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British and Foreign.

The English papers are delighted with the Canadian premier's vindication of the war.

Rev. Frank Paton, son of Dr. Paton, the veteran missionary, is addressing meetings in Dublin.

The Queen's visit to London was the occasion of the most enthusiastic demonstration on record.

Four fashionable lady palmists were each fined £10 or six weeks' imprisonment at Liverpool for fortune-telling.

Mr. Balfour intimated that the government will not accept intervention from any quarter in settling the South African question.

The Queen's visit to Ireland is now the universal talk. The Dublin Common Council is to present Her Majesty with a loyal address.

Mr. John K. Cameron, of Rothesay, who is at present finishing his course in Glasgow Established Church Hall, has been appointed assistant in Cowlares Parish Church.

One of the anticipated blessings of the projected new cable to Iceland is that it will enable English and other European weather bureau to issue forecasts with more accuracy than heretofore.

The claims of the Indian Famine Fund are impressing themselves on the minds of the Church in Ireland. Over £2,500 has been already forwarded to the Assembly's missionaries for relief purposes.

At a farewell meeting held in Dundee Dr. Patrick was presented with a number of gifts by his ministerial brethren in token of their esteem and their good wishes on his approaching departure for Canada.

Both Street United Presbyterian Church held anniversary services recently. Rev. John Smith, D.D., of Boughton Place Church, Edinburgh, conducted the services both forenoon and evening. The collection amounted to £43.

The proposal to work the new church at West Hampstead as a collegiate charge in connection with St. John's Wood Church (Dr. Monro Gibson) has fallen through. Rev. G. A. Johnston Ross, of Westbourne Grove, was to have become co-pastor with Dr. Gibson.

Camden-road congregation, London (Rev. Dr. Thornton), reports a membership of 569, a net increase of 25, and an income of £1,900. The church supports two local missions and three Sunday Schools with 832 scholars. During the year 19 scholars were received into the membership of the church.

Rev. Hugh Black, of St. George's, Edinburgh, has been preaching the annual sermon of the Commercial Travellers Christian Union in Boughton Place Church. There was a large congregation, and a feature of the service was the singing of solos from the "Creation" and the "Messiah." The collection was taken for the Scotsman Relief Fund, and not for the Benevolent Fund. This is a sign of the times, and common all over the land.

There was great reason for a temperance meeting in Campbelltown, which is noted for distilleries, but has a strong temperance element. The Rev. John M'Queen waxed very indignant over the recent exhibition made by the Chinese dignitary who visited bonded stores in Glasgow, and spoke about Burns' love for whiskey. Mr. M'Queen is a strong admirer of Burns, and defended him at the recent demonstration in connection with the Temperance Jubilee.

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Note and Comment.

It would be well to watch those who say they do not make any mistakes to see if they do anything that is worth while.

Some who are regarded as good by others and as consistent by themselves are strangely prone to be inactive in Christian work.

In 1853 fifty-one out of every 1,000 marriages in England and Wales were performed by Roman Catholics priests, but in 1897 the number had sunk to forty one in every 1,000.

Every man who does not want to be narrow should make a business of fighting his own prejudices by giving a full measure of truth and justice to other men's opinions and thoughts. Prejudice puts one in a very self-complacent state of mind; but it is often unfair, narrow and unfruitful.

A good religious newspaper, with pure family reading and news from the Lord's cause in all lands, is an unspeakable blessing in every home. Better give us some petty indulgence which may cost ten times as much a year as a good religious paper, and have the paper in the home for young and old alike to read in spare moments.

Christianity is a religion of truth and fact, hence it is a religion of certainty. It is not a philosophy without reference to facts. It is a vast, divine fact. This is true outwardly and inwardly. As an experience in the soul Christianity has all the certainty that any other of the facts of consciousness can possibly have. Experience is the supreme test of Christianity. Taste and see that the Lord is good.

Rev. C.M. Sheldon, who knows nothing about editing a daily paper, is going to show the editors this week how Jesus would edit a paper, says the Christian Observer. Some other minister should show the lawyers the Christ-like way of practicing law. Others should show the Christ-like way of running locomotives or building bridges or making machinery. Seriously, the experiment cannot be expected to accomplish any good result.

As cigarette smoking is destroying the life and energy of so many school-boys, we give the following from the general freight agent of one of our largest railroads: "Among the 200 clerks in my office 32 are cigarette smokers. Eighty-five per cent. of the mistakes occurring in the office are made by the 32. The cigarette smokers average two days off per month, while others but one-half day off. The natural conclusion is that 32 young men are holding positions deserved by better men."

The late D.S. Ford had such an abnormal love of privacy that, had he not been a practical and successful man, question would have been raised concerning his sanity. The firm name under which the Youth's Companion was published was entirely fictitious. He did his business as much as possible through others; and even in the church which he attended and helped more than any other person he is said to have almost effaced his own personality, "carrying on the largest religious and benevolent enterprises through the agency of others."

It is reported, says the Michigan Presbyterian that Rev. Morgan Wood of Toronto, finding that the political climate of Canada does not agree with his health, is about to return to the United States. Detroit always has many reasons for thankfulness, too numerous to mention. Rev. Morgan Wood goes to Cleveland, not to Detroit.

The British Government is not only expending \$50,000 a day for the immediate relief of the famine sufferers in India, who number about 5,000,000, but is planning an irrigation system for that district of India which will necessitate an outlay of nearly \$1,000,000. There is still need for much help from the people of America.

Charles M. Schwab, President of the Carnegie Steel Company, is thirty-seven years old. He has charge of 45,000 men and has a salary of about \$100,000 per annum. He commenced as a common workman in the Carnegie shops and entirely through his own efforts has reached his present position of trust and responsibility.

An old Scotchman of Boston used to say, "I'm open to conviction; but I'd like to see the man that can convince me." Old Minister Wells, the predecessor of the Rev. Dr. Storrs, of Braintree, Massachusetts himself a Scotchman, used to say—"It behoveth a Scotchman to be right; for if he be wrong, he will be forever and eternally wrong."

Our missionaries, we believe, use sometimes water, and sometimes the juice of the cocoanut in the place of wine at the communion service. The South Congregational Church, Boston, U. S. A., of which Dr. Edward Everett Hale is minister, has recently adopted the use of water for wine. There has been much comment on this bold departure from the custom.

The editor of the 'Diary of the War,' in the British Weekly, says, under date of Feb. 22: "Sir Wilfrid Laurier's tribute to the heroic sons of Canada who have fallen in the war will be read with universal admiration. Has the Empire any wiser statesman, any nobler son, than the French-Canadian Premier? People are saying this morning, 'What honor will be great enough for Sir Wilfrid Laurier, when the war is over?'"

Even in priest-ridden Ecuador the light is breaking. The Congress of the Republic has passed some laws recently removing authority from the delegates of the Pope, decreeing that no papal bull shall be promulgated without the consent of the State Council, restricting Church property and forbidding the collection of parish and funeral taxes. This last law is a serious one, for the papal pocket-nerve is much the most sensitive.

A few months have passed since Mr. W. said and printed by our R. C. brethren of the cogent logic of Dr. Da Costa, an Anglican clergyman who joined the Church of Rome. We are sorry to hear that the repose he expected to find has failed him. He cannot believe in the stories in the Apocrypha. Yet these the Council of Trent and the Pope vouch, for as the veritable infallible word of God. So poor. Da Costa is again tossed on the stormy sea of doubt.

Whisky hawking seems to be on the increase in Glasgow, and the police are doing their best to keep it in check. Several penalties have been inflicted in several cases where parties have been apprehended and brought before the Magistrates. The inference from these cases is that a good deal of illegal traffic in the shape of shebeening still exists, and it is some comfort to know that the police are having their attention directed to it.

Lent is now being observed by our brethren of the English Church and the Church of Rome. There is no authority in Holy Scriptures says the Presbyterian Witness requiring any one to observe Lent. It is not an ordinance of the Lord. It is not bound on any one's conscience by the authority of God. But when Christians feel that they should fast it is surely allowable that they should do so. Fasting may prove to them a means of grace. It is also proper at all times to give up hurtful luxuries, and foolish pleasures and amusements. The very best "Lent" we know of in these days is to share our bread with the starving Hindus. This will be more pleasing to the Lord than many genuflections, and much bowing down of heads like bulrushes.

The system of delusion which loves to be known as Christian Science claims to have to its credit scores of thousands of cases of persons whose lives have been saved by its means. Now we wish to say, says the Herald and Presbyter, after years of careful inquiry and consideration, that we do not believe there has ever been a single case of recovery by means of this system except in such nervous conditions as hypochondria or hysteria, or where the patient would have recovered if left entirely without any sort of treatment, as animals recover from sickness. At the same time, we are assured that they have been great numbers of deaths that need not have occurred had the unfortunate sick received proper medical attention, chargeable to the false teachings of Mrs. Eddy. Many have been made to suffer in soul and body, but Mrs. Eddy and her practitioners have made money, and we suppose they are happy.

The controversy between Mr. St. George Mivart and Archbishop Vaughan has assumed an acute phase, and Mivart has appealed to the Pope. The difference between that and the McGiffert case is something striking. Yet all possible odium is heaped upon Presbyterianism for its course in the McGiffert matter while the tyranny of the Archbishop is taken by the press as a matter of course. Mivart is a distinguished scientist. He does not accept the Bible according to the Catholic interpretation of its mechanical inspiration. The Catholic Bible it must be remembered, contains all the wild and puerile tales of the Apocrypha, which are not only an affront to ordinary intelligence, but which never formed a part of the Canon of Scripture. It is easy to see from Mivart's position that the ordinary Protestant interpretation, as to the six days of creation, the universality of the flood, and the whole question of the relation between material science and the Scripture would give him ground for accepting both the truths of science and the truths of Revelation. But the Archbishop is inexorable, and unless Leo can find some way out for the distinguished heretic or rather some way for him to remain in, he will be excommunicated. We have great confidence, however, in the diplomatic capacity of His Holiness, and Mr. Mivart may be permitted to die as good a Catholic as he is a Scientist.

Our Young People

A Meeting to Emphasize the Importance of Spiritual Things.

Topic for April 1.—“Always Ready.”—Luke 21 : 29-36 : 12 : 35-40.

“Watch and pray.”

For Dominion Presbyterian.

“Always Ready.”

BY WOODFORD.

Topic.—What to the unbeliever is the end to the believer is more the beginning. He who spoke of death as a sleep, preliminary to our waking to live a full life, fitly used the fig tree in bud as the symbol of life here coming to a period when a change is to occur, that, to those who are in right relations at the time, means to them what the breath of spring means to the fig tree. The watching of the second reading is the same as the adaptation to fitting environment in the first. We may indeed say that to the fig tree it meant girt loins, lit lamps, waiting for the Master, that the ordinary processes were utilized so that buds were formed that showed how nigh was summer. The fig tree that is to bloom in summer, in winter is not dead, but sleepeth. Were there no silent constant preparation in the waiting of winter, there could be no leaves and flowers and fruit later.

Monday.—Because Joseph of Arimathea was one of the good and righteous people who look for the kingdom of God he could not be a party to injustice. And although there must have been disappointment to him, as to others, at the time Jesus was crucified, of him and some others that can be spoken than which nothing more commendable may be said “They did what they could.” His patient constant watching filled him so that no opportunity was missed. Had he not, in this way, been always ready he should certainly have missed the honors that came to be his. Goodness, righteousness, leading him to be looking ever for the kingdom, kept him ready for the coming of his master—and how tenderly and thoughtfully he served Him.

Tuesday.—Those who are best prepared never boast : The work of preparation is so constant, needing such careful attention, that those who understand best what is required realize how it all is, at any time, to depend upon themselves, they shall very likely be taken unawares. So it is only those who watch and pray who are secure against surprise.

Wednesday.—To receive the comfort of God is to be so comforted ourselves that we can become a source of comfort, through Christ, to others. The one to whom the sufferings of Christ abound, not only is never overwhelmed with sorrow when that comes, but, so comforted, becomes to his friends what Christ is to him. To be always ready for sorrow, for ourselves, or for others, requires constant communion with Christ.

Thursday.—What deep insight the man has who penned the thirteenth verse of this reading. He gives us to know that though the body may be made to suffer, though property be appropriated, it is not possible in these ways to harm the person who is zealous of that which is good. Christ sanctified in the heart as Lord means clearness and definiteness throughout life, and then we are so guarded with God for our refuge, that with Him for us we need not fear what may be against us. Such readiness is a strong defence, and is that which enables men to say “The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.”

Friday.—“Too often” says F. B. Meyer “God’s ships come laden to our wharves but we are not there to discharge them. Too often his courier bring love-letters but we are asleep and they pass our doors. Too often the showers pass over the hills but we do not catch their blessed fulness to fertilize and enrich our fields.” Except the present be well seen to, the future is not being prepared for. It is the doing of the duty that lies to hand that fits for the doing of the coming duty. To recognize opportunity when it comes or to make the highest use of it when it is not to be recognized at the moment, involves constant enrichment and education of the whole nature.

Saturday.—The helpless man cannot help himself let alone others. A man is made helpful, just in proportion as he receives (and utilizes) from sources outside of himself, that which strengthens him.

It is possible to be strengthened and to keep the same to ourself for a certain length of time. The hollow in the ground may receive water until it is full to the brim; but if there is no outlet very soon there will be stagnation. So one can only be strengthened by Christ, who believes it is more blessed to give than to receive. How well it would be were we to each other, in the measure possible, what Christ in His fulness wishes to be to us. It shall even be so with those who, in constant and ungrudging service, are always ready; who are prepared for service as was Joseph of Arimathea, who, watching and praying cannot be taken by surprise in the universe over which He, to whom they pray, presides; who so receive the comfort of God that His peace is theirs for their own patience and the calming of others, who, being zealous of that which is good, make God to be their refuge and strength, who so are fitted to use every opportunity as a gift of the Giver of all good—such cannot help but be helpful to others; and assuredly they are being helped in their own lives.

Opportunity.

The key of yesterday
I threw away.
And now too late,
Before tomorrow’s close locked gate
Helpless I stand—in vain to pray!
In vain to sorrow!
Only the key of yesterday
Unlocks to-morrow!

—Priscilla Leonard.

For Daily Reading.

Mon.,	Mar. 26.	- Preparation for service.	Luke 23 50-56
Tues.,	Mar. 27.	- Secure against surprise.	Mark 14 : 29-40
Wed.,	Mar. 28.	- Strengthened for sorrow.	2 Cor. 1 : 3-7
Thurs.,	Mar. 29.	- Readiness is defence.	1 Pet. 3 : 12-16
Fri.	Mar. 30.	- Filling the moments for Christ.	John 14 : 35, 36
Sat.,	Mar. 31.	- Helping another.	Phil 2 : 1-4
Sun.	Apr. 1.	- Topic. Always ready.	Luke 21 : 29 36; 12 : 35-40

Hints For Talks and Testimonies.

- What is included in being ready?
- What are some of the events for which every one needs to be ready?
- Why is it a gain that life is so full of uncertainties?
- How is it a possibility for one to be ready for whatever happens?
- What kind of preparation can one make so as always to be ready?
- What kind of planning for the future will make one the more liable to be taken by surprise?
- Why will true preparation for what may reasonably be expected fit one to meet the unexpected?
- What use of past experiences will make one most ready for the future?
- What are the consequences of not being ready?

The Master’s Coming.

We are soldiers on guard in the night. Each in his appointed place is safe—nowhere else. There are signs of the Master’s coming—a flash here, a light gleaming there. As the sailors with Columbus saw the drifting seaweed and pieces of wood, and caught faint whiffs of perfume from an unknown shore, so we look in wonder at signs which we cannot understand. The age moves with startlingly increasing swiftness to its consummation. Some day there will be changes in human society as sudden and surprising as the darkening of the sun and the falling of the stars. . . . The King’s one message concerning it is, “What I say unto you I say unto all, Watch.”—A. E. Dunning, D. D.

Wesley’s Beautiful Faith.

A lady once said to John Wesley, “If you knew that you would die at twelve o’clock to-morrow night, how would you spend the intervening time?” “Why,” was the answer, “just as I intend to spend it. I should preach to-night at Gloucester and again to-morrow morning. After that I would ride to Tewkesbury, preach in the afternoon and meet the society in the evening. I should then repair to friend Martin’s house, as he expects me to entertain him; converse, pray with the family, retire to my room at ten o’clock, commend myself to my heavenly Father, lie down to sleep and wake in glory.”

For Dominion Presbyterian.

Part V. Protestant Missions in Africa.

By James Croil.

BLANTYRE.

In the matter of testifying their appreciation of Livingstone's labors, and worthily perpetuating his memory in the land of his adoption, the church of Scotland, though somewhat slower in its movements than we have seen the Free Church to have been, was no less in earnest. The late Dr. McRae of Hawick set the log a-rolling in the General Assembly of 1874—"To establish a mission in that part of Africa hallowed by the labors and the death of Dr. Livingstone—our illustrious countrymen." A committee was appointed to interview Lieut. Young. They also met Chuma and Susi, the faithful boys who had brought their master's body to be laid to rest in Westminster Abbey.

The committee commenced writing up the mission, subscriptions came in, volunteers offered their services. The first to respond to the call was Henry Henderson, son of the late Dr. Henderson of Kinclaven, Perthshire, who had accompanied the Free church party of the previous year, to see how the land lay. In the meantime, a small steamer was being built and other arrangements were made. The party sailed from London in May, 1876. It consisted of seven persons—Mr. Henderson, Dr. Macklin of Glasgow, a gardener from Muthil, a blacksmith and a captain from Aberdeen, a joiner from Edinburgh, and a seaman and boat-builder from Broughty Ferry. There was not a minister in the party. Henderson had selected a site about 150 miles, as the crow flies, from Cape McLearn, near Lake Shirwa, in the Highlands of the Shire, on a plateau 3000 feet above sea-level, answering all the requirements of an advantageous settlement—healthy, well watered, a good soil, and among friendly natives.

Not far off, on the slopes of Mount Lomba, a Scotch firm have a large sugar and coffee plantation, producing, it is said, the finest quality of coffee that goes to the London market. Though not a missionary agency, it is helpful to the mission, affording facilities for educational and evangelistic work among the native employees.

The route of the Church of Scotland party was much the same as that of the Free Church company in the previous year, only that their waterway terminated at the foot of the Murchison rapids, whence they had to foot it, up-hill work all the way, some thirty miles to Blantyre so called after Livingstone's birth-place. Here Henderson had provided temporary buildings for their accommodation. As soon as they had recovered from their fatigues, and the effects of the fever which nearly all had contracted en route, the village site was mapped out with mathematical precision. One after another, shapely buildings arose on one side of the square. On the opposite side there came to be a well-stocked garden, some acres in extent, providing a supply of fruit, vegetables and flowers for the colony. From the centre of the square well-made roads branched off in different directions. The main approach from the Shire river is by a wide avenue lined on either side by rows of trees. In the centre of the square there now stands the new church

—the crowning glory of the place—one of the finest churches in South Africa, planned by the resident missionary, Rev. Dr. Scott, and built entirely by native labour.

Before inspecting the church, let us take a stroll through the village. Here is the school house with some 250 boys and girls under native teachers, all busy at the three R's, and about as well-behaved as an equal number of white scholars any where else. And here is the "smiddy" and the carpenter's shop, and the doctor's dispensary, and the teachers houses, and so forth, until you come to the manse, the most inviting of all, with its pretty garden, the roses, dahlias, gladiolas, mignonette and sweet pea, reminding you of home and making you wonder if the Hebrew prophet had not something of this kind in his minds' eye when he penned the familiar lines—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The mission staff at Blantyre—including the out stations of Domasi and Mlanje—consists of five ordained missionaries, 10 male and 15 female European teachers and assistants. In 1878 there were 517 native Christians, 382 communicants, and over 1000 pupils in the schools.

The first minister to join the mission was Rev. Duff MacDonald in 1878. He was succeeded in 1881 by the Rev. David Clement R. Scott, D.D., F.R.S.G.S., etc., still at the head of the mission—a man eminent alike for his erudition his consecration to the work, and his extraordinary versatility of character. He can turn his hand to anything, and adapt himself to any circumstances. All went well for fifteen years, when three of the most valuable members of the staff, together with the wife and child of one of them, were removed by death within three short months. First, Mrs. Henderson, next, Cleland, then Bowie, then Henderson the pioneer.

Mr. Cleland, a native of Edinburgh, seems to have been a young minister of deep piety and full of missionary zeal. But he was only permitted to serve the mission for a little more than three years, when he died of fever. Dr. John Bowie—the beloved physician—was cut down in the midst of his usefulness. He performed a skillful and dangerous operation for diphtheria, first on Mrs. Henderson's little boy, then upon herself; both died, and he, having done his duty fearlessly, calmly laid himself down to die of the same malignant disease. Henderson, shattered in health and broken down with sorrow, was ordered home. But he got only as far as Quittimane—the nearest sea-port—where his noble spirit took its flight. His services to the mission had been invaluable. He had received a full university education in arts and literature; though he could not preach, he worked in many other ways with a will, finding his chief happiness in ministering to the comfort and happiness of others. The workman is often taken away, but the work of the Master goes on.

I am well aware that these fragmentary sketches convey a very imperfect idea of the rise and progress of Protestant Missions in Africa. The subject is, like the country, very large, and it has not yet been set to history. The theme is an in-

ving one. Materials abound in the printed annual reports, the "Memorial," "Jubilee," and "Centennial" volumes of the various missionary societies, and in the published biographies of eminent missionaries. The latest centennial is that of the Church Missionary Society in 3 volumes, by Elliott, Stock, London, 1899; price, 18 shillings—the most valuable contribution to the Literature of Missions which the century has produced. The S.P.G. Society published its "Results of 150 years of Work," in 1881. The Baptist Missionary Society published its 100 years of missionary enterprise in 1897; The American Board (A.B.C.F.M.) issued its history of 75 years' work in 1885, and the Moravians, their "Third jubilee of Missions" in 1882. Histories of the Continental Societies are also numerous and valuable.

Who is to write the History of Protestant Missions in Africa? Certainly no one could wield the enchanter's wand more gracefully than Dr. Lovedale, whose long and varied experience in the field specially fit him for such a work. Among the numerous Lives of Missionaries in Africa are the following English editions:

Dr. John Theodore Vanderkemp, 1799-1811, whose missionary zeal has not been surpassed since the days of the Apostles. Barrabas Shaw, who founded the first Wesleyan Methodist Station in South Africa. Samuel Gobat (afterwards missionary Bishop of Jerusalem), and Isenburg, the pioneers of Abyssinia. Add to these the more recent biographies of Robert and Mary Moffat, David and Mary Livingstone, Joseph Mullens, Secretary of the London Missionary Society, Bishop Hannington, Bishop Crowther, Alexander Mackay of Uganda, Miss Whately, daughter of the late Archbishop of Dublin, who spent thirty years in Cairo, educating and elevating thousands of Moslem and Jewish children, and winning the hearts of hosts of Egyptian women, and Bishop William Taylor of the Methodist Episcopal Church, U.S.A., whose "self-supporting mission," with its one hundred unsalaried workers, is an object lesson and a surprise to the World of Missions.

Punctuality.

Being just in time is a great deal better than being a little behind time. And being just in time is even better than being a little ahead of time. It is sometimes said of a man, as if it were to his credit, that he always aims to be ten minutes ahead of time in an appointment. But why should a man waste ten minutes or five minutes, on every appointment he makes? With a busy man who has ten or twenty appointments a day, five or ten minutes lost or frittered away at every appointment is quite an item in life. A good man ought to value time too highly to waste it in any such way as that. It is true that he may be delayed by an accident on his way, and that, if he always allow time for such an emergency, he is less likely to fail of always being in time. But, on the other hand, if a man starts too early, he may meet with an accident which he would have avoided by waiting a few minutes. The best way in this busy world is to aim at being always on time. There is no improvement on that.—Christian Advocate.

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Thursday, March 22nd, 1900.

There is a perceptible flutter among our Toronto contemporaries. The oldest of them has recently changed hands, and her new master has promised her a new home and a new dress. The younger sister is evidently considerably disturbed at this announcement, and plaintively asks, if, after all she had done she is not worthy of recognition. As the youngest member of the family we are quietly taking it all in.

A contemporary calls attention to the number of ministers who are leaving the pastorate, and entering upon some secular calling. The illustrations are drawn from our neighbors over the line, but it would not be difficult to find a sufficient number in our own land. The cause is not far to seek. The call to a pastorate, which used to be a most sacred matter, is fast becoming a commercial transaction. It is not entirely, or mainly, the fault of the minister, though the mercenary spirit is found among them. Congregations that become vacant deliberately look for a minister who will keep their church in the forefront, not necessarily in spiritual life, but in the world's eye. The hireling fills the bill, while the honest man turns sorrowfully away.

The financial year is almost closed, and some of the funds still show an alarming deficit. One would almost imagine that the contribution to the Schemes of the Church was a bad debt, collected only upon compulsion. There is little of the spirit of privilege in the response for means to carry on the Lord's work. It is a tax, and it is grudgingly paid. It is a question whether our money paid thus

under protest, brings to us any reward. It may be used to good advantage, but while it blesses him that takes, it leaves him that gives perceptibly poorer. Were it given in the right spirit, he who gives would receive immeasurably the greater reward. We are robbing ourselves by our mean-spiritedness.

The colleges are closed, and before another week the students will be on the way to their fields of labor. Little will be done till the month of May. Would it not be better to spend the month of April in the college, in a seven month's session, than to enter the field when it is practically impossible to do more than reach the preaching stations on Sabbath. The session is now too short to accomplish the work that ought to be done, while the month of enforced idleness with which the summer work begins is a poor preparation for a season of earnest Christian work. Would it not be possible for some Senate to move in the direction of lengthening the session. Let the movement be begun, at least, for it will require some years to secure the necessary momentum to carry it through an Assembly.

Presbyteries are about to consider the annual report of their Standing Committees. Some of these are really valuable, some are culled from former reports, except the statistical statement; some present the opinions of an individual upon the condition of our Sabbath Schools, or the life of our churches, or of our Young People's Societies. The evil of the latter does not lie in the fact that they give no information, it lies rather in this, that they dishearten and disgust faithful workers who expected bread and got a stone in the report submitted. It is worse than unfaithfulness when the man to whom the Presbytery entrusts the work of one of its important committees, gives it less real thought than he does to an ordinary prayer-meeting address. There ought to be inspiration in the report of the progress of work in any department. If there is none in this year's report, try another Convener next year, and keep on changing till you get a man who can make his report speak to you.

The Part of the Ordinary Member.

In the work of the congregation the part of the ordinary church member seems exceedingly small. The minister and session attend to the spiritual needs of the people, the managers look after all financial affairs, the Sabbath School has its quota of workers and the young people have a full staff of officers and committee men. What is left, except to pay your contribution regularly?

If the minister were asked what opening there were for active work, it is quite possible he would be considerably perplexed to find an answer. In theory

he ought to put this enquiring member to work, but a minister who would wait to be asked this question would have nothing for such an enterprising enquirer to do.

We are accustomed to say that the ideal church is one in which every member is an active member, knowing his place and filling it. There should be nothing ideal about such a church, it should be real. That it is not is largely the fault of those who are leaders in spiritual activity. When men first enter the church they are eager to do something. The minister who can wisely direct this enthusiasm to serve, is a workman needing not to be ashamed. If he has not the skill to rightly direct it, if he set them to useless labor, of allowing them to stand around idle during these first hours of feverish activity, he has not only failed to secure the accomplishment of work, but he has killed desire.

Many are filling the ranks of the ordinary member who are fitted to lead others in service. Once the opportunity was given to turn their activity into a profitable channel. It was allowed to pass unimproved, and they sank back into the condition of the ordinary member, who looks on while others work. We do not wish to be understood to say that he is not responsible for his present condition, but we do wish to say that he is not wholly responsible. It is the part of the servant of the Lord, not only to inspire to active service, but to direct in that service, so that no man's strength shall go unused, nor shall any spend his strength for naught.

Who Touched Me?

To the disciples it seemed an unreasonable question. Did not the multitude through him? All about him were men who had touched him. The crowd pressed some against him; some sought to be near him; some, perhaps, to touch him out of curiosity. These touched his garments, but not himself. They came in contact with his person, but not with his soul. They did not perceive his divine nature and did not seek his divine grace. But there was one in that crowd who felt her need, and in her suffering crept up close to him and simply laid hold on the hem of his garment. She did not seek the man, but the healer; she did not come attracted by his winsome words, or out of curiosity, but in her great sense of need. She came in faith; this man was able to heal her, and she sought him. She came and touched his garment for a purpose. And she was healed. We may be in the church, we may be where men crowd about Jesus and listen to the popular preacher, and yet go away as we came. But when we come in humility and seek his salvation, virtue, life and strength come out of him and we are saved.

How to Make Religion Welcome.

In the first place, by recognizing the need and propriety of making it winsome. Some people seem to think there is no occasion for an effort in this direction, that religion is sufficiently winsome in itself, or, if not, that there is something out of taste, if not morally culpable, in trying to make it seem so. But certainly it is our privilege to do what we can to lead others to realize that the religious life is the happy life, a life of gladness and reward. So long as we do not misrepresent the truth, and do not put before anyone the rewards of the gospel as the chief incentive to be Christians, we shall do no harm.

How, then, can religion be made winsome? Chiefly in this life by revealing it as a means of doing good. It is in accord with the profoundest philosophy, as well as with the v. best experience, that there is no such happiness as that which springs from the effort to benefit others in some practical manner. It is quite true that many people who are labouring to do good do not seem, and perhaps are not, specially happy. That does not alter the fact. He who sees in his neighbor a brother in Christ, and who for the love which he bears to Christ puts himself out in order to be helpful to that brother, always finds a spring of gladness bursting out in his heart as out of the rock which Moses smote.

The spirit which imparts self-sacrifice, fellow-feeling, sympathy, and outreaching toward others in hearty looking for their best welfare, that makes religion seem winsome. It is something which he who lacks it wants to possess. It satisfies his sense of the fitness of things. It is a kind of religion which he believes to be genuine and inviting. To make religion attractive, therefore, cultivate and illustrate all the sweet, gentle, uplifting qualities which Christianity suggests. Let it be seen that Christ is an attractive Master to you, that his service is perfect delight as well as perfect freedom, that will aid you to win others to join you in serving Him.

Home Mission Committee.

The meeting of the Home Mission committee was held at Knox Church, Toronto, on Tuesday and Wednesday of this week. The Convener of the committee. Rev. Dr. Warden, presided, and the following members were in attendance: Rev. Messrs. A. T. Love, Quebec, J. R. Bell, Laurel, Dr. McMullen, Woodstock; Dr. Hamilton, Motherwell; Dr. Battisby, Chatham; Dr. Dickson, Galt; Dr. Robertson, Superintendent of Missions; Dr. Armstrong, Ottawa; Dr. Stuart, Prescott; Dr. Murray Kincardine; S. Childerose, Parry Sound; A. Givan, Williamstown; M. W. Maclean, Belleville; R. Moodie and A. Findlay, Barrie; J. W.

Macmillan, Lindsay; A. Gilray, Toronto; J. H. Ratcliffe, St. Catharines; J. Farquharson, Pilot Mound; A. Tolmie, Southampton; A. Henderson, Appin; John Rennie, Manitowaning; J. A. Aull, Palmerston; E. D. McLaren, Vancouver; J. A. McKeen, Orono; A. A. Scott, Carleton Place; John Neil, Toronto; J. F. McLaren, Rocklyn; Neil McPherson, Hamilton; J. G. Potter, Peterboro; R. E. Knowles, Galt; J. A. Anderson, Goderich; H. Currie, Thedford; and Messrs. R. Gilmour, Toronto; Lt.-Col. McCae, Guelph.

The Treasurer's statement showed that the receipts of the fund up to the present time are \$62,889. The deficit for the year is \$9,000. The shortage is not due to the diminished contributions on the part of congregations. It was decided, instead of making a reduction from the claims of the past six months, to issue an earnest appeal to the church to provide the necessary funds to meet all liabilities.

A Presbyterian Minister Highly Honored

Last Saturday, March 17, was a day of great excitement all over the British dominions. Everywhere was seen "the wearing of the green." This was all in honor of a good, plain, Irish Presbyterian minister—the late Rev. Mr. Patrick, commonly called "St. Patrick." He was a godly man and, therefore, deserves to be called a saint, but only in that sense. In his portrait he is usually represented with a mitre and a pastoral staff. Puff! They might as well give him a hat with a "dhudeen" in the band of it, and a shillelah—a real blackthorn. The Romish Church says: "He was one of us." Fol de rol! Shure now, there nivr wuz a haporth uv Romanism in him. He was just a good Presbyterian minister. In one sense he was an ultra Episcopalian. He founded 365 churches, over each of which, we are told, he set a bishop. A very Evangelical Canadian bishop of the Church of England and I, were neighbors and schoolmates in days long past. When I congratulated him on his elevation to the episcopate, I said that I was an out-and-out Episcopalian, for I believed that every pastor was a bishop.

T. FENWICK.

Woodbridge, Ont., March 19.

Preparation and Power.

As we study the great, ever-open book of the world's biographies, we find little trace of "luck" upon its pages, Gladstone worked eleven hours a day even in youth; Pasteur, the great French scientist, spent whole days and nights in the laboratory; Agassiz copied book after book that he needed but could not buy, and learned them in the copying; Prescott, the historian, almost wholly blind, traced out his notes with incredible care and labor, and spent ten years on one book,

toiling ceaselessly every day; Lincoln worked all day at the hardest manual labor, and studied by the firelight hour after hour. Greatness is no sudden or unearned affair; it is the victory of a powerful nature, developed by thorough preparation. Of the two elements of greatness, the world and the individual are the better off for preparation without unusual power than for unusual power without preparation.—Forward.

Book Notices.

The Death and Resurrection of Jesus Christ, by E. Staper (New York, Charles Scribner's Sons, \$1.25). We have much pleasure in noting that the series of three small volumes is now complete. The translator and publisher have done their part in giving to the French professor's work a neat English dress. There is a freshness about this work which is not found in some of the more pretentious volumes on the same subject. We commend this work to the consideration of thoughtful readers, and hope before long to give a fuller review.

Sir David Wilkie and the Scotch School of Painters by Edward Pinnington (Olipant, Anderson and Ferrier. Drysdale, Montreal, 50c). This is another volume of the Famous Scots Series and is worthy to take its place in this library of Scottish biography. It was a good idea on the part of the publishers to start this comprehensive and inexpensive series and on the whole the execution has been equal to the design. While a set of works must always be unequal, a high average has been maintained and some really first-class volumes have been added to the national literature of Scotland. This biography may be read with enjoyment by the general reader, but it will, of course, have a special interest for those who are, even in a superficial way, students of art. It deals with the trials and triumphs of a painter's life, it traces this career from the time that the subject was born in a Scottish manse until he became Sir David Wilkie, R. A.

Play the Man, by Herbert Reid (Olipant, Anderson and Ferrier), is a book for boys, it consists of a series of addresses which were actually given to boys. The author evidently takes great interest in that kind of work and some time ago produced an interesting Boy's Brigade Story. The present volume is handsomely bound and the poetical selections scattered through it are both suitable and of a high order. In these days when so many worthless books are read by boys this is a suitable book to put into their hands. It is true to its title and is a vigorous appeal to boys to play the man; the author has the not too common gift of being able to speak to boys in a familiar yet forceful way that is neither feeble nor pretentious. We trust that the volume will find many youthful readers.

The Quiet Hour

The Beatitudes.*

BY WAYLAND HOYT, D. D.

Multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan (v. 25). Decapolis means a group of ten cities. These cities lay to the east and southeast of the Sea of Galilee. Precisely which these cities were is not certainly known. Jerusalem and Judæa were far to the south of these cities. "Beyond Jordan" was Peræa,—a country more thinly inhabited. From all these various places a confused throng—for that is the meaning of "multitudes"—gathered to Jesus. Behold the attractive power of Christ, and to people most dissimilar.

He went into the mountain (v. 1). Tradition points to a double-top mountain, the "Horns of Hattin" as the place.

Blessed are the poor in spirit: for theirs is the Kingdom of heaven (v. 1). The theme of the Beatitudes is the character and privileges of the subjects of the kingdom. The kingdom of heaven and the kingdom of God are synonymous: in the one case the kingdom is named from its capital, heaven, the place where God specially manifests Himself; in the other case, the kingdom is named from its king, God. Both phrases mean precisely the same thing; namely, the reign of God in the reconciled heart. And the "poor in spirit" are blessed, for theirs is the kingdom. "The poor in spirit" does not mean those who have stripped themselves of worldly wealth; nor does "the poor in spirit" mean those who deprecate themselves and dodge service by an effectation of inability. They are poor in spirit, they "conscious of moral poverty"; they recognize the fact that because of sin they have fallen, missed the mark, come short.

Blessed are they that mourn: for they shall be comforted (v. 4). "They that mourn" are primarily the penitent; they sorrow for their sin so as to forsake it. Secondly, this beatitude, I am sure, includes those whom sorrow and trouble have befallen. If such things show you your helplessness and force you to God, your mourning is blessed; and resulting conscious intimacy with God is restful and strengthening comfort.

Blessed are the meek: for they shall inherit the earth (v. 5). "Poverty of spirit is humility looking Godward—a grace before God; meekness is humility looking manward—a grace before men." And this grace before men will manifest itself in a sweet and steady self-control. It will not be swift to take offence, or censorious, or claiming the best for itself.

Blessed are they that hunger and thirst after righteousness: for they shall be filled (v. 6). Righteousness is right-being

in the self, toward others, toward God. There is no more blessed craving than craving for such right-being. It is craving for the very thing God most intends the soul shall cry for. And, if we do hunger and thirst for this, we shall as surely reach it as God's, and is true.

Blessed are the merciful: for they shall obtain mercy (v. 7). Being merciful is not having merely a tender feeling toward others, and letting it stop there. He is merciful who also acts mercifully. Here is the law of harvest: plant mercy, and you reap it.

Blessed are the poor in heart: for they shall see God (v. 8). "As purity when affirmed of other things means freedom from mixture, so purity of heart means singleness of moral aim, freedom from all alloys, whether of insincerity or distraction or bias," and such shall "see God," for purity is congenial to and reveals itself to purity. Such shall be admitted to God's presence, as in Oriental usage the man admitted to the King's presence was said to see him. This beatitude forces me at once to Christ. I can only pray, "O Saviour, both clothe me and interpenetrate me with Thy purity, that I be not abashed before God."

Blessed are the peace-makers: for they shall be called sons of God (v. 9). The blessing is not for those who are lazily quiet, but for the peace-makers, those who actually set themselves at joining men to God and to one another. And such shall be seen to be the sons of Him who is the God of peace. Have you not known such? Their presence and speech united people instead of divided and irritated them, and their gracious words and mein irresistibly attracted Godward.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven (v. 10). You are in a hard place, perhaps you are the only Christian where you work. There are plenty of covert sneers for you, and irritations, and all sorts of petty persecutions. And you are quietly and lovingly standing your ground; you are maintaining righteousness, your Christian profession. Yet sometimes it seems very hard to you, and there is even temptation to wavering. Let this beatitude brighten and strengthen you. It is a blessed thing your Lord so trusts you as to give you the opportunity of serving Him thus and in a place so difficult. He is the truest soldier who is chosen for the most trying duty, and sneers and gibes cannot rob you of your great possession—the kingdom of heaven, God's daylight in your soul.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake (v. 11). Be sure that others speak evil of you, if they do, falsely. Endure it for the sake of Christ. Be even jubilant, for heaven's reward is sure. You

are in the noblest possible company; you are comrades with the prophets, with all Christ's enduring soldiers.—S. S. Times.

The Sanctuary

HUGH MORTON.

From yonder sacred place whose hush
Falls like a spell on troubled hearts,
Where is forgot life's madd'ning rush
In the sweet joy that peace imparts.

Back to the world of toil we come
To labor 'neath the scorching sun,
And burdens bear that chafe and numb,
To strive as men till day is done.

Yet tread we firmer for that hour,
And work with nobler purpose yet,
For thought of that glad place hath power,
New strength and purpose to beget.

Collingwood,

For Dominion Presbyterian.

Rent Rocks.

BY GEO. W. ARMSTRONG.

"And the Rocks rent Math. xxvii: 51."

Rocks are alluded to in Scripture very frequently. They are spoken of as a place of refuge and safety, and as a defence to a nation because of their stability and permanence. They have been called everlasting because of their hardness and durability. Our Saviour calls the man who built his house upon a rock "A wise man." Rarely indeed do we find any record of rocks rending—of rocks being torn in pieces. Moses once struck the Rock Horeb and waters gushed out to satisfy the wants of the children of Israel. In the Book of Kings we read about Elijah standing on this same mount and "a great and strong wind rent the mountain and tore in pieces the rocks before the Lord," but in no case except the one in connection with the phenomena surrounding the death of Christ do we read of rocks rending when there was no apparent internal or external power operating upon them. In this case the rocks were not operated upon by a strong wind, nor struck with a rod, but like the rending of the veil of the temple and the earthquake it happened the moment Christ expired. These rocks rent, must I say? In fulfilment of the declaration of our Saviour to the Pharisees when they wished Him to rebuke His disciples for saying: Blessed is He that cometh in the name of the Lord? Christ replied, "Should these hold their peace the stones would cry out." The disciples had now held their peace, one had betrayed Him; another, the boldest of them, with cursing and swearing denied Him; and they all forsook Him and fled, and now that He is bereft of all and none left to acknowledge Him—the Rocks utter their tremendous voice and proclaim the power of their Creator—the God-man. Christ dying rent rocks. Wonderful act! What can it signify? Its meaning cannot be insignificant. Does it not show the hardness of the human heart?

At the death of Jesus rocks clave asunder, but men's hearts instead of being broken became hardened. Look at them, hearts more like flint than flesh, and hear what they are saying: "And they that passed by reviled Him, wagging their heads and saying: Thou that destroyest the temple and buildest it in three days, save thyself! If Thou be the Son of God come down from the cross. Likewise the chief priests mocking Him with the scribes and elders, said: He saved others Himself

*S. S. Lesson I, for April 1, Matt. 4: 25-5:12.
Golden Text—"Blessed are the pure in heart: for they shall see God"—Matt. v. 8.

He cannot save. If He be the King of Israel let Him come down from the cross and we will believe in Him."

Was hardness ever more obdurate? The human heart which ought to be the tenderest and most susceptible thing in the universe proves itself more stony than stones.

The hardest substances in nature are flexible to some actions. Iron will yield to fire; stones can be ground to powder, and geologists tell us that the constant dropping of water will wear the hardest flint, but the human heart seems almost impregnable. Men had been blessed with the gracious influences of Christ's unexampled life,—still their hearts were shut against Him. They had been favored with precepts the most sublime, gentle and Godlike, but in face of both precept and example their hearts remained hard.

It is pitiable to think of Pharaoh whom all the Egyptian plagues could not soften, but how much more deplorable to think of men being moved after witnessing a life and death so Godlike as Christ's.

Allow me to enquire, if the story connected with the rending of these rocks—the story of the cross has yet affected our hearts; or are our hearts like the hearts of these Jews? Do senseless stones manifest more sympathy with our crucified Saviour than we? If so, what will be the consequence? What was the punishment inflicted upon these Jews because of the hardness of their heart? Jerusalem was made a heap of ruins, the temple was destroyed, leaving not one stone upon another, and they and their nation were demolished by the conquering Romans.

As destruction was the lot of these Jews, so shall destruction be the lot of those who keep their hearts shut against Christ. Jehovah Himself has issued the decree—we all know it, a reminder is all that is needed. Rocks make an appeal now; but when God shall come to execute judgment upon the wicked they will then appeal unto the rocks. How dreadful to think of wicked, unbelieving men seeking shelter from the wrath of the mountains and rocks to fall on them to hide them from the face of Him that sitteth upon the throne and from the wrath of the Lamb.

Hard as human hearts are there is no power in the universe that can soften them, but the power that rent these rocks—the power of Jesus. Our privilege is to come to this Jesus, to fly to His bleeding wounds. Christ is the only eternal and immovable Rock, all other rocks will fail, Christ is the only sure and safe hiding place. Accept His invitation and come and let your prayer be:

Rock of ages, cleft for me,
Let me hide myself in thee.

London Ont.

It is a blessed thing to be able to say with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." There is much church-going that is not attended with a glad heart, and many neglect God's house because they have no real delight in going there. We ought to go under a sense of duty, whether it delights or not, but it ought to be the aim of every one to develop at least enough of Christian love to get delight out of the service in the sanctuary.—Herald and Presbyterian.

The Pastor and the Young People.

The late Archbishop of York used to say, "There are three kinds of preachers: the preacher you can't listen to, and the preacher you can listen to, and the preacher you can't help listening to." The preaching that is in sympathy with the age and with all life, is preaching you can't help listening to, and will not fail to interest the young.

The church must be made helpful and attractive to them; they should be made to feel that it is their service. The minister's best and highest work in the pulpit, and out of it, is in giving direction to young life.

In the Sunday school the pastor may not be required to teach, for it is better to set ten men at work, than it is to do the work of ten men; but he must see that it is well officered, and furnished with teachers of the highest efficiency. He must, in short, be personally familiar with the workings of the school, and by his frequent presence and words, help to give those impressions and influences that mould the character and life.

So with the young people's organizations. The pastor of deep spirituality, keen insight and broad sympathy, will have his directing hand upon the complicated machinery of this department of the church, and will make his "Endeavor Society," his "League," or "Brotherhood," a well-spring of unending blessedness. It is his to inspire and determine the direction of all their aspirations, just as Browning represents David as seeking to lead Saul into a new career:

O Saul, it shall be
A face like my face that receives thee; a man like
to me.
Thou shalt love and be loved by forever; a hand
like this hand
Shall throw open the gate of new life to thee.
See the Christ stand!

It is the pastor with resources of invention and varied culture who sees the divine way of doing things, who, with skillful, soft, unseen hand directs the young people's organizations, and makes them vigorous life-centres, sending their rich, full blood pulsing through every artery and vein of the entire body.

The pastor's life is so intertwined, so identified with the life of the people committed to his charge, that to do his full duty he must realize the import of every service—the pathos of a funeral, the tenderness of a baptism, the joyful glow of a wedding; and thus he will direct the spiritual life of a community.

He must be full of vital power to influence and organize men, and must have that warmth of personal contact, that magnetic influence, which makes the impact of his personality of divinely helpfulness. He must know the young people if he is to do them good; and they must know him and have confidence in him. The art of Christian conversation is so precious an art, and so rare that, when acquired, it will make the pastoral visit of unusual richness, conveying counsel and correction, solace and gladness.

A pastor may often correct the false views which some people often have concerning God. A young girl said to her pastor, "I love Jesus, but I don't love God. Jesus is so kind and good, but the Father seems to me like a great policeman always watching to see if we do any-

thing wrong." This false notion of the divine policeman, the inexorable Judge, is because we "have not known the Father," who loves us with an everlasting love.

The wise pastor will treat young minds with great reverence and guide their reading. When seventy-five per cent. of the books drawn from our public and circulating libraries are novels, surely such guidance is needed. Healthy, robust, Christian character is formed by different and stronger mental nourishment that is furnished by works of fiction alone. The science or art of reading is not in devouring many books, but in digesting the the best—which are now the cheapest—so that the highest ministry of books is within reach of the humblest.

Especially may the pastor give to his young people the true Christian ideals of living. The thoughts of youth, says Longfellow, are long, long thoughts. The ideals by which we live are fourfold. There is the vision of the mind—the ideal of progress, a shining, far-off goal, a movement that is onward and upward towards the City of God. There is the vision of the moral nature, that vision by which we discern right from wrong, good from evil—the ideal of duty and righteousness. Then, there is the vision of the soul—the vision of faith, faith in God and Christ, and heaven, in the great realities of the invisible world. Life is moulded by the power of the ideal, and only as these ideals are lofty and divine can the life become Christ-like.

What am I going to do with my life? is the greatest of all questions for youth, and the pastor has the privilege, in this period of enthusiasm, of ideal worship, to present for imitation the one absolutely Holy Life. To possess the mind of Christ, to be renewed after God's ideal, is a higher achievement than to gain wealth, or fame, or power. A man's life consisteth not in the abundance of things which he hath, but in culture, in literature, science, art, religion—in the kingdom of God, "which is righteousness, joy and peace in the Holy Ghost." "Show me how to live," is the cry of our young people; and the pastor whose personality is deep, comprehensive and rich in goodness, whose manhood has been developed through intimate fellowship with Christ, will voice the thoughts of God, and give to his young people, not a perfunctory championship, but real brotherhood, comradeship and practical help in noble and holy living. And this is true greatness, not in service so much as in character, not in doing so much as in being—in living for others and for God.—Selected.

How to Conquer Temptation.

Many by endeavoring to fly from temptations have fallen precipitately into them, for it is not by flight, but by patience and humility, that we become superior to all our enemies. He who only declines the outward occasion and strives not to eradicate the inward principle, is so far from conquest that the temptation will recur sooner and with greater violence, and he will feel the conflict still more severe. It is by gradual advance rather than impetuous effort that victory is obtained; rather by patient suffering that looks up to God for support, than by impatient solicitude and rigorous austerity.—Thomas a Kempis.

Ministers and Churches.

OUR TORONTO LETTER.

Messrs. Crossley and Hunter have again struck the town. They are a doubtful blessing to any community. To the man who heralds himself as one who has so many "converts" we would feel inclined to give wide berth.

It is interesting to look over the audience that gathers for the mid-day Lenten service in St. James' Cathedral. There are as many men as women, and there are representatives from all social classes. The workman, either at manual labor, or behind counter or desk, the wage-earner, predominates. Here and there one sees a man who has done his day's work, and won his competence, and stepped out of the ranks of active life. There are some professional men, too, but the hour is not the most convenient for these, and they do not form a conspicuous part of the audience. Then, too, of the women, the greater part are of those who snatch a few moments from the lunch hour allowed them by their employers to enter the house of God. Why should not all our down-town churches be open during the day, even if there were no service? Ten minutes alone in God's House would relieve the tension of many an over-strained brain.

A second meeting has been begun under the auspices of the "Forward Movement." Special services began in Queen St. East Church this week. Here, as at St. John's, the desire is to reach the members of the body of Christ, and quicken them into fuller life. Some of the spiritual functions are in danger of atrophy because they have never been put to use. In seeking to awaken life there is no appeal to the emotions, but an effort to reach the deeper nature, and to enlist the best and strongest that is in us, for the service of Christ. The work is quietly spreading and will yet touch the City in all its parts, and radiate outwards. For it is not of man. Those at the head of it have refrained from "managing" the movement.

The Thursday mid-day services in Knox Church are well attended. The meeting of last week was addressed by Rev. Dr. Parsons. His theme was "Confidence in Prayer," and he handled it well, but those who know of Dr. Parson's familiarity with his Bible will appreciate the cruelty of tying him down to a ten minute address on that theme. Many who drop into these meetings, however, must be at their work again as the clock strikes "one," and if the meeting does not close promptly, they have no option but to rise and go out. This seems disrespectful, but it really is not. It is a case of necessity. Leaders should take the hint, and close immediately one of these rises. This is a class we ought to reach in these meetings.

The future of Knox Church is being vigorously canvassed. Should it remain where it is situated, or move uptown, in pursuit of its members? Why should it not do both? This church is admirably furnished for aggressive mission work in the downtown section. The endowment will easily equip and support a first-class mission or institutional church in the vicinity of the present church building. The sum realized from the sale of the property upon which the church now stands should be sufficient to build a mission hall and also a church in some uptown locality. Of course this would mean the maintenance of two ministers, but surely a congregation of the wealth, even of the present Knox Church congregation, with two church buildings free from debt, could support two ministers. We believe that, were this plan followed, many who now have no opening for their talents would find abundant room for their exercise, and rejoice in the vigorous life resulting from the full use of their powers.

Chalmers Church received its new minister on Tuesday last. The Presbytery met at 7:30 in the evening, and, as the meeting was an adjourned one, transacted considerable business. The resignation of the Rev. A. L. McFadyen, of Mt. Albert, the consideration of which has been postponed because all the parties concerned were storm-bound at the

last meeting, was accepted. At the induction service there was a good congregation, and an excellent spirit manifested. The sermon was preached by the Rev. A. L. Geggie, the charge to the minister was given by Principal Caven, and the congregation was addressed by the Rev. R. P. Mackay. The brief vacancy has not materially injured the work of the congregation, and Mr. Davey finds himself at the head of an earnest, willing body of active Christian workers, waiting only to be directed in service.

As we go to press the Knox College students are hard at work with the final examinations. The Closing Exercises will be held on the evening of the 5th of April, when degrees will be conferred, and diplomas granted. We understand that it is the intention to publish the list of successful candidates in the Thursday morning papers, and also, we presume, the names of the winners of scholarships will be published. There will be but one public meeting, and it will be held in the evening, and in the Convocation Hall, Knox College. Rev. Dr. Johnston, of London, will deliver an address at this meeting.

St. James Square is not yet declared vacant, but the gossips have a successor to its late minister chosen, "Who are you going to call in St. James' Square," one of its members was recently asked? Dr. Munro Gibson, of London, England," was the prompt reply. There is about as much likelihood of this being true as there is of any of those being called whose names are prominently mentioned in connection with this congregation. Those most intimately connected with the congregation know nothing of a possible successor to their late minister.

EASTERN ONTARIO.

Rev. G. B. Greig of Cookstown and Townline Churches has resigned.

Rev. D. M. Martin Tweed has accepted a call to Cannington Presbyterian church.

Rev. Alex. Laird, Port Hope, will be inducted into the pastorate of Cooke's Presbyterian Church, Kingston, on March 27th.

Principal Pollock has been nominated by the Kingston presbytery for the moderatorship of the Presbyterian general assembly.

Rev. G. A. Woodside, of Carleton Place, will read a paper on "Woman's Work in the Church" at the Alumnae conference in connection with Montreal Presbyterian College.

Rev. Prof. Campbell of Montreal preached anniversary services in St. John's Church, Cornwall, on Sunday last and delivered an address at the social on Monday evening.

At Hawkesbury the news of the occupation of Bloemfontein by the British troops was celebrated. A bonfire and a large public meeting, at which the Rev. Orr Bennett was one of the principal speakers.

Rev. A. H. Sooth of Perth has been nominated as Moderator of the Synod of Montreal and Ottawa and Rev. Dr. McNish of Cornwall as Moderator of the General Assembly, by the Presbytery of Glengarry.

The pulpit of the Vankleet Hill Church was occupied last Sunday morning by Rev. Dr. Anderson. There was no evening service, Rev. J. McLeod, pastor, is confined to the house on account of sickness in his family.

It is the intention of the Ottawa Presbytery to make a systematic effort to relieve some of the distress on account of famine in Central India. The matter is being urged by Rev. Dr. Moore, and it is expected that the matter will be taken up by the Presbyterians generally.

The ladies of the Vars Presbyterian Church gave a concert and tea Monday evening of last week to celebrate the opening of their new church, and raised \$260, \$100 being taken at the door, and \$160 subscribed afterwards. The neat, new church was erected at an expense of \$1,500 and the women of the congregation have contributed a large amount toward the expenses. They provided the furnace and the carpet, and one lady, Mrs. Smith, paid for all the inside painting.

OTTAWA.

The sacrament of the Lord's Supper was observed in the Hintonburg Presbyterian Church last Sabbath evening. The pastor, Rev. Eadie conducted the services; and the attendance, considering the number of people sick in the congregation, was very good.

In the absence of Rev. Dr. Herridge last Sabbath, Principal Grant, D.D., preached morning and evening. The versatile Principal of Queen's is always welcome to the pulpit of St. Andrews.

"Fifty years ago there were eight branches of the Presbyterian Church in Canada, twenty-five years ago the number had been reduced to four, and in June, 1875, was signed the document which made the four one," said Principal Grant, of Queen's in St. Andrew's last Sunday. The union had been made in much fear, but in hope, knowing that the real strength of a country depends not on the size, the number, nor the wealth, but on the spirit of its people, above all on the religious faith that animates it. Now the silver jubilee had come. External progress had been made; while the population of the Dominion had not doubled, the church had more than trebled its numbers, and more than quadrupled its gifts. Many evidences were given of progress external and internal, and looking backward the speaker thought the union had been right and well done, and that the spirit of unity would go much farther yet. After picturing Canada at the beginning of this momentous century he continued, "Now Canada is looked forward to as one of the great nations, in combination with other great nations, and the Motherland making a world-wide empire standing for justice, liberty and peace, over land and sea, and the church has become one of the great churches of Christendom, with more than a thousand settled congregations."

WESTERN ONTARIO.

Rev. Thos. Wilson preached in Erskine Church, Hamilton, last Sunday.

The Presbytery of Hamilton is expected to raise a total of \$75,000 for the Century Fund.

Rev. G. A. McLennan of Jarvis has been appointed Moderator of Presbytery of Hamilton.

The Rev. Wm. Patterson of Toronto has been conducting services in Central Church, Hamilton, this week.

The Presbytery of Huron has nominated Rev. Dr. Fletcher, of Hamilton as Moderator of next General Assembly.

The Christian Endeavor Society of Knox Church Ayr, raised upwards of \$7, last Sunday, for the Indian famine fund.

Rev. W. G. Wallace, B.D., of Toronto preached last Sunday in Wentworth Church, Hamilton, in promotion of the century fund scheme.

Rev. Neil McPherson continued his discourses on the fourth commandment last Sunday evening in St. Paul's Church, Hamilton, dealing with temperance.

Rev. F. McQuig of Welland has been suffering from severe illness, and has also had considerable family affliction of late. The Presbytery of Hamilton has sent a letter expressing sympathy.

At the close of the morning service last Sunday, Rev. D. Currie announced his intention of resigning the pastorate of the church at Wallaceburg. Mr. Currie's resignation was handed in to the Presbytery at its session at Windsor on Tuesday, and a special meeting of the Presbytery to consider the matter will be held at Chatham on March 27th.

The special services in connection with opening of St. James' Church, London, were concluded on Sunday last. The Rev. J. A. Macdonald of Toronto preached in the morning and the Rev. W. J. Clark of London in the evening. In the afternoon the Rev. J. Wilkie of India addressed the scholars in Sabbath school, dwelling especially on the awful famine which is devastating India. The offerings at the opening services amounted to \$850.00. A new organ will be in place in about a month.

NORTHERN ONTARIO.

The sacrament of the Lord's Supper and also baptism were dispensed by the pastor, Rev. J. Buchanan, at Ventry, on Sabbath the 11th inst.

Revs. N. A. McDonald of Cedarville, and J. L. Campbell of Dromore, exchanged pulpits on a recent Sunday.

The congregation of St. Andrew's church, Strathroy, have called Rev. H. A. McPherson of Acton, and Rev. A. McAuley of Pickering has been called to Mitchell.

Mrs. John Ford, a devout christian and member of the Annan congregation, died suddenly of heart failure while preparing to go to church on Sabbath the 11th inst. Deceased was 64 years of age.

Communion services were held in Flesherton and Eugenia congregations on the 11th inst. Rev. Jas. Buchannan, of Dundalk, preached appropriate preparatory sermons at both places on the Friday previous.

The Flesherton Christian Endeavor Society held a parlor social at the home of Mr. Jacob Thompson, on the evening of the 7th inst, and the Eugenia L. A. S. held a like function at Mr. R. Campbell's on the 15th inst.

The following commissioners were appointed to next General Assembly meeting at Halifax by the Presbytery of north bay: Ministers, W. G. Smith, S. Childerose and J. Becket. Elders, Geo. Morrison, S. Best and Mr. M. Kenzie of North Bay.

Commissioners to the General Assembly from the Presbytery of Maitland are: Revs. Ballantyne, Fairbairn, Hall, Anderson and West. Elders: D. Blue, Pine River; A. Gordon, Langside; W. Dawson, South Kinloss; P. S. Linklater, Wingham.

A handsome new organ has been placed in Erskine Church, Dundalk, and was introduced with special music from the choir last sabbath week. There has been steady progress and marked cohesion in this charge since the settlement of the present pastor.

Rev. D. A. McLean, of Tara, conducted anniversary services in the Johnson congregation last Sabbath week, and his sermons were greatly enjoyed by good congregations. The annual Soiree was held on Monday evening, was well attended and a good programme was rendered.

The remains of the late John McLachlan, of Owen Sound, were interred in the Priceville cemetery on the 8th inst., the Rev. J. Matheson conducting the funeral service in St. Columbia church. Mr. McLachlan had lived until a year ago, for fifty years in the vicinity of Priceville, and had been an elder for twenty years.

MONTREAL AND QUEBEC.

The next meeting of Quebec Presbytery will be held at Sherbrooke, on the 3rd of July next.

The Rev. Mr. McKeracher of Lost River exchanged pulpits with Rev. Mr. Beauchamp of Arundel on Sunday.

Rev. J. Wilkie of Indor gave an interesting address in the Sherbrooke Church recently, graphically illustrating the terrible condition of the famine stricken district of India.

Rev. Allan Pollok, D.D., principal of the Presbyterian College, Halifax, was nominated by the Presbytery of Quebec for the moderatorship of the next General Assembly, and Rev. D. Kellock, Ph.D., for that of the Synod of Montreal and Ottawa.

The Sacrament of the Lord's Supper was dispensed in the new church, Lachute, Quebec, for the first time on March 18th by the pastor, Rev. N. Waddell, B.D. There was a large attendance. Eighteen new members were received into full communion and their names added to the roll. The work of the Lord is prospering under the efficient management of the pastor aided by a competent staff of elders, managers and Sabbath school teachers.

On Sunday evening last a large congregation gathered in St. John's church, Montreal, to hear an

address from the pastor, the Rev. Dr. Anarion, on the Century Fund. After explaining the provisions of the fund, the pastor urged his people to make a liberal offering. Mr. John Herdt, elder, read a circular letter prepared by himself and Prof. Merin, explaining the object the session and managers had in view and asking for a contribution of \$1,000. Already nearly \$500 had been pledged and it is confidently expected that the \$1,000 will be secured. St. John's has already pledged \$1,000 for current expenses for the year and has given \$108 for missions.

The Presbytery of Quebec met in Chalmers' Church, Quebec, on the 13th and 14th March. The Home Mission Committee, the French Mission Committee and the Augmentation Committee reported through their respective conveners. Grants to Home Mission and French Mission fields and to augmented congregations were revised and recommendations made for the ensuing year. The Rev. F. W. Gilmour tendered his resignation of Sawyer-ville, and the congregation was cited to appear at Sherbrooke on the 27th of March. Rev. J. Turnbull, ordained missionary at Kennebec Road, now in his seventy third year, craved leave to retire from active duty on account of age. The following commissioners to the next General Assembly were appointed, viz., Revs J. McC Allan, D. Tait, Principal MacRae, J. M. Whitelaw, N. Mackay and W. Shearer, and Messrs. Robert Stewart, Dr. Thompson, Jas. W. Eadie, J. T. Tebbutt, John Whyte and Wm Sutherland, elders. Reports on Sunday Schools and Church Life and Work were read by Revs. A. Stevenson and J. M. Whitelaw, respectively.

WINNIPEG AND WEST.

Rev. R. G. MacBeth will not leave for Vancouver until the 27th, owing to illness in his family.

Rev. C. B. Pitblado, of Winnipeg, has been nominated as Moderator of the General Assembly by the presbytery of Brandon.

There was a farewell reception to Rev. R. G. MacBeth in the school room of Knox Church, Winnipeg, on Thursday evening last at 8 o'clock. Mr. MacBeth is a native of Manitoba, and has for many years identified himself with moral and social reforms. This reception was tendered by citizens of Winnipeg as a mark of respect for his long services in connection with these reforms and for his efforts to bring Manitoba to the notice of the older provinces. The chair was taken by Hon. Hugh John Macdonald.

Rev. W. A. McKenzie, B.D., formerly of First Church, Brockville, has been received by the New York Presbytery and has taken charge of the chapel connected with the Fifth Avenue Church, the congregation of the late Rev. Dr. John Hall.

MARITIME PROVINCES

Bridgewater has extended a cordial and unanimous call to Rev. E. M. Dill, B.D.

St. James church, Dartmouth gave \$1176 to the schemes of the church last year.

Rev. J. R. Mackay has resigned the pastoral charge of Souris and Bay Fortune P. E. I.

The Presbytery of P. E. I. declines to express any opinion upon Aids to social worship.

Rev. T. F. Fotheringham has been elected president of the St. John's Lord's Day Alliance.

The Presbytery of Linenburg and Yarmouth has nominated Rev. Dr. Pollok as moderator of the next general Assembly.

Rev. Mr. Burgess of the Kirk, Stellarton and Rev. Mr. Estabrooke of the Baptist church New Glasgow exchanged pulpits last Sabbath.

The Young People of St. Andrew's church, Sidney Mines, have presented their pastor, Rev. D. McMillan with a handsome racoon coat.

Rev. D. S. Fraser, of Stewiacke lectured on the 15th at Kenzieville on the "South African war." The lecture was illustrated by stereopticon views. A silver collection was taken up for the Patriotic Fund.

New Dublin and Conquerall N.S. are supplied by Rev. Mr. Fraser, ordained missionary but so encouraging has been the progress that they expect soon to be placed on the augmented list, Riversdale is in the same satisfactory state of anticipation.

Blackville and Derby N.B. are prospering under the ministry of Rev. Thos. Corbett. The total contributions for all purposes were \$1892 which is 50 per cent above last year. The pastor now confines his labors to Blackville and Indiantown, the other stations at Millerton, Upper Derby and Chilmford, having been separated last November.

During the summer of 1893 Professor McGiffert was a student catechist at St. Martin's N.B. under the care of the Presbytery of St. John. The writer was appointed to dispense the communion at the close of the season and was much impressed with the modest and amiable character of the young missionary. His evangelistic fervor was most marked and a large number were added to the church as the result of his summers work. Having occasion to visit New York shortly afterwards I called upon the venerable Dr. Hitchcock who enquired after the success of the young men who had spent the summer in our mission fields. I mentioned McGiffert specially as his field had come more particularly under my notice. He said "Oh, but McGiffert is one of our best men." It is with sorrow that we learn of his withdrawal from the church which he loved so loyally and adorned by his scholarship. What with intolerance among the clergy and "the dead line of fifty," amongst the laity few young men "of pairs" will care to enter the ministry.

THE PROVINCIAL BUILDING AND LOAN ASSOCIATION,

Head Office,

Temple Building, Toronto.

INCORPORATED 1891.

Subscribed Capital, \$2,276,400.

Assets over \$750,000.00.

DIRECTORS:

Thomas Crawford, T.P.P. (President.)

Ald. John Dunn (Vice-President.)

Rev. W. Galbraith,

E. C. Davies,

J. S. Deacon,

RESOLUTIONS:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:

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

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

Full particulars from

E. C. DAVIES, Managing Director.

TEMPLE BUILDING, TORONTO, March 19th, 1900.

The Inglenook

Letting Your Light Shine.

By Count A. Bernstorff.

The words of our Lord in the sermon on the mount, that his disciples should let their light shine before men, almost seem to contradict other words from the same divine lips. How could the Lord tell us to show forth our good works when he strongly denounced the hypocrisy of the Pharisees, who prayed in public places and gave their alms in an ostentatious way, so that they might be seen of men? But Jesus cannot contradict himself, and we can easily see that the command to let our light shine presents to us an important moral truth.

In the first place, let us remember that the disciples were not asked to let that shine which they did not possess. The Pharisees did not really pray. Their prayers were but an outward religious ceremony. They approached God with their lips, while their hearts were far away from him. Nothing has been less pleasing to God at all times than an outward form of religion, without real worship in the spirit. Let us be watchful not to profess more religion than we have. We certainly cannot deceive God—we cannot even deceive men.

But we must further remember that we are not told to proclaim all the secrets of our inner life. An old saying goes, "Beware of laying bare the roots of your strength." The Lord himself tells us to lock the door when we pray. Nevertheless, much remains which we are not to keep for ourselves. We owe it to the Lord to confess him before men. We should not be ashamed of Him who gave His life for us; and only when we confess him here will he confess us hereafter. Jesus though at the right hand of his Father, is yet neglected or despised on earth. It will be no difficulty to confess him when he comes in glory. Now, when the world, among which we move, still rejects him, we have the great privilege of standing up for him. We owe this confession, secondly, to our fellow Christians. Many believers, especially such as live among worldly surroundings, are afraid of working for Christ as they ought, and thereby are weakened in their own inner life. They want stirring up and nothing will do them so much good as when they see other Christians come out boldly for the Master. But, chiefly, we owe it to the world. How is the world to learn to know Christ if not by the testimony of those who know Him? No unbeliever has seen Christ since His resurrection. He only showed Himself to His own people, but they went about testifying as eye-witnesses that Christ was risen indeed. Just the same law prevails now. The unbeliever does not see Christ with the eye of faith. He must learn to trust those who have seen Him, until he himself sees. Therefore every living Christian is a steward over God's mysteries, and he is called to be faithful. The writer of these lines can affirm that he received the first impulses for his inner life by having been brought into contact with a whole-hearted Christian. So it is in many cases.

But how are we to witness? Undoubtedly in a twofold manner; by our word and by our life. The one is insufficient without the other. The word is necessary to explain the truth, to make it intelligible, but the life must show that the words are truth. The injunction to let our light shine evidently refers more to the profession of our lives. What we are to let shine is not ourselves, but our light; not our persons, but that which God has given us. We have a splendid example of this in nature. The moon has no light of her own, but when the light of the sun can reach her she throws her gentle light into our dark nights. The Christian also has no

light of his own. But when he is in contact with Jesus, who is the light of life, he can communicate this light to others. In every Christian's face we see the peace and joy which only a soul can have whose sins are washed away. If our faith is sincere it will change our whole life—our affections as well as our doings. Shall we make a secret of it that our hearts are more drawn to the prayer-meeting than to the ball-room? If the world is to have better affections it must see that the change in ours is genuine.

A Christless Burial.

BY HORATIUS BONAR, D.D.

"So I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done."—Ecc. 8: 10.

Wraught in a Christless shroud,
He sleeps the Christless sleep;
Above him, the eternal doom,
Beneath, the fiery deep.

Laid in a Christless tomb,
There bound with felon chain,
He waits the terrors of his doom,
The judgment and the pain.

O Christless shroud, how cold,
How dark, O Christless tomb!
O grief that never can grow old,
O endless, hopeless doom!

O Christless sleep, how sad!
What waking shalt thou know?
For thee no star, no dawning glad,
Only the lasting woe!

To the rocks and hills in vain
Shall he the sinner's call:
O day of wrath, and death, and pain,
The lost soul's funeral!

O Christless soul awake
Ere thy last sleep begin!
O Christ, the sleepers slumbers break,
Burst thou the bands of sin!

The Story of Pahn-Lee.

Pahn-Lee was a little Chinese boy who lived in a boat on the river with his father and mother and two older brothers. His story is told by "Sunbeam."

There had been a little sister, but Pahn-Lee's father did not want a girl in his family. So the baby was sold to a missionary for a quarter of a dollar's worth of our money in Chinese change. Pahn-Lee's father and mother thought it a fine bargain, and wondered what the foreigner wanted with such a useless creature as a girl baby. But Pahn-Lee went by the mission school after that and heard little girls singing inside and thought it must be a happy place. The Chinese hymns they sang stayed in his head. There was one about Jesus, the Good Shepherd, that Pahn-Lee liked best of all; and he kept wondering who Jesus might be, until one day he heard the missionary preaching about the Good Shepherd, and then the little boy listened eagerly.

The Gospel story is so simple and plain that a child can understand it, and so Pahn-Lee took it all into his little heart. He went home and told his father, but his father was angry, and beat him so that Pahn-Lee was afraid to speak to any one about it again. But he thought about it all the more, and one day he spoke to the missionary, and the good missionary walked with him and prayed with him, and gave him a little Chinese tract, with a picture of the Good Shepherd on it, for his own.

I do not suppose that Pahn-Lee had ever seen a

sheep; but he was very happy over the picture. He took it home, but now his father was angry in earnest. He not only beat his son, but he took him before the judge for being disobedient, and the judge ordered that Pahn-Lee should wear a "canjue" around his neck for a month. A "canjue" is a square plank of wood, with a hole for the neck in the center and the person who wears it cannot eat or sleep comfortably, so it is very hard punishment to have to wear one for weeks at a time. On the "canjue" was written the reason why Pahn-Lee was punished, and every one who saw him read it and frowned at him as a criminal.

Poor Pahn-Lee! That was only the beginning of his troubles. It would take too long to tell the story of the next few years—how he was cast out by his father and mother for being a Christian boy; and he suffered from hungry and cold, but always kept true to the name of Jesus. But at last the good missionary found a home and work for the brave boy, and Pahn-Lee worked so well that he rose from one thing to another, until now he is a strong useful man, and helps the missionary in bringing others to Jesus.

How do you think he does it? Why, he puts on a "canjue" and goes around the streets as if he were a criminal being punished. People look to see what is written on the "canjue" about his crime, and Pahn-Lee has, in large letters, "Jesus the good Shepherd," and three or four beautiful gospel texts about the Saviour. Then, when he sees the people reading the words, he tells them about Jesus, and so often he wins them to Christ. He says: "I heard the voice of the Good Shepherd and followed him. Will you listen to Jesus' voice and follow him, too?"

Pahn-Lee's little sister is a Christian girl now, and his mother became a follower of Jesus before she died. Pahn-Lee says: "It was the best day of my life when I followed the Good Shepherd's voice."

A Bright Bird.

He was an English starling, and was owned by a barber. A starling can be taught to speak, and to speak well, too. This one had been taught to answer certain questions: so that a dialogue like this could be carried on:

"Who are you?"
"I'm Joe."
"Where are you from?"
"From Fainlico."
"Who is your master?"
"The barber."
"What brought you here?"
"Bad company."

Now, it came to pass one day, that the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop; many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird, which had proved so apt a pupil. But all efforts to find the stray bird were in vain.

Meantime, Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas! he fell into the snare of the fowler, literally.

A man lived a few miles from the barber's home who made the snaring of birds his business. Some of the birds he stuffed and sold; others, again, were sold to hotels near by, to be served up in delicate fillibits to fastidious guests. Much to his surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his turn was coming, and something must be done. It was clear that the fowler could not ask questions, so Joe piped out:

"I'm Joe."
"Hey! What's that?" cried the fowler.
"I'm Joe," repeated the bird.
"You are?" said the astonished fowler. "What brings you here?"

"Bad company," said Joe promptly.
It is needless to say that Joe's neck was not wrung, and that he was soon restored to his rejoicing master, the barber.—S. lected.

How She Settled It.

"And where is the glory of brush or of pen,
Like the glory of mothers and molders of men,
The home-keeping women of earth?"

"Crowned since the great solar system had birth,
They reign unsurpassed in their beautiful sphere;
They are queens who can look in God's face without
fear,

The home-keeping women of earth."

"Dear Me!" exclaimed Mrs. Herbert, looking from the window. "how much it looks like snow and how cold it is! Now, which place to visit this afternoon? Mrs. Welch's at home is to really be a high tea which I understand is to be sufficiently hearty to serve as quite a meal. Unfortunately it is the day when our chapter of Daughters of the Revolution meets. And it seems imperative that I should be present at the 'Ladies' Thursday Club,' if I conclude to join as I have been urged to do. I've told Norah what to have for dinner, cold lamb, vegetables and apple pie, so if I am late, as I undoubtedly shall be from force of circumstances, Jack and Fred can keep their father company. Boo! how cold and gray it looks outside! I must tell Norah to go down and see if the furnace fire is all right. I remember how glum and dissatisfied I found Ralph when I got home late night before last. I think Ralph is changing of late. I used to think I had the pleasantest husband in the world, but nowadays—well, I don't know how to account for it, but he seems so absent minded and absorbed and worst of all, he shows so much peevishness when I attempt talking about my various engagements. Sometimes I wonder if—"

The lady knit her brow, and presently sank into an easy chair. At first the thoughts that pressed must have been unwelcome, for she showed impatience, said "Oh, pshaw!" and "Fudge!" and evidently preferred to drive them away. Then a better expression came into her face, and finally she arose, and again going to the window, began another season of soliloquy.

"Perhaps I'm making a great mistake without realizing it or meaning to. I'm sure I love Ralph with all my heart; he's one of the most intelligent of husbands, and as to my dear boys—" an almost holy look was stealing over Mrs. Herbert's comely face. But she was again musing audibly:

"I've a great mind to go right down into the kitchen and make one of those Irish stews that Ralph and the boys are so crazy over, instead of having the cold meat served this stinging night. Oh, yes! and how they all would gloat over hot gingerbread with raisins in it, to be eaten with butter for dessert! I could make both, and then get into my pretty tea gown before dinner time. And then it would be cozy to make sure myself that the house was sufficiently warm this tingling disagreeable night, as is surely going to be. Yes, that is what I'll do. Come to think of it, I've left things almost too much to Norah during the past few weeks. And I'm really surprised to find how many times I have been away until dinner was partly through, quite through, in fact, before I could get my wraps off and some change made in my dress. I thought Ralph was rather ungracious this morning when I asked him to please send me a little bunch of violets for a breast knot. I concluded that he was annoyed at being asked to stop and leave the order; but I'm not sure, come to think of it, but he was thinking of another half solitary meal. There's another chilly blast; now for my 'wash gown' and the kitchen range, heigho!"

At six o'clock: "Oh, bless me, wife, how warm the house feels, and how sweet you look, to be sure in your pretty gown! Pshaw! What's that I smell! There seems to be a delightful mixture of familiar odors fine enough to drive a hungry man wild. Its colder than Greenland outside, and as cheerless a night as one would ask to see. My! how lovely those violets look and the lights are so cheerful. What is Norah fixing up that smells so blissfully?"

"Oh, that is none of Norah's 'fixing up,' Ralph; it was so cold and forbidding outside that between not knowing whether to go to Mrs. Welch's 'tea,' or

to our 'Daughters of the Revolution,' or to see about joining a new club, I decided to stay at home and make a nice Irish stew for dinner, a good hot gingerbread for dessert, and make myself charming before my best beloved in house gown and violets."

"Bravo!"—in the voice of a boy—"Jack! Fred! come see what mamma's got for our dinner! hurry up! I guess you won't loiter long after you once get a sniff of it. There's the gong. Get your overcoats off quick, you boys, mamma's been cooking for us herself, bless her dear heart, and see the beauty she looks in her smart tea gown with ornaments of violets!"

"Oh, now isn't this something like!" explained Jack, nearly scalding his tongue with the delightful highly flavored stew. "Jolly! mamma, you never did better missionary work in your life than when you stayed at home and fixed up this savory mess for us half frozen, hungry chaps."

Fred managed to say he was too seriously engaged to be disturbed. When the steaming gingerbread came on, the enthusiastic Jack explained: "Oh, I say! What a place home is any time, but especially on a cold, bleak, wintry night!"

"Yes; but what is home without a mother?" Fred had taken time to peep up slyly at the gratified dame who presided.

And so she had settled it, to wisely stay at home that night with her own dear family, and after the warm, bright, pleasant evening she said to her husband in a tone of exceeding gentleness:

"I've settled it not to join the Ladies' Thursday Club. And I'm going away from my own blessed home less and less instead of more in the future. Any woman makes a great mistake, Ralph, who fails to consider the comfort of her family first, every time, when she is considering her outside engagements."

Light and Love.

If light should strife through every darkened place,

How many a deed of darkness and of shame
Would cease, arrested by its gentle grace,

And striving virtue rise, unscathed by blame!

The prisoner in his cell new hopes would frame,

The miner catch the metal's lurking trace.

The sage would grasp the ills that harm our race.

And unknown heroes leap to sudden fame.

If love but one short hour had perfect sway,

How many a rankling sore its touch would heal,

How many a misconception pass away,

And hearts long hardened learn at last to feel;

What sympathies would wake, what feuds decay,

If perfect love might reign but one short day!

—The Academy.

Eagles in Scotland.

The County Council of Rossire complains that so many lambs are taken off by eagles that they can protect the birds no longer, and a lamb when newly born weighs ten pounds. Golden eagles habitually carry weights of six pounds high in the air. Mr. C. Collier, who has for some years been sporting tenant of the island of Rassay, one of the Hebrides, informs me that he has seen an eagle flying with a mountain hare in its claws and holding it while carrion crows were mobbing it. In order that they may fly at all, the muscular strength of birds relatively to their size is enormous. In the case of the eagle the main object of these muscles is to give a margin of power for suspending its weight in the air. Brown hares are the common prey of eagles wherever the two species are found together, and have been such since the days of Æschylus, who notes this in the "Agamemnon." A moderate-sized brown hare weighs 7½ lbs. and a large one 8½ lbs. If an eagle can carry this to its nest, it could certainly carry an infant a few hundred yards or so across a chasm. It seems probable that eight pounds is about the limit of weight which a golden eagle can easily carry in the air, because in Spain it was noticed that the smaller species, the imperial eagle, generally pulled a hare in two, or tore off the head before flying with it to the nest, as if the whole carcass was too heavy for it.—Cornhill Magazine.

What is a Protestant?

By the time that the next century gets well started on its way we may expect to see the Islington Clerical Meeting affiliated to the E.C.U. For we note in its proceedings of Tuesday last a startling advance upon the antiquated ideas held till recently. Most remarkable of all was Dr. Ryle's treatment of the title "Protestant." Now in former years we should have been told that a Protestant is a person who holds the Protestant faith and practices the Protestant religion. Not so Dr. Ryle. With him Protestantism does not consist in "noisy abuse of the Pope and the Roman priests," nor in denunciation of the "use of some of the richest blessings vouchsafed by Almighty God to the human race, on the ground of what seemed to be their misuse in the services of the Roman Catholic Communion and of its imitations." The Protestant character of the church is, he continued, "determined by at least three distinctive principles. The first is that Holy Scripture is the one absolute standard of Christian doctrine and conduct. The second is that complete liberty of conscience and the right of private judgment are the prerogatives of the believer in Christ. The third is that the National Church is independent of all foreign control."—Church Times.

A Transvaal Pet.

In India the charming and inquisitive little ichneumon, which is very easily tamed, serves to utterly rid the most snake-infested compound of these reptiles. Its perkiness and lack of fear are utterly outdone by the meerkat of the Transvaal and Natal, which is found everywhere, both in open veldt, about the yards and compounds of the farms, and even in the farm-houses themselves. A man may be asleep beside his camp fire on the veldt, when a little furry nose, with two bright and inquisitive eyes, is thrust into his face, and if not driven away, the little meerkat (for the intruder is no other) will immediately curl up and go to sleep under the warm blanket! This is as well, for no other rock or other snake (with which the Transvaal is infested) will dare approach; for the meerkat is quite as keen for their destruction as his cousin the ichneumon of India and Egypt, if not more so. In addition, this attractive little animal makes a charming pet.

Dog Talks Through a Telephone.

Among the passengers who alighted at Redhill Station, in England, the other day, says a French paper, was a young lady who at once sought out the station master and complained with tears in her eyes, that she had lost her poodle at Reigate station. The station master telephoned his colleague at Reigate, who replied that there was, in fact, at that moment in his office a dog which answered to the description given of the missing poodle, and which was found wandering about the station. The lady requested to have the ear of the dog placed to the telephone receiver and proceeded to call him by name. The animal immediately recognized the voice or its mistress, began to bark and ended by jumping up on the instrument, at the other end of which its mistress was speaking to her favorite, which was soon restored to her.

No Century Begins on Sunday.

There are some curious facts about our calendar, No century can begin on Wednesday, Friday or Sunday. The same calendars can be used every twenty years. October always begins on the same day of the week as January, April or July; September, as December, February, March and November begin on the same days. May, June and August always begin on different days from each other and every other month in the year. The first and last days of the year are always the same. These rules do not apply to leap year, when comparison is made between days before and after February 29th.

World of Missions.

Missionary Qualifications.

In an interesting letter to the Presbyterian Record one of the Canadian missionaries in China gives some of his experiences that show the value even in that country of missionaries having some experiences of manual labor. He says: "I am thankful, extremely thankful, for two things: first, that I was born on a farm, and second, that I have been knocked about the world a good deal since I was born. It seems to me that everything I ever learned is likely to be of use to me here. For instance, I have taught the blacksmiths to make drills—no blacksmiths here have no drills, taps, or dies, no vises—I have taught a man to make his own white lead, and mix paints in good style. When a little chaver I used to watch my mother spin the wool to keep my toes warm. Well, I set the carpenters to work the other day, and we turned out a very decent spinning wheel that spins fast and well. We have also built a turning lathe that turns out good chair and table legs, etc. I think a carpenter shop or a blacksmith's forge a grand missionary agency, second only to the hospital. I feel that the men do better work, and I think it is because they hear the gospel. Till this summer they were entirely neglected."

British American Education Work.

A writer in the Chinese Recorder points out the disproportion between British and American educational work in the Chinese empire. He says: "There are two ways of carrying on mission work among the poor and the non-influent; the other is to put missionaries to work among the influential classes so as to get them in turn to elevate the poor—one takes hold of the short end of the lever; the other of the long end. The British missions, with few exceptions, have devoted their main strength in education to the non-influent, giving only primary education and refusing to teach English, while some of the American societies in education are devoting themselves to the influential classes, giving them superior education; and the Methodists are teaching them English. The result is that in the educational reformation going on in China now, the Methodist and Presbyterian missionaries of America are sought after to superintend the new education of China, and, therefore, have the chief control of the rising youth in China. It is to be hoped that this will open the eyes of those societies who have hitherto refused to grant liberty to their missionaries to open schools worthy of the high civilization of China, and who have neglected to follow those lines which God has shown to be most effectual in all ages."

New Railway in Korea.

In September last the Seoul-Chemulpo Railway was opened by impressive ceremonies. It is true this new railway does not yet quite reach the capital, since the bridge over the river Han, just outside the city, is not yet completed; but the electric line of the city runs to the other bank of the river, thus furnishing practically an all rail route. The distance, about 28 miles, is made in an hour and 40 minutes, when formerly nearly a day was consumed in this journey. The road was begun by Americans and completed by the Japanese. The cars are American. A correspondent of the Japan Mail, speaking of this important event, says: "The Koreans were much interested in the opening of the line. A large company assembled at the termini, and all along the way people were seen standing and staring at the passing train with profound amazement."

To The Deaf.

A rich lady, cured of her Deafness and Noises in the head by Dr. Nickolson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No 9928, The Nicholson Institute, 790 Eighth Avenue, New York.

Missionary Housekeeping in China.

Isabella Ross, of the Christian and Missionary Alliance, thus describes the house in which she lives: "It is an old brick building, rented from a Chinaman at the cost of three Spanish dollars per month. Once it was a tea shop, which means a sort of restaurant, where a man can get a cup of tea or a meal. When it was rented for the foreign missionary, a great many improvements were necessary to make it habitable. The floor had been mud, and over this bricks had to be laid to make a floor that would not become a mud puddle on rainy days. The house rejoices in two 'T'ien-tsing' or 'heavenly wells.' These are spaces open to the air of heaven, so that the need of doors and windows is done away with, and thus much labor spared the carpenter. The sun pours in on bright days, and the rain likewise on wet days, so that one has ample opportunity to enjoy all kinds of weather without going out of doors. The wind, of course, has also free access, which does not always add to our comfort, but this is only the main room of our house, where guests are received and where meetings for worship are held. There is no ceiling to the front part of the house, and the roof being covered partly with tiles, and partly thatched with straw, is not over clean, and the smoke and dust of the old tea-shop have brought roof and woodwork from their original color to a fine ebony black. When birds or rats stir the straw overhead, the result is not pleasant to those underneath, and reveals the fact of remaining soot, altho systematic sweeping, with leafy branches fastened on the end of a long bamboo pole is periodically done. The heart of the Chinese landlord is not easily moved, however, and he sees no necessity whatever for a new roof."

Arithmetic, 1700 B. C.

Probably the oldest copybook for home lessons in arithmetic was recently unearthed in Egypt. The papyrus, which was found in excellent condition, dates from the period about 1700 B. C.—that is, about one hundred years before the time of Moses, or almost 3600 years ago. It proves that the Egyptians had a thorough knowledge of elementary mathematics almost to the extent of our own. The papyrus has a long heading: "Direction how to attain the knowledge of all dark things," etc. Numerous examples show that their principal operations with entire units and fractions were made by means of addition and multiplication. Subtractions and divisions were not known in their present form, but correct results were obtained nevertheless.

Equations are also found in the papyrus. Among the examples given is this one: Ten measures of barley are to be divided among ten persons in such a manner that each subsequent person receives one-eighth of a measure less than the one before him. Another example is: There are seven men, each one has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. Each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost in that way?

The papyrus also contains calculations of area, the calculation of the area of a circle and its transformation into a square, and finally calculations of the cubic measurements of pyramids.—Philadelphia Record.

A Peasant's Expression of Gratitude.

A medical missionary says that a attitude is sometimes shown by the poorer patients by gifts of eatables, such as vegetables, fruits, fowls, pigeons and eggs. As the Chinese peasant usually has no money these articles are accepted and the market value in cash given to the hospital. One poor fellow, hearing that the foreign doctor used cow's milk as an article of diet (which the Chinese in Shantung never do), brought him a bottle full, which he said had taken several days to collect from a very thin old cow, which he used for work in the field. As the man had come three days' journey in the broiling summer sun, the condition of that milk can be better imagined than described.

The Conceited Coins.

"I'm just as good as silver?"
The Nickel proudly cried:
"The head of Madam Liberty
Is stamped upon my side.
I am as white and shining
As any dime can be—
He needn't put on any airs,
I'm twice as thick as he!"
"I'm every bit as good as gold!"
The penny blustered loud;
"That tiny, thin gold dollar—
He needn't feel so proud;
For all his airs and graces
I do not care a fig;
I'm burnished just as bright as he,
And half again as big!"
And when the Cent and Nickel
Went out upon their way,
Alas! the world still held them cheap,
Whatever they might say.
The Double Eagle smiled "You'll find."
He said, "that par is par;
It doesn't matter how you boast,
But what you really are!"
—The Outlook.

A WOMEN'S ADVICE

TO SUFFERERS FROM NERVOUSNESS AND HEADACHES.

Mrs. Robins of Port Colborne, Tells How She Found a Cure and Asserts the Belief That the Same Remedy will Cure Other Sufferers

Mrs. Daniel Robins of Port Colborne, Ont., is one of those who believe that when a remedy for disease has been found it is the duty of the person benefited to make it known, in order that other sufferers may also find the road to renewed health. Mrs. Robins says: "In the spring of 1896 my health gave way and I became completely prostrated, Nervousness palpitation of the heart and severe headaches were the chief symptoms. The nervous trouble was so severe as to border almost upon St. Vitus' dance. The least exertion, such as going up stairs for example, would leave me almost breathless and my heart would palpitate violently. My appetite was very fickle and I was much reduced in flesh. The usual remedies were tried, but did not help me and eventually I became so weak that I was unable to perform my household duties and the headaches I suffered from at times made me feel as though my head would burst. I was feeling very discouraged when a cure in a case much resembling mine through the use of Dr. Williams' Pink Pills came to my notice and I decided to give them a trial. After using two boxes I found so much relief that I was greatly rejoiced to know that I had found a medicine that would cure me. I continued using Dr. Williams' Pink Pills until I had taken eight or nine boxes, when I considered my cure complete. The palpitation of the heart, nervousness and headaches had disappeared; my appetite was again good, and I had gained in weight nicely. I regard myself as completely restored and I urge other women suffering as I did to give Dr. Williams' Pink Pills a trial and I am sure they will have equally good reason to sound their praise.

There are thousands of women throughout the country who suffer as Mrs. Robins did, who are pale, subject to headaches, hear palpitation and dizziness, who drag along frequently feeling that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich, red blood strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and despondent feel that life is once more worth living. The genuine are sold only in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Health and Home.

Foamy Sauce.—Cream one-fourth cup of butter; add one-half cup of powdered sugar; mix well; add three tablespoonfuls of cream and one tablespoonful of vanilla.

Orange Fritters.—Separate two naval oranges into sections, add to a batter made of one and one-third cups of flour, two teaspoonfuls of baking powder, one-fourth teaspoonful salt, two thirds cup of milk and one egg, and fry.

Cherry Puffs.—One cup of flour, five teaspoonfuls of salt, two tablespoonfuls of butter, one-half cup of milk, one cup canned cherries. Mix the dry ingredients, cut in the butter, add the milk, and when well mixed, the cherries. Steam in buttered molds for three-quarters of an hour. Serve with foamy sauce.

A Sandwich that has been seen at afternoon teas this winter is made of celery and cheese. The celery used should be the whitest and the crispest part of the stalk, chopped very finer. It is then made into a paste with cream cheese, seasoned well with salt and white pepper, and used between thin slices of brown bread. If the mixture shows a tendency of forming into a paste, a little thick cream may be added.

Mock Duck.—Prepare a good stuffing, such as you like for turkey or duck, take a round steak, pound it, but not very hard, spread the dressing over it, sprinkle in a little salt, pepper, and a few bits of butter, lay over the ends, roll the steak up tightly and the closely, spread two large spoonfuls of butter over the after rolling it up, then wash with a well beaten egg, put water in the bakepan, lay in the steak so as not to touch the water, and bake as you would a duck, lasting often. A half hour in a brisk oven will bake. Make a brown gravy and send to the table hot.

Molasses Candy.—Two cups of molasses, two-thirds cup sugar, three tablespoon butter, one tablespoon vinegar. Put butter into kettle, and when melted, add sugar and molasses. Add vinegar just before taking from fire. To make velvet molasses candy, take one cup molasses, three cups sugar, one cup boiling water, three tablespoon vinegar, one-half teaspoon cream tartar, one-half cup melted butter, one-fourth teaspoon soda. Pour first four ingredients in kettle placed over front of range. As soon as boiling point is reached add cream tartar. Boil until, when tried in cold water, mixture will become brittle. Stir constantly during last part of cooking. When nearly done add butter and soda. Pour into a buttered pan and pull same as molasses candy. While pulling, add one teaspoon vanilla, one-half teaspoon lemon extract, or a few drops oil of peppermint or wintergreen.

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