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THE FISHERS.

PHILADELPHIA PUBLIC LEDGER

Long e'er the night pales into night
The fishers put to sea,
And every boat is far afloat
Before the shadows flee.

But e'er the light fades into night
They seek the beck'ning land;
And, one by one, their labour done,
They kiss the welcoming strand.

The shadows fall and cover all
On moaning sea and moor;
And each brave boat, once far afloat,
Rests high upon the shore.

Perhaps, some day, they'll come and say,
"When, from far out to sea,
Each bursting sail fled from the gale,
To reach the sheltering lee.

"One luckless sail, struck by the gale,
Passed from our anxious sight;
Her sturdy crew, brave men and true,
May come with morning light."

Fond hearts will quail to hear the tale,
And mourn with sorrow sore,
And tearfully will scan the sea
For the boat that comes no more.

Life's fishers we on tossing sea;
Its dangers each must share;
God grant that none, life's tempest done,
Shall miss the harb'our fair!

Forms loved and lost, that safely crossed,
Will greet us by the shore,
When each brave boat, once far afloat,
Is moored safe evermore!

MARRIED.

At the residence of the bride's mother, Westboro, Ont., by the Rev. A. S. Ross, B. A., on March 27th, 1901, Miss Kitty Hill to Mr. Robt. Lowry, Pakenham, Ont.

On March 18, 1901, at the residence of the bride's father, Crystal Falls, Que., by the Rev. N. Waddell, Lachute, R. Leishman, to Kazia J. McDonald.

At the residence of the bride's father, Cedar Grove, on Wednesday, March 27th, 1901, by the Rev. J. A. Brown, Andrew Murison of Scarborough to Minervia E., eldest daughter of Wm. C. Pilkey, Markham.

At the residence of the bride's father, Greenfield, Ont., on March 21, 1901, by Rev. James Cornack of Maxwell, T. J. Stewart of Finch, to Maggie P. Fraser, youngest daughter of John Fraser.

DIED.

At Quebec, on March 27, 1901, T. Newton Tweddell, in his 71st year.

At Toronto, on Saturday, 23rd March 1901, Arthur Wellington Ross, ex-M. P., aged 55 years.

At Maxville, on March 21, 1901, Duncan McTavish, formerly of Breadalbane, Glengarry, aged 77 years.

At Ottawa, on March 16, 1901, Christina Dewar, daughter of the late Hugh Dewar of Lochiel, and wife of Jas. Foster, aged 48 years.

At Montreal, on March 22, Margaret Cline Morris, widow of the late Andrew Hill Malloch, and daughter of the late Honorable Alexander Morris.

At his residence, No. 186 Cartier street, Ottawa, Ont., on Wednesday, March 27, 1901, Thomas Jackson McKenzie, of T. Lindsay, & Co. in his 54th year.

On March 28, 1901, at the residence of her son-in-law, Mr. Duncan Lynamachan, 218 St. Antoine St. Montreal, Catharine Gordon, widow of the late John McGregor, Lachute Road, Co. Argenteuil, and mother of P. A. McGregor of this city, aged 81 years and 9 months.

BORN.

At Maxwell, on Wednesday March 20, the wife of Peter Grant of a son.

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Note and Comment.

McGill University, Montreal, has recently installed two electric furnaces, taking a current of 100 amperes at 110 volts.

Marconi has sent wireless messages 200 miles from St. Catharines to the Lizard. Perfect communication has been established between these points.

Roughly speaking Britain produces for export a little less than twice as much per head of her population as the United States, France or Germany.

According to the census taken last month the population of St. Petersburg is now 1,430,000. During the last ten years the population has increased by 40,000 yearly.

Berlin has refused a legacy of \$120,000 for an orphan asylum, as one of the conditions of the bequest was that the orphans should be brought up on a vegetable diet.

Lord Roseberry is the only ex-Premier living, and the youngest of all the Prime Ministers of the Victorian era. No other man, for at least 60 years, has been Premier at 46.

Helen Keller's mastery of articulate speech has so far progressed that she recently made a speech at the Radcliffe freshman luncheon. It was heard distinctly, and was much applauded, as it doubtless well deserved to be.

Archbishop Lewis, head of the Episcopal Church in Canada, has tendered his resignation owing to ill health, and has summoned a meeting of the house of bishops to consider the matter. Bishop Bond, of Montreal, will probably be his successor.

In the world it takes \$1,000,000,000 to support Christianity besides perhaps an equal amount in the free services if they were put in money value. These are stupendous figures which tell of the mightiness of the movement started in a manger in Bethlehem.

It is reported from Newfoundland that the seal fishing has been unusually plentiful this season. One steamer, the Southern Cross, has arrived there with some 26,000 seals, and reports that the rest of the fleet among the seals are all having unusually good catches. This is good news for the Ancient Colony, where a good or bad seal catch means either good or bad times.

The will of the late Henry Bernie, of English River, Que., contains a provision that the executors are to pay his debts from the proceeds of his property, and to provide a cemetery, in which he is to be buried, for the English River Presbyterian Church. It further provides that a monument in Scotch granite is to be built and erected on his grave—with a pair of curling stones, also in Scotch Granite.

A marked rise in the level of the Dead Sea has been noted. A broad lagoon has been formed on the north side of the Jordan delta. The water does not sink in summer, and it is surmised that the whole bottom of the Dead Sea has been raised by volcanic action.

A proposal in the Maine Legislature to resubmit the prohibitory law to a vote of the people was defeated by a large vote. The people of Maine are satisfied that prohibition even when poorly enforced, is decidedly better than any other way of dealing with the liquor traffic.

The report of Viceroy Curzon, of India, for the fiscal year indicates that the resources for that land are much greater than was generally supposed. For notwithstanding the expenditure of \$21,135,000 to relieve the famine sufferers, there is still a surplus of \$8,200,000 in the Treasury.

Recently in Paris they sent up a balloon with no passengers, but with instruments that registered automatically the greatest height attained, which was 50,000 feet (more than ten and a half miles,) and the lowest temperature, which was one hundred two degrees below zero.

In the British House of Commons Mr. Balfour, the Government leader, replying to a question on the subject, said a special Ambassador had not been sent to the Pope, but the death of Queen Victoria and the accession of King Edward would be notified to the Pope in a letter.

Clearing the Eastern Transvaal of the Boers is one of the most creditable performances in the South African campaign, and has added greatly to the already high reputation of General French, who accomplished the task skillfully, steadily and thoroughly, without any needless sacrifice of life.

The abolition of capital punishment in Colorado has not worked well. Four years experience of life imprisonment as a substitute for the death penalty showed that murders alarmingly increased. The Legislature has restored capital punishment. One of the weaknesses of the life-imprisonment penalty is that it does not mean life-imprisonment. About seven years imprisonment has been the average for murderers.

A throne has been especially built for Queen Alexandria, and is an exact replica of that used by the King. When the Prince Consort in former years appeared at Court ceremonies he sat beside the throne, and on a chair of less pretension than that occupied by Queen Victoria. Consequently there has been but one throne chair, and that just completed for the Queen is of solid mahogany, covered with gold. The embroidered seat and back were executed at the Royal School of Art Needlework.

The largest Presbytery in the Free Church of Scotland—the Remnant of the Faithful—is that of Glasgow, which has thirteen congregations, only three of them however, being in the city itself. Five of them are in Arran, one in Rothesay and one in Inveraray.

Some delegates walked hundreds of miles to attend a late Christian Endeavor convention in Mexico. One Endeavorer refused to join an excursion to the castle of Chapultepec, "because," she said, "I have come to enjoy the meetings, and I am not going to distract my mind to sightseeing."

The British Foreign Office, in spite of the settlement of the railway siding incident at Tien Tsin, intimates that the relations between Japan and Russia may soon reach the danger point. It (the Foreign Office) understands that Japan is determined to oppose, "at all costs" any secret agreements between Russia and China.

The question of the extension of the penny post between Australia and Great Britain is exciting some amount of notice at the Antipodes. It is being urged that now that the Commonwealth is unfaithful to its obligations to Australia should be placed on a similar footing to the other Colonies by the adoption of a penny post to all parts of the Empire.

The London Times, commenting on the Kitchener-Botha negotiations says: "The event shows that the Boers are still hopeful of something turning up to their advantage. It is difficult otherwise to understand their rejection of Lord Kitchener's terms, which the Parliamentary papers on the subject show were lenient to the verge of weakness."

Sneezing seems an innocent act, but Dr. Koeniger, a German, declares that death may lurk in a sneeze, cough, or even the speech of a person in whose throat and lungs are the microbes of tubercular diseases. Every person should constitute himself a board of health, and endeavor to keep his own microbes at home, or else muzzle them.

According to official statements made in the Quebec legislature, of 6,068 women teachers employed in the Quebec schools, 1,870 are paid less than a hundred dollars a year. Between a quarter and a third of the people still think that thirty cents a day is sufficient pay for an educated woman engaged in the most important work the state entrusts to its servants.

It seems that the Governor General of Canada gave M. Menier, the would-be king of Anticosti, a deserved rebuke recently. M. Menier sent a telegram of condolence on the death of Queen Victoria. The Governor General refused to accept the message because it was so phrased as to claim sovereignty over the island. It is a good thing that a man of Lord Minto's stamp is the representative of the British Crown in this country.

The Quiet Hour.

The Walk to Emmaus.

S. S. LESSON, 21 APRIL 1904; LUKK 24 : 13-35
 GOLDEN TEXT—Luke 24 : 32. Did not our heart burn within us, while he talked with us by the way?

Jesus himself drew near and went with them, v. 15. Jesus had been to these men what the sun is to the world, the centre round which their lives revolved. When He died on the cross it was as if the sun had been snatched out of the heavens. With Him all their high hopes and bright expectations were buried. They never expected to see Him again. But He does not thus forsake those who love Him. Of Him we may say:

"I know not where His islands lift
 Their fringed palms in air;
 I only know I cannot drift
 Beyond His love and care."

But their eyes were hidden that they should not know him, v. 16. It is because men do not know Jesus that they do not trust Him. As soon as we see Jesus as He is we cannot but believe on Him. "This," said He, "is the will of him that sent Me, that every one which seeth the Son and believeth on Him, may have everlasting life." Believing follows on seeing. If we do not see Jesus, it is because we are spiritually blind. We need to pray that our spiritual eyes may be opened, as Milton the blind poet prayed that though he was blind physically he might have inward sight.

"So much the rather Thou, celestial Light,
 Shine inward, and the mind thro' all her powers
 Irradiate; there plant eyes, all must from thence
 Purge and disperse, that I may see and tell
 Of things invisible to mortal sight."

As ye walk and are sad, v. 17. It would not be difficult to show that if the sun did not shine in the heavens, our planet would become a scene of desolation and death. There would be no vegetable or animal life and therefore no food or clothing for man. There would be no coal beds with their heat stored up for our own use. The sun is the source of all the brightness and beauty in the earth. Christ is the "Sun of the Soul." Away from Him there can be no true joy and gladness. These disciples were sad because their unbelief like a dark cloud hid from them the light of the sun.

But him they saw not. They saw the empty tomb and the vision of angels, but not actually the risen Lord. And yet John believed. (John 20 : 8.) As he beheld and pondered, the truth flashed into his mind that his Lord had risen and he asked no more questions, but went away satisfied that it was really so. Look at this belief of John's. He saw the empty tomb and the grave clothes. That was certain. He inferred that Jesus had emptied the tomb Himself. That was only probable. John acted on this probability. And in doing so he did what all men do in the ordinary affairs of life. If we acted only on certainties, we should make a failure of life. Admit that it is only probable that Jesus rose again after three days in the grave and so proved Himself to be the Son of God, and even then there is good ground for accepting Him. John got joy from a probability which others lost by waiting for an absolute certainty.

He expounded to them in all the scrip-

tures the things concerning himself, v. 27. This indicates one of the ways in which the unseen Saviour abides with His followers throughout all time. He is in the Word. He taught His two listeners on the road to Emmaus to find Him in the Old Testament. But if we may find Christ in the Old Testament, how much more clearly we may behold Him in the New Testament. And if they were "foolish and slow of heart," who misunderstood the Old Testament teaching about the Messiah who was to come, how much more do we deserve these epithets, if we do not understand the clearer revelation in the New Testament of the Christ who has come.

Abide with us And he went in to tarry with them, v. 29. The law of cause and effect operates in the spiritual as well as in the material world. Prayer is a real cause and it is the necessary condition of our enjoying the presence of Christ. The connection between prayer and the Saviour's presence is not arbitrary. It is the very nature of prayer to bring us into fellowship with Him. Prayer is communion with God and He is ever in the presence of God. Prayer is asking for needed blessings. All these blessings come to us in Him. (2 Cor. 1 : 20) Prayer is submission to the will of God. He has promised to be with those who do the will of God. (John 14 : 21.)

And he vanished out of their sight, v. 31. All the appearances of Jesus after His resurrection were temporary. It would seem that He was gradually preparing His disciples to be content with His spiritual presence without His bodily presence. It was expedient for them and for us that He should go away. For if He were on earth in bodily form, He would be confined to one place and men would be apt to think that He could not help them unless they should go to where He was to be found.

Did not our heart burn . . . while he talked? v. 32. The influence of a strong personality. And while he opened to us the scriptures; the power of the inspired Word of God when taught. Put these two things together and you have the reason for the teacher's and the preacher's office. A whole-souled, spiritually-minded teacher or preacher, and the Word of Truth—what greater force for holiness and God can there be?

The Safe Appeal.

God's ways seem dark, but soon or late
 They touch the shining hills of day;
 The evil cannot brook delay,
 The good can well afford to wait.
 Give ermined knaves their hour of crime;
 Ye have the future grand and great,
 The safe appeal of truth to time.

—Whittier

The disciples were not losing much time when they sat down beside their Master, and held quiet converse with him under the olives of Bethany or by the shores of Galilee. Those were their school hours; those were their feeding times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible reading, and of secret prayer.—Theodore L. Cuyler.

"This Day Our Daily Bread"

We are taught to limit our wants, but we are to ask in confidence for all we may need for the day. Days differ. Some bring their heavy burdens, their great wants, their keen sorrows, their crosses. Others have fewer needs. God knows our days, and he is better able than we are to measure our real wants for each day. We may safely, therefore, ask for daily bread and let him choose what to give us. He will never give too little.

"If a 'To-morrow,' who can tell?
 To sleep, or wake?
 To work, or rest?
 What he deems best.
 God gives, we take,
 Knowing, 'He doeth all things well!'"

It is surely a great comfort to know that in this world each one of us is thought about and cared for by our Father, who loves us with an infinite and everlasting love. He does not think of us merely as a vast, uncounted family, but as individuals. He knows our names. Each one of us is personally dear to him. The very hairs of our head are all numbered. Not one of us is ever forgotten in heaven for a moment. We can be in no place or condition in which our circumstances are not well known to God. "Your Father knoweth what things ye have need of before ye ask him."

This teaching makes the law of life very simple. We are not to live to get food, but are to live, first and last, as God's and for God. We have nothing to do directly with the supplying of our own wants—that is God's matter not ours. There are but two things we need to concern ourselves about. First, we are to do our duty—the will of God, as it is made known to us day by day. Then we are to trust God for the supply of our body and temporal wants.

Those who have learned to live thus have found the way of peace. Over-anxiety is sin. It dishonors God, for it is bred of doubt. It hurts our own life, hindering our spiritual growth, marring the beauty of our character, and blurring our witness for God to others. If we faithfully do God's will, as revealed to us, and then trust God perfectly, the peace of God will guard our hearts and thoughts in Christ Jesus.—Rev. J. R. Miller, D. D.

Alone With God.

No great purpose has ever been achieved by any individual until his spirit has first gone out into some wilderness solitude, and there discovered its native strength, its absolute invincibility when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for a while, like Moses into the land of Midian, or like our Lord Himself into the wilderness, or like St. Paul into the Arabian desert, and there in solitary communion with God, they come to themselves. From that communion with God, from that highest of all companionships they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls; visions which never fade afterward, even in the light of common day, but which serve as beacon lights to guide them, through storm and darkness, till the purpose of their lives is fulfilled.—Edwin H. Elannd.

If our religion doesn't make us kind and patient at home, and truthful and honest with our fellow-men, we either have the wrong kind of religion or very little of it.

Ramabai, the Heroic.

Dr. Pierson, writing in *The Missionary Review*, says that when Ramabai set up her famous school for Hindoo widows at Poona, she made no effort to win the inmates to Christianity. Five or six years ago, however, twelve or thirteen of them, won to Christ by her unselfish love, renounced heathenism, and were baptized.

Poona was greatly aroused by such an event, and for a time it seemed as if the home itself would be reduced to a ruin. Ramabai called a public meeting, and undertook to explain why these widows had accepted Christ. The streets were thronged with people, and a crowd of young men filled the hall where she was to speak.

Without a sign of anxiety Ramabai stood up to address them. She spoke of the moral and spiritual slavery of the Hindoos; how incapable they are of helping themselves, while they ask for political freedom; how unhappy their family life is, and how especially miserable the lot of their women.

Then holding up the Marathi Bible she said: "I will read to you now what is the reason of all your misery, degradation, and helplessness; it is your separation from the living God."

It was growing dark, and she asked one of the excited Hindoo youths to bring a light, that she might read. Without a moment's hesitation, he obeyed. After reading some passages she began to speak of the conversion of the widows, and then said: "Your views of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ, the Truth, has made me free."

The excitement was tremendous, and the Brahmins only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home. The storm passed away, and the home remained undisturbed, sheltering some sixty women, and training them for lives of usefulness.

A Cure for Atheism.

It is in the hour of need, says S.S. Times, that God gets a chance of a hearing with those who at other times feel no need of him. Funerals are often a turning-point in the history of a family, or even of a neighborhood, when a faithful minister of the word of God speaks earnestly and searchingly to ears and hearts made tender by loss. And often bereavements bring their own lesson, without any human enforcement. The world might sink into Atheism if it were not a world sown with graves, and full of those who have wept over them; for

"Eyes that the preacher ne'er could school
By wayside graves are raised,
And lips cry 'God be pitiful!
That ne'er said 'God be praised!'"

Don't be more concerned to reach the home which Christ is gone to prepare for you, than to reach the likeness to himself by which admission to that home is secured. Holiness first, heaven next.

The mark of the perfect man, as set before us in Paul and all who are thus minded, is the passionate desire to be yet made perfect.—Andrew Murray.

Our business is not to build quickly, but to build upon a right foundation, and in a right spirit.—Joseph Parker.

Our Young People

Martin Luther—the Reformer.

Martin Luther, who was destined to be the father of the great Reformation, was born Eisleben, in Thuringia, on 10th November 1483. His father Hans Luther, a slate-cutter by trade, belonged to a family of free peasants. The boy so distinguished himself at the Latin school to which he was sent that the family decided on making him a lawyer, and he was placed for a year in a Franciscan school at Magdeburg; and thence he went to Eisenach, when, along with other poor scholars, he sang for alms in the streets, and his fine tenor voice and gentle manners attracted the attention and gained for him the motherly care of Ursula Cotea, the burgomaster's wife. In his eighteenth year he proceeded to the high school of Erfurt, where his favourite master was Trätwetter, who taught him classics and philosophy. Here he was graduated in 1505. At Erfurt the preaching of the town's pastor Welsemann made a deep impression on his mind, as did the preacher's frequent exhortations to study the Scripture. Luther tells that he sought in vain for a whole Bible, and that he could only get portions to read. A dangerous illness, the death of a near friend, together with other circumstances, so wrought on his pious, sensitive nature that in spite of father and family he resolved to give up all his prospects and become a monk. His first years of monastic life were spent in fierce mental struggle. He found a whole Bible and read it diligently but it did not bring him peace. "Tormented myself to death," he said, "to make my peace with God, but was in darkness and found it not."

In the year 1511 Luther went to Rome. He went up in true pilgrim spirit and he came back a Protestant. The pious German was horrified by what he saw in the "Eternal City." He tells us that at Willenberg he pondered over the text, "The just shall live by faith," that while in Rome the words came back to him, and that on his return journey to Germany the evangelical meaning of the words rushed into his mind. In 1512 Luther was promoted to the degree of Doctor of Divinity. The oath he had to take on the occasion to devote his whole time to study, and fully expound and defend the holy Scripture, was to him the seal of his mission.

The next 10 or 12 years of Luther's life are marked by a constant struggle with the Popacy. His first great conflict was with Tetzel, who visited Germany to sell indulgences. Luther, who had passed through deep soul-struggles ere he won pardon, knew that God's forgiveness could not be purchased for money, thundered against the Dominican Monk and his indulgences, and in a short time all Germany was ablaze.

In the famous Leipzig discussion between Luther and Eck, although indulgences and penance were at first the subjects of debate it soon turned on the authority of the Pope; before long the discussion had very important consequences. On the one hand Eck and his associates felt that Luther must be put down by force; and Luther himself, on the other hand, felt for the first time what great consequences lay in his opposition to the indulgences. He saw that his Augustinian theology, with its recognition of the heinousness of sin, and of the need of the Sovereign grace of God, was incompatible with the

whole round of mediæval ceremonial life; he saw the uselessness of the monastic life with its fasts and scourgings; the result was that Luther felt he must break with Rome, and he made Germany see it too, and raised the popular enthusiasm to a white heat.

It was in 1521 that Luther appeared before the diet at Worms, to which place he went believing it was to his death, even although he was in possession of the Emperor's safe conduct. Every where he saw the imperial edict against his books posted up, yet the historian writes of the journey as in some sort a triumphal progress; and he entered the imperial city amidst an immense concourse of people. Next day he was brought before the diet. When the hour approached he fell on his knees, and uttered in great agony a prayer such as can only be pronounced by a man filled by the spirit of Him who prayed in Gethesemane. His attitude before the Emperor, princes and prelates was brave and dignified. He would retract nothing, "for to act against conscience is unsafe and unholy." "Here stand I." . . . At last the edict of the diet was pronounced in which Luther was condemned in the severest terms and placed under the ban of the Empire. This meant when his safe conduct expired he was an outlaw, and all were forbidden to feed or shelter him. His books were to be burnt and his adherents punished. However, Fredrick, the Elector of Saxony, proved his friend, and he was conveyed to the fortified castle of Wartburg, where he remained for ten months, making use of his enforced leisure to begin, what was perhaps his greatest literary work, his translation of the Bible from the original texts. Here, for the present, we must leave the great German Reformer. Later on we may be able to sketch the remainder of his stirring life.

When the Eddystone lighthouse was to be rebuilt, Witstanley, the noted engineer, contracted to rear a structure which should withstand the assaults of time and tempests. So confident was his faith in the showy structure of his own skill, that he offered to lodge in it with the keeper, through the autumnal gales. He was true to his word. But the first tremendous tempest which caught the flimsy lighthouse in the hollow of its hand hurled both building and builder into the foaming sea. We fear that too many souls are rearing their hopes for eternity upon the sands of error; when the testing floods come, and the winds beat upon their house, it will fall, and sad will be the fall thereof.—Theodore L. Cuyler, D.D.

The first step towards being wise is to know that thou art ignorant; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

Be always more ready to forgive than to return an injury. He that watches for an opportunity for revenge lieth in wait against himself, and draweth down mischief on his own head.

Grit is the grain of character. It may be described as heroism materialized—spirit and will thrust into heart, brain and backbone so as to form part of the physical substance of the man.—Whipple.

Our Contributors.

For Dominion Presbyterian.

"Nevertheless."

John xi. 15.

BY REV. JAMES MIDDLEMISS, D. D.

(Concluded from last week's issues.)

Returning to the case of those who have, for the last half century—from the time of John Angel James of Birmingham—been referred to and counselled as "anxious inquirers," and who under, what is called and in experience well known by many, "*conviction of sin*," are prone to yield to discouragement in relation to their spiritual condition and prospects, we now say to them confidently that Christ's "nevertheless," "mixed with faith," Heb. iv. 2, will surely suffice to rid them of their discouragement. "It is true," we say to them, "that your case is entirely hopeless in respect of anything you can do for yourselves, or anything that any other creature can do for you." "Thou hast destroyed thyself," Hosea xiii. 9. And that is all, be assured dear friend, that you can do for yourself. "But," which is the equivalent of "nevertheless," it is immediately added, "in me is thine help." He who thus speaks can make the blind to see and the deaf to hear. He can make the dead to live. He can make all things new. What, indeed, is there that he cannot do? He has only to speak the word, and it is done. Oh! therefore, anxious, troubled soul, only "have faith in God," and in Him who doeth all things that the Father doth. Have the faith of the centurion, pious Roman soldier, who believed that the word of Him who created all things, though he did not know that, as you profess to do, was enough to heal his servant. Have the faith of the woman who would not be denied her quest for her bedevilled daughter; and of the other woman who believed that the touch of the hem of His garment would bring healing and health to her. Every difficulty however great, every emergency however extreme, confront it with Christ's "nevertheless." Bring it, that is, to Christ—to His grace and power. Let faith, and not unbelief, have the *last* word; and you will surely find that Christ will not deny the prayer of the faith that refuses to be denied, but will say, as He said to the Syrophenician woman, "Be it unto thee, according to thy faith."

Long experience and observation warrant our saying that the discouragement and despair of unbelief are far more ruinous to the souls of men, than even the presumption that is the ruin of so many heedless souls. There are many—some of whom we could name—who would surely become new men, and close their days as happy and useful christians, were it not that a kind of despondency or despair has possessed them and gotten the mastery of them." They are looking back with regret or remorse upon a mispent life—not, it may be, a grossly bad life, but a wholly worldly life, in which they have done no christian good. With all their worldly success, they have come to see the emptiness of all they have spent their energies for. Their very success, perhaps they find, has been hurtful, if not ruinous to their children, whom they have trained for the world alone, neglecting wholly their christian interests. They think, if they could but blot out the past and begin life anew, they would surely pursue a different course; they would live for other and higher ends—the life of sincere and earnest christians. *But* (the deadly and damning *but* of unbelief, Mark xvi. 16,) they fear it is now *too late*.

This Satanic delusion that it is *too late* to "cease to do evil and learn to do well," Isaiah i. 16, 17, is not improbably fortified by the dread of the ungenerous notice which a great christian change almost always occasions, and a shrinking from the humiliation of the practical acknowledgement that is implied in such a change. And thus it is, that a combination of pride and shame and unbelief is a "three-fold cord," Ecc. iv. 12, not easily broken, binding fast to the world and sin, and entralling many who might otherwise have happy experiences of God's plenteous mercy and abounding grace—an experience bringing life to a useful as well as happy close; for who can tell how much christian good might be the result of such a changed life, little of it as may remain?

Is any of our readers disposed to reflect thus despondingly and despairingly? We say, with all possible emphasis, Let it be so that your case is really ever so bad—bad even beyond what you have yourself any conception of—however much and however long you have been "hewing out to yourself cisterns, broken cisterns, that can hold no water," and however natural and reasonable it may seem to you that God should deny you His grace, and reject your application for His all-sufficient help, "Nevertheless" He *will not*; and we entreat you to allow yourself to believe that He will not. He has laid it upon His ministers to proclaim, and woe unto them, if they do not constantly proclaim, "grace abounding," to the chief of sinners—if this "Nevertheless" is not the golden thread running conspicuously through all their ministrations, whether public or private and personal. And therefore we say, "Be not faithless but believing." For, be your case ever so bad, beyond that of others, "*nevertheless*" there is grace in the heart of God sufficient for your present, immediate, free, full forgiveness. "The blood of Jesus Christ His son cleanseth from all sin" and it is your own fault, if it does not cleanse you this very day, yea, this very hour. When we speak to you of God's plenteous mercy, you object that you have always abused it, presuming on it to live in sin; When we seek to commend the blood and righteousness of Christ, you object the dead indifference, perhaps the contempt of years; when we commend the grace of the Almighty Spirit of the Father and the Son, you object that you have resisted and grieved Him. You say you have misused all your privileges and abused all your blessings, and that for great and constant kindness you have returned only ingratitude, wilfulness and disobedience. You say also that you have been afflicted for your good and no permanent good has resulted, all promises of gratitude and obedience has come to nothing,—you never turned your face to God, but to turn your back again to Him. And so you have come to think that your case is a hopeless one, and that all endeavor to be and to do what you ought to be and to do, will be labor in vain. God forbid that you should entertain any such thought, when you have in your hand a Bible whose "Nevertheless" assures you that if you will but turn now and come to God, trusting in Christ, you will find that He is still on the mercy seat, that He is now speaking to you from it, and that His grace abounds "beyond what you can ask or think." He Himself invites you, assuring you of welcome. "Him that cometh to me," he says, "I will in no wise cast out." "Whosoever will, let Him take the water of life freely."

One thing we cannot overlook before we close. There are, no doubt, among those who read these lines, some in whose experi-

ence the allotments of Providence are peculiarly heavy, trying, and even perplexing. They have had unusual experience of affliction in their own persons, or in their families. Besides the anxieties of which such experience is the more direct occasion, it may involve them in heavy expenditures which their scanty earnings cannot meet. Or their home has been desolated by successive bereavements. Their hopes have been buried in the grave, to which their best-beloved have been consigned, and they are disposed to say, "My wound is incurable, mine eye shall no more see good." To you, dear reader, who are thinking perhaps that your last comfort is gone, and that only darkness and sorrow are left to you, we say, Be entreated not to allow yourself in the indulgence of the regrets and fears of unbelief. Comfort them all with Christ's "Nevertheless," the "nevertheless" of faith, the "nevertheless" which assures you that, as in the death of Lazarus, nothing has befallen, as nothing can befall, without His permission and except for your good—nothing but what He can and will overrule for your good. Let there be no indulgence in thinking of what *might have been*—no *ifs*, as those of Martha and Mary, John xi. 21, 32, insinuating absence of kind regard, a charge of unkind neglect against the most loving and compassionate of friends—but accept *what is*, and be concerned to learn its lessons. For lessons it has—hard and humbling lessons, it may be, but very salutary—lessons easily missed, and that you are sure to miss, if you allow yourself in the indulgence of unbelieving and vain regrets and fears. It may be that you have been putting the creature in the place of the Creator, or you may have been laying up treasures on earth. But no matter what, be concerned to learn the lessons that God would have you to learn; and, instead of indulging in regrets or thinking that your lot has been peculiarly hard, "rest in the Lord and wait patiently for Him," in the assurance that your greatest good is wrapped up in your heaviest trials and your greatest sorrows. Remember that it is through suffering that the highest advancement is made in the school of Christ, even as Himself was made perfect, as the Captain of our Salvation, only through His sufferings, and the author of salvation unto all them that obey Him, Heb. ii. 10: v. 9. If one thing is sure beyond all others, it is that the highest class in the school of Christ consists of those who glorify God and serve their generation, not so much by zeal in work for Christ, though they are zealous beyond others, as by suffering as *Christians*, or in the Spirit of Christ, manifesting to all the patience of faith in great tribulations.

Children and Drink.

The Archbishop of Centerbury has contributed a preface to a pamphlet entitled "The Children and the Drink," which is the work of a committee who have been energetically investigating the subject under the chairmanship of the Bishop of Hereford. The preface is as follows—"The Archbishop of Centerbury warmly commends this pamphlet to the serious consideration of all Christians in this country. The danger of allowing children to grow up demoralised from early years, utterly unfit to withstand the temptations of life, utterly uneducated, is not lightly to be disregarded by those who love their country and care for its future welfare. This pamphlet puts the matter clearly before all readers without exaggeration of statement or vehemence of denunciation. Lambeth Palace, March 11th."

A Very Sad Story.

A man named Dowie in Chicago has power enough, it seems, to do cruel harm in a quiet rural spot in Nova Scotia, says the Presbyterian Witness. We had read of his evil ways in other places, and the skill he has displayed in leading astray the simple and the ignorant by his lying wonders and his plausible fables; but we did not suspect that his victims could be found amongst ourselves. The unexpected often happens. In King's County, N. S., so we learn, a mother was very ill and weak after the birth of her babe. The father would call no doctor to help the poor woman at any stage of her illness, and it is said that the mother herself was of the same mind. They would "trust in God,"—they would have "faith cure." They would have no doctor, no drugs. But they, at least the husband, trusted in Dowie and telegraphed to Chicago for Dowie's prayers. He spent a good deal of money in this telegraphing, and receiving answers directing him to "Thank God for partial victory, give up all medicines, pork and tobacco." This for the benefit of a woman in the most critical stage of serious illness! The woman died and thus gave up "pork and tobacco." No doctor had been called to her assistance; but the aid of a cruel rascal two thousand miles away was solicited by telegraph.

"Trust in God," certainly, and pray to God. It is the old and right advice at all times. Faith in God is the highest reason. But God is reasonable and He expects us and directs us to use all reasonable means for the preservation and restoration of health. Faith is a privilege and a duty; and all our works and our efforts for our temporal and spiritual good should be begun, continued and ended in faith in our gracious Heavenly Father. Why should reasonable men and women put their trust in Alexander Dowie or any other human being, man or woman, whose evident purpose is to deceive and rob and spoil the unsuspecting? Dowie has a large hall in Chicago where he exhibits the crutches and other aids laid aside by the cripples whom he has "cured." This is a contemptible old dodge to which thaumaturgists have resorted to decoy the foolish. It is as worthy of respect as the certificates of "miraculous cures" performed by the thousand—and one patent medicines advertised in pamphlets and papers.—You have as good a right to go to your family doctor for advice and help when you are ill as you have to go to the grocer when the barrel of flour is exhausted or to the tailor when you want a suit of clothing for yourself or your boys. We pray to God for our daily bread; we trust Him for our clothing; we trust Him for our health. We "praise God from whom all blessings flow." Yet we are not such idiots as to cease from proper and reasonable efforts to secure these blessings. The physician and his drugs, the surgeon and his implements and apparatus are just as much needed in their time and place as the farmer with his plow, the merchant with his wares.

It is difficult to write calmly of persons who cruelly risk the lives of men and women and take their money while so doing; and who at the same time claim God's high authority for the course they are pursuing. We should remember that deceivers have abounded in all ages, and that in our enlightened days they are not less numerous, not less cunning, bold and adroit. We should be on our guard against their wiles. School teachers ought to teach the children the lessons of common sense. Ministers of the Gospel may well utter timely warnings,

and help to form a sound public opinion in which the scope for the operations of the swindler—and especially the person who swindles in the name of the Lord—shall not find a congenial atmosphere or a convenient sphere for his operations.

Study the Catechism.

Some have unpleasant memories of their efforts to learn the Shorter Catechism. It was set for them as a task while they were yet young and without anything to relieve the weariness of committing doctrinal statements which they little comprehended. But even with these memories they are now glad to have the old forms of speech stored away in memory's chest. They come up as clear and satisfactory statements of doctrine now understood. Their clearness and force constitute a strong barrier to the encroachments of new and less Scriptural ideas. And very many to whom the Catechism has no task associations, prize it for its simple and plain statement of the whole plan of salvation. One of our acquaintances, who was raised in a church which does not accept the Westminster formulas of truth, one day found a copy of the Confession of Faith on her school desk. After reading a little she became interested, secured a Catechism and committed it to memory, and to the day of her death it was the expression of her faith. Time does not supersede these statements of divine truth. They have been blessed of the Spirit of God.—"United Presbyterian."

The Family Terror.

Mr. T. P. O'Connor, in M.A.P., describes Lord Hugh Cecil as the *enfant terrible* of his party and his family: Tall, thin as a reed, very pallid, very nervous—his long, thin hands shake for half an hour before he rises even to ask a question—he looks more like a pale-faced young curate than the ordinary layman or strenuous politician. He has considerable powers of eloquence; the speech which he delivered in favor of the motion for the imprisonment of recalcitrant members was extremely clever and original, but it had no relevance to his amendment.

One of the stories told with delight about Lord Hugh is that, seated at table with his father and a number of guests just after he had left college, he startled everybody by exclaiming with considerable emphasis: "I don't agree with you at all, father." Lord Salisbury was then Prime Minister and Foreign Secretary, but then Lord Hugh had just become Fellow of Herford and, I believe, President of the Oxford Union too!

"Cloughmacsimon" in the Belfast Witness, says:—Principal Marshall Lang's Baird lectures, which he has been delivering in Glasgow, are of great merit, and in every way most seasonable. In his last on "The Present Day Social Work of the Church" he admitted that there was an atmosphere of unreality about much that bulked largely in the external aspect of the Church. There was frequently a frigid climate in churches which made them unattractive to multitudes. Class-ship and mass-ship should be forgotten in the church. He did not readily admit that the spread of Socialism was the token of the decline of religion. It might be regarded as a sign that the sympathy, the sense of righteousness, the love which ought to make all partakers of a larger good was more active; and if so, that the spirit of God was more widely active. Principal Lang like Ian Maclaren in his Church folk, would give a short shrift to all those who in the

house of God pull in their skirts and say, by their acts, "Don't come near me, I am holier than thou, or richer than thou, or more aristocratic than thou."

Sparks From Other Anvils.

Christian Endeavor World:—If the Mormon evil is not to grow steadily in power, the people must not remain in ignorance of its devices or fancy that is now quelled. Eternal vigilance will still remain the price of safety.

United Presbyterian:—It is a mistake to suppose that by some meritorious service of our own we can render ourselves more acceptable as supplicants to God. It is a mistake to imagine that we are more willing to receive than God is to grant.

Presbyterian Witness:—In a Christian country we need not be very shy of referring to our Lord and Master. In the department of morals He is supreme, and it would not be amiss to acknowledge this as a fact. Every lesson in honesty, veracity, industry, temperance, patriotism, gratitude, duty to inferiors, superiors, or equals, is a contribution to Christian ethics.

Sunday School World:—The Bible is not a thing to be worshipped. A savage might bow down to a telescope, but an astronomer knows better. The way to know it is to use it. It is not to be looked at but to look through. To bind a Bible beautifully, to lift it reverently, to speak of it with admiration, to guard it with all care, is not at all to the point. Look through it. Find God with it.

Religious Intelligencer:—It is pleasant to know that this and that minister has been remembered by his people in a generous donation. A donation is a good thing when it is the sincere expression of the people's love for their minister. Whether the sum donated be large or small, if it is according to the ability of the people, it declares their hearty good-will, and is a blessing, a help to the people as well as to the minister.

Herald and Presbyterian:—The secret of a great life lies in the possession of a great motive. That motive must be outside of one's own self. The selfish man can not be a really great man. He can not do what the world, for any length of time, will call great. He who lives for himself, for his own ease, or pleasure or honor, or success, or emoluments, shuts himself out from the possibility of being enrolled among those who are to be held everlastingly in honored and loving memory.

Presbyterian Banner:—God is working towards a great end, "his good pleasure"; and his good pleasure is not some arbitrary and personal end, but it is the good pleasure of his fatherly nature and loving heart in the welfare of his children. He is building a kingdom of righteousness and peace that shall stand forever; a beautiful home into which all his redeemed children shall at last be gathered. We have the great privilege of co-working with him towards this end, and at last we shall share in its triumph and its joy.

N. Y. Christian Intelligencer:—Preachers may properly use current events to illustrate religious truths and enforce duty. But it is a lowering of their great mission to go to the daily press for their themes, and carry into the pulpit and the Sabbath the subjects and cares which engross attention through the week. The pulpits which keep closest to the gospel message and fix attention on the great issues of life and death, of sin and salvation, are the ones that hold their congregations and accomplish most for Christ and the church.

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"BUT THEIR EYES WERE HOLDEN."

Grief and disappointment prevented them from recognizing the very One on whose account they were sorrowing. The stranger who was walking more rapidly, who could easily have passed them, but who was evidently interested enough in their sad faces to suit his pace to theirs and engage them in conversation, was but a stranger to them. Even when he took up the thread, of their interrupted conversation and carried it out of the personal into the historical, shewing them the large place the One of whom they thought only as a beloved Master, had held in the religious life of their nation, they only saw in the speaker a well-learned stranger. Personal disappointment makes us wonderfully blind.

Again the Eastertide is near, and many of us are coming up to it with hopes blighted, and the future clouded. Again One walks beside us and would talk with us, and shew to us the drift of the training through which we are passing. And again the eyes of many of us are being holden; and though our hearts may glow when the Master's vision unfolds itself, we think again of the personal and present disappointment, and still our hearts are sad. How the hearts of those disciples would have bounded that first Easterday had they recognized in the pleasant-spoken stranger, their Lord. But they thought of Him as still in the tomb of Joseph, and of the future as utterly dark for themselves.

To how many of us has the thought of the risen and ever present Christ come helpfully during the past week. "Christ is Risen" we say and sing, but what meaning has it for us. That He is in heaven, at the right hand of the Father; that He is far removed from men and from us; that what concerns us most at the present moment is of no consequence to Him! How the heart of the Christian would throb with eager expectancy this

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coming Easter Day were he only to realize that Christ is not only risen and exalted, but that He is present, that indeed thinking upon the sadness and darkness that has fallen upon the life of one of His followers He has come to talk it over, and to make the way more clear?

In many homes there is anxiety this Eastertide. Sickness has entered, sometimes death has come in. From one home the mother was taken; soon after the daughter, who was looked upon to take the mother's place followed. To-day the home is dark. But One walks beside the stricken one and would make life a little more clear for him. But the eyes are holden. Grief has closed them, or blurred their vision, and the sufferer does not see the Christ.

Some would not see Him. Their eyes close willingly when they think Him near. Life that was meant to be of such service to Him, life that He had redeemed from its bondage to sin, is being spent selfishly. We know He has a claim upon it. We know He has bought it back again when we had sold it foolishly, and that we owe it to Him to use it for the purpose for which He sought it again for Himself. We know He has entrusted it to us, laying no restraint upon us but that of love. Yet as He comes near us we deliberately close our eyes, and will not see Him. What mockery it is for us to take part in the glad Easter song. Do we care that He has risen! Do we realize that He is gazing upon us in our foolish wanderings that we call liberty!

For some it is a sense of failure that holds the eyes so that they do not see Him. If these but knew the tenderness of the Master to one who has tried and failed they would quickly look up. One who has learned this truth has put her lesson into a song that will live in many another disappointed heart:

"With empty hands I shall rise to meet Him,
And, when He looks for the fruits of years,
Nothing have I to lay before Him
But broken efforts and bitter tears.

"Yet when He calls I fain would hasten—
Mine eyes are dim and their light is gone;
And I am as weary as though I carried
A burden of beautiful work well done.

I will fold my empty hands on my bosom,
Meekly thus in the shape of his cross;
And the Lord who made them frail and feeble
Maybe will pity their strife and loss."

It seems probable, according to newspaper report, that we are to go once more to Scotland for one capable of filling a Chair in one of our theological colleges. We have always advocated the selection of one of our own men, but the men who have the matter of choosing in their hands are quite as anxious for the College to be well equipped as we can be. Whatever the choice let all give to him hearty support.

The Irish Presbyterian, published monthly in Belfast, is a welcome visitor to our table. It is a magazine for the home and furnishes a choice quantity of religious reading for the family circle. It may be ordered from the office, 119 Royal Avenue, Belfast, Ireland; and half a dollar will pay for a year's subscription.

THE READING SALOON—AN EXPERIMENT.

Some of our sturdiest young men go out to the lumber camps in the winter time. The work is hard, the conditions of life are primitive and the temptations to sin are always present. With the lumbermen and miners go some of our best young missionaries. They share the isolation of the men among whom they work, and, if they are of the right stamp, they soon win the confidence of some of them.

During the past season an interesting experiment has been begun, and as far as it has been put into operation, it promises well. Mr. Fitzpatrick, one of our young ministers, is seeking to introduce reading camps among the lumbermen and miners in Algoma. The Companies will build an extra shanty, if books and papers are forthcoming to stock it. Three of these are already in operation, and are much appreciated by the men. The reading camp forms one of the most effective antidotes to the saloon that has yet been found. Men are welcome to come in and make use of the papers and books, and spend an hour in any one of the games provided.

Mr. Fitzpatrick has been successful in interesting the Legislature to the extent of a small grant for this work, but the amount is entirely too small to assure the success of the work. Others have interested themselves; but the plan deserves more attention than it has yet received. Out of his own meagre salary Mr. Fitzpatrick has spent a very considerable sum for the purpose of providing papers for his reading rooms, and still they are not well stocked. Would it be asking too much that, for a few years at least, our leading newspapers should donate each a copy to the rooms that have been established? The men want the latest news, and that is but natural. Your week-old paper, from which you may have clipped something you wish to preserve, is not valued. But the daily or weekly visit of a good fresh newspaper, which they know comes fresh from the office, and which donated by the office for their benefit, would be greatly appreciated. Incidentally, we might remark, that we believe Mr. Fitzpatrick has applied the proper remedy for the saloon curse, not only for Algoma but for all Canada.

Instead of discussing what we would like to have in the matter of Sabbath School equipment, suppose we discover what it is possible for us to secure at once, and then work for it. Two things are urgently needed—better trained teachers, and better Sabbath School equipment. These are available. Secure them this year, then forge ahead next year.

Much harm is done by giving expression to a hastily formed judgment. Make a mental note of the number of times when you would have given much to recall an opinion hastily expressed, and it will help to keep the lips sealed in future.

THE DUTY OF THE STATE TO THE CRIMINAL.

The March number of the "Presbyterian College Journal" contains several valuable articles, among others one with the above title, by Rev. W. D. Reid, B. D., minister of Taylor Church, Montreal. We should like to reproduce the whole paper, but space forbid; but here are a few sentences from his plea for prevention:

In closing, I feel that while the State has a duty to perform to the criminal, it also has a very imperative duty, in doing all it possibly can to prevent men and women from becoming criminals. This dealing with men and women only after they have become criminals is like a child trying to root out the weeds from its garden by cutting off the tops. What the State must do is to get down at the root of the trouble, and as far as possible obliterate the conditions that make criminals. Crime arises from ignorance, from the absence of virtuous education, from intemperance, from overcrowding in cities, and from ungodliness. If we are going to check the streams of vice, we must cleanse the fountains. Let the State then put into operation educational forces, and make them compulsory, and by positive teaching dispell the clouds of ignorance and vice. Let her legislate the liquor curse out of existence, and a large amount of crime will disappear. Let the State see that her citizens have good, decent houses in which to live, and that each person within her borders performs his quota of work to the common welfare of society; let her see that the religious influences of the Gospel of Jesus Christ be brought to bear upon all, and the result will be that criminality will be reduced to a minimum. Especially would I emphasize this last point. I believe that the great cure for all human woes is the Gospel of Christ. If we could only get men to accept Him, and live out His life before the world there would be no criminals. Hope in Christ is the soul of all philanthropy and of individual, national, administrative and penal amelioration. This has been the great energizing power that sent out such philanthropists as Howard, Clarkson, Willerforce, Peabody, Morley and Parkhurst. These men, and many others of the same stamp, have ever based all their hopes for prevention and reformation upon the power of Christ. For this reason I believe that while prisoners are under the care of the State, every effort should be continually made to bring them under the power of the Gospel and that they should be so circumstanced as to give them every opportunity for reflection and prayer. No heart is too hard for Christ to enter, no life is too bad for Him to cleanse, and no soul is too degraded for Him to save. When He takes hold of the life, criminality for that person is at an end.

Blackwood's Edinburgh Magazine for March contains its usual varied bill of fare. The following titles of articles will show how wide is the range: "The Making of Modern Scotland," "Bridge," "Army Shooting and its Improvement," "Oxford in the Victorian Age," "The Sick and Wounded in South Africa," "Musing, Without Method" is devoted to "Victoria the Great." Leonard Scott Publication Co., New York.

THE DELPIT CASE.

Mr. Justice Archibald on Saturday rendered judgement in this *cause celebre*, maintaining the inscription in law asked by Mr. Delpit. Shorn of legal phraseology the judgment we believe means that the decision of the court places the civil law in marriages above ecclesiastical law; and Mr. Delpit will have to ask a higher court to give effect to the ecclesiastical judgment rendered in the case which meant divorce. The judge held that the state had no right to interfere with the internal laws of any church of any creed; but parties in the church had a perfect right to go to any legalized authority to get married if they wanted to.

An appeal will be taken by Mr. Delpit against the decision of Judge Archibald dismissing his case for the annulment of his marriage with Mrs. Delpit.

Literary Notes.

"If I had been Irish born—above all if I had been an Irish Catholic, if the Parliament of my country had been destroyed, if the property of my ancestors had been stolen, if education had been denied to me and mine, if liberty had been restrained, and law set aside and trampled upon—well, I should not overflow with love for the oppressor, even when the oppression had all but ceased, and given place to a wiser and saner policy." So writes Mr. T. W. Russell, M. P., in the opening article of "The Forthrightly Review" for March, after having made careful statement of the main political facts of the century. It is then he explains the unwilling allegiance of and the spirit of Hate in Ireland. He says Ireland will meet England more than half-way if the Land Question is settled, and if the government of the country be made a popular government in place of the sham court at Dublin breeding and nourishing sycophancy, existing for a class but not for the whole country. Under the main caption "The late Queen and the Victorian Era." Diplomatics writes of "Queen Victoria and Germany," Michael McDonagh of "Queen Victoria as a Statesman" and J. A. R. Marriott of "Ireland under Queen Victoria." "In the Hive" is a chapter, and delightful reading it makes—from M. Maeterlinck's new book, "The Life of the Bee," to be published shortly. If all the chapters are to be anything like as interesting as is this one translated by Alfred Sutro, Sir John Lubbock will find in Maeterlinck a formidable rival, and lovers of Nature and her denizens will find in the book a rich and rare treat. The article "Victor Emmanuel III, King of Italy" by Helen Zimmern is worthy of careful pursuit, for the man written of is one whom some people had grown to believe was a fool, but who in his high position in proving himself every inch a king. If he can associate with him in power men of his own stamp Italy will yet be a power among the nations. Space forbids mentioning the other articles that go to make the March number of this magazine of universal interest.

The April number of Table Talk has much in it that relates to Easter and its customs. Its illustrated dishes are timely, tempting and practical, with full instructions about their preparation. Table Talk is the exponent of good living and it is a valuable assistant to the housewife in that it helps her to solve the perplexing problems of house-keeping. Our readers can obtain a recent number free, on application to the Table Talk Publishing Co., Philadelphia, Pa.

The Ladies' Home Journal for April is decidedly springlike. Several pages are devoted to the discussion of spring clothes and the little accessories of dress which mean almost more than the dress itself in the tout ensemble of a stylish woman. "The Princess Aline," that very charming story of Richard Harding Davis, appears as a two-act comedy. Several short stories and the last instalment of "The Successors of Mary the First" complete a very readable number of the Journal. The Curtis Publishing Company, Philadelphia.

The Contemporary Review for March discusses a large number of very interesting subjects. "The Situation in South Africa" gives the opinions of some one writing from Cape Town. W. T. Stead has an article on "The Crown and the Constitution," showing the power exercised by Queen Victoria in connection with the various ministers during her reign. Other noteworthy articles are the following: "The case of the British Army Officer," "The Outlook for the Church of England," and "Looting in China." Leonard Scott Publication Co., New York.

A number of bright, timely articles make interesting reading in the April Cosmopolitan. Prominent among them is one on "The Garden Spirit," and another on "Making Maple Sugar." The latter will recall to many readers pleasant reminiscences of parties formed to participate in the "sugering off," and the frolics attending that important event. Both articles are beautifully illustrated. "Spring Days in Venice," with fine illustrations, gives a very realistic picture of this unique city in the Adriatic. To Canadians perhaps the article in this number that will excite most interest is "The British Aristocracy," by the late Grant Allen. The Cosmopolitan is certainly very readable.

The April number of the Missionary Review of the World is one of peculiar interest. The leading article is a tribute to the character of the late Queen and her influence on the Christian character of her people. Then follow papers on the Famine in India by Dr. R. A. Hume, depicting the results and outlining measures for its relief; Rev. Geo. Owen writes on the Foreigner in Cathay, discussing the all-engrossing Chinese question; and there are other papers, long and short which are not inferior in interest, including many interesting editorials and news items from all quarters of the globe. Funk & Wagnalls Company, 39 Lafayette Place. \$1.50 a year.

Current History begins its eleventh volume in the March number by enlarging its pages to regular magazine size and appearing in an entirely new and more attractive form. In its reading matter the reputation of this magazine for reliability is fully sustained, while its interest is increased by fuller discussion of important topics and greater variety of illustration. It still, however, faithfully serves its original purpose of a periodical summary of contemporary history, all-embracing in scope, free from offensive political or religious bias, conveniently arranged for reference purposes, full of suggestions as to other sources of information, abounding in useful maps and portraits, and forming a necessary supplement not only to all encyclopedias and other reference works, but even to the daily and weekly newspapers. Price \$1.50 a year; 15 cents a number. Three months' trial subscription, 25 cents. Boston: Current History Co.

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

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

CHAPTER XXI.

THE THOUSAND ISLANDS.

About a week after Mr. Symington had signified his intention of going to Berlin Mr. Winstall intimated to his daughters that he might have to take a trip to Toronto. There was an investment, he said, that he thought of making in that city, and he might need to go and investigate the matter personally. He was not in the habit of consulting his daughters about his investments. What could they know about investments? So he did not consult them in this case. Nor could he say anything definite until he would investigate.

It was at the breakfast table that Mr. Winstall spoke of this investment. If his way was not quite clear, something happened the same evening that made him more decided. This was a visit from Mr. Stuart. He came after dinner. After a short chat with the family he found an opportunity of intimating to Mr. Winstall privately that he wished to speak with him in the library. The gentlemen excused themselves, and withdrew.

"I am a blunt man," said Mr. Stuart, as soon as they were seated, "and I don't know how to go about a delicate matter in a delicate way. And I am afraid that what I have to say may give you mortal offence."

"Why, what's the matter?" said Mr. Winstall. "I suppose I have done or said something not quite orthodox, and you have come to give me a lecture. Well, go ahead; I know your intentions are good."

"Oh, I doubt if you will think my intentions are good at all," said Mr. Winstall, "when I tell you what they are. I want you to do me the greatest favor one man can do another. I want you to give me your daughter."

"My daughter!" said Mr. Winstall. "Which of them? and what do you want with her? I don't understand you." No; smart man as he was, it had never dawned upon him that there was anything, or could be anything, between Mr. Stuart and one of his children.

"Well, to be plain," said Mr. Stuart, "Lucinda is the one I want, and I want her to be my wife, if she will have me."

That was plain enough, surely; yet it took Mr. Winstall a minute or so to quite take it in.

"I never surmised such a thing," he said at length. "And it comes to me as a painful surprise. Is it so that my little girls are becoming women, and that somebody may want to take them from me? I don't like it at all, I can tell you."

There was a silence—a painful, constrained silence. Then Mr. Winstall resumed. "If Lucinda must leave me," he said, "there is no man I would like her to go to so well as yourself. Have you spoken to Lucinda?"

"Oh, not at all," said Mr. Stuart. "My first duty lay with you. Your daughter may not accept me. My hope is that she may, for since I buried my wife I have seen no woman I wished to put in her place but one."

"Well if you can arrange it between you," said Mr. Winstall "you have my blessing,

however worthless it be." And he shook Mr. Stuart's hand warmly.

Later the same evening Mr. Stuart had an interview with the young lady whose destiny was being thus discussed all unknown to her. Not knowing exactly what passed at that interview we can only surmise that it was agreeable, judging from the brisk and elastic step of Mr. Stuart as he left the Winstall mansion.

Mr. Winstall having been made aware of the lady's favorable, or at least hopeful, reception of the suit, retired to the library, and soliloquised something after this fashion.

"Well, this is a surprise. I would not have dreamed it. And Stuart is certainly the best fellow she could get. She might have got a wealthy man, probably, if she had waited. But he might be a duffer or a rake. Lucinda had made a wise choice. She is a good girl, and chooses right things anyway. Well, this will smooth my own way, will it not? If Ethel comes here she will have a clear course. But that would be all right anyhow. They would be sure to agree. But then, if Lucinda goes, and Ethel does not come—I would be in a bad fix then, wouldn't I? Well, I must look sharp. Ethel shall come if I can bring her. I will start to-morrow afternoon."

This was an unusually vigorous line of action for Mr. Winstall to pursue. But he put his design into force. At breakfast next morning he said he would leave for Toronto by the afternoon train. Then he touched lightly and delicately on Lucinda's affair, leaving on her heart the very clear impression that he would be sorry to lose her, but that if she must leave him she could not have chosen better.

Miss Pearce's stay in Toronto was within three days of expiring when Mr. Winstall arrived. He judged it better not to declare himself at once, but to be on hand as much as possible, paying Miss Pearce what tender and gallant attention he could, so as to prepare her to give him a favorable answer. As she had not fixed her route to Montreal he recommended her to take the picturesque river route and to allow him to accompany her. He carried both points, which gave him a happy augury of success.

It was a beautiful and balmy moonlight night when Miss Pearce and her lover sailed through the Thousand Islands. If the soft scenery of nature has anything to do in softening our hearts, Miss Pearce ought to be very impressionable in that inimitable scenery. It was there that Mr. Winstall divulged his feelings and his hopes, asking her to share his lot, and pledging himself to life long devotion. Miss Pearce did not say him nay; but her first impulse was to laugh.

"To think," she said, "of asking me to be Lucinda's step-mother. It would be too ridiculous. She may be technically five years younger than I am, but she is really twenty years older in wisdom, and steadiness, and real character. Could you not manage to make her the step-mother?"

Then Mr. Winstall told of Lucinda's intended marriage, which would give ample room for the new comer. That hint hurt Miss Pearce a little. She said she was glad she had half consented before she knew of

this. "For," said she, "I would like her to be with me always. But I am glad, for after you, she is getting the best man in the world."

The final arrangement was that the matter would remain open until Miss Pearce could see her father and mother. If she left them they would be alone. Her first duty lay at home, and she would count it no sacrifice to stay with them if duty pointed that way. Mr. Winstall urged haste. But Miss Pearce had arranged to stay a month in Montreal, and she would not curtail her visit. But she would write all particulars home.

On arriving in Montreal Mr. Winstall wrote to Lucinda that the investment had shifted to Montreal, and that he had to follow it, but that it was in a fair way of turning out all right. He lingered two days in the city, and then took his departure.

On his journey home he was moved to a spirit of more devout thankfulness than perhaps he had ever known. Had not a kind Providence loaded him with blessings? Had not his sorrow been turned into joy? And what return was he making for all his mercies? Ought he not to live a worthier and more useful life? Ah, when Ethel would come, she would teach him how. Something of this spirit breathed through the letters he wrote her during her stay in Montreal, and that gave her a new joy. He wrote her father and mother also, earnestly pleading with them to surrender to him this most precious gift.

In the meantime Miss Winstall kept the even tenor of her way. When her father apprised her of what he intended and hoped for in regard to Miss Pearce, she was not entirely surprised, but was profoundly thankful. Miss Pearce would not be lost to her, and her father would have one more worthy than herself to direct the affairs of the household. When once she spoke of family prayer, and delicately hinted that someone would surely continue the duty, to her great joy he proposed to take it himself on Sabbath mornings. And so it was arranged. It may seem a simple matter, but with the taking of this new duty there came to him a more tender and devotional spirit. The Sabbath became a more hallowed day. A new aroma of peace infused itself through the home, like a breath of perfume from some far off land of flowers.

Continued.

Finding Fault.

The winds refused to blow;
"No use," said they, "to try
From north or south, or east or west,
These folks to satisfy.
The north wind is 'too cold'!
The west wind 'bold and rough'!
The east is 'chilly,' they complain;
The south, 'not cool enough'!"

And so the windmills stopped.
And ships lay idly by,
The sun beat down from morn till night
Because no clouds could fly.
The people sighed for wind.
"Blow hot or cold," said they,
From north or south, or east or west,
'Twill be the wisest way!"
—Youth's Companion.

A girl cannot too sedulously guard her mother, nor too gently bear with her, if the mother have reached a period where she is more easily wearied than formerly, and where little things vex her. To some of us there come days when our hearts are heavy because we were not so sweet and loving as we might have been, and God alone can help us when this realization comes too late.—Margaret E. Sangster in Ladies' Home Journal.

A Lesson to a Bride.

BY REV. T. FENWICK.

When Queen Victoria and Prince Albert were about to be wedded, or welded, take whichever word you like, the Archbishop of Canterbury called the attention of the former to the fact that in the Marriage service of the Church of England, the woman is required to promise to obey the man, but he is not required to do so to her. It seemed to His Grace not in accordance with the fitness of things that a monarch should have to promise to obey any human being. In the coronation oath, the king or queen acknowledges no superior but God. But Her Majesty answered, "Omit nothing; I wish to be married in the same way as any other couple among my subjects who are members of my church would be." She was like the Protector, who gave orders that the warts should not be left out in his portrait. So the Prince and the queen were married just as if they had been a servant-man and a servant woman. I am sure that every bridegroom will readily say, "Ah! the story just told is a clear proof that Victoria was a sensible woman."

Our Methodist friends have struck out the word "obey" from their Marriage service. There was not the very slightest need of their doing so. In several passages in the Bible, the wife is commanded to be in subjection to her husband. It may be said that this makes her his slave. The fact that it is God who gives the command proves that it does not. He would not put her in a position in which she would be degraded, instead of being a helpmate to her husband. The marriage spoken of is God's ordinance. I would here remark that no human authority can legalize polygamic marriages.

To make plainer what I have said about the obedience of the wife to the husband, which God requires, I would take a very homely illustration. In the Bible we find God himself using illustrations of the most homely kind—for example, wiping a dish and turning it upside down, tossing a ball, and a cart pressed down by a weight of sheaves. Now, suppose a doctor were to say to a person whose health is weakly, 'You would find eggs, milk and fruit nourishing and strengthening,' the latter would never think of saying, 'Eggs are sometimes fit only for electioneering purposes; milk is sometimes sour or used to slightly dilute water; when fruit is rotten, it cannot be wrought into the system.' He knows that the articles mentioned are those in their fresh, or pure, state. Suppose this clause "obey in the Lord," or one of the same meaning, were put into the Methodist Marriage service, those opposed to the use of the word "obey" could not reasonably object to it, of course those in favor of it would.

A word in your ear, bridegroom, in passing: "Before you and the party of the second part stand before the minister, have the question of obeying settled."

Students of the ancient science of astrology, if any still exist of a more intelligent class than that which sometimes appears in the police courts for having abused the credulity of servant girls and country pumpkins, will be pleased to see that they can still count an Emperor among true believers. Reuter tells us that the Emperor of China has ordered his official astrologers to search for a propitious day for the return of the Court to Peking.

Queen Victoria's Childhood.

The most impressive thing about the distinguished life that has just closed is its steady and splendid development. There is plenty of proof that the little Princess Alexandrina Victoria was a very normal little girl. She was pretty, plump, and engaging with a warm, affectionate nature, but she was also headstrong and wilful; she was restless, and disliked lessons and tasks with the rest of her kind, and she had traits of the immature tyranny that might be expected in a child princess. It is told of her that on one occasion, on receiving a little Honorable Miss whom she had never seen before, she took her to the nursery and displayed her playthings. "These are my toys," she explained, "but you are not to touch them," and in a few minutes afterwards announced to her visitor, "I may call you Jane, but you are not to call me Victoria," a bit of rude imperiousness that the English Queen, years later, was prompt to correct in her own offspring. Yet the little Victoria welcomed heartily the few playmates of her lonely childhood, and one observant chronicler relates how he saw her walking through Kensington Gardens when she was about eight years old "with a girl of her own age by her side, whose hand she was holding and stroking as if she loved her."

A Wilderness Lullaby.

HELEN W. LUDLOW, IN HARPER'S MAGAZINE.

Purple and gold in the sunset glow,
The undulant prairie rolls
Its waves to the west,
Where cloudlets rest
Like the Islands of Happy Souls.

Dusky and still as the pointed sails
Becalmed at the River's bend,
Stand Indian homes
On grassy domes,
And the camp fires' wreaths ascend.

Cradling a wilderness babe to rest,
A little gay hammock swings,
Like New Moon's boat
In air aloft,
While the mother her lullaby sings.

*"Hi-sunk nink ha-mo-o nigaje,
Ho chin-chin pin nink,
Ha-mo-o, ha-mo-o.*

"Oh, hush thee now, little Brother,
Thy bright eyes droop
So low, so low."

Drink Like a Beast.

The following story is told of the late Dr. Kidd, of Aberdeen, and his beadle. The beadle, it appears, was a victim to the national vice of spirit drinking. He had been many times censured and as many times forgiven, but all in vain, for he frequently fell into his old ways. One day in a state of intoxication, he confronted the doctor, and challenged him in a reckless way to come and drink with him. Recognizing the futility of trying to reason with the man in such a state, Dr. Kidd replied, "Oh, ay, Jeems, I'll go wi' ye, and I'll drink like a beast to please ye."

"Hooray!" said the beadle, "come along." So they entered an inn, that ill assorted couple, the mark of observation of many of the curious. James started to order a "mutchkin," while the doctor filled a glass with cold water. "Hoots," shouted the beadle, "ye said ye would drink like a beast, doctor." "Ah, Jeems, and so I have," was the prompt reply: "for ye know a beast is wiser than a man, and drinks only what's good for it and that's water."

Bump the Cross Words.

"Mamma, I really don't mean to say naughty things," said Eddie.

"Then why do you say them?" answered mamma.

"Why, when I feel cross, the cross words just rise up in my throat, and out they will come, or else I would choke."

"No," said mother, "don't let them out."

"Can I help it?" said Eddie.

"You must learn to shut your mouth, and make a fence of your lips, so that the cross words cannot get out."

"They'll come again, more and more of them," said Eddie.

"No, if you will keep them back, and not let them out, by and by they will stop coming."

Then Eddie stopped to think. After thinking, he said: "I know; it is just like kitty. When kitty came here, she thought she could jump right through the window glass. But she only bumped her head against the glass, and could not get through. And then she stopped trying. And perhaps the cross words will be just like kitty. When they can't get through the fence they will stop coming. I will just let them bump their heads against my lips."

And so he did and he conquered the bad words.

A Princess of Her People.

"No other Jewish woman, perhaps has been more admired by both Jew and Gentile than Rebecca Gratz (of Philadelphia) was in the drawing-room, the synagogue, and in the humble homes to which she ministered," writes William Perrine, in the Ladies' Home Journal. It was her unfailing habit to begin each morning with a prayer of thanks for protection during the night, and to review the day in her evening orison. Among the women of the synagogue, in which she would not tolerate the least departure from the law and precepts, her judgment was regarded by the faithful as hardly short of inspiration. In her philanthropy and in her pursuit of educational improvement Rebecca Gratz knew no creed. She helped to found an asylum for orphans in which she served with Christian colleagues. The first Hebrew Sabbath School in America, of which she was long the head, owed its origin to her, and into a sewing society, into a system for distributing fuel to the poor, and into countless little tasks of charity, she was foremost in gathering the energies of Jewish women. Thus it was that in the streets of Philadelphia it came to be the habit to point her out as 'the good Jewess' not less often than 'the beautiful Jewess.' It was Rebecca Gratz who was the original of the Rebecca of 'Ivanhoe,' the character being drawn from the word picture that Washington Irvine had painted of the Philadelphia Jewess to Sir Walter Scott."

A Moderate Wedding Outfit.

A moderate outfit for a bride would be a good street costume, several odd bodices, a black skirt, a silk gown and a house gown. These, with the clothes which she already has, entirely renovated and remodeled, and a sufficient amount of neatly made under-clothing is all that any girl in moderate circumstances needs for her trousseau—even less would be in order.—Emma M. Hooper, in Ladies' Home Journal.

"The person who tells you the faults of others will tell others of your faults."

Ministers and Churches.

Our Toronto Letter.

In the colleges the examinations are over, and everything is being made ready for the closing exercises that are to be held in the Bloor Street Presbyterian church on Thursday evening next. Following the precedent of last year there will be no afternoon meeting, and gathering wisdom from the uncomfortable crush of last year, when the closing meeting was held in Convocation Hall, the evening meeting will be held in one of our most spacious churches. Even Bloor street church should be taxed to hold those who would like to see the men who have finished with distinction, and hear the closing words of Principal Cayen and of the Rev. A. B. Winchester, who has been chosen to deliver the closing address.

There are men who have not headed the class-lists, yet who have taken, in some respects, a better course than the scholarship men. We admit that they are the exception, but in every year there are one or more of them. They have read more widely than their curriculum has demanded. Taking it as a starting-point, and to a large extent as a guide, they have made themselves acquainted with much that will be of little use for examination purposes, but will fit them to be ready men out in the field. They do not shine to day, but they will forget to the front before ten years have passed.

The Lenten season is almost over, and the outward suppression of the religionist will soon be removed. How full of real hope such a season might be, if observed in the true spirit! How utterly useless and even vicious it is as it too often observed at the present time! Like the old haircloth garment the Lenten services are endured, with considerable uneasiness, and a sense of freedom comes with the approach of the Eastertide, that too often manifests itself in abandon that is woefully near license. We have been led to make these observations by the announcements on the billboards about the city. It is said that these are a fair indication of popular taste, for they are prepared by men whose business it is to furnish what is wanted by the public, whose first object is not to debauch the mind, but to make their business pay. If that be true, then the public desire for amusement in Toronto has taken a decidedly low turn.

The Gospel Temperance meetings in Massey Hall are still to the fore. They furnish an attractive bill every Sunday afternoon. On the 24th it was a very popular Scotch singer, who by the way, only filled the engagement because her manager had made it in good faith, and who does not make Sunday engagements. With her was Mr. Morgan Wood, who can talk to the gallery as entertainingly as any other man. Last Sunday the bill furnished Hon. Geo. E. Foster for the drawing card, with the addition of the Hon. Geo. W. Ross, as chairman. Steady-going Christians are asking to what purpose all this is brought about. Is it in the interest of temperance, or is that merely a name by which to designate what would be better designated the "Pleasant Sunday Afternoon." As caterers for the entertainment of the public those in charge of these meetings are a success.

Certain articles, which may or may not have been inspired, have been appearing in the daily newspapers with respect to the probable future minister in Cooke's church, and with respect also to the probable occupant of the Chair of Apologetics in Knox College. Some may be influenced by these items; some may think the whole matter is already cut and dried. It must be remembered, however, that no meeting of the Cooke's church congregation has yet been held, since the adjournment at which it was decided that they were not prepared to call. It is also to be remembered that the Board of Knox College will not meet till some time during the present week. If such rumors are started by irresponsible parties for the purpose of influencing opinion, the practice is most reprehensible. We are of the opinion, however, that they are the result of a scarcity of news, and an imaginative reporter who magnifies his office. It will be wiser to wait the real issue.

Dr. Woods, medical missionary from India, and Mrs. Woods, who are giving lectures throughout Gleggarty Presbytery, were the guests of Rev. Mr. and Mrs. Graham over Sabbath, 24th ult. In the evening Dr. Woods spoke in Knox Church, giving a very interesting account of the work carried on by our church in Central India. A collection in aid of Foreign missions was taken up.

Ottawa and Vicinity.

Rev. R. Herbison, in the Stewarton church on Sunday evening, preached the third sermon in his series on "What is Christianity."

The Lord's Supper will be observed in Knox Church next Sabbath morning. Preparatory service on Friday evening at 8 o'clock.

Rev. J. McNeil, Aylmer, through indisposition was unable to take the two services last Sunday. In his absence the elders officiated.

The choir of Knox church will give a sacred concert in the church Thursday night. Bethany will be rendered. Stainer's Crucifixion will be given by the choir of St. Andrew's church Good Friday night. The soloists will be Mr. E. L. Horwood and Mr. Cecil Bethune.

Messrs. J. L. Orme & Son, Ottawa, have presented the South African constables with a banjo, several harmonicas, tambourines and other musical instruments to help make life pleasant while on board ship. The "boys" will long remember the thoughtful kindness of the Messrs. Orme.

The Women's Home Missionary Society of St. Andrew's church, will have the annual thank-offering meeting Friday afternoon at four o'clock and the Ladies' Aid Society will meet at three. Hereafter the meetings of the Ladies' Aid and the missionary society will be held on the same day in order to save time.

The quarterly communion service will be held in Stewarton church next Sabbath, when both the morning and evening services will be conducted by Rev. R. E. Knowles, formerly minister of the church, but now of Knox Church, Galt. Mr. Knowles lecture on Monday evening promises to attract a very large audience.

Rev. A. E. Mitchell, B. A., conducted evangelistic meetings last week in Erskine Church, and they are being continued this week. The attendance has been good and much interest was manifested. Rev. Mr. Mitchell possesses the characteristics of an evangelist in a high degree, and is becoming very popular as a preacher and pastor. The Sunday School has steadily grown during the past few months and last Sunday the attendance was 288. This speaks well for the future of this congregation.

Rev. Dr. Armstrong, in a sermon after his return from an important meeting of the Home Mission Committee in Toronto, said: "It is proposed to raise for this work \$100,000 this year and to make advances all along the line. There are 400 missions at present under the care of the committee and during the past 25 years 350 have become fully organized congregations. He dwelt upon the large foreign element that had come into our country. It was one thing to get them into the country; it was a much larger matter how to assimilate them. The Galicians and Doukhobors were especially difficult to deal with in this respect. The work of our home missions, which was to make good christian citizens of those within our own country, was not only a primal duty, but a political necessity. It was evidently God's will that we should prosecute this work. Our providential situation indicated this. Love to our neighbors, love to our own kith and kin made strong appeals to us, for they are going to the Northwest and the Yukon and need help to battle with the temptations. Patriotism, love to our neighbors, loyalty to Christ and his kingdom—all urge to a vigorous prosecution of this work, which is but carrying out our Saviour's command to "begin at Jerusalem."

On Wednesday evening of last week a large meeting of the W. C. T. U. of Eddyville was held in Zion Church, the pastor Rev. M. H. Scott, M. A., in the chair. Mrs. Asa Gordon, of Ottawa, by invitation gave a sketch of the World's gathering of this great Temperance army in Edinburgh last summer. All parts of the World sent delegates to that convention and of those from foreign countries she said, it was wonderful how well they were able to address the convention in the English language. Ladies from Sweden, Denmark, Russia, and the far East—China, Japan, Korea. Some at the convention wondered whether the ladies would be permitted to speak in the churches in Edinburgh on Sunday. Some said very likely the Methodists would allow them, and the Baptists, and probably the Free church; but not the Kirk. As a matter of fact, fourteen of the established churches in Edinburgh had lady preachers during the convention's stay in that city, and these churches were so packed with people there was no standing room. Mrs. Gordon thrilled her audience as she related the scenes of drunkenness

she witnessed in the streets, also the free breakfasts given on Sunday mornings to destitute people and destitute children, every one of them thus destitute because of drink. In response to a request by Mrs. Gordon a number signified their wish to become members, and their names were taken down by the Secretary. During the same evening Mrs. Pollock, of Aylmer, sang two solos, the organ accompanist being Miss Minnie McLean, also of Aylmer.

Western Ontario.

The new Presbyterian church in Brantford has been named *Alexandra* after the Queen.

The Rev. E. A. Eakin, of Guelph, exchanged pulpits with the Rev. R. E. Knowles, of Galt, last Sabbath. The Rev. Dr. Jackson, of Cleveland, will preach in Knox Galt, next Sabbath.

Mr. John Lillie, for many years Treasurer of Knox Church, Guelph, was recently presented by the congregation with a solid silver tea set in appreciation of his faithful services to the church.

Rev. E. W. Pantou, M. A., has been lecturing on his recent trip to Scotland. Hon. Thomas Ballantyne filled the chair; and the subject was treated in a most attractive manner.

At the annual social by the officers and teachers of Wentworth Sabbath School, Hamilton, the co-labourers of Mr. W. R. Leckie, the efficient superintendent, presented him with a handsome Morris chair, and an address as a slight acknowledgment of the manner in which he had discharged his duties during a number of years.

Rev. A. Logan Geggie's lecture in McNab Street Church, Hamilton, on a "Night in Scotland," in which in an entertaining and humorous way he sketched the characteristics of the Scotch people, and dealt at some length with the history of the Presbyterian Church in Scotland, was very much enjoyed, and a vote of thanks was tendered the reverend gentleman in motion of Messrs. James Chisholm and J. Black.

Anniversary services at Central Church, Hamilton, attracted large congregations last Sabbath. The anniversary sermons were preached by Prof. Samuel McComb, M. A., of Queen's University, and the musical portion of the services were especially elaborate. In the evening Prof. McComb preached from Acts xxvi. 24 and 25, drawing lessons from the subtlety of Festus, the apparent madness of Paul and the verdict of history since on the work of the two.

Rev. E. D. McLaren, M. A., Vancouver, who a short time ago visited the Yukon, in a recent address said: "To-day the Presbyterian Church is the pioneer church in the Yukon district. There are churches in Dawson, Bennett, Atlin, White Horse and Grand Forks, and the churches at Grand Forks and Dawson are self-sustaining. These churches might not be called churches in Ontario. They are built of logs mainly; there is no swelling organ, no upholstered pews, no orchestra chair seats, no kid gloved, silk hatted ushers, and they are always open. They are always warmed, they are always lighted, and on a big table there is always something to read. The miners come in, sit down and smoke and chat, and then the minister or missionary comes along and gives them the glad hand, and when he has a chance he shoots the arrow of conviction at their hearts."

The death is announced of Rev. Angus McColl, D. D., of Chatham, in the eighty third year of his age. Dr. McColl was a native of Argyleshire, Scotland. He was educated at the Gram mar school, Toronto, and at Queen's College, Kingston, completing his theological course at Knox College. His first church was in Chatham, where he was ordained to the pastorate of a congregation in 1848. Here he laboured for many years with great acceptance. Indeed Dr. McColl was a veritable Presbyterian Bishop of the western peninsula, travelling on foot and on horse back through Kent and Essex, at the call of the people, baptizing their children, administering the sacrament and extending comfort to the bereaved. In 1866 Queen's University Kingston, conferred the honorary degree of Doctor of Divinity upon Mr. McColl. He was one of the first students of that institution, which opened its doors March 7, 1842. A Degree was never more worthily bestowed. Dr. McColl's religious views never changed. He was brought up and educated a Presbyterian and his opinions were what are commonly known as orthodox. Deceased leaves besides his widow, five sons and two daughters. The sons are Angus R., Chief Justice of British Columbia, Victoria, B. C.; John R., James, Richard and Hugh. The daughters are Misses Gertrude and Kate.

Eastern Ontario.

Tweed Presbyterians will build a new manse. Next meeting of Simcoe Presbytery will be held at Barrie 28th May, at 10 a.m.

Rev. Dr. Torrance, of Peterboro' was thrown from a cutter and had a leg broken.

Rev. Joseph White, Ottawa, has been preaching in St. John's Church, Almonte.

Rev. C. J. Cameron, M.A., formerly of Brockville, and recently minister of a Boston church, is taking a post-graduate course at Harvard University.

Mr. P. C. McGregor has been appointed by the presbytery of Kootenay, British Columbia, commissioner to the General Assembly, which meets in Ottawa in June.

The Carleton Place Herald says—St. John's congregation, Almonte, lost Rev. Mr. Mitchell, but found another of the same name. It is evidently a name to conjure with.

Friends will be glad to learn that Rev. James Bennett, pastor of St. Andrew's church, L. Original, has returned home from Montreal somewhat recovered from his recent illness.

Rev. N. H. McGillivray preached a very impressive sermon at Kinburn on Sunday morning from the text "Almost thou persuadest me to be a christian," making an urgent appeal to his hearers to be fully persuaded.

Dr. C. R. Woods, of Central India, has been holding a series of meetings, during the past three weeks, throughout Glangary Presbytery. He has been enabled to deepen the interest of our people in the cause of missions, and particularly in our great work in Central India.

The following Commissioners were elected at the last meeting of Glangary Presbytery, viz.: Revs. J. Hastie, J. Matheson, H. McKellar, K. McDonald, K. A. Gollan, and J. W. Maclean, ministers, and A. C. McGregor, G. Elder, P. Leslie, D. J. McIntyre, J. Christie and J. P. Watson, Id. rs.

The statistical report of Glangary Presbytery submitted by the clerk at last meeting showed that this small rural presbytery contributed during 1900 over \$20,000 for all purposes, while its givings to the regular schemes of the church were the greatest in its past history, amounting to \$10,163 00.

Rev. Dr. Bayne, Pembroke, occupied the pulpit of St. Andrew's, Almonte, last Sabbath. His visit was in connection with the Century Fund. The Presbytery of Lanark and Renfrew has arranged for a thorough and systematic canvass of all the congregations within the bounds. When the accounts are closed for this fund it will be found that this important Presbytery has given a good account of itself.

The members of the Presbytery of Barrie elected to attend the meeting of the General Assembly are: *Ministers*, Revs. J. Gray, D.D., Orillia; W. McConnell, Craigville; R. N. Grant, D.D., Orillia; D. D. McLeod, Barrie; J. Skene, Hillsdale; J. Rollins, R.A., Elmville; G. C. Craw, Thornton; Dr. Frazier Smith, Bradford. *Elders*, T. G. Wood, Alliston; Samuel Jacobs, Minesing; James Wilson, Bondhead; W. Donaldson, Cookstown; Eben Todd, Churchill; J. Turner, Hillsdale; Geo. Grant, M.A., Orillia; Angus Smith, Beeton.

The Michigan Presbyterians says: "Our church experiences a serious loss in the departure for Perth, Ontario, of Prof. Cecil Carl Forsyth and his estimable wife. For two years Prof. Forsyth has been our organist and choir director, and his work has been marked by efficiency, tact and kindness. Combining, as he does, a high degree of musical ability with enthusiasm for the worship of God, he has done much for the song service in our church. From this it may be inferred that Knox Church, Perth, has made a wise selection in securing the services of Mr. Forsyth as organist."

The Presbytery of North Bay is gradually growing in the number of men and mission stations. A year ago there were but nine ordained men in the field; now there are twelve. Then there were twenty-six mission centres; now there are twenty-eight, with an average of three stations to each centre. There are now twenty Y.P.C.E. Societies, with an increasing number of Sabbath schools. Lumber camp work a year ago was almost unthought of; now, two men are constantly employed by the Presbyterians in visiting and preaching the Gospel in the camps within the limits of the Presbytery. In conjunction with these, four students were out from between two to five

weeks at Xmas time. This work has been very encouraging, and thanks is hereby tendered to all lumbermen visited, irrespective of denomination, for the liberal support, morally and financially, so freely accorded the men who labored in their midst.

Maritime Provinces.

Rev. R. Cumming, the popular pastor of Carmel Church, Westville, was presented with an address and presentation of two handsome chairs by the elders of his congregation on the twentieth anniversary of his pastorate.

The Rev. J. W. Falconer, pastor of the First Pres. Church, Truro, is off for a three months vacation. Mr. Falconer goes direct to Naples. After spending a few weeks in sunny Italy he expects to visit Germany, England and Scotland, returning home in June. Previous to his departure he was waited on by a deputation of the congregation, who presented him with a purse of gold—\$132.00.

The United congregation of the West River and Green Hill Presbyterians Church took by surprise their Pastor (Rev. J. R. Coffin) and his wife at the Manse, Durban, and presented them with a handsome parlor suite, hanging lamp, silver sugar bowl and purse of money, (in all valued at \$110) in celebration of the twenty-fifth anniversary of their marriage, and as a token of appreciation for services rendered during the six years they have been amongst them.

British and Foreign.

A Glasgow minister's name for the higher criticism is "the higher infidelity."

A bazaar in aid of Wellfield United Free Church, Glasgow, has realized £2283.

Principal Fairburn of Mansfield College, Oxford, has left England for a tour in Italy.

A Bible which once belonged to John Milton was sold in London on the 2nd inst. for £245.

The voluntary offerings to the Church of England during last year amounted to £7,771,000.

Dr. John R. Black, who left Greenock recently for Algiers for the benefit of his health, has died there.

Rev. J. A. Irvine, of Wallace Green, Berwick, believes that we are at the beginning of a great spiritual movement.

Another loss has to be chronicled in the death of Professor Rintoul, M. A., of Dublin, at the ripe age of 91 years.

Lord Lox has decided that Rev. W. C. McDougall, Coatbridge, is not entitled to retain possession of his church.

The Presbytery of Dunkeld had under consideration on the 8th ult., the question of the restoration of Dunkeld Cathedral.

Lord Overton's Bible-class, which has a membership of 450 persons, has held its anniversary in the parish church halls, Dumbarton.

The death in Japan is announced of a distinguished Glasgow medical missionary, the wife of the Rev. Mr. Ferguson, Taiman, Formosa.

Turiff Presbytery have agreed to overture the General Assembly in favor of federal union among Presbyterian Churches in Scotland.

The Rev. John McNeill says he would "preach to the unholyest rascals unlung rather than have his church filled with holy memories and empty benches."

Leith magistrates have declined to order plain clothes-constables to wear publicans that a prospective customer is considered drunk in their estimation.

Mr. J. Pierpont Morgan has given 100,000 dollars to the United States Young Men's Christian Association thus clearing that organization of all debt.

Lord Rosebery is the only ex-Premier living, and the youngest of all the Prime Ministers of the Victorian era. No other man, for at least 60 years, has been Premier at 46.

Rev. David Macrae told his audience in the Gamble Institute on the 26th ult. that "Gourcock skies have not forgotten their old habit of raining—especially when a meeting is on."

The Protestant Bible Society of Paris is making an excellent and much-needed move in publishing an edition of the Old Testament, in which the arrangement of the books will follow the order of the Hebrew Canon. The edition will

contain a preface by M. Sabatier, in which the procedure will be explained and defended.

King Edward will have to walk warily. Inverness U. F. Presbytery has its eye on him, and next time he travels on a Sunday there will be angry remonstrances from the Highlands.

Edinburgh Presbytery has agreed, by a majority, to declare vacant the churches of Buccleuch and Greyfriars, the ministers of which, Rev. J. M. McAlister and Robert Gordon, have declined to enter the United Free Church.

We regret to learn (says "The Presbyterian") that Rev. G. D. Mathews, D. D., General Secretary of the Pan-Presbyterian Alliance, has been confined to his room for the last week by a severe attack of bronchitis, which has greatly reduced his strength. We are happy to add that the latest accounts are favourable, and that Dr. Mathews is now on the way to convalescence.

Century Fund.

The Executive Committee met last Friday and resolved that, as the Assembly set May 1st as the date for winding up the Century Fund effort, all ministers, sessions and congregational Century Fund committees be reminded of this, and urged to make such diligent use of the next four weeks that subscriptions lists may be completed, that collections may be pressed as far as possible to a conclusion and that, *without fail, complete returns may be in the Agent's hands by May 2nd.*

Ministers and Secretary-Treasurers of Congregational Century Fund Committees will have the chief responsibility for the systematic efforts thus suggested, in all congregations where work is under way. The Committee believe them to be true-hearted, willing hearted men, zealous in the Master's cause and careful of the honor of our Zion, and so do not doubt that in each congregation they will join hearts and hands and answer promptly this appeal by securing the completion of the work, and the sending of a cheering return before the date mentioned.

Where nothing has been done as yet, ministers and sessions are relied on to organize the work on behalf of the Common Fund. It could be well done in four weeks, and every family seen and asked to contribute. Notwithstanding difficulties which have hindered in the past, let there be one accord and one mind in the matter now, and so let the work be carried through. It matters not whether the results be great or small. Let them be such as attest to the Master that loyal, loving, self-denying effort has been made and He will bless those who made it. Thus, we shall have a stone in the cairn from every congregation, and shall rejoice together when our memorial is complete.

In general, let me say again, that every day letters come telling of "estimates" reached, or over passed, of new ground broken, of well-off men who are giving out of their abundance and of poorer men who are giving even more largely.

Looking to these indications, the Committee have not contemplated failure as the result of the effort committed to their care, believing rather that success is entirely possible and just within our grasp. Failure! What happened when, a few days ago, the Western Home Mission Committee was near \$20,000 short? It was made up in a few days. How then could this effort, which is to give new impulse to home work and all work of our church, fail? Let us not think that possible. Let not any one of us fail to do his duty in this coming four weeks, and it shall not be possible.

Again, the ringing appeal on the Easter Sabbath, again the earnest canvass all along the line, the garnering in of sheaves or gleanings, and it is possible, that the returns on May 2nd shall show that the \$600,000 and more have been subscribed.

In order that returns may be in full, it is asked by Committee that the banks in the hands of Sabbath School children be returned on the last Sabbath of April, and the amounts reported through congregational Century Fund Treasurers.

I am, yours sincerely,
R. CAMPBELL.

Perth, March 30th, 1901.

Rev. W. M. Cruickshanks M. A., Montreal, preached in the Presbyterian church, Vankleeck Hill on Sunday last.

Home and Health Hints.

Embroideries should be ironed on a thin smooth surface, over thick flannel, and only on the wrong side.

Wash fabrics that are inclined to fade should be soaked and rinsed in very salty water, to set the color, before washing in suds.

Fine coal dust sprinkled about the burrows of ants will cause them to leave. Ashes may be used on the lawn without injury to the grass. Sifted ashes are best, but those fresh from the stove, shaken from the stove-shovel, will answer the purpose very well.

Egg Soup—Stir a teaspoonful of beef extract into one quart of boiling water; add a grated onion, an eighth of a teaspoonful of celery seed or a little celery chopped, half a teaspoonful of salt and a saltspoonful of pepper; stir constantly until it reaches the boiling point; strain through a fine sieve, and pour it while hot into the well-beaten yolks of two eggs. Add four tablespoonfuls of carefully boiled rice, and serve very hot.

Plants need a good deal more water as the days grow longer and warmer than they do in midwinter. They should be given all they can make use of. Watch the surface of the soil and whenever it looks dry give more water. Do not make watering a matter of three times a week and so much to a plant, as many do, but be governed by the evident needs of the plant as shown by the soil.

Dainty orange wafers are exceedingly nice to pass with tea. A ginger or cinnamon wafer should be served with chocolate, and a plain unflavored one with coffee. You may, if you like, pass some little bonbons, like chocolate wafers, but you should not have any other refreshments at an afternoon tea. Remember that in these days elegance tends towards simplicity—Ladies' Home Journal.

If you wish to oil or paint the kitchen floor, and there are cracks that need filling, tear several newspapers into small pieces and soak them in water. Mix one pound of floor paint and a quart of water together, beating it until it is smooth and free from lumps, then stir in a tablespoonful of alum and two quarts of boiling water. Set it on the stove where the paste will cook, and mix the wet paper with it. Boil until it is quite thick and press it into the cracks while hot with a knife. It will soon harden and make the floor nice and smooth.

How to polish the windows—The action of the sun, moisture and the carbonic acid in the air on the soda or potash in the glass produces an opaqueness more or less pronounced. To remove this wet the glass with dilute hydrochloric acid, and after a few minutes go over the glass with powdered whiting. Pour the acid slowly into the cold water, using four ounces of the acid to twelve ounces of water (one pint and a half). Polish with chamois or soft paper. It must be remembered that this acid will attack metals and should not be allowed to touch them, nor should the bottle be left open an instant longer than necessary as the fumes are very destructive.—March Ladies' Home Journal.

One of the features of the present-day tea trade is the increasing demand for Ceylon green teas.

The Grand Trunk Railway Company purposes to build a fruit exchange and freight shed in Montreal.

World of Missions.

India In Brief.

SIZE.

The greatest length and greatest breadth of British India, including Assam and Burma, are nearly equal—1,900 miles. It has an area of 1,800,258 square miles; and is as large as all Europe less Russia.

THREE DIVISIONS.

From the character of the country India may be divided into three parts—the lofty mountain ranges on the north, the great river plain extending across northern India, and the triangular table occupying the southern portion.

THE MOUNTAIN RANGES

The loftiest mountain ranges in the world form a double wall across the northern boundary. Himalaya means "The Abode of Snow." Their feet stand in tropical verdure and their heads are crowned with everlasting snows. A day's ride from Calcutta brings the traveler to the foot of the mountains which rise abruptly to a height of nearly four miles, Mt. Everest being 29,002 feet in height and Kanchanjanga 28,176. At Darjeeling he may get a peep on the "roof of the world" and catch a glimpse of the highest mountain peaks in the world. The value of these ranges to India cannot be estimated. They are the reservoirs for the thirsty plains. They arrest the heavy laden clouds from the southern seas, congeal and store their moisture and then send it rushing down the passes charged with life giving soil. At Cherra Punji, in Assam, where the moisture-laden wind, called the monsoon, first strikes the hills, the usual annual rainfall is 40 feet, and has been as high as 67 feet.

THE RIVER PLAIN.

The rivers that water the great plain of India which has been the granary of the East, rise in the eternal snows of the Himalayas. Two rise in the trough formed by the double range of mountains and break through the southern range through mighty passes. The Brahmaputra enters India from the northeast and the Indus from the northwest. The river system which drains the slopes of the outer Himalayan range is the sacred Ganges, revered by the Hindus as Mother Gunga. It is not hard to understand how the people learned to venerate and then worship the stream which was a veritable nourishing mother to their land. The enormous amounts of alluvium brought down by the rivers make the soil of the river plains inexhaustible.

POPULATION.

The Aryan invaders who came down through the northern passes found the plains occupied by aboriginals whom they drove into the less productive table lands where their architectural remains are seen in the Dravidian temples. The Hindus belong to the same branch of the human race with ourselves, and are greatly superior to the aboriginal races in appearance and intelligence. The high-caste Brahmins represent the aristocracy of birth and learning. Their verdic literature contains some noble religious conceptions. The present population of British India is 287,223,431.

GOVERNMENT.

The conquest of India by Great Britain began in 1757 with the battle of Plassey. British rule now practically extends over the whole of India. There are a few native states that have a certain degree of independence

in local government but are feudatory to the British crown. In such feudatory states there are British "residents" who look after British interests. There is a small Portuguese settlement at Goa on the west coast. Ceylon is also under the suzerainty of Great Britain. Condensed from North and West.

SPRING WEATHER

IS YOUR SYSTEM IN SHAPE TO CARRY YOU SAFELY THROUGH.

THE PRACTICE OF TAKING A TONIC IN SPRING IS DESCENDED FROM OUR WISE FOREFATHERS AND HAS GOOD MEDICAL ENDORSEMENT—A FEW SUGGESTIONS REGARDING HEALTH.

The practice of taking a tonic during the inclement weather of early spring is one that has been bequeathed us by our forefathers, who lived in days when a sturdy constitution and vigorous health meant even more than they do to-day. The custom has the highest medical endorsement, and the healthiest people are those who follow it. Thousands, not really ill, need a tonic at this season. Close confinement in badly ventilated houses, offices, shops and school rooms during the winter months, makes people feel depressed and "out of sorts." Nature must be assisted in throwing off the poison that has accumulated in the system, else people fall an easy prey to disease and are subject to many discomforts from boils, eruptions, and similar troubles. Dr. Williams' Pink Pills for Pale People are the best tonic medicine known to medical science. These pills make rich, red blood and strong nerves. Through their use in springtime, jaded, listless, easily tired men, women and children are made bright, active and strong. Evidence of the wonderful health restoring virtue of these pills is given by Mrs. J. Langlois, 659 Lafontaine street, Montreal, who says:—"Before I began using Dr. Williams' Pink Pills I was under the care of two doctors, who told me my trouble was developing into consumption. I was very pale and feeble; had no appetite and could hardly stand on my feet. I was very much discouraged and thought death was staring me in the face. I had often read of Dr. Williams' Pink Pills, and finally decided to try them. After I had used three boxes my appetite was much better, and I felt a little stronger. I continued the use of the pills for three months when I felt fully cured. When I began using the pills, I only weighed 92 pounds, and when I discontinued them my weight had increased to 119 pounds. I also gave the pills to my baby, who was pale and sickly, and they made him a bright, rosy, fleshy child. I think there is no weak or sickly person who will not find benefit from Dr. Williams' Pink Pills."

It is a waste of money to experiment with other so-called tonics which are all cheap imitations of Dr. Williams' Pink Pills. Insist upon getting the genuine, and if they are not sold by your dealer send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid, at 50c a box, or six boxes for \$2.50.

It is stated that the new Toronto University building for the School of Science will cost about \$200,000.

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, 24th March.
S. Perior, Fort William 2nd Tuesday March, 1901.
Winnipeg, Man. Coll., bi-mo
Rock Lake, Manitow, 24th March, Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 p.m.
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, Glenora, July 9th, 10 a.m.
Stratford, Stratford, 2nd Tuesday May, 1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, Wroxeter, March 5, 10 a.m.
Bruce, Paisley, 9th July, 10.30 a.m.
Brandon, Brandon, 5th 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.
Saugeen, 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.
Glenarry, 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 29th, 10 a.m.
Inverness, Whytecouagh, Mar. 19, 1901 11 a.m.
P. E. I., Charlottetown, 5th Feb.
Pictou.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th March.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Chatham, 2j March, 10 a.m.

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GUELPH, CANADA

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These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. I have added years of experience to years of study in writing and 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.

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Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

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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 21 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.

Home Mission Committee.

(WESTERN SECTION)

The Home Mission Committee will (D.V.) meet in the Lecture Room of Knox Church, Toronto on Tuesday, the 15th March at 9.30 a.m.

The semi-annual and annual recollections of Presbyteries should be in the hands of the Rev. Dr. Somerville, Owen Sound on or before the 15th March. Applications for appointments should also be forwarded to Dr. Somerville prior to the same date.

ROBERT H. WARDEN,
Convener.

Toronto, 22nd February 1901.



BINDER TWINE

UNTIL further notice, Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash on delivery, at the following prices:

Beaver	84 cents per pound.
Sisal	" "
New Zealand	64 " "
Monarch	84 " "
Pure Manila, 650 feet	" "
to pound	10 " "

Address all communications, with remittances, to **J. M. PLATT,** Warden Penitentiary, Kingston, Ont.

Papers inserting this notice without authority from the King's Printer will not be paid therefor.

Kingston, March 20, 1901.

Delicate Children

The Most Eminent Physicians Recommend and Prescribe

Hubbard's Scotch Rusk

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.

50c and \$1 a box.

GEORGE K. STEVENSON & CO.

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The Finest Stock in Canada to choose from, including

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Progressive cheese and butter-makers use

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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 may, 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 centum, 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.

E. Blackett Robinson, Manager.

APPLY 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 4.00 p.m.
Train 2, arrives Ott-wa 10.25 a.m.
Daily except Sunday.

P. W. RESSEMAN,
General Superintendent

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 Jct. only, arrives Montreal 11.20.

8.00 a.m. Local, Sundays only, stops at all stations.

4.20 p.m. Limited, stops Glen Robertson, Coteau Jct. 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.

6.35 p.m. Limited, Montreal and stations east.

9.05 p.m. Limited, daily including Sunday Montreal and local stations. Middle and Western Divisions: Annapolis, Renfrew, 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: **11.10 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 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 7.30 p.m.

Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 8.54 a.m., 4.25 p.m.

Leave Union Station 4.15 a.m., 8.45 a.m., 12.35 p.m., 9.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 10.10 p.m., 6.40 p.m.

Place Viger Station 12.55 p.m., 10 p.m. (Daily). Other trains week days only.

From Montreal.

Leave Windsor St. Station 12.30 a.m., 10.55 a.m., 4.10 p.m., 6.15 p.m., 110 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., 8.40 p.m.

Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

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