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British and Foreign.

Dr. Cunningham Geiki is lying dangerously ill at Bournemouth.

Dr. Marshall Lang of Glasgow, is to be appointed Principal of Aberdeen.

The Boers have been the chief enemies of English and American missionaries.

Cincinnati manufacturers have received an order from London for nearly 500,000 British flags.

The Edinburgh U.P. Presbytery has ordained Dr. D. Robertson as a medical missionary to Old Calabar.

The Earle of Leven and Melville is to represent the Queen at the General Assembly of the Church of Scotland.

The Bible-class in connection with St. Luke's Church, Glasgow, (Rev. David Dickie), has a membership of 440.

Rev. Charles M. Sheldon expects to spend a few months, beginning in May, lecturing an eight-seeing in Great Britain and the continent.

In West Australia the disproportion of the sexes is so very great that there are only 51,000 females in a population of 168,000.

Professor Flint will shortly attend his semi-jubilee in the chair of Divinity in Edinburgh University, and it is proposed him with his portrait in oils.

The Rev. Thomas K. Beecher, D.D., the elder and last surviving brother of the Rev. Henry Ward Beecher, died at Elmira, N.Y., on Wednesday March 14, aged 81 years.

Dr. M. D. Babcock, the successor of Henry Van Dyke, in the Brick Church, New York, is preaching to great throngs. His sermons are strong, scholarly and thoroughly evangelical.

Rev. Dr. Maitland Bartlett is called to succeed Rev. Dr. Purves in the First Presbyterian Church, Princeton. Dr. Purves becomes the successor of the late Dr. John Hall.

Plans have been passed for the new church at Shawlands Cross, Glasgow, Rev. David Forsythe. The building is to seat 1,010, and a hall 150. The estimated cost is £7,500.

The Roman Catholic Primate of Ireland in a Lenten pastoral issued warns parents against allowing their sons to join the navy until a sufficient number of Roman Catholic chaplains to the fleet are provided.

The matter of Sunday trading in Glasgow has been discussed by the Presbytery, and remitted to a committee to take steps with a view of its suppression. It was stated that last year there were 3,977 shops open on Sunday.

The Rev. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, has offered to withdraw from the Chicago Presbytery on account of criticisms made by its members of his sermon on a recent Sunday, which was in part a denunciation of the Presbyterian Confession of Faith.

The semi-jubilee of Livingstonia Mission, Central Africa, will be celebrated next October, and it has been arranged to hold a conference of all the representatives of Protestant philanthropy in the Nyassa-Tanganyika country—Presbyterian, English, Moravian, German and Dutch. The Moderator, Dr. Stewart, is to be invited to preside.



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Note and Comment.

It is intimated that the Duke of York, son of the Prince of Wales, and the Duchess are planning a visit, when the war is over, to Canada and the other colonies that have sent soldiers to South Africa.

The Trans-Siberian Railway, when completed will take a passenger from Paris to Yokohama in seventeen days as against twenty-five days which he now takes if he travels by Atlantic greyhound and C.P.R. rail and steamship, and thirty-four days which he takes if he goes via Suez Canal.

It is curious that when China is just on the eve of introducing western methods of engineering she should threaten to demolish the greatest engineering work she possesses; that is to say, the Great Wall, erected 200 years B.C. for the purpose of keeping back the Tartars.

Dr. Marshall Lang, in becoming Principal of Aberdeen, returns to the seat of his first ministry, which began when he was only twenty-one years of age. There is no doubt that Dr. Lang's gifts of organizing and guiding will be of much service to northern university in its present circumstances.

Attempts to "reconcile Christianity with modern thought" may well be deferred till it is settled beyond question what portions of modern thought, that seem to call for such reconciliation, are true and permanent. Meanwhile it may be just as well, or a little better, to hold fast to Christianity as it has come down the centuries and endeavor to reconcile modern thought with that.

