

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents

The Coming of the Bridegroom.

I

"Not so, lest there be not enough for us and you"—St. Matt. 15:19

"Lest there be not enough for us and you"—
So spake the Wise; but One, methought, there stood
Silent, and sad, and half in doubting mood,
As though the Truth itself were less than true.
She wept, and from the stainless Four withdrew.
Meekly, and laid her brimming cuse of oil
In hands unused to prayer and saintly toil,
Unlike her own, but hands of those she knew.
In vain; they went to buy; she sat alone,
Her lamp untrimmed, yet full in emptiness;
And lo! at midnight hour the Bridegroom came,
And found her weeping. Did he then disown
That venturous rath? Ah no! for His dear name
Her soul she perilled, and He needs must bless.

II

"If any man come to me and hate not... yea, and his own life
also, he cannot be my disciple"—St. Luke xiv. 26.

Yea, and He blesseth! Mild we hear Him say;
"Daughter, who hast not shunned to risk thy best,
To leave the guarded fold, and roam in quest
Of wildered lambs on mountain crags astray,
I know thee; thou hast found the narrow way,
O wise in thy unwisdom, and didst dare
To quit the sheltered haunts of praise and prayer,
And, seeming prayerless, teach the lost to pray.
Therefore a bridal robe I give to thee,
And with the oil of gladness thee anoint
Above thy fellows, and for thee appoint
A portion with my great ones. Rise and shine!
The door is open; enter thou with me,
And, in thy beauty, be forever mine."

H. MONTAGU BUTLER

The Quiet Hour.

The Resurrection of Jesus.

S. S. Lesson.—Apr. 7th 1901; Luke 24: 1-12.
GOLDEN TEXT.—1 Cor. 15: 20. Now is Christ risen from the dead.

They came . . . bringing the spices, v. 1. These spices furnish conclusive evidence that the women, at any rate, had no expectation of a resurrection. They expected to find the body of Jesus lying in the tomb as it had been placed there by Joseph and Nicodemus. Nothing was further from their thoughts than a resurrection. When at last they came to believe in this, it was not a too credulous acceptance of something they had been looking for, or a delusion that gave a fancied reality to a creature of their own heated imaginations, but a slow and deliberate assent to "many infallible proofs." (Acts 1: 3.)

They found the stone rolled away, v. 2. An angel of the Lord had descended from heaven and rolled it away. (Matt. 28: 2) If we are in the path of duty, when we come to the places where we expected to find great difficulties, we shall often find that the Lord has sent His messenger to remove them. And when they are not removed, we shall be strengthened to surmount them.

They . . . found not the body of the Lord Jesus, v. 3. If one does not believe that Jesus rose from the dead, he must believe one of two other things, either that the friends of Jesus removed His body from the tomb, or that His enemies did so. If the friends of Jesus took it away, they must have done so in order to support their assertion that He had risen. But they made no such assertion, nor did they believe it until they were compelled to do so by proofs that could not be gainsaid. Was it His enemies who rilled the grave? Then how eager they would have been to produce the body and give the lie to the report of the resurrection when it began to circulate. Those who deny the resurrection have never been able to satisfactorily answer the question: What became of the body of Jesus?

Behold, two men stood by them, v. 4. In nearly all the appearances of angels recorded in the Bible they have come in the likeness of men, and using human tones and speech. The angels take a deep interest in human affairs and especially in the welfare of God's children. In Matt. 18: 10 it is said that the angels of children stand in the immediate presence of God; and in Hebrews 1: 14 we are told that the angels are "all ministering spirits, set forth to minister for them who shall be heirs of salvation." To Jesus, in the temptation in the wilderness and, again, in His sore agony in Gethsemane, angels came to minister strength and comfort. Heaven is not so far from earth as we are fain to think, and heaven's treasures of ministry are at the disposal of each least saint.

The Son of man must be delivered up . . . and be crucified and . . . rise again, v. 7. The testimony of heaven to the fixedness of the purposes of God. Men did to Jesus only what God willed. Herod and Pilate united against Him and they accomplished—what? Only what God had determined before to be done. The Roman soldiers, when they nailed Him to the cross and raised Him up to the sneers and insults of the crowd, were carrying out the divine intention that He should be "lifted up" and so "draw all men unto Him." (John 12: 32) It

was God's will that Jesus should rise again: and not the huge stone rolled to the door of the sepulchre, nor the authority of the Roman seal, nor the watchfulness of the guard could prevent His rising.

It was Mary Magdalene, and Joanna, and Mary, the mother of James, v. 10. They failed in their errand. They found no use for the spices which they had brought, but their names have become immortal. The loving thought which brought them to the tomb, though it was prevented from taking the shape of outward deed, has shed its fragrance wherever the gospel has gone. Not even an unfulfilled thought of love will our gracious Master allow to pass unnoticed or unrewarded, so quick is He to see and so gracious and ample in recognizing.

For Dominion Presbyterian.

How to Win Young Men to Christ.

BY W. A. BRADLEY, B. A., BERLIN.

Substance of a paper read by Mr. Bradley at Presbyterian Conference in Galt, who prefaced his remarks by saying that from every quarter we hear the cry, "What will we do with the young men?" How can they be won to Christ? He instanced the testimony of the travelling Secretary of the Y. M. C. A.'s of the Colleges of this country and the U. S. to show the small per cent. of those graduating from our Universities who were professing Christians; also the testimony of a Committee of Men in a certain American city who visited on a certain Sabbath all the churches in the city, and found less than ten per cent. of the young men of the city present at the services, and remarked it was not without reason that men were saying "What shall we do with the young men."

Our Lord said on one occasion, "Follow thou me and I will make you fishers of men." In this rule is the solution of the problem to be found.

Winning souls is a divine art. How to do it is not learned in the schools. Our colleges and theological seminaries may turn out great scholars, eloquent preachers, and eminent theologians but they cannot impart the heavenly accomplishment of winning men to Christ. The man who does that must know intimately the Lord Jesus Christ and be taught of him.

I. THE MAN WHO WOULD BE A SUCCESSFUL FISHER OF MEN MUST HIMSELF BE A THOROUGHLY CONVERTED MAN. The carnally minded Christian is an almost insuperable barrier in the way of sinners coming to Christ. If we would lead others to the Master we must turn away from all sin and worldliness, yielding to Christ the absolute lordship over our thoughts, purposes and actions.

II. THE MAN WHO WOULD HAVE REAL SUCCESS IN WINNING YOUNG MEN TO CHRIST MUST HIMSELF BE A MANLY TYPE OF CHRISTIAN.

The man who is a child in his life will only have the respect of a child. Young men are attracted by manliness. Therefore the one thing essential in bringing men to Christ is first to win them to yourself and when you have accomplished this, then if you are faithful, and about your Master's business, you have gone far toward winning them for Christ.

Now to win young men to yourself there must be "Tact and Contact"; you must watch your opportunity, and by some kind word, or kind deed, when he may be out of employment, or be taken with sickness, or when some sorrow has touched him, seek to reach his heart. Through his heart seek to

reach his head and through his head and heart his life.

III. TO BE A SUCCESSFUL FISHER OF MEN you must have a love for their soul's salvation. If you have not this, your work will be mechanical and powerless. But if like Paul, you have "great heaviness and increasing pain in your heart" for the unsaved there will be an earnestness in your tone, and manner that will impress the most careless. This love for souls is a grace of the Spirit, and will be bestowed upon all who earnestly seek it, Phil. 4: 19.

IV. TO BE A SUCCESSFUL FISHER OF MEN, you must have a working knowledge of your Bible. The word of God is the sword of the Spirit. The instrument that God uses to convict of sin, to reveal Christ, and to regenerate men. You must be able to meet all their difficulties with the word, and from the word show them that Christ is the Saviour they need, and that without him they must perish.

V. THE MAN WHO WOULD BE A SUCCESSFUL FISHER OF MEN MUST BE A MAN OF PRAYER. Solid work in soul winning must be accomplished by prayer at every step. The poverty and powerlessness of the average Christian is due to neglect of prayer. James answers the question of many a minister who is asking, "Why have I so little success in my ministry," "Ye have not because you ask not." So I say that the man who would be a successful fisher of men must be a man of much prayer. We must ask God to lead us to the right person, to give us the right word for him, and to carry on His own work in that heart after we have done our part. If there is anything the Christian worker in this hurrying age needs to have impressed upon his mind it is the necessity of more prayer.

VI. TO BE A SUCCESSFUL FISHER OF MEN we must be baptized with the Holy Ghost. "Ye shall receive power," said our departing Lord, "After that the Holy Ghost is come upon you." The condition of soul winning power is the same today: "After that the Holy Ghost is come upon you."

Brethren let us seek this enduing power and at the same time a longing anxiety for the salvation of the souls of men. Just here is the serious lack of the Church today, we do not feel for souls as we should. We do not weep over the lost as our fathers did. We do not understand Paul's passionate frenzy, and the Saviour's bloody sweat, as they contemplated the frightful ravages sin was making in the souls of those whom they loved. We have forgotten how Martin Luther was bent almost double as he pleaded with men to turn to God and live. We have forgotten the manly tears of Thomas Chalmers as he urged men to flee from the wrath to come. We have forgotten how Robert Murray McCheyne and Edward Payson were so eaten up of zeal for God and man that they worked themselves into early graves.

May God give us a new sense of the soul's value. May God flash upon us anew the awfulness of sin. May God bring us to what the Bible calls "travail" for souls. Then young men will be won to Christ, and old as well as young born unto God. For the Lord says through Isaiah, "As soon as Zion travailed she brought forth children."

Late Foreign Mission Notes.

Mr. Slimmon is still acting as interpreter to the British troops. He is sent upon many expeditions to deal with the Boxer uprisings that are purely imaginary. The French and German soldiers are excitable, and easily originate and believe false reports.

The Executive of the F.M.C. met on the 12th inst., and a long docket was disposed of.

Dr. Buchanan reports that amongst the Bhis the famine is as severe as ever, and other children are being pressed upon the church.

According to the latest letters, Dr. Buchanan's son, Cassels, has had the small-pox. It is hoped that by this time the danger is past.

It is proposed to establish interschool contests in order to stimulate a healthy rivalry amongst the children in the schools and excite an interest amongst the parents as well.

It is expected that Mr. Oswald will, at the beginning of May, enter upon the work in Nootka, which is North of Ahousah, where Mr. Russell is at present doing such excellent work.

The report of the Government Inspector of the High Schools in Central India, was submitted. The Indore High School is reported as being well attended, and in excellent condition.

Mr. McKittrick is very eager to get a Boarding School established at Shoal Lake. Plans have been prepared and it is expected that a large number of children can be gathered in. The Indian chiefs are quite sympathetic, and promise that the children will be sent.

It was reported that Dr. G. L. MacKay is improving in health, and has not yet the use of his voice. The Executive passed a resolution of cordial sympathy with Dr. MacKay in his affliction. As Mr. Gauld says, Dr. MacKay's presence is of great value even if he were unable to do any work.

Dr. J. Fraser Campbell reports six baptisms among the famine children, and that large numbers of them are candidates for baptism; but they are extremely careful lest they should be too hasty in administering the ordinance to children not prepared to receive it, and not fully understand what it means.

The missionaries on the Pacific Coast have formed themselves into a council for mutual help and encouragement. They meet occasionally and discuss subjects bearing upon spiritual and Christian truth, as well as bearing directly upon their work. This Council has already proved helpful to the missionaries and has led to united action and will be fruitful.

The school in Alberni has grown so rapidly that more accommodation is wanted. The present building accommodates forty children, and there are now thirty-eight in it. There are many children upon the Western Coast in other tribes on the Barclay side that have not yet come to the school, but there are intimations of a growing interest in it, so that if room can be provided a large number of children may be expected into the school.

At Crowstand they are much in need of a well in order to get good and convenient water supply. The water is at present drawn from the river up a very steep hill, and has to be drawn for a considerable distance. For a large school, this implies a vast amount of labor, especially in severe weather. The difficulty has been in getting water that is alkali. It is known, however, that alkali waters run in streaks and that by another effort it might be possible to get what is required.

The famine distress in North China is very great. It is reported that three crops have failed, and the fourth is certain to fail. Canadians who know the meaning of the partial failure of the crop will have some

Our Young People

General Topic—Missions: Love of Souls.

Rom. 10:1.

BY W. A. STEWART, M.A.

"Mr. Spurgeon," said a young man to the great preacher, "do you think if we don't send the Bible to the heathen, they will be saved?" "Well!" said Mr. Spurgeon, "as to how God will mete out justice to the heathen under such circumstances, I am not prepared to say; but of this fact I am well assured: If you don't send the Bible to the heathen you won't be saved."

The logic of this argument lies in the essential nature of Christian love. It may be seen formally stated in such a passage as 1. John 4:21. This commandment have we from Him that he who loveth God love his brother also." But our grand warrant for insisting upon the real and necessary connection between missions and love of souls lies in the great example of God Himself, whose unfathomable love for the souls of men expressed itself in the sacrifice of that which was dearest to His heart—His only begotten and well beloved Son, that whosoever believeth in Him might not perish but have everlasting life. Here, then, is a chain of three golden links; the second depending upon the first and again securely supporting the third—our love of God—our love of souls—missions.

Under strong conviction of the vital and necessary connection between missions and the love of souls; many of the most saintly Christians have understood missions to mean, foreign missions exclusively. "I go out," said James Gilmour, of Mongolia, "not that I may follow the dictates of common sense, but that I may obey that commandment of Christ, 'Go into all the world and preach.' He who said 'preach,' said also 'go ye into and preach.' All honor to those faithful and heroic men. In so far as they followed out their personal convictions they are worthy of all praise; but it is hardly necessary to remark that others, perhaps equally spiritual and passionate, have been forced to give to Missions a wider meaning and to feel that the Saviour's command already quoted was the Master's signal for them to remain and labor at home. Of much more importance than *where* we work is *how* we work. Directions as to the former are oftentimes general and uncertain; but as to the latter they are always definite and precise. So whether our lot be cast under Eastern skies and we be called upon to labor amidst strange surroundings, or amongst the familiar scenes of the villages and cities in our own beloved land, let us so labor that he that soweth and he that reapeth may rejoice together."

The subject of greatest importance, however, in this week's study is the proper realization of the essential connection between Missions and the Love of Souls. We know what "Missions" are; are we quite sure we know what "the love of souls" is? It is possible to have many friends and to love such sincerely without knowing anything about the love of souls. The Love of Souls is a spiritual grace—a quality of love with which natural affection has nothing to do. It rises as much above natural affection as natural affection rises above animal instinct. The one is of the earth earthy; the other is from above and belongs by reason of its essential nature to the quality of that

Love divine all loves excelling
Joy of Heaven to earth come down.

Unless inspired by this love Missions are vain and assuredly will come to naught; but difficult as the problem is it will be triumphantly solved when the Church undertakes the work with a single eye to the love of souls, and when that love is felt to be a necessary consequence of the love of God.

For Daily Reading.

Mon.,	Mar. 25.—Christianity's mission. Ps. 60:4; Phil. 2:13-16
Tues.,	" 26.—The claims of the world. John 11:47-52; 1 John 2:1, 2
Wed.,	" 27.—Badges of discipleship. Luke 9:23-26
Thurs.,	" 28.—Jesus' example. Isa. 61:1-4
Fri.,	" 29.—The secret of beneficence. Matt. 6:1-4
Sat.,	" 30.—The inspiring motive. Acts 17:29-31; Rev. 7:9-19
Sun.,	" 31.—Topic, Missions: love of souls. Rom. 10:1

How To Love Souls.

BY REV. J. WILBUR CHAPMAN, D. D.

Paul was a true missionary; he loved men because he loved God. That society is not Christian, whatever else it may be, whose vision of the field of service is not worldwide. If Christ had possessed any other spirit than this, if Paul had been as many of us who call ourselves Christian, how changed would have been the history of the world!

Love for souls is not a matter of will power. You cannot will to love anything, and meet with much success. Two things are necessary.

1. We must realize that souls are lost without Christ. When they took away the stone from Lazarus' tomb, they saw the dead body. The stone in the way of your being, filled with concern for lost souls may be your own life. *Inconsistent* Christians never love souls.

2. We must possess the Spirit of Christ, and He gives Himself only to the surrendered life. If He fills us, we can love the unlovely, and our desire for souls will be akin to His when in agony He wept over them. "O Jerusalem, Jerusalem?"

New York City.

slight conception of the distress entailed by the failure of four successive crops. The Executive authorized the expenditure of \$200.00 towards the present relief of native Christians in Honan. This money is sent in small sums by carefully selected agents in whom the missionaries have confidence.

In Central India the staff is laboring faithfully to care for all the children that have been committed to them on account of the famine. In some of the villages not one-quarter of the population remain because of the famine. They who remain, however, welcome the missionaries with unusual heartiness. This would be the time when in which to do successful work in teaching them if the staff were sufficiently strong. It is extremely desirable that at least eight additional missionaries be sent out to India this year. Whether or not it can be done, will depend upon the revenue provided by the churches.

Dr. Warden reported the funds for the day of meeting to be \$1,362.58 in debt.

R. P. MacKAY.

Our Contributors.

For Dominion Presbyterian.

The Pitcher and the Bottles.

BY GEO. W. ARMSTRONG.

I read your brief remarks in THE DOMINION PRESBYTERIAN of the 20th of February on Profane Swearing and endorse them. Profanity is becoming one of the crying evils of our times. Of all the habits that give all right thinking men the horrors, that curdles the blood and makes the flesh creep all over you profanity takes a leading place. To profane the name of God and of His Son Jesus Christ is not only dishonouring to God but dishonoring to the persons who indulge in such a guilty practice.

God holds the person who profanes His name as guilty and a violator of the decalogue. Christ is equally emphatic in his teachings—"Swear not at all," &c. There may be various degrees of swearing but all alike heap grave responsibility upon the culprit and terrible accountability; for Christ says: That for every idle word that men shall speak, they shall give account thereof in the day of judgment.

Your article suggests that the matter be taken up by Christian teachers, i. e. by the pulpit. Could it not be taken up by a much larger constituency? There is room for the "pew" to exercise itself; and further, men who are not, so called, religious but who have a good moral tone in their lives and to whom profanity is repulsive might be enlisted in the service—and there are many such. The pulpit would, no doubt, have its influence, but profane people, as a rule, are not very frequent attenders at the Sanctuary, so that the pulpit denunciation would very largely miss the mark.

Some children were at play, they had a pail of water and some bottles. Their game was to fill the bottles with water, and to this end they used their hands for ladles and tried by throwing the water over the bottles to fill them. Some water certainly went in but a larger quantity was wasted. One smart little fellow seeing the almost fruitlessness of their efforts ran to his home and got a pitcher which he filled with the water and going from bottle to bottle individually soon had them all full. So with preaching—that is the ladle throwing the admittance promiscuously over the congregation; whereas with the personal application of the individual jug to the individual bottle some adequate impression might be made.

I have tried the "pitcher" style and know its power. I called upon a business man and when on the threshold of his office was warmly greeted:—Come in, Come in—glad to see you, I was quite taken aback as I had known the "gentleman" for quite a number of years and had never heard him swear before. I expressed my surprise and reminded him that he had got along through life, for about 35 years, without swearing could he not manage to do without it for the balance of his life? After a short but serious conversation on the matter, as to its effects upon his wife and children, &c., I settled down to business. The use of the "pitcher to the bottle" had its effect; the next time I saw him I was greeted as warmly as usual, coupled with the assurance that my ears should not be offended as previously, and many thanks for my timely advice.

I was curious to know whatever could possess a man of his years to begin to cultivate such a discreditable habit and found that he had recently become an officer in the local military corps, and supposed it was

a necessary qualification for the position to use such language as was common among gentlemen of that ilk. In several other and more serious cases I have used "the pitcher to the bottle" and the personal application has rarely missed its mark; at any rate, it was suppressed in my presence and I trust altogether.

Many men would be timid to act thus, afraid that self interest might suffer. I invariably find that even profane men acknowledge it is a bad habit and wicked, and commend rather than condemn those who have the courage to discreetly apply "the pitcher to the bottle" in words of kindly admonition.

The Fugitive.

BY HUGH MORTON.

Driven far from haunts of sin
By some demon fear within.

In yon desert place alone,
There would I my sin atone;
Thought through watching, fasting, prayer,
Black remorse would flee me there,
Bring my guilty conscience peace,
From my bondage give release,
And that solitude would bring,
Balm of healing on its wing.

Day by day through weary hours
Wrestled I with unseen powers;
Through the drear and darksome nights,
Fought with dragons, demons, sprites;
Faint with fastings, oft I lay
'Neath the scorching suns of day,
Watched, while deadly dews of night
Chilled my blood, and dimmed my sight:
Hotter grew my heart within,
Heavier lay my load of sin,
Sneering faces from the sand
Mocked my pain, a hideous band;
Voices whispered in mine ear
Words that chill the heart with fear,
Horror deep, beyond control,
Seized my mind, and swept my soul;
From that place accursed I fled,
Winged fears my footsteps sped,
In my agony I cry
This my burden to the sky,
Jesus Savior, while I bow,
On my sin have pity now.

Collingwood.

The Chief Census Commissioner.

Mr. Archibald Blue, the gentleman who recently came to Ottawa to take charge of the decennial stock-taking of the Dominion, is the subject of an interesting sketch in the London Advertiser, which shows that the Minister of Agriculture has made an exceedingly wise selection in appointing Mr. Blue to this important position. After stating the facts connected with Mr. Blue's journalistic career the correspondent of the Advertiser goes on to say:

The abilities of the subject of my sketch were next discovered by that sagacious man, now Sir Oliver Mowat, who asked Mr. Blue to organize the Ontario Bureau of Industries. The position occupied was Deputy Minister of Agriculture and Secretary of the Bureau of Industries. The ability, accuracy and fairness of the work done was observed and commended by the public. The service thus rendered to Ontario was no small one. By many in Canada and out of Canada it was believed our province was inferior to many of the states of the neighboring republic. It fell to Mr. Blue's happy lot to show by indisputable comparative statistics that Ontario possesses not only the best average farming land, but the best and most progressive farmers on our continent.

In time increased thought began to be given to the infant mining industries of Ontario, and the Ontario Government

decided to appoint a royal commission to inquire into our mineral resources, Mr. John Charlton was made chairman with Mr. Blue as a member and as secretary. The bulk of the work naturally fell on the latter. The result was the best report of a royal commission ever issued in Canada. It is an authoritative document to this day. Growing out of the interest thus created came the establishment of the Ontario Bureau of Mines, and the subject of this sketch was naturally asked to organize it. Thus, after ten years in the Ontario Department of Agriculture, he became Commissioner of Mines, which office he held for the subsequent nine years. The reports of this Bureau have always been in great demand, their aim being practicalness, a desire to inform the people concerning the mineral resources of the country, and the interesting of capitalists.

It will be admitted to be a unique record for anyone to have organized, in succession, two such Bureaus as the Ontario Bureau of Industries, and the Ontario Bureau of Mines. With capacity for organization so corroborated by past achievement, it is not matter for wonder that the Dominion Minister of Agriculture, casting about for someone to undertake the organization and oversight of Canada's decennial census for 1901, should have chosen Archibald Blue.

Mr. Blue has always been a busy man; but he finds time to read, being fond of literature, including history and poetry. He is a steady friend, upright as the day, and one of the ablest all-round men to be found in Canada. Clear of eye, as of mind, he is in splendid health, to which he comes honestly from centenarians on both sides of the house.

PARIS IN ITS SPLENDOR, by E. A. Reynolds Ball, author of "Carlo, the City of the Caliphs," etc. While this work is descriptive and historical, it bears an intimate relationship to the Exposition of 1900, to which several chapters are devoted. The volumes are illustrated with sixty fine process plates, and the chapters deal with the past and present glories of the city. The more striking features of social life in Paris are also described, and due attention is paid to the art treasures of the capital. Mr. Reynolds-Ball's rapid survey of the history of Paris is well done, and presents, among other tragic episodes, a brief narrative of the madness of the Commune, that two month's reign of terror, which horrified the world in 1871. Two volumes, 354, 405 pages. Indexed, Messrs. Dana Estes Company, publishers, Boston.

Among Royal hobbies, surely none is so curious as that of the King of Greece. None would recognize in the farmer who ploughs, and reaps, and toils early and late during certain months of the year his Majesty the King of the Hellenes; yet this is the way Queen Alexandra's second brother best likes to spend his holidays. All the Danish Royal Family are taught some trade, and farming was the one allotted to Prince George, who has an agricultural knowledge of which no farmer need be ashamed and many town-bred men would be proud.

Never allow hope to die. Nourish it, that it may abide with you forever. McDonald says: "Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment."

Sparks From Other Anvils.

Belfast Witness:—Jesuitism clericalism priestism, medieval High Churchism—it is all one thing; one and the same enemy to Gospel truth, to social morality, to civic freedom.

Catholic Register:—For ourselves, we do not think that Canada is ripe for Prohibition. We are of opinion that a hundred per cent. more education and fifty per cent. less agitation is about what Temperance needs in this country just now.

Christian Guardian:—Organized unions, whose workmen enjoy the Sunday rest, should take a deep interest in helping those unions whose Sunday rest is imperilled. A revival of outspoken interest will do much to prevent evil and that is better than curing it. Workingmen, awake!

Presbyterian Witness:—Public opinion is on the side of sobriety and total abstinence. The fathers and mothers say: "Give our young fellows a chance. Keep the intoxicating cup out of their way. Let them at least come to years of discretion before they have to face this temptation of Satan."

Presbyterian Witness:—It is unutterably sad that men ever invented the fable of an infallible pope and an infallible Church of Rome and all the crude and erring dogmas of that extremely interesting but bewildering organization. God alone is infallible: His Word alone is the safe and sure guide.

Sunday School Times:—Praise with a sting in it is not worthy of the name. It is of small comfort to a pastor when a member of his congregation takes pains to praise his sermon, and winds up with that depressing little word "but"—What comes after that word may be only a look, a shrug of the shoulders. The sting is keen, and the attempt to praise falls flat. "I liked it, but"—had better be left unsaid, if praise is intended.

Christian Observer:—Some one raised the question recently whether Queen Victoria or Charles H. Spurgeon had done the more for the Gospel in England. The Lord does not encourage any such comparisons. But it is a pleasure to note how the influence of each helped the work of the other. If Spurgeon's preaching had been counteracted by the influence of a profligate court, it would have accomplished less. And it is no less true that the pious example of the Queen was far more effective because it was emphasized and supported by vigorous presentations of truth in the pulpit. The cooperation of parents with pastors is needed for the saving our children.

Michigan Presbyterian:—We are heartily sick of development sermons, which make man out to be a noble being, just a little out of the perpendicular, but all right when he straightens up. We believe that there is a devil, and that such preaching is his delight. It is beautiful for refined, cultured people. But it is absolutely useless for the men and women down in the awful slough of sin. They are perishing there. They are going to hell, if they are not rescued. If we do not believe that of course it would be a mockery to preach it. A man must be honest even if he is mistaken. We would not have any man preach what he did not believe. But we are convinced that a revival is impossible upon the part of men who have no intense convictions that sin is fatal, but that Christ is the Divine Savior.

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

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

CHAPTER XIX.

BRIAR FARM.

Mrs. Stuart, as has been hinted, lived in the country. Her place was called Briar Farm, for the reason, probably, that there were no briars on the farm. This farm was the scene of the Stuart family's early toils and successes, and Mrs. Stuart meant to end her days there. Her son would gladly have made a home for her in the city, but he did not press her unduly to make the change, believing she would never feel quite so much at home in the city as she did in the country; and besides that, it agreed better with her independent spirit to live on her own place. Her husband had died ten years before, and then the farm was rented to a neighbor; the house, garden, orchard, and a small meadow being reserved for Mrs. Stuart.

This arrangement worked well except for one thing, and that was that the mother did not see enough of her son, the pride and joy of her declining years. She prevailed on him as often as she could to relax his work and spend a few days at the Farm. But these intervals of leisure were all too few for both parties. So a compact had been made between them that Mr. Stuart would always spend some time in June with his mother, while later in the season she would take a holiday with him at the seaside. This was the stated arrangement, but Mrs. Stuart expected her son to pay her many briefer visits besides. Nor was there any place he loved so well to go for a day or two of relaxation.

The leafy month of June having now arrived, and Mr. Stuart having received several reminders from his mother, prepared to make his annual visit. On this occasion it struck him as a happy thought that his new friends, Mr. and Mrs. Erwin, might much enjoy a holiday along with him. If Mr. Erwin was pursuing any special studies he could follow them up in the country quite as well as in the city, while Mrs. Erwin, Mr. Stuart felt assured, would be highly congenial society for his mother.

The day after this thought occurred to Mr. Stuart he went over to see the Erwins, and laid the plan before them. After considering for a little they heartily consented. Mr. Stuart had only to intimate to his mother that such friends were coming. She knew he would bring no "pernickity" people to Briar Farm. Such people would be out of place there. It was a place for simplicity and ease, not for worry or ostentation.

In a few days Mr. Stuart and his friends arrived. At Tandragee, a small station about a mile from the farm, they were met by a very small carriage, drawn by a very small, old black horse, in charge of a very small old man. When the friends looked at this equipage, and the horse, and the man, and then regarded their own stout condition, and their baggage lying on the platform, they were all disposed to laugh at the incongruity of the situation. Their hilarity, however, was held in check by the solemn and dignified air of the little old man. It was plain, however, that the whole party, with the baggage, could never be stowed away in that carriage; and if they could, it

was still more plain that the small horse could never draw the load to Briar Farm. It was Mr. Stuart's habit, when he arrived alone at the station, to walk home leaving his baggage to follow in the carriage. He proposed now to Mr. Erwin that they two might walk, and leave the horse to wriggle with the coachman and the baggage and Mrs. Erwin as he best might. This plan agreed to, the gentlemen soon arrived at the Farm, the equipage and its contents gaining the goal about an hour later. Oh, there was no vulgar snap, or modern affectation of smartness at Briar Farm.

Briar Farm house was a square, old-fashioned two storey structure, with a wide verandah running round three sides of it. This last feature had been added of late years, and gave the place a comfortable and cozy character. There was a small lawn in front, and beyond that a pleasant view of fields and orchards sloping down to the stream that glistened in the hollow like a thread of silver. Beyond the stream the country rose abruptly into high hills. To the left these hills were crowned with pine, white to the right they were bald and rocky; but these were the most picturesque when in the glow of the sunset they took on their changing colors varying from warm crimson to cold blue.

In the opposite direction, that is, to the rear of the house, and a mile distant, was the Presbyterian Church where the Stuarts had worshipped since their settlement on the farm; and the place had become more tenderly sacred since Mr. Stuart had been laid there to sleep.

Mrs. Stuart was an old lady of perhaps seventy; tall, erect, of stately but kindly presence; calm, earnest, true; yet with a latent fund of humor. Her son had inherited her talent, but not much of her humor, in this last respect taking after his father.

We need not try to describe the mother's joy in meeting with a son of whom she was so proud. This visit was to her the greenest spot in all the year, much more enjoyable indeed than her stay with him at the seaside, for there she did not feel much at home. And she was not in the least put out that her son had brought these friends. They would not disturb the even tenor of her way. The plain, simple life of Briar Farm was never changed, whoever might come or go. If people did not like the wholesome country fare, they need not come. There was no catering to artificial city tastes. It must be said, however, that whatever Katie cooked was fit to be eaten. Katie was Mrs. Stuart's help; not treated however, as an inferior, but as an equal. And Katie was worthy of all confidence. Tall, lithe, handsome, tidy, systematic, and a good cook, she made Briar Farm a place to dream about when you were gone.

It did not take Mrs. Stuart long to find out that she would like Mrs. Erwin. And as the days went on, and Mrs. Erwin unfolded—and Mrs. Erwin could stand unfolding—Mrs. Stuart liked her more and more. Indeed, a life long friendship between the two was the result of this accidental visit. The only thing in Mrs. Erwin that the old lady

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The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
Six months 75
CLUBS OF FIVE, at same time 5.00

The rate on the label shows to what time the paper is sent for. Notify the publisher at once if any mistake is made on label.

Payment is continued until an order is sent for discontinuance and with it, payment of arrears, is given the address of your paper is to be changed, send the old as well as new address.

Single copies sent upon application.
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES. 15 cents per square line each insertion, 14 lines to the inch, 11 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.
REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 20th March, 1901.

Most of the Presbyteries have availed themselves of the right to present some name or names of those they deem suitable for the vacant Chair in Knox College. If nothing more these nominations serve to indicate to the Board the mind of the Church with respect to the class from which our Professors should be drawn. It is noticeable that in the great majority of instances a Canadian is named. The hint can scarcely be ignored and will, no doubt, influence the Board in its final choice.

The new Statistical Schedules have had their first trial with congregations. As the time has expired for their return to the Presbytery Clerks, we suppose all have been filled and forwarded. We shall await the summaries of the Clerks with interest, and the report of the Assembly's Committee with increased interest. The returns are much simpler, and at the same time more complete. That they are perfect no one will assert; but their imperfections will be best known after trying them for a few years.

Many of the Presbyteries held the spring meeting on the twelfth of March, and at this meeting the reports of the Standing Committees on Sabbath Schools, Young People's Societies, Church Life and Work, Home Mission and Augmentation were presented. There is a brighter tone in the reports respecting our Sabbath School work. The adverse criticism of a year ago has done good. The leakage seems to have been in some measure stopped; and better work is being done in the classes and at home. In some instances there seems to be too great desire to press the claims of our own Sabbath School Publications. These have reached that stage when they do not need a special plea for their introduction. They can easily stand on their own merits, and if so judged will win their way.

THE DOMINION PRESBYTERIAN

LARGER CLASSES.

There is a cry for more efficient teachers in the Sabbath School. There certainly is need for more efficient teaching. To secure this is one of the problems the Church must face. We say the Church advisedly. The Sabbath School has by many been considered as apart from the Church instead of as a part of the Church. It has been relegated to some enthusiasts in the congregation, and the Session has looked with more or less toleration upon it. This is not stating the case too strongly even still, when Sabbath School work occupies so large a space in the Church discussions. In too many quarters the Sabbath School is still looked upon as a thing apart, tacked on to the Church, but an appendage which cannot be conveniently cut off.

So strong is the demand for recognition that it can no longer be ignored, and there is a prospect that sometime in the near future the Church will give her best thought to what is really a matter of equal importance with the ingathering of the home or for her heathen. The cry for better teaching is one feature of this demand.

Better teaching is almost impossible under present conditions. We wonder, sometimes, that it is of as good quality as it is. Certainly if the public school teacher had to work under the disadvantages of the Sabbath School teacher there would not be an equally high standard of work done. Classes are crowded so that if one teacher is telling a story, and another is seeking to apply a story she has just told, the boy who likes to listen to stories but cares nothing for the application can lean back and listen to both of them and skip the applications.

It is not probable that a congregation of 100 members can furnish more than half a dozen trained teachers, or young men and women who could give time to training to become teachers. We would suggest that none but these half dozen should be given classes. Why should we divide the school into classes of half a dozen or less in each? Why should we not give each teacher twenty or more, giving them also a separate room a comparatively easy matter with adjustable partitions, with all necessary appliances for thorough teaching? It will cost money! Certainly it will. But set down for half an hour and figure out what it means to have your children made acquainted with the great truths of the Bible and their bearing upon ordinary life, and estimate whether it may not be worth it. There should be as good accommodation for the school as there is for the Church. It is time we recognized that it is, in more than a figurative sense, the Church. These children are members of the Church, and we are bound to make provision for their spiritual nourishment and education.

The sense of the infinite worth of the single soul, and the recoverableness of a man at his worst, are the gifts of Christ.—Professor Drummond.

FOR THOSE OF OUR OWN NATION.

So many appeals have been sent out recently that we have grown callous toward them. We would like to answer them, but it is utterly beyond our power to do so. Most of them have been for the men beyond our borders, for the poor of the earth upon whom suffering has come with terrible force, and we have been asked to come to their help. We were startled out of our growing indifference to appeals for help the other day, when it was announced that the Home Mission Fund would close the year with a deficit of at least \$10,000, and the Augmentation with a deficit almost proportionately as great.

These are the two important Schemes of our Church. We believe it to be an imperative duty to give the Gospel to the families that make Canada their home. Some of them are our own comrades, our own relatives, whose early life was spent amid the same surroundings as our own. We have an interest in them greater than we have in others we know nothing of. That interest should prompt us to heed their call for the means of the Gospel, as it comes to us in the appeals of those directing our Home Missionary affairs.

Have you considered what it means to those on the outskirts of population in Canada to have \$10,000 less in the Home Mission Treasury than we counted upon? Under present conditions, with no reserve fund in the treasury, the plans of the committee must be based upon what it is believed the Church will do during the year. Not only have these plans been laid but they have been carried out, and obligations incurred which this deficit will not allow the Committee to meet. Will the Church permit this? Has the Committee overestimated the strength of the Church? Does the Church propose to repudiate her Committee's obligations?

Of course there is but one answer to all these and similar queries. We have only begun to test our real strength. We can, and should make this deficit good, and enable the Committee to carry out greater plans in the next year. Even then we shall be behind the demand.

The Presbytery of Glengarry very properly protests against the unseemly action of Rev. B. Pierce, of the Methodist church, who is making an effort to build a church at Summerstown, where there are only four Methodist families, and where for 100 years the Presbyterians have continuously and regularly held religious services. The total number of families, including those of other denominations attending the services of and supporting the Presbyterian church there, as reported last year, was 45; and the congregation has been receiving aid from the Augmentation Fund to the amount of \$225 to \$250 per annum. It looks as if Mr. Pierce has been guilty of a gross breach of that Christian civility and good feeling which should everywhere prevail among denominations working for a common end, viz., the advancement of Christ's Kingdom in the world.

FOR THE CHRISTIAN SABBATH.

The Rev. J. G. Shearer, the Travelling Secretary of the Lord's Day Alliance, has returned from a flying trip to the West, and brings good news of the attitude of the people of the West toward the Lord's Day. We have never before known their real sentiment on this great question. We have heard from isolated districts, and what we have heard has led us to infer that the Sabbath was little cared for. The report was often based upon the action of one man, who, in the face of a dominant public opinion, openly violated the law of the Sabbath. It gave spice to a tale of the West, and was taken to represent the attitude of Western people generally.

We are glad to have the unbiased opinion of one who has given himself to find out what the people think about the Sabbath and its obligations. We were glad to hear about the keeping of the Sabbath in Quebec, and about the attitude of the Church of Rome in that province toward Sabbath observance. Mr. Shearer has done equally good service for the Territories and British Columbia, and we hope the light will be let in upon the practice of other communities in Canada, till we are able to arrive at a fair judgment of what Canadians think about the obligations of the Sabbath Day. Perhaps we shall find that those in favored Ontario, who have hitherto prided themselves upon being better than most of their compatriots, have a lower estimate of those obligations than any other province.

From East and West comes reports of action taken by the local Associations that would be deemed very extreme amongst us. At the close of a Sabbath day service in the Presbyterian Church in Truro, N.S., a mass meeting of the Christian people of that town and district was held to consider the gross violation of the Sabbath law on the part of the Intercolonial Railway. The meeting was addressed by the Anglican Archdeacon, and a resolution was presented to the meeting by one of the Presbyterian pastors of the district, and carried by the standing vote of all present, protesting against the open violation of the Sabbath day by the Railway corporation, and instructing the Executive to take steps to have it stopped. Would such action be attempted in Ontario, and if it were would it provoke anything but a smile when the directors read it next morning? It is time Ontario awakened to her position on the Sabbath Day question. It will be found to be anything but creditable to hear.

DEFENCE OF THE SABBATH.

At the annual convention of the Lord's Day Alliance of Nova Scotia, held on the 12th inst., a communication was read from Archbishop O'Brien (R. C.) of Halifax, expressing sympathy with the movement of the Alliance. His Grace took the ground that in the interests both of the social and moral well being of mankind, all unnecessary servile work on the Lord's Day should be prevented. Prominent Roman Catholics have a place on the executive and various committees of the Alliance. It is a good thing to see

Roman Catholics and Protestants uniting in the defence of the Sabbath, the observance of which is so seriously threatened by the Mammonism and materialism of the present day. If Christians of all denominations will have the courage and resolution to present a solid and determined front to the soulless corporations which are everywhere trampling upon the Sabbath, and depriving thousands of working men of their inalienable right to enjoy that day as one for rest and worship, they will wield an influence which will undoubtedly cause these corporations to pay more respect than they do now to the conscientious convictions of those who believe that the Sabbath was made for the people, and that no individual or corporation has any right to deprive them of the sacred privileges it was designed to confer upon them.

An uprising of the Christian men and women of Canada—in support of the ministers of the Gospel and in vigorous opposition to the prevailing and growing Sabbath desecration—is what is wanted to give force to the campaign in defence of the Sabbath which is just now being organized throughout Canada. If it is "righteousness which exalteth a nation," what is Canada going to do without the maintenance of the Christian Sabbath, one of the chief bulwarks of national righteousness and national strength?

Literary Notes.

The articles in Table Talk for March are on a great variety of subjects. "Cheap Housekeeping in Paris" gives many good ideas for those who are anxious to spend a year in the French capital on very modest incomes. The menus for the month are always helpful to the housekeeper who wishes to have her table nice, for the dishes selected are never extravagant ones. Table Talk Publishing Company, Philadelphia.

The American Kitchen Magazine for March contains an article which describes two ideal kitchens, with plans showing the position of the different shelves, pantries, etc. "The Louisa M. Alcott Club" is a paper which was read at the Lake Placid Conference. The usual number of excellent receipts is given in the department called "From Day to Day." Home Science Publishing Company, Boston.

Book News for March comes to hand with its usual interesting table of contents. This magazine is a valuable one for book-buyers and for those who wish to keep abreast with the literature of the day. All the best books are reviewed as they come out. Its exceedingly low price—fifty cents a year—is another point in its favour. Under the heading "Best Selling Books" we read that "the chief interest of lovers of fiction in the past month appears to have centered in the 'Life and Death of Richard Yea-and-Nay,' a story with humor, creative imagination, and a rich style to commend it, and which gives some striking studies of historical characters. Unabated interest was likewise shown in those other striking personages on the literary stage, Mrs. Humphrey Ward's 'Eleanor' and 'Alice of Old Vinennes.' In miscellany, 'An Englishwoman's Love Letters' naturally took fore-

most place, while the strong claims of biography were well attested by the calls for the 'Life of Huxley' and for the Napoleonic works. John Wanamaker, Philadelphia.

The Studio for February contains the first of a series of articles on "Coloured Etchings in France" by Gabriel Mourey. The many illustrations from the work of different artists give us a good idea of this rather new departure in art. An illustrated article on "Mr. George Frampton, A. R. A., and his work for the Glasgow Art Gallery," tells of the success of this artist in the sculptural decorations of the new Art Gallery at Glasgow. C. J. Praetorius, writing of "Maori Houses," says: "The ornamentation lavished upon the domestic and other buildings of the Maoris is one of the most remarkable characteristics of that people." He then goes on to describe these houses, giving many drawings illustrative of his subject. Ernst Knauff discusses the work of Edwin H. Blashfield, an American sculptor, in a very interesting manner, and under the heading "Studio-Talk" appear notes of interest from many points in Europe.—The Studio, 5 Henrietta St., London, Eng.

The Bibelot for March contains articles by William Morris, in which he pours out his love for "The Churches of North France." Of the builders he said: "Ah! do I not love them with just cause, who certainly loved me, thinking of me sometimes between the strokes of their chisels; and for this love of all men which they had, and moreover for the great love of God, which they certainly had too; for this, and for this work of theirs, the upraising of the great cathedral front with its beating heart of the thoughts of men, wrought into the leaves and flowers of the fair earth; wrought into the faces of good men and true, fighters against the wrong, of angels who upheld them, of God who rules all things; wrought through the lapse of years, and years, and years, by dint of chisel and stroke of hammer, into stories of life and death, the second life, the second death, stories of God's dealings in love and wrath with the nations of the earth, stories of the faith and love of man that dies not; for their love and the deeds through which it worked, I think they will not lose their reward."

"The Nineteenth Century and After." This well-known review continues to furnish to its readers a great variety of useful and interesting material. Sir Theodore Martin, K. C. B., contributes a sonnet on "Victoria the Good," and Sir Wemyss Reid begins his review of the month with a tribute to the Queen which opens thus: "The blow which everybody knew must sooner or later fall, but which all men put out of their thoughts as something not to be contemplated, has descended upon us at last with awful suddenness, and the new year, the new century gloomy and depressing in many other aspects, has brought with it the crowning sorrow of the Queen's death. It is not an event to be lightly discussed or appraised by any man. The commonplace natural to us all on such occasions, seem indeed to be strangely out of place in presence of this catastrophe so long foreshadowed and withheld so completely unexpected. For the moment it blots out every other topic, and seems to leave our world strangely empty of all other subjects of interest." A Plea for the Soul of the Irish People, by George Moore, Higher Grade Board Schools, by Sir Joshua Fitch, etc., show that the bill of fare is as varied as ever. The Leonard Scott Publication Company, New York.

The Winstalls of New York

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did not like was that she was not a Presbyterian. Mrs. Stuart believed that as a matter of course—it was not a thing to be argued at all—Presbyterianism was the right religion; not one of many good kinds, but the one kind—there was no other fit to be named with it. However, she had taken warmly to Mrs. Erwin before she had made the discovery of her unfortunate religion, and when she did make the discovery she did not abate her friendship. She did not, however, regard Episcopacy with any more favor—she said it was “a religion of bletherin forms.”

We have already been introduced to the little old horse on the farm, and the little old man who had charge of him. The two had very much in common. The horse whose name was Dan, seemed to be an awfully wise and profound horse; he was so steady, demure, and self-contained, taking no interest in the passing trifles of the world. But Dan, like many men, was not so prof and as he looked. In fact Dan had only two ideas in his head, but they were practical ideas. If anything was put before him that he could eat, he knew how to eat it; and if anything was hitched unto him behind, he knew to pull. This was Dan's stock in trade of knowledge, but with it he had managed to get along comfortably to a good old age.

The little old man's name was Tim. Besides attending to Dan, and doing what driving was required, Tim attended to the garden in a pottering kind of way. He also kept the place in a rough kind of order. It was his duty, too, to look after Eleanor, a cow whose acquaintance we shall make by and by. But whatever Tim had to do, his movements were always purely mechanical. He was never agitated; never in a hurry, yet never quite idle; never moving faster or slower; never seemingly interested in anything; never glad nor sorry; neither morose nor gay. He never spoke, except to answer a question, and then he was very chary of his words, realizing, it would seem, that silence was indeed golden. Eleanor, it is true, induced him sometimes to talk more than was his wont; but Eleanor had a peculiar knack of making people talk, and even of saying bad words for which they would be sorry afterwards.

This Eleanor, as already hinted, was the cow of this establishment. She was a cow of small size, but of immense personality. She was of a dark brown color, with black streaks on her sides, and a white streak along her back. Her most striking features were her horns and her eyes. From the immense horns she carried it might seem that she had originally been intended for a deer, but by some mishap came out a cow. But her horns had none of the gracefulness of a deer's horns. They were warped and twisted in and out in every ugly shape. And they still continued to grow, becoming more hideous and ghoulish every year. It seemed, indeed, that Eleanor was putting all her development into her horns. Feed her as you might she kept as poor as a rake, while all the milk she gave was apparently the small quantity only that she could not use up in developing horns. The fact is, that Eleanor was a cow of a most evil and violent temper, who lived only to make trouble in the world. She was at war with everything and everybody. And she was a cow that could not be conciliated. You might treat her with every consideration and kindness, but you could never make her your friend.

When she was angry her eyes would burn as green as a cat's. Such was this vile scrub of a cow who bore the euphonious name of Eleanor.

Between Eleanor and Julius Caesar there was constant war. Julius Caesar was the dog of Briar Farm. He was a dog of very uncertain pedigree, and to every one but Mrs. Stuart the reverse of beautiful. He was a small yellow dog, with uncanny, white bullet eyes, very short black nose, very short legs, and heavy body. It used to be his pastime, to go into Eleanor's paddock, and bark at Eleanor's nose, always keeping very much on the alert, however, not to be caught on her horns. When she made a charge he would nimbly escape, and wheeling around would attack her in the rear. Then she would wheel, and charge again, when he would fall back gradually, but still keeping up his irritating bark. And Julius Caesar had a peculiar bark of his own. The first part of it was a clear, honest bark, but it ended with a vicious snarl, enough to irritate a cow of much better temper than Eleanor's.

Thus the war between these two went on for a long time. But the greatest generals in warfare sometimes make mistakes. It so happened one day that Julius Caesar took too much dinner, and then went into Eleanor's paddock as usual, to have a little fun. At Eleanor's second charge he proved not nimble enough to escape, and the consequence was that he got caught on her horns, and was thrown up. When he fell, Eleanor promptly put her foot on him and broke his leg. With a great effort he escaped to the fence, and his cries soon brought out his mistress who carried him into the house. There she nursed him for days by the fire, and Eleanor had a time of comparative quiet.

But this kind of life was monotonous, and so Julius Caesar, as soon as he was able, limped out to see Eleanor. He knew very well not to go inside the fence, but he deliberately barked at her for an hour or so, until he felt tired. Then he retired to the house to rest, in due time returning, and increasing his barking spells day by day, until he found he could keep it up quite steadily. Then he ventured inside the paddock carrying the warfare into the enemy's country. But Julius Caesar, not having had so much exercise of late, was not so smart, or perhaps he was not so cautious as he used to be. It so happened, at any rate, that in one of his attacks on Eleanor's rear she let go her hind foot, and struck him plump in the eye. This was a worse defeat than the former one, Caesar lost his eye completely, and when he was ready for action again he trusted himself no more inside Eleanor's fence. But he kept up his barking all day long, going to the house only for his meals. And, whether it was because of his additional ugliness, or his unmitigated barking, Eleanor got more and more irritated. She would snuff and toss her horns, and stamp, while her green eyes would glow with fury. Her whole manner said as plainly as words, “Oh, if you would only come inside the fence!”

“Well, this is a world of contrasts. If there was war outside the Briar house, there was much peace and harmony within. Mrs. Erwin helped Mrs. Stuart in her various duties, and the two had a very congenial time. Sometimes Dan would be hitched to the carriage, and Mrs. Stuart would drive her friend over as much of the country as Dan's moderate pace would take them in an afternoon. It was a slow way of seeing the world but quite satisfactory under the circumstances.

Mr. Erwin devoted the forenoons for the most part to study, while Mr. Stuart would talk with his mother, or fish in the stream, as he used to do when a lad. In the afternoon the two gentlemen would generally take a ramble over the country, or lounge and talk on the verandah. Yes, we say these earnest men lounged. The gift of lounging is a great gift, and one to be cultivated by those devoted to wearing, intellectual work. It came to be understood at Briar Farm that all might go where they pleased during the day, but that the evening claimed the whole company for social intercourse. Thus all our friends had a peaceful, happy, restful time.

Mr. Stuart and Mr. Erwin had opportunity now for many interchanges of thought. On the first favorable occasion Mr. Stuart asked his friend if he had seen the bishop, and how the sermon had tared at his hands.

“Yes,” said Mr. Erwin, “I saw him two days ago, and read him my sermon. He received it on the whole quite favorably. What he most fears now is that I have forgotten much of what I learned at the Seminary. So I have to brush up a little, and take an Examination before getting deacon's orders. But I think I can do all that is required. I shall have to be a deacon, as you know, before I can be a priest. Of course I would rather get more quickly to practical work. But I take this temporary delay as a just penalty for wasting so many years.”

“Well, now that you have got a start,” said Mr. Stuart, “I have no doubt you will reach the goal. I hope you may settle in New York in due time. It would be pleasant if our friendship could be continued at close range.”

“Yes, that would be fine,” said Mr. Erwin, but I must not set my mind upon it. I would like to be quite free wherever the divine call may come from. Your church believes in such a call doesn't it?”

“Oh, surely,” said Mr. Stuart. “At least we profess to. I wish we believed in it more, and looked for it more.”

“Do you know,” said Mr. Erwin, “since I became acquainted with you I have had the idea that if I were not an Episcopalian I would like to be a Presbyterian.”

“And I have had the idea,” said Mr. Stuart, “that if your way had not been made quite plain in your own church you might unite with ours.”

“I had not thought of that,” said Mr. Erwin, “but perhaps I might have done so had the occasion required it. Of course I naturally prefer my own church, having been brought up in it. But isn't it a happy feature of this age that the different churches understand each other better, and that there is a growing spirit of unity among them?”

“Yes,” said Mr. Stuart, “that is the most hopeful feature of our time. We are drawing closer together. We have spiritual, if we have not organic unity.”

“By the way,” said Mr. Erwin, “I was much interested in that idea of yours about equalizing the salaries of your ministers. I think that idea is fundamentally right though in our own church the practice is so different. But tell me would you favor absolute equality?”

“As near absolute as we could get,” replied Mr. Stuart, “I do not mean absolute technically, but really; that is equality of comfort, as near as possible. If the city is more expensive to live in than the country, for instance, that ought to be taken into account. And a married man ought to have more than a single man. And if a man has a family he ought to have more than one who has none. We would have to discrim-

inate in such ways in order to get real equality."

"How would you manage, then, as to method?" asked Mr. Erwin. "Would you have all the congregations to pay their quota into a central fund from which the distribution would be made?"

"That is just what I would like," said Mr. Stuart. "You see we follow such a plan in part now—at least some branches of our church do. The Irish church, for instance, has a Sustentation Fund. All the churches pay into that fund in proportion to their means, but all the ministers draw the same amount from it, and in many cases the Sustentation dividend is more than the stipend. Now why might not we apply that principle to the whole of a minister's income instead of a part of it?"

"Why not indeed?" said Mr. Erwin. "But as Mr. Winstall said, wouldn't any congregation be still at liberty to pay its own minister an additional amount? You could not rob the people of that right, surely."

"No, certainly not," said Mr. Stuart. "And I presume there would still be inequalities in that way. But as the people would be educated into the justice of the scheme I hope such inequalities would grow less and less." "Would there not be room for favoritism in the administration of such a scheme?" asked Mr. Erwin.

"Happily," said Mr. Stuart, "if the right basis were first adopted. Each minister's case would not have to be passed on separately, but as one of a certain class. He would be a city minister, we shall say, and that would give him a fixed proportion. If he had a family of so many children, say, that would give another fixed proportion, and so on. Get the basis right and I think there would be no cause for individual complaint. The total sum, and therefore the individual salary, would vary of course from year to year, but the basis would be one of proportion, and not of actual amount."

"It seems a feasible enough scheme, as you put it," said Mr. Erwin. "If it could be adopted, wouldn't it settle some other difficulties too, as for instance the too frequent changes in the pastorates?"

"Ah, you have struck one of our weak points," said Mr. Stuart. "We have far too many changes. Many of our men are restless, and keep constantly on the outlook for a better position. Now if all were comfortably sustained, that evil would be very much reduced. If a man has to keep up a life struggle for a bare existence you cannot blame him for seeking a change. And there is nothing that demoralizes our people more than such frequent changes, and the election of new ministers. The movement we speak of would cure a great deal of evil."

"And wouldn't the ministers be more secure, especially in the smaller charges?" asked Mr. Erwin.

"Yes, I think that would be one of the best results of such a plan," said Mr. Stuart. "Any serious disturbance of the income of a weak charge at once makes the minister's position less secure. Sometimes a man will take umbrage at the minister, and by withdrawing his subscription, try to run him out. Now if the minister's salary was not dependent on the offerings of his own congregation the person who wants to give trouble would find his occupation gone."

"Well so far as I can see, the scheme you propose does seem just, and not at all difficult to administer," said Mr. Erwin. "But I can imagine one other objection that might be made to it. If there was a fair salary for every man in your ministry, would you not soon get over-loaded with ministers, and so

your scheme might collapse by its own weight?"

"The evil might be trouble at first," said Mr. Stuart, "but I apprehend the main difficulty would be in reference to the men we have already, rather than with those whom we would receive. What ought to be done for our men who are without charge would have to be seriously considered. But in regard to new men, we would be more cautious about receiving them. Every man in our ministry would have a direct interest in not receiving any man for whom there would not be a very good prospect of work. And we would have more choice of men then, with the result that we could take only the best. Then if the supply from our colleges should be found in excess of the demand, we would certainly take means to reduce the supply, and in doing so we would naturally improve the quality. I believe the ultimate effect would be an elevation in the character of our ministry."

"Well, I must say," said Mr. Erwin, "that I think you make out a strong case for some such reform. I hope it may be realized in time. As you say the people need to be educated into the justice and expediency of some such movement. And the contagion may spread to my own church, where we need something of that kind more than you do."

In such discussions our two friends found much congenial intercourse, and a widening of the horizon of both. The evenings at Briar Farm house were especially enjoyable, when the whole party would often sit together on the verandah, and enjoy each other's society, or watch the changing hues on the bald hills, as the sun sank in the west.

On this occasion Mr. Stuart had arranged to stay over the Sunday if some urgent duty did not call him to the city. When he could spend a Sunday here the people made it a point to have him preach, and the resident minister always invited him to do so. It so happened, therefore, that Mr. Stuart preached the next Sunday morning in the old church where he used to worship when a boy. No one who has not had such an experience can realize the tender memories that crowd on one's mind on such an occasion.

It was a great day for Mrs. Stuart. Of all the happy days in all the year this was the highest and the best, when she heard her son preach with so much power in the old church, and when she listened afterwards to the admiring comments of her neighbors. It was her custom to drive to church every Sunday morning, Katie occupying a seat beside her in the small vehicle. Then Katie would walk to the Sunday school in the afternoon. In the evening Mrs. Stuart did not go to the church. It was more like home, she felt, not to go to church in the evening. Instead of doing so, she would question Katie about the sermon and the Sunday school lesson. On this particular Sunday morning Katie stayed at home, Mrs. Erwin taking her place in the vehicle. The gentlemen walked. We shall not say here to discuss the sermon, save to say that it was one of eloquence and power.

In the evening the gentlemen walked to church again, and heard a sermon by the resident minister, the Rev. Charles Edward Symington. Of this gentleman we shall only say just now that his matter and manner seemed to our two friends to be singularly out of harmony. The words were good, but they were not spoken as if the preacher knew their meaning, or felt their power. That undefinable something which we look

for in the man himself was missing in Mr. Symington. Possibly some explanation of this may appear later.

On the following Wednesday our friends returned to the city in renewed health, hope and spirits. Dan was hitched to the carriage with all the slowness and solemnity which Tim usually brought to bear on such occasions. The greatness and importance of such an enterprise was not discounted by any lightness or flippancy or trifling talk. And Tim and Dan always started in good time, for there must be no show of impatience or haste upon the way. The train for the city was due at Tandragee at two o'clock, so Dan and Tim were under way at twelve. But Mrs. Erwin chose to walk this time. Starting in due time, our three friends arrived at the station to find the baggage neatly piled on the platform, and Dan and Tim actually contemplating the commencement of the return journey!

(To be Continued.)

Books Boys Should Read.

Child life, like grown life, has its troubles, and the refuge is in the imagination. Let the mind be exercised in the best books, and the escape will be into a holy land. The liking for works of the imagination should then be cultivated as a normal growth, not killed as a weed. Besides furnishing us with resources for pleasure and an escape from care, the best works of the imagination are better than most historical composition. They make other times living and real, and are as little likely to mislead us as history is, which by its selections and evasions, has as often been the handmaid of falsehood as of fact—history, which so loves the mountain peaks and so seldom touches the lowlands. In the great writers, always and everywhere, sin comes up for judgment before a jury of the peers of the realm, and righteousness finds in some way, not always patent to us at first, its reward. The writer holds the balance even. He has gone over the evidence for us, and his decision is as clear as is that of the chief justice. What do we care what the Macbeth of Scottish history was, when Shakespeare has drawn the Macbeth of all the generations? The great writer is the student of emotions, passions, principles, of which wars and constitutional amendments are only the dry recorded results.—Prof. Morse, in Harper's Bazar.

Shoes for Home Wear.

Too much care cannot be paid to the dressing of the feet, and the same rule that applies to wearing a street suit in the house applies equally to foot-wear. Heavy stockings and boots should be removed when one enters one's house, and a more fancy stocking and light shoe or slipper be substituted. The favorite slipper at present is of kid or patent-leather with a long vamp.—Harper's Bazar.

A very important difference between alcohol and ordinary food materials is that it has an action upon the nervous system, and through that upon the body and the mind, which ordinary food do not exert. In consequence of this only comparatively small quantities of alcohol can be taken without serious derangement.

Give until you feel it, and then give until you don't feel it.—Mary Lyon.

True greatness consists in being great in little things.—Johnson.

Ministers and Churches.

Our Toronto Letter.

For some months past there has been a small body of the ministers and elders of Toronto who have met for earnest prayer for an awakening of spiritual power in the congregations of the church. Some definiteness was given to this movement when the Presbytery appointed a small committee to keep abreast of this movement and report progress from time to time. Each month since their appointment, the members of this committee have reported meetings for prayer, and occasionally the holding of special meetings in one of the congregations. The hope has been expressed that soon some more definite movement would be begun, but at the March meeting the committee were unable to report any such movement, and counselled further waiting and prayer.

Undoubtedly this apparent inaction, though it may be anything but that, is trying to the ardent temperament of some members whose whole being craves action and outward manifestation. We would deprecate, however, anything like a formulated programme before the time was ripe for it. The Spirit, who is recognized as not only in, but the very life of this movement is not to be brought within the trammels of human limitations. He has His own mode of working, and we shall make progress only as we wait upon His movements. An attempt to force Him into our modes of working may merely force Him to allow us to go on alone. That means disappointment and disaster. Better wait till the way is clearly outlined.

Knox College Missionary Society continues to increase in strength, and is this year looking farther afield than ever. Two missionaries are being sent to British Columbia in addition to the twenty-one that will be sent to fields nearer home. This will mean a heavy obligation, but the Society has the confidence of the church in an increasing measure, and we feel sure it will be supported. Its men go where the Home Missionary Committee of the Church could not send a man. They carry the Gospel to the handfolds of men scattered here and there, and as a result of their work, oftentimes a small congregation is gathered, and a missionary is sent the next year. Then the Society moves its men farther afield and continues its pioneer work. It is splendid training for the young missionary.

The Student's Literary and Theological Society of Knox College met and elected officers last week. Mr. J. J. Mond's is President for the next year, and will be supported by Messrs. A. J. Hunter and S. T. Martin as Vice-presidents. The other officers are—A. H. McLeod, Recording Secretary; A. McTaggart, Corresponding Secretary; J. A. Whitlans, Treasurer; G. Eadie, Secretary of Committees; R. McKay, Curator; and W. Nichol, K. W. Barton and H. Ketchen, Councilors. The old members will be struck with the recurrence of names familiar when they thought the rest of the world waited upon this election every March.

The Home Mission Committee will this year take advantage of the presence of such of its members as are familiar with the distant fields to hold a public meeting in St. James Square Church on Thursday evening, when addresses will be delivered by Revs. E. D. McLaren, of Vancouver, upon the Yukon field; J. W. MacMillan, of Lindsay; and Dr. Robertson, whose report of his visit to Europe in the interests of Home Missions will be heard with great interest. The idea is an excellent one.

Rev. J. A. McConnell has declined the call of the Laskey and West King charge and has accepted a call within the Orangeville Presbytery.

While this will be a disappointment to the Laskey people, it may be better in the end. To our way of thinking the very best arrangement for them would be to ask that Presbytery shall place a good man over them for two years, who would have all the privileges of a settled pastor, and in the meantime some rearrangement of that whole North York district might be brought about.

In the matter of rearrangement in relation to the Bolton and Vaughan charge, the proposed erection of a congregation at Nashville formerly East's Corners, is, we venture to think ill-advised. The congregation can only be formed by depleting either Bolton or Vaughan. The valley of the Humber effectually prevents any growth of the new congregation northward or eastward. The Presbyterian families to the west and south already attend Knox Church or the Bolton congregation. They have attended there for a

generation, some of them, and are not likely to change. For a time the church erected there would be fairly well attended, especially if the hour of service was different from that of the larger congregation. But in time only a handful would be present, and Bolton would be saddled with an encumbrance rather than a help. We speak out frankly, for the question is scarcely a sub-judice, and if the congregation is organized we believe it will be against the better judgment of many of the Committee that has gone so carefully into this whole matter.

Eastern Ontario.

Rev. D. Marsh, Hamilton, has been called to Lansdowne.

Rev. Dr. Bayne, Pembroke, has been preaching in St. Andrew's Church, Carleton Place.

Rev. J. B. McLaren, Columbus, has been preaching very acceptably in Vankeeleek Hill.

The Kingston Presbytery has decided to invite the general assembly to meet in Kingston in 1902.

Rev. J. McD. Duncan, M. A., B. D., has been nominated for the Chair of Apologetics in Knox College.

Grants to the amount of \$205 for Apple Hill and \$175 for Summerstown, will be asked from the Augmentation Committee.

The Presbyteries of Kingston, Chatham and Quebec nominate Rev. Dr. Warden for the General Assembly's moderatorship.

Knox church, Roxborough, and the Kenyon congregation are permitted to sell their old manse property and build new manses.

The Presbytery of Lindsay nominates Rev. Dr. Warden for moderatorship of next General Assembly; and Rev. J. R. S. Burnett, as Moderator of the Synod of Toronto and Kingston.

The Presbytery of Glengarry nominates Rev. Prof. Bryce, of Winnipeg, for Moderatorship of General Assembly, and Rev. James Fraser, Chatham, Que., as Moderator of Synod of Montreal and Ottawa.

At last meeting of Glengarry Presbytery Rev. D. McLaren gave in his report on Statistics, which showed a great increase in the total contributions of the Presbytery. The whole sum raised seems to have been over \$90,000.

The pulpit of Knox Church, Beaverton, was occupied on Sabbath last, by the Rev. J. McD. Duncan, B. D., of Woodville, who preached thoughtful and instructive sermons morning and evening, to large congregations. The Rev. A. C. Wishart, B. A., preached in Woodville.

The mission station of Hephzibah, Williams-town, has been raised to the status of a self-sustaining congregation on the assurance given that they will raise \$750 per annum and a manse Rev. J. U. Tanner was appointed to moderate in a call for a minister as soon as Hephzibah is ready.

The following were elected by Glengarry Presbytery as commissioners to the General Assembly: Revs. J. Hastie, J. Matheson, R. H. McKeller, K. McDonald, K. A. Gollan and J. W. Maclean. The sessions of St. Andrew's and Hephzibah, Williamstown, Alexandria, Avonmore, Apple Hill, and Knox, Cornwall, are each requested to elect one of their number as a commissioner.

The new church at Moose Creek was opened on Sunday, March 10. The opening services were ably conducted by Rev. Prof. James Ross, D. D., of Montreal. The church both morning and evening was filled to the doors. Rev. E. A. McKenzie, B. D., of Montreal, gave a lecture in the new church on the following night, entitled "Luther, the Reformer," illustrated by fine stereopticon views. It was very much appreciated.

Kingston Presbytery sends the following commissioners to General Assembly. *Ministers*, Rev. Principal Grant; J. D. Boyd, Kingston; H. Gracey, Gananoque; D. McArthur, Melrose; and E. W. McKay, Madoc. *Elders*, Messrs. Walter McKenzie, Pictou; Jas. S. Watts, Gananoque; Smith Gilmour, Tamworth; A. Sharp, Glenville; H. Lennox, Shannonville; Prof. Dyde, John McIntyre, Jas. Laidlaw, Kingston; A. Alexander, Napanee; and A. F. Wood, Madoc.

Rev. J. J. Byrnes of Cumberland has been appointed as successor to late Rev. J. C. Campbell, as a commissioner to the General Assembly.

Northern Ontario.

Orangeville Presbytery has nominated Rev. J. R. Bell for Moderator of Synod and Dr. Warden for General Assembly.

The congregations of Moorefield and Drayton, ministered to by Rev. Tate, reported that they would henceforth be self-sustaining.

Revs. Hanna and Farquharson at the last meeting of Saugeen Presbytery were tendered nominations for the chair of Apologetics in Knox College but declined the same.

At the meeting of Saugeen Presbytery on the 12th inst, commissioners were appointed to General Assembly as follows: Revs. Wm. Farquharson, N. Broad, T. D. McCullough, G. Kendall and elders from Durham, Mt. Forest, Palmerston and Clifford.

Mr. J. Little, Superintendent of Proton Station Sabbath School, recently removed to Owen Sound and before leaving was presented by the school with a beautifully bound Teacher's Bible as a token of their esteem. Mr. David Blair, elder, has been elected Mr. Little's successor.

Rev. Dr. McLaren, Rocklyn, delivered a very interesting lecture recently in Temple Hill church on two Palaces and four Queens. The proceeds were in aid of the W. F. M. S. "The Lights O' London" was the subject of a free lecture given by the Doctor in the same place on the evening of the 5th inst.

Commissioners to General Assembly were appointed by Orangeville Presbytery as follows:—*MINISTERS*, R. Fowlie, P. Flemming, Geo. Milne, R. W. Dickie, J. McKimmon, A. E. Neilly. *ELDERS*, Jas. Yaitin, Mono Centre; Jas. Jennings, Walden; Jas. Rennie, Tarbert; Alex. Smith, Shuburne; Alex. Lamont, Charleston; Wm. Scott, Dundalk.

St. Columbia Church, Priceville, held their annual tea meeting on the evening of the 1st inst, and notwithstanding unfavorable weather \$32 were realized. An excellent programme was rendered consisting of addresses by Rev. Dr. McRobie, of Kemble, Rev. F. Varley (Methodist, Priceville), Dr. Hutton, Durham, and Mr. M. D. McLean, interspersed with choice music by the Durham Presbyterian choir, solos by Miss Renwick of Dromore and Miss Black, of Durham. The pastor, Rev. J. A. Matheson, occupied the chair.

J. A. McConnell, of Waldemeer, has declined the call from Laskey, and it was laid aside. Another call was presented to him from Creemore, etc., Barrie Presbytery, which was ably represented by Rev. L. McLean giving reasons for translation. The call was most unanimous, stipend promised \$750, and manse. A large delegation from Mr. McConnell's field sought to retain him. He, however, accepted the call and his pulpit will be declared vacant on the 24th inst. R. W. Dickie, of Orangeville, was appointed interim moderator. Maple Valley and Singhampton asked and was granted leave to moderate in a call when ready. A. E. Neilly, Hearnings Mills, interim Mod. A unanimous call was presented from Mono Centre and Camilla in favor of Mr. G. W. Rose, Licentiate, Norwood, which was accepted by him. Stipend \$750 and manse. Mr. Rose's ordination and induction was appointed to take place at Camilla on the 28th inst. J. R. Bell to preside, Mr. Wicher to preach, P. W. Anderson to address the minister and R. W. Dickie the people.

Mr. Henry Meldrum, secretary-treasurer of Eugenia congregation, attended divine service as usual on Sabbath morning the 17th ult., and in the afternoon while reviewing the sermon and conversing with members of his family, was suddenly called to his reward, heart failure being the cause of death. On the following Sabbath a largely attended memorial service was held when the deceased's pastor, Rev. L. W. Thom, preached an appropriate sermon from Gen. 5: 24 "And he was not for God took him." Deceased was born 70 years ago in Dunfermline, Fifeshire, Scotland, and in 1858 came to Canada, settling the following year in Artemesia township where he has since lived. Mr. Meldrum was a zealous Presbyterian, well versed in the Scriptures, widely read and talented. In the pioneer days of the Presbyterian church in Artemesia he was one of the handful who organized the Orange Valley congregation, and later that of Flesherton, where he was called to serve in the capacity of trustee, elder and session clerk, his best services being always freely given to the church he loved. For many years he was superintendent of Sabbath schools at Salem and Eugenia where he will be now greatly missed. A sorrowing widow, seven sons and six daughters survive him.

The regular March meeting of the Orangeville Presbytery was held in St. Andrew's Church, Orangeville, on the 12th inst., the Moderator, R. W. Dickie, presiding. J. R. Bell reported having visited Corbetton and Riverview congregations, and the united congregations had agreed to increase their contributions by \$40 to bring the stipend up to the minimum for Ordained Missionary. Mr. McKinnon, clerk, reported appeal from Century Fund Committee for \$100.000 for Common Fund, and action was taken to the end that one dollar per family be raised. J. W. Orr, convener, gave his report of augmented charges after which grants from the Augmentation Fund for the year were recommended as follows:—Ballinafad \$100 asked for by R. Fowlie, who stated that the pastor, George Milne, was doing excellent work and deserved to be encouraged; Maxwell, etc., visited by Jas. Buchanan, \$100; Caledon and Caledon East reported by Hugh Mathewson, \$200; Tarbert and Keldon, reported by R. T. Cockburn, \$150; J. R. Bell reported by Home Missions and asked \$500 per Sabbath for Corbetton and Riverview granted. Mr. Kilburn, representative elder, Tarbert, asked leave to build church, estimated cost \$2,000, amount already subscribed \$1200; leave was granted. A. E. Neiley's report of Young Peoples Societies presented some encouraging features, but on the whole was discouraging and depressing. J. A. Matheson's report on Church Life and Work was excellent and highly appreciated by Presbytery.

Ottawa and Vicinity.

The next meeting of Ottawa Presbytery will be held on Tuesday, 7th May.

Mr. Thurlow Fraser, B. A., who has been elected assistant minister of Bank Street Church, has been preaching in John Street Church, Belleville.

Rev. Dr. Moore, Convener of the Foreign Mission Committee, presided at a meeting of the Committee last week. A summary of the business transacted is given in another column.

Rev. Joseph White and Rev. Evan Macaulay of Ottawa, retired ministers, make application to be placed on the aged and infirm members' fund; and their request will be forwarded to the Assembly's Committee.

Miss Masson, who for several years had done excellent work as organist of the Glebe church, was made the recipient of an address and presentation on her resigning. Miss McElroy has been appointed in her stead.

The Rev. D. M. Ramsay presented the report of the Augmentation Committee, which was adopted. The congregations deriving aid from this fund are Aylmer, Hintonburg, East Gloucester, Chelsea, Hull, Portage du Fort, L'Orignal, Eardley and Bryson.

The call to the Rev. J. A. Redden, extended by the congregation at Fort Coulonge, was sustained by Presbytery and Mr. Redden will be inducted on March 26th, if the call is accepted. The Rev. Mr. Gamble will address the people and the Rev. Robert Williams the pastor.

Rev. W. Patterson, of Buckingham, submitted the report on evangelization at last meeting of Ottawa Presbytery. It recommended the usual grant for the French missions and schools, and was discussed by Rev. Sinclenners, of Angers, Rev. Seylaz, of Ottawa, Rev. St. Germain of Masham and Rev. Mr. McLaren of Desert.

Rev. J. W. H. Milne presided at the last meeting of Ottawa Presbytery. A resolution of sympathy was passed to Rev. James Bennett, L'Orignal, who is seriously ill; it was arranged that while necessary his pulpit should be supplied by Rev. D. Millar of Hawkesbury; and the resignation of Rev. E. J. Shaw, missionary of Bearbrooke, and Navan was accepted.

The Rev. Robt. Eadie, of Hintonburg, presented to the Presbytery the report on Sunday School Work. The report was complete and interesting and contained a suggestion to have the schools kept in active operation during the summer; and the present system of a lengthy vacation abolished. The report in its entirety was adopted.

Rev. J. A. MacFarlane, M.A., of the Canadian Bible Institute, will hold services in West End Methodist church during the week, each day at four and eight o'clock in the afternoon. The services will be specially for West End, Erskine, Bell Street and the Methodist and Presbyterian churches of Hintonburg. There should be a large attendance, especially of Sabbath School teachers, and those looking forward to this important work.

At the last meeting of Presbytery Rev. J. McNichol, Convener, presented an interesting report from Committee on Young People's Societies. There has been a large increase in the number of Societies formed during the year. At the next meeting of Presbytery a scheme to bring about more unity among the different societies of the church will be submitted. At present there is some difficulty experienced in operating more than one society in a church, and amalgamation might be of benefit.

At a recent meeting of the W. F. M. Auxiliary of Bethany, church, Hintonburg a paper was read by Miss Jamieson of Ottawa, on "The first mission to the Chippewa Indians on Walpole Island, Lake St. Clair." Mr. Andrew Jamieson was the first missionary appointed to the field and took charge of the work in 1845, remaining for forty years among the Indians of this island, and succeeding in converting the entire nation to Christianity. Miss Jamieson also gave a brief outline of the missionary work of the Presbyterian church in the Northwest.

The members of Stewarton Church are looking forward with much pleasure to having with them, at Easter, their first minister—Rev. R. E. Knowles, B. A., of Knox Church, Galt. Mr. Knowles will meet with his old people at the Communion Service on the forenoon of Easter Sunday, and also preach in the evening. He has likewise kindly consented to deliver on the evening of Easter Monday and under the auspices of the Ladies' Aid Society of Stewarton Church, his popular lecture "Secrets of Scotch Success." Mr. Knowles' reputation for pulpit oratory and platform eloquence insures that the seating capacity of Stewarton Church will be taxed to its utmost to accommodate those desirous of meeting and hearing him.

Western Ontario.

Rev. Mr. Meikle has brought the special services in St. Andrew's church, Guelph, to a close.

Chatham Presbytery nominates Rev. J. D. Dey, M. A., as moderator of Synod Hamilton and London.

Much sympathy is felt for Rev. R. Drinnan, of Camlachie, on the sudden death of his wife on the 14th inst.

Rev. Neil Keith, B. A., of Leanington, has been called to Watford, with the offer of \$500 salary and a free manse.

Stratford Presbytery nominates Rev. Dr. Johnston, of St. Andrew's, London, for the chair of Apologetics in Knox College.

Rev. J. C. Tolmie, B. A., and Mr. Alex. Bartlett were appointed on the Bills and Overtures Committee Synod Hamilton and London.

The Presbyterians of Cranbrook purpose remodelling and renovating the manse. They will add another story and will make other improvements.

Rev. Dr. Battersby has been elected moderator to Chatham Presbytery; and Rev. Prof. Beattie, D. D., at present of Louisville, Ky., was nominated for the chair of Apologetics in Knox College.

At the last meeting of the Women's Auxiliary, of St. Paul's church, the following officers were elected: President, Mrs. Clegg; vice-president, Mrs. J. H. Petty; secretary, Miss Emma Johnston; treasurer, Mrs. Wm. McKay.

Chatham Presbytery approved the remit re the enlargement of the powers of Synods. It also approved the little hand book "Social Worship," but was not in favor of the proposed appointment of Field Secretaries for the several Synods.

Drs. Jamieson and Battersby, and Messrs. McMillan, Tolmie, Brown, and Keith, Ministers; and Messrs. McLaren, Laird Bartlett and McMillan, and Drs. Stewart and McRitchie, Elders, were appointed Commissioners to the General Assembly by Chatham Presbytery.

Stratford Presbytery nominates Rev. E. Pantton for the moderatorship of Synod of Hamilton and London. This Presbytery also approves of the appointment of a S. S. Field Secretary for Ontario; and that the children's day collection be placed at the disposal of the Assembly committee, to meet expenses.

At the last meeting of Paris Presbytery the resignation of First church, Brantford, by R. Hamilton, was accepted with a view towards a new congregation being formed in the east of ward, and high testimony was borne to the faithfulness and energy of Mr. Hamilton and the spirit he had shown.

Montreal.

Rev. Mr. King tenders his resignation of St. Mark's, Montreal.

Rev. J. T. Mitchell, Cote des Neiges, Montreal, has been called to St. John's Almonte.

Montreal Presbytery nominates Rev. Prof. Scrimiger, D. D., for Moderatorship of the Synod of Montreal and Ottawa.

It is arranged that the Lachute Church will be declared vacant by Rev. Mr. Ballantyne, St. Andrew's, on the first Sabbath in May.

The report on Church Life and Work to Montreal Presbytery, presented by Rev. H. J. McDiarmid, was in the main encouraging.

Rev. S. Roudreau having accepted a call from St. Hyacinthe, the following arrangements were made for his induction. The date is May 2, in the evening, the Rev. R. E. Duclos to preside, and to address the pastor, the Rev. C. A. Doudiet to preach, and the Rev. A. Brant to address the people.

The report of the Sabbath School Committee, Montreal Presbytery, indicated that during the past few years the number attending the Sabbath Schools within its bounds had been gradually and seriously decreasing. The Remit of the General Assembly re the appointment of a Synodical Sabbath School field secretary was approved.

In the Montreal Presbytery Rev. Dr. Ross reported for the Home Mission Committee. The fields in the Presbytery are fully manned and the conditions of the field are most satisfactory. Grants were asked accordingly for the several wants. The convener stated that the condition of the Home Mission Fund was \$20,000 short of the requirements of the year and appeals are made to the members and congregations to do all they can to prevent the serious shortage.

The Presbytery of Montreal has made choice of the following Commissioners to the General Assembly, Ministers, by rotation:—Revs. P. H. Hutchinson (Moderator), W. T. Morison, Jas. Patterson, John Mackie, Dr. D. Patterson, Principal MacVicar, Dr. R. Campbell, S. F. McCusker, S. J. Taylor. By election—Rev. Dr. Scrimiger, Prof. Ross, Jas. Fleck, F. M. Dewey, A. J. Mowat, D. W. Morison, M. F. Roudreau, and Dr. Amaron. Elders:—Messrs. W. Anderson, P. MacArthur, Geo. M. Loy, M. P., Geo. H. Muir, James Ross, Dr. Christie, M. P., Jas. Rodger, A. McFee, John Herdt, Walter Paul, D. F. Fraser, C. T. Vales, W. D. MacLaren, D. Maurice, Jas. Croil, James Tasker, A. C. Hutchison.

In the Montreal Presbytery on motion of Rev. E. Scott, seconded by Rev. James Fleck, a kindly worded resolution to the congregation of St. Andrew's church, Montreal, was unanimously adopted. In part the resolution said: In the work of your own congregation and in the larger effort for Canada and the regions beyond may pulpit and pew go from strength to strength in age-long succession. We remember with thankfulness that we have been in some measure fellow-workers in that ministry which presses upon us all, as patriots and as Christians, of keeping our own country, fast filling from every land, in touch with truth and righteousness, and we beg to give assurance of sincerest welcome to whatever co-operation may seem to you best fitted to serve the interests of that kingdom, for whose coming we in common work.

From the report presented at last meeting Montreal Presbytery, by Rev. F. M. Dewey, it is ascertained that the Chinese work in the city continues to be encouraging. There are 17 schools in the city for the Chinese. The collections made in these schools during the year amounted to over \$500. They have a Christian Endeavour Society with a membership of over 30. The committee did all they could to get a reduction of the laundry tax, and a deputation visited Ottawa anent the proposal to increase the citation tax to \$500. They received a sympathetic answer and while the tax was increased to \$100 a commission was appointed to investigate this whole matter. These recommendations were moved and agreed to. 1. That His Worship the Mayor and the members of the City Council be again petitioned with a view to having the laundry tax reduced to a more reasonable sum. 2. That in view of the thousands of Chinese now in this country, and who are so accessible to Christian influences, our people be urged to seek more earnestly to reach them with the Gospel of Christ; also, that the General Committee be again urged to seek a definite connection between our increasingly important work in several hundred centres across Canada and the native villages of our scholars in China,

World of Missions.

Dr. Leonard estimates that there are 800,000,000 heathen and 200,000,000 Mohammedans in the world.

When Stanley made his journey of nine hundred and ninety-nine days across the Continent of Africa, in the course of seven thousand miles he never saw the face of a Christian, nor a man who had had the opportunity to become one.

A large number of missionaries in all parts of the world were recently asked this question: "What proportion of the people in your district have had a fair opportunity for understanding the Gospel message?" Here are some of the answers: "10,000 out of 360,000" (Gond Mission); "1 in 100 in the cities, 1 in 1,000 in the country" (Multan); "Not more than 2 per cent." (West China); "1 in 2,000," "1 in 10," "1 in 5," (various parts of Japan.) Of the whole number of missionaries only one replied "all." He is the missionary to a small tribe of Red Indians in British Columbia.

The Medical Arm of Missions.

One hundred years ago there was not a single medical missionary or a Christian hospital in a foreign field. The record now reads something like this—702 missionary physicians are carrying healing and relief to thousands who would otherwise be abandoned to the misery of a living death, for the non-Christian religions, whatever else may be their supposed excellencies, have cultivated in the great mass of their followers no grace which corresponds to Christian mercy and tenderness. In 63 medical schools 589 native students are being trained for service as physicians and nurses. The 355 hospitals and 753 dispensaries, which are like oases in the desert of heathen indifference to human pain, are havens of life and strength to the more than 2,500,000 persons who annually receive treatment in them. The hospitals alone shelter in-patients to the number of 93,795, while in the course of a year not less than 6,647,840 treatments are given.

Polygamy in South Africa.

The Christian Express, of Lovedale, quotes these words of a magistrate: "The missionaries are working reforms, and I am curious to know what the result will be. All natives who can afford it are polygamists. A native has his three or six wives; the missionary comes along and converts him, and he has now to be married to one of his wives according to Christian rites before he can become a member of the church. Usually he chooses the youngest wife. In any case, whichever he marries, the remainder are put away, or sent away, and if they have grown up children they resent the stigma cast upon their mother, and there is trouble over the property, followed frequently by litigation, which often ruins the family. Then, again, one of a man's numerous wives embraces Christianity, and refuses to make beer for him. For this she gets thrashed; the husband is brought up and punished for chastising his wife, who has neglected her duties. Or the woman declines to live with her heathen husband, and lawsuits follow for restoration of dowry paid for her, involving both her husband and her own family in ruin. This is a serious question, and affects the most vital interests of the people, whose social life and family relations are the foundation of their government, and one which will sooner or later, have to be dealt with by legislation.

Home and Health Hints.

Early Spring Costumes

Getting a spring wardrobe together, or rather a spring and summer wardrobe, is really quite a fascinating piece of business, provided it is undertaken in the middle of winter; the only objection being that in the middle of winter there are so many other things to be done that time is somewhat limited. But the shops are not so crowded as later, and the dressmakers not so rushed with work and one can linger over the choice of fabrics and colors without the feeling that some one else is waiting to take one's place. This season the spring and summer fabrics are unusually summer like. The colors are dainty, the designs most varied. It is going to be a difficult matter for the woman who prides hers. If upon dressing herself exclusively according to a color scheme to resist the fascinations of the many exquisite colorings she will see displayed.

Blacks and whites are the rage—that is white with black figures, or *vice versa*. There are muslins, cambrics, grenadines, baréges, silk muslins, and numbers of materials for which the name is not known, but which are on the order of gauzes, that are woven with a transparent white ground, covered thick with small polka dots. These gowns are supposed to be trimmed with black lace, and, not being intended entirely for second mourning, are enlivened with trimmings of bright panne velvet, satin or tafetta ribbon in belt, collar, and often in vest front. *Entre deux* of black lace is used for trimming, and yards and yards of it are required.—Harper's Bazar.

Prunes moulded in clear jelly make a tasty and slightly desert. Fruit of a large size should be chosen and after washing in warm water, should be soaked in clear cold water for twenty-four hours then cooked in a double boiler until tender but unbroken. Sweeten to taste ten minutes before taking from the fire then drain; the syrup is to be put aside and used next day as a sauce for the moulded corn starch blanc mange. Arrange a layer of the prunes in a wetted mold and pour in just enough liquid lemon or wine jelly to cover. When this layer is firm fill in the mold with the prunes, arranging them prettily round the sides; then fill with the liquid jelly and put away in a cold place to stiffen. In serving garnish with whipped cream.

A good batter pudding is made by beating two eggs, adding one cupful of milk, three and a half cupfuls of sifted flour, three tablespoonfuls of melted butter, one-half of a teaspoonful of salt, one tablespoonful of sugar, two teaspoonfuls of baking powder and one scant cupful of canned cherries or any small fruit. Turn this into a well greased mold, cover and place in a steamer or pot of boiling water for two and a half hours. Serve with it a creamy sauce.

Salad Dressing Without Oil—Rub the yolks of three hard-boiled eggs until smooth, add half a teaspoonful each of salt and sugar, and a saltspoon each of white pepper and mustard, rub well, add three tablespoonfuls of rich cream, mix thoroughly, then slowly add the vinegar until the dressing is the consistency of cream.

Oyster Stew.—Bring to a boil a quart of oysters, and add to them four tablespoonfuls rolled crackers mixed with an ounce of melted butter, a level teaspoonful of salt and a little white pepper. Boil two minutes; then add a pint of rich milk, heated to the scalding point. Serve immediately.

A Father's Story.

HE TELLS HOW HIS SON GAINED HEALTH AND STRENGTH.

HAD HIS SPINE INJURED, AND FOR TWO YEARS WAS UNABLE TO DO ANY WORK, AND FOR MOST OF THE TIME WAS CONFINED TO THE HOUSE.

Mr. M. D'Entremont, a well-known farmer living at West Pubnico, N.S., writes:—"I believe it is only right that I should let you know the benefit your medicine—Dr. Williams' Pink Pills—have been to my son, Constant, sixteen years of age. For several years he was almost a constant invalid, the result of an injury to his spine while working with his brothers on the farm. He grew weak and listless, had no appetite, and for two years was unable to work and was for the most of the time confined to the house, and for a part of the time to his bed. He suffered considerably from pains in the back; his legs were weak; and he had frequent headaches. At different times he was attended by two doctors, but got no benefit from the treatment. Then I procured an electric belt for him, but it was simply money wasted, as it did not do him a particle of good. One day while my son was reading a newspaper he came across an article telling of a cure in a somewhat similar case through the use of Dr. Williams' Pink Pills, and he then decided to give them a trial. After the second box was taken there was a marked improvement in his condition. He continued the use of the pills until he had taken eight boxes, and they have restored him to health. His appetite has returned; the pain has left his back; he has gained flesh; is able to ride a bicycle, enjoys life and is able to do a day's work as well as any one of his age. This letter is given gladly so that others may learn the merits of Dr. Williams' Pink Pills, and find a cure if ailing."

Dr. Williams' Pink Pills cure such cases as the one noted above, because they create new, rich, red blood, thus strengthening weak and shattered nerves. They do not purge and weaken like other medicines, but strengthen from the first dose to the last. Sold by all dealers in medicine or sent post-paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

We hear that the Sultan of Morocco has become deeply fascinated with Highland music. His love for the bagpipes and tartan is unusual for one who is not a native of Scotland. Ten years ago a piper became one of the institutions at his Court, and very recently he commissioned a well-known Glasgow pipemaker to furnish him with a set of bagpipes for his own use. Possibly this set of pipes now furnished are the most ornate and costly that has ever been made in Scotland. They are mounted with 18 carat gold and cost £300. The credit of introducing both the bagpipes and the Highland dress to the notice of the Sultan is no doubt largely due to the influence of one of the chief officers of the Court of His Majesty, Kaid MacLean, a nephew of the Highland Chief MacLaine (as he spells it) of Lochbuie, in Mull.

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. 25.
 Victoria, St. Andrew's, Nanaimo, Feb. 21, 1901.

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 5th March.
 Superior, Fort William 2nd Tuesday March, 1901.
 Winnipeg, Man. Coll., 16th March.
 Rock Lake, Manitoba, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 pm.
 Minnedosa, Shoal Lake, March 5, 1901.
 Melita, Carnduff, 12 March.
 REGINA.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, 12th March.
 Paris, Woodstock, 12th March.
 London, 1st ch., London, 12 March, 10.30 a.m.
 Chatham, Windsor 12 March, 10 a.m.
 Stratford, Stratford, 12th March, 1901.
 Huron, Clinton, 9th April.
 Sarnia, Sarnia, 11th March.
 Maitland, Wrochester, March 5 10 a.m.
 Bruce, Wingham, 12 March.
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.
 Kingston, Chalmers, Kingston, March 12 9 p.m.
 Peterboro, Port Hope, 12th March, 1.30 p.m.
 Whitby, Whitby, 16th April.
 Leaside, Woodville, 12th March, 11 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Orangeville, Orangeville, 12th March.
 Barrie, Barrie, March.
 Algona, Sudbury, March.
 North Bay, Huntsville, March 12, 10 a.m.
 Sauguen, Knox, Harriston, March 12, 10 a.m.
 Owen Sound, Owen Sound, 12th March.
 Guelph, Galt, Central, 12th Mar.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Quebec, March 12, at 4 P.M.
 Montreal, Knox, Montreal, 12 March, 10 a.m.
 Glengarry, Cornwall, 12th March.
 Larnak, Renfrew & Carleton Place, Apl 16, 11 a.m.
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
 Brockville, 1st ch., Brockville, 25th Feb.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A, March 25th, 10 a.m.
 Inverness, Whycomagh, Mar. 19 1901
 H. 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, 25 March, 10 a.m.

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



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 Chalices and one Baptismal Bowl.

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each (clubrate)
 - (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.

**Look at These
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Home Mission Committee.

(WESTERN SECTION). The Home Mission Committee will (W.V.) meet in the Lecture Room of Knox Church, Toronto on Tuesday, the 18th March at 9.30 a.m. The semi-annual and annual rehearsals from 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.



SEALED Tenders addressed to the undersigned, and enclosed "Tender for Hospital, Royal Military College, Kingston, Ont." will be received at this office until Friday, March 2nd, inclusively, for the erection and completion of a Hospital Building, Royal Military College, Kingston, Ont., according to plans and specifications to be seen at the Department of Public Works, Ottawa, and at the office of Arthur Ellis, Esq., Architect, Kingston, Ont.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of the tenderers. An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent. of the amount of the tender must accompany each tender. The cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, J. H. BOY, Acting Secretary. Department of Public Works, Ottawa, March 7th, 1901. Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

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DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1899: "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.

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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. Local, daily including Sunday except 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: 11.00 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).

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From Ottawa.

Leave Central Station 6.15 a.m., 8.55 a.m., 1.25 p.m. Leave Union Station 8.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 8.40 p.m., 6.40 p.m. Place Viger Station 12.35 p.m., 10 p.m. Daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 12.30 a.m., 10.25 a.m., 1.10 p.m., 6.15 p.m., 10 p.m. Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa.

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

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