSON & CO.

(IMPORTERS)

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Lowest Prices!

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MORRIS PIANOS
ESTRE OYERANS

Sold only by

J. L. ORME & SON
189 Sparks St., Ottawa

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900: "The Board of Directors hereby, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."

In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.

Full particulars from **E. C. DAVIES**, Managing Director, TEMPLE BUILDING, TORONTO, May 31st, 1900.

Canvassers Wanted!

The DOMINION PRESBYTERIAN

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

C. Blackett Robinson, Manager.
P. O. Drawer 1070,
OTTAWA, - ONT.

OTTAWA & GATINEAU RY Leitch, Pringle & Cameron

CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.01 p.m.
Train 2, arrives Ottawa 10.25 a.m.
Daily except Sunday.

P. W. RESSEMAN,
General Superintende

Barristers, Solicitors and Superior Court Notaries.

Solicitors for Ontario Bank,
Cornwall, Ont.

JAMES LEITCH, Q.C., - R. A. PRINGLE
J. A. C. CAMERON, LL.B.

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows.

Trains leave Ottawa Central Depot daily except Sunday.

6.10 a.m. Local, stops at all stations.
9.00 a.m. Limited, stops Coteau Jet. only, arrives Montreal 11.30.
8.00 a.m. Local, Sundays only, stops at all stations.
4.20 p.m. Limited, stops Glen Robertson, Coteau Jet, only, arrives Montreal 6.40 p.m.
4.20 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.
6.40 p.m. Local, stops at all stations.

TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

11.10 a.m. Montreal and local stations. New York, Boston and New England.
12.15 p.m. Limited, Montreal and points east.
6.15 p.m. Limited, Montreal and stations east.
9.05 p.m. Local, daily including Sunday Montreal and local stations. Middle and Western Divisions: Amherst, Kennew, Eganville, Pembroke, Madawaska and Parry Sound.

TRAINS LEAVE OTTAWA CENTRAL DEPOT:

8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
1.00 p.m. Mixed for Madawaska.
4.40 p.m. Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: **11.0 a.m., 5.55 p.m. and 2.50 p.m.** (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.20

DAILY. p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.

Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.

Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.

Office, 20 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 8.55 a.m., 4.25 p.m.
Leave Union Station 4.15 a.m., 8.45 a.m., 8.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 6.40 p.m., 6.40 p.m.
Place Viger Station 12.35 p.m., 10 p.m., 8.45 p.m. Other trains week days only.

From Montreal.

Leave Windsor St. Station 19.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 1.30 p.m.
Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa.

Central Station 12.45 a.m., 6.30 p.m., 9.40 p.m.
Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

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OTTAWA TICKET OFFICES:
Central Station Union Station
GEO. DUNCAN.

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