Quite different from the attitude of St. George Mivart is that of Andre Bonreier, a French priest of the Roman Catholic Church, who sent a resignation to his bishop nearly five years ago. "I make my exit from the Roman Church," he wrote, "not by the door of skepticism or unbelief, but by reason of my faith in Jesus Christ, the only Saviour and exclusive Mediator." The letter has only now been given to the public.

Dr. John Watson (Ian Maclaren) preached a powerful sermon on the war a short time ago in London. Alluding to the often-repeated statement that the war was for the gold-seekers, Dr. Watson contended that Britain was fighting to-day for liberty, for righteousness, for equal rights between man and man, for abolition of slavery, for lasting peace in South Africa, and for the unsullied glory of the English name. It is described as a memorable sermon, interspersed throughout with cheers, laughter and tears.

The Lord's prayer was given as a model, not as a form of prayer: "After this manner therefore pray ye." It was given to those who worshipped according to Jewish forms, as Jesus himself did. The disciples in the beginning of Christ's ministry were taught to pray in the name of Christ. But just before his death Jesus said to them, "In that day" - after his resurrection and exaltation - "ye shall ask me nothing; verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive that your joy may be full.

The world should not expect absolute perfection in the church members, but rather bear in mind the old proverb, "A diamond even with a flaw in it is more precious than a perfect pebble."

The conditions of real and effectual religious revivals are not those which pertain to the things that are superficial in the lives of people. And the fact that revivals are occurring here and there among our churches shows that there are those who feel the more serious obligations that rest upon them.

Arrangements are being made for the erection of a statue of the late General Gordon in the public gardens of Khartoum, near to the spot where he so heroically gave up his life 15 years ago. The wrecked city is rapidly being reconstructed, a Governor's Palace, the Gordon College and Government offices being in course of construction. Broad roads are to be the rule and trees will provide a grateful shade on the footwalks. Could there be a more striking case of good following the Old Flag?

The Catholic clergy of Brazil are now engaged in a systematic crusade against Protestant influence. They are demanding the union of Church and State, suppression of religious liberty and the abolition of civil marriages and secular cemeteries. That is, they want the right to withhold marriage and the privilege of burial from any they please. It sounds strange that in the last year of the nineteenth century a so-called Christian Church should put on record in a pastoral letter, its desire for the exercise of such medieval tyranny. We suggest that the Church in Brazil grant the right of some sort of marriage to its adulterous priests as the first step in reform, says the Presbyterian Standard.

An Episcopal rector said some time ago, "The majority of the people of New England have no religion. We must go to the people and tell them that we are the Catholic Church, opposed to Romanism on the one hand and Protestantism on the other. We must tell them that outside this church there is no salvation." More recently, the bishop of Portland, Maine, has spoken almost as strongly, and this at the close of the nineteenth century and in enlightened New England. We are thankful there are Episcopalians and Episcopalsians.

Drunkenness in France has reached such a pitch that every section of political opinion is agreed as to the imperative need for remedial measures. The Prefect of Meurthe and Moselle has placarded his district with warning notices, showing that one out of every nine Frenchmen is the victim of the alcohol plague, while General Donop, of the Tenth Army Corps, has forbidden the sale of alcohol in the military canteens under his charge. The latter method is much more likely to be successful than the former, for a drunkard does not stop to read posters.

The Principalship of Aberdeen University is worth \$4000 a year, and a manse. It has been held by some very able and capable men, remarks the Christian Leader. The late Dr. W. R. Pirie succeeded Principal Campbell and was promoted to the position from the chair of Church History. Sir William Duguid Geddes was also raised from the ranks of the Arts Professors. There is a persistent rumor that it will fall to the minister of the Barony Church. That has also happened. Principal Campbell was an army chaplain and minister of Caputh in Perthshire and had nothing like the claims of Dr. J. Marshall Lang.

The projected Wesleyan Methodist mission to the Soudan has, we learn, been abandoned owing to the restricted means at the disposal of the committee. The Church Missionary Society is, however, organizing a complete mission for Lower Egypt.

It is never a good thing for the churches when a man enters the ministry lacking full realization of the fact that he enters upon the most serious and awfully responsible of human callings. "Sir," said Dr. Sam Johnson, "the life of a conscientious clergyman is not easy. I would rather have Chancery suits upon my hands than the cure of souls. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

To "The Presbyterian," London, a correspondent writes: "The nineteenth century found Great Britain at war when it opened and it finds her at war as it closes. During the past 100 years we have had no fewer than fifty-three wars, big and little. Since the 1851 Exhibition, which some thought was to inaugurate the millennium, there have been only three years of perfect peace throughout the British Empire. For about eighty-eight out of the last one hundred years Britons have been engaged in fighting somebody somewhere! We have been at strife with France, Spain, Holland, Russia, Turkey, the United States of America, Egypt, Abyssinia, Persia, China, Japan, Burmah, Afghanistan, half a dozen Indian potentates, a score of savage nations and the Boers of the Transvaal. The longest spell of complete peace which Great Britain has known during the nineteenth century is the seven years from 1828 to 1834 inclusive. The invasion of the Crimea cost us 20,000 men and fifty millions of money. That was Great Britain's last tussle with a European Power, though she has twice been on the verge of war - once with France in 1859, when the danger called our present Volunteer force into existence and once with Russia in 1877 when the army reserves were called out."

The noble army of clerics, says the Christian Leader, is divided into three classes. Those who are D.D.'s already, those who never will be D.D.'s, and those who may be D.D.'s very soon. The lists are closed for a year at all the Universities and some notable men are included. By a remarkable coincidence, the honor of D.D. has been conferred on two men who have been ministers in the same Glasgow Church. The Rev. Simon R. Macphail of Liverpool, and the Rev. David Eaton. The degree has gone to Edinburgh to add honor to the junior colleague of St. Cuthbert's Parish Church. Two degrees have gone to the City of Dundee; to a U.P. minister and a very popular and hard-working minister of the Established Church. Alloa will henceforth have a D.D. in the person of the Free Church minister. The county town of Clackmannan will not be behind. The parish minister has got the same honor from St. Andrews, which has once more ignored the Free Church, and been good to the ministers of the Established Church. * * * * On the whole, it must be stated that Glasgow and Aberdeen Universities have been growing in the fairness and catholicity of their honorary degrees for many years. It is somewhat remarkable that Edinburgh alone has given the D.D. to an anglican. That University is the most sparing and least discriminating in conferring its honors. Principal Story is now an LL.D. of St. Andrews, a very graceful interchange of courtesy which is not without precedent. The whole excitement is over for another year and some men have been made very happy.

Our Young People

EASTER.

A Meeting for Joy-Giving and Joy-Receiving.

Topic for April 15.—John 6: 24-40.

"I am the Resurrection and the Life."

For Dominion Presbyterians.

"The Bread of Life."

BY WOODFORD.

"Contact with Him, whatever it may be, gives life; to the deceased, health; to the spiritually dead, the life of the soul; to the dead in their graves, the life of resurrection."—Dr. Alfred Edersheim.

Topic.—The things that are seen and temporal are but symbols of the unseen realities which are eternal,—the beauty of our Easter lilies points to the beauty of the person rightly related to God: the bread we eat (by which alone we cannot live) is symbolic of the bread which endureth into eternal life. The word "manna" means "what is it"; may we not so also speak of the bread we eat? If our sense of wonder were more thoroughly aroused, and we asked more constantly, why, and how, should we not understand more about the realities of life? Surely one is as a beast before God who sees not the direct gift of God in the daily bread, as some of the Israelites saw it in the manna. If we so regarded our daily mercies we should then understand how the Lord is our Shepherd, and since goodness and mercy follow us all the days, in so many bountiful gifts, if we follow Him, we shall dwell in His house forever. It is the Father's will that every one that sees and obeys the Son (follows the Shepherd) should have eternal life, and be raised up by Him at the last day. The significance Christ made these common things to have, leads us to see how He indeed brought life and immortality to light.

Monday.—Men are liable to doubt immortality until they have inwardly learned it. All low, worldly, and unspiritual life tends toward doubt of it; and all high living tends to belief in it. The one who eats only such bread as the disciples brought can never hope to scale the Destructable Mountains. Only those who wait upon the Lord, whose meat it is to do the will of Him that sent them, and to accomplish His work, ever can hope to reach the land of far distances where their eyes shall see the king. The pure in heart, who have meat to eat that the impure know not, shall see God.

Tuesday.—Why sit so many of us impotent, crooning dolefully our coronach when the command "Stand upright on thy feet" has been given. Do we live, in a world that is God's, a life that He has given us and that He sustains, and yet have not faith to be made whole? How pitifully weak sin has made us to be. When shall we cease to be idolators, and turn from the vain things unto the living God—the Creator, so patient, making

Himself known in so many ways, so bountiful.

Wednesday.—It is not thinking about what contributes to the sustenance of the animal life that goes to develop the life that is life indeed: indeed it is hard for a rich man to enter the kingdom of heaven. The end of life with Jesus was not what it is with so many, food for the mouth, clothes for the back—eat, drink and be merry. What with an unbelieving world is all important, with Him was accidental. Poor as He was in worldly goods He was so rich in faith, that in such poverty and wealth He showed conclusively that a soul rightly related to God would be fed as surely as the birds, and be clothed, as surely, and more beautifully than the lilies. Was it not said of old, "I have been young and now am old. Yet have I not seen the righteous forsaken, nor his seed begging bread."

Thursday.—The preaching of Christianity is not vain or void. Wherever the glad tidings of the gospel have been proclaimed the prisoners chains have been loosed, blind eyes have received sight, former things have passed away and all things have become new. The foundation truth of this gospel, says Paul, is the resurrection of Jesus Christ: if Christ be not risen such preaching and faith are vain. Easter then should be a season wherein our souls are stirred up to bless and to magnify the holy name of the risen Lord. To those who have inwardly learned immortality Easter is always, is more than an ecclesiastical observance, is that which brings aim and purpose and perseverance into life. Then a man's motto in life's work becomes "Leave NOW to dogs and apes," for "Man has Forever." Such a man says "Up with the curtain. Actual life comes next;" for, as sons of God now, unfolded in the love of the Eternal, it doth not yet appear what we shall be. Here and now then earn the means. God surely will contrive use for our earning. The worldling has the world here, should he need the next, let the world mind him. The one looking for the kingdom throws himself on God, and unperplexed, seeking, shall find Him.

Friday.—Is there any hunger so devouring as when one's heart and soul cry out for the living God? There is such a multitude now, as of old, that have none of this bread of life to eat, none of this water of life to drink,—are they not perishing? If we had eyes to see, how many famine-stricken ones could we see even now, very much nearer than India. We cannot feed them it is true, but Christ can and He says "Give ye them to eat." He is responsible for the supply: we are

for the distribution. He is a living, loving Saviour and can satisfy every want of the human soul. The cost is hinted at in this reading and marked in plain figures in the next.

Saturday.—The essentials for physical life,—air, water, light,—are to be had for the taking. If there are hungry and naked ones, they suffer not because of the withholding of God. There is food and clothing in abundance. How, in view of the condition of the masses, is the Master's request "Give ye them to eat" being heeded? So it is with the essentials the life of the soul.

At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
Tis heaven alone that is given away,
'Tis only God may be had for the asking.

Life and Death.

From morn to eve they wrestled—Life and Death—
At first it seemed to me that they in mirth
Contended, or as foes of equal worth,
So firm their feet, so undisturbed their breath;
But when the sharp red sun cut through its sheath
Of western clouds, I saw the brown arm's girth
Tighten, and bear that radiant form to earth;
And suddenly both fell upon the heath.
But then the marvel came—for when I fled
To where those great antagonists down fell,
I could not find the body that I sought,
And when and where it went I could not tell;
One only form was left of those who fought,
The long dark form of Death, and it was dead.
—Cosmo Monkhouse.

Hints For Talks and Testimonies.

What does the name tell about our need of the bread of life?

What do some try to put in place of the bread of life?

Why did Jesus choose for a symbol so common an article as bread?

What does the name suggest about the satisfying power of the bread of life?

What must one do to gain the bread of life?

Why is the thought of Christ's death connected with the gift of the bread of life?

How is our life now to come from Christ?

Why is our future life assured through Christ?

What can we do to give the bread of life to others?

For Daily Reading.

Mon. Apr. 9.—The soul's food. John 4: 31-34

Tues., Apr. 10.—Our source of strength.

Acts 14: 8-17

Wed., Apr. 11.—Eating and living.

Luke 12: 22-29

Thurs., Apr. 12.—Easter brings vitality.

1 Cor. 15: 14-22

Fri., Apr. 13.—Christ satisfies all hunger.

Mark 8: 1-9

Sat., Apr. 14.—Food without price. Isa. 55: 1-3

Sun., Apr. 15.—Topic. The bread of life.

John 6: 24-40. (Easter meeting).

I remember what one of the volunteers in India said: "If a man is ill, and I run for a physician and reach the doctor too late, I am not to blame. But when I started to run, if I knew there was a horse ready to take me faster than my feet could carry me, and I deliberately ignored the horse and went on foot, and came too late, then I am to blame." And He said to us missionaries, "I fear that much of my work in India has been on foot instead of on horseback, has been in the energy of the flesh instead of in the power of the Holy Spirit."—Robert P. Wilder.

About Reading the Bible.

There are reasons for believing that the Bible is not read daily as it was a few years ago for personal profit, and that young people are not urged as they were to read it every day, and to store their memories with its revelations as a lifelong guide, comforter and support. No generation of men has had so much to read, so much worth reading, as that of to-day. The daily newspaper, whose contents are equal to those of an average volume, must be mastered, for it brings us into intelligent sympathy with the world of men and prepares for a wise and beneficent participation in the life of men. Steamships and railways have established a national and international contact, and what we do effects human life the world around, and what the world does effects us. The better magazines are not to be neglected. They have become the medium conveying the attainments and conclusions of the best minds on themes affecting our relations to the people of our commonwealths and of other lands. Of the making of books, good books, profitable books, there is no end. Of necessity, their contents must be made a part of equipment for a proper discharge of multifarious duties. In this constant pressure one is apt to neglect the Bible, to assure himself that he has a sufficient knowledge of its great truths to maintain his faith, direct his conduct, sustain his hopes. Men delude themselves by such assurances. Every man has need daily of a fresh contact with the words of heavenly wisdom, righteousness and love, as much as he has need of his daily bread. This is the manna from heaven, to be gathered every day.

There is no book equal to the Bible at this present time. The world has not outgrown it. It is one of the greatest marvels in existence. How has it happened that a people without art, or architecture, or any other literature of high qualities, made such a collection of books as constitute the Book? The critics declare it has no equal. They deny the traditional authorship, hold that it is of composite authorship, that many hands wrote the Pentateuch, the Psalms, Isaiah, etc., but hold that it is superior to all other books. At a dinner given early in the year to Dr. Cheyne, by some Jewish citizens, he, who is one of the advocates of extreme criticism, said that the Bible was pre-eminent among contemporary ancient literature and had no superior, no equal to-day. It is to-day a standard of good literature in simplicity, dignity, majesty and elegance of diction. No other book is as valuable in forming a taste for good literature and in creating a repulsion from unprofitable literary creations.

The Bible has been also the mainspring of the energetic, humane, and progressive life of the past three centuries, the best life all in all the world has been blest with. The Earl of Salisbury spoke the other day about the decaying nations of this time, and those advancing steadily to a higher, more intelligent and fruitful life producing increasing power of achievement. The world is still talking about what he said. The chief cause of decay, on one hand, and a more full, vigorous, increasing life on the other, is to be found in the regard for the Bible. The declining Latin races, under the influence of the Roman Catholic Church, have

not made the Holy Scriptures the inspiration of their life. Light, knowledge, is sown for the upright, unto the upright light ariseth out of darkness and the standard of uprightness, above all others, is found in the Scriptures. Power to do what is right, to resist and overcome whatever is evil, resides in the Bible, is there for every man to accept, as it is in no other book. Power to live wisely is here as nowhere else.

The Bible is the fountain of true spiritual wisdom and life. In all the books of the world where is there such a declaration of the wisdom that cometh from above as in the opening chapters of the Proverbs? Cull from all other writings their best sayings, from the Vedas, the Zend Avesta, from Plato or any other Greek writer, from Cicero or Marcus Aurelius, from any moralist of any nation and combine all, and how far short the collection falls of the breadth, wisdom, purity and power of the words of the Proverbs. Thousands of sermons have been preached upon the majesty and power and condescension of God, and by men of eminent intellectual ability, of the highest cultivation, masters of language and yet in what one is there to be found in the one hundred and forty-fifth psalm and other Psalms? In all sermons by the most able and accomplished preachers, the very best part is the text and the quotations of Scripture. Where is there such a narrative of the triumphs of faith as in the eleventh chapter of the Epistle to the Hebrews? Where such a declaration of the fruit of the faith that justifies as in the eighth chapter of the Epistle to the Romans? And as one could go on selecting instructive, reviving, purifying, strengthening and comforting portions of Holy Scripture and confidently challenge the literature of the world to bring forward that which may equal them.

But, above all, these Bible words are the words of eternal life, life begun here, maintained here in increasing vigour, and attaining perfection in the life to come. This Bible is the revelation of God, the gospel of our Lord and Savior Jesus Christ. Here are the treasures of the highest wisdom and knowledge. Here is food for every day of the life of a soul, the source of strength, of power to do and prevail, strong consolation for the hour of despondency and trial, and here is the way that leadeth unto heaven, and strength for every day's advance upon it. Man needs this book of God every day. There is no existing substitute for it. Children can understand it, and the greatest intellect the world has ever had upon it finds in it a source of constant revelation of truth not perceived before, and a treasury of blessings not to be obtained in any other or all other books. It is the power of God and the wisdom of God unto salvation, salvation in the broadest sense, and every man has need of it every day.

I can see the foot of the hill now, but the man who is nearing the end of his course is just the man who has a right to speak of the past. I can bear my testimony that when a man gives his heart to the ministry of the cross, the result must be great, satisfactory, full of lasting good. —Joseph Parker.

Prayer should not go beyond our lawful desires or the divine will.

For Just One Day.

If I could live to God for just one day,
One blessed day, from rosy dawn of light
Till purple twilight deepened into night—
A day of faith unflinching trust complete,
Of love unfeigned and perfect charity,
Of love unfeigned, of courage past dismay,
Of heavenly peace, patient humility—
No hint of duty to constrain my feet,
No dross of ease to lull to listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway—
Methinks, in that one day, would so expand
My soul to meet such holy, high demand
That shivering husk of self that wraps me round,
So might I henceforth live to God always.
—Susan E. Gammons.

Reading.

Young people will do well to note the following points:

1. Read with a purpose. Let that purpose be to cultivate a taste for good reading, to form studious habits, to discipline the mind and store it with useful information.
2. Do not read too much. There is danger of over-reading as well as of over-eating. There are far too many cases of mental dyspepsia.
3. Master what you read. Read thoughtfully, with interest, with attention. Reflect upon what you read; dissect it; grind its substance through the machinery of your own mind; make it yours and then read it again.
4. Read only the best books. You need good fuel to feed the fires of the soul. The truth you gather is yours forever, and it is "the only wealth which will not decay, . . . the only jewel which you can carry beyond the grave."

James Baldwin gives the following list of "books fashioned by the intellect of godlike men."

- Plato's "Dialogues."
"Orations of Demosthenes on the Crown."
Beacon's "Essays."
Burke's "Orations and Political Essays."
Macaulay's "Essays."
Carlyle's "Essays."
Webster's "Select Speeches."
Emerson's "Essays."
Lamb's "Essays of Elia."
"Ivanhoe," by Sir Walter Scott.
"David Copperfield," by Charles Dickens.
"Vanity Fair," by William Makepeace Thackeray.
"Hypatia," by Charles Kingsley.
"The Mill on the Floss," by George Eliot.
"The Marble Faun," by Nathaniel Hawthorne.
"The Sketch Book," by Washington Irving.
"Les Misérables," by Victor Hugo.
"Wilhelm Meister" and "Faust," by Goethe.

- "Don Quixote," by Cervantes.
Homer's "Iliad" and "Odyssey."
Dante's "Divina Commedia."
Milton's "Paradise Lost."
Shakespeare's Works.
Mrs. Browning's Poems.
Tennyson's Poetical Works.

If you know these books, you know much of that which is best in the world of letters. You cannot afford to live in ignorance of them. Their makers stand high, even among the first, in the world's catalogue of famed ones.—Selected.

THE
Dominion Presbyterian

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.
232 ST. JAMES ST., MONTREAL & TORONTO

TERMS:

\$1.50 per Year. \$1.00 in Advance.

The receipt of subscription is acknowledged by a change of date on address label.

The Mount Royal Publishing Co.

C. BLACKETT ROBINSON, Manager.

All communications intended for the editor should be addressed to Belleville.

The editor can not undertake to return unused Ms. Correspondents are asked to note that anything intended for the first issue should reach the office on Tuesday morning.

Thursday, April 5th, 1900.

An effort is being made to inspire the Sabbath School superintendent with a little enthusiasm. With some of them the work they have undertaken seems but a disagreeable duty to be discharged as perfunctorily as possible. In reality it stands next to that of the minister in responsibility.

Even from Ontario presbyteries we are hearing that it is difficult to secure commissioners for the Assembly at Halifax, and the difficulty may be expected to increase as one goes westward. Is it not time the Church tackled the question of the payment of commissioner's expenses in earnest? What would it cost, per capita to pay the traveling expenses of all her commissioners?

Our Lord's desire is "that my house may be filled," and so He sends His servants out to search for guests and to constrain them to come in. Do they go? Is it true that the church is more anxious to secure an agreeable company than to bring in the poor, the halt, the lame and the blind? We have heard some say—If K. —goes forward to the communion I shall not be there! Little wonder that there are vacant places at the Master's table where such a spirit prevails.

A pleasant little game, as harmless as it is meaningless is going on in the Presbyteries these days, that of nominating one of their number as Moderator of the General Assembly. Dr. Campbell has stated positively that the notification of all such nominations goes promptly into his waste-paper basket. Do the presbyters intend to call Clerk Campbell to ac-

count? His answer will be ready. Or knowing that it is safe, are they offering this coveted honor to one of their member whom they would not put up seriously. Let presbyteries show their good faith by appointing one of their commissioners to nominate their candidate on the floor of the Assmblly.

The colleges are again empty, and the missions fields are filled. After the strain of examination comes the strain of a first sermon to a people, most of whom are trying to size the new student up. The majority of the fields are out in the country and the student must live much in the open air. This, in fact, is his salvation. To go from the strain of a hard session of study into an equally confined season of sermon preparation and preaching would kill any man.

The doctrine of future punishment is not one that Christians have held because they were pleased with its contents, and they will scarcely be able generally to abandon it because they are displeased with the same. Dr. James Stalker says in *The Contemporary Review* that the doctrine as to the ultimate fate of the wicked lays a severe strain on the faith of this age. Voices have been raised against it and there are minds to which its continued persistence seems even monstrous. "But," says Dr. Stalker, "the progress of this protest has been slow, and the protesters, in spite of the strength of their own convictions, are left crying in the wilderness, the reason undoubtedly, being that Christ's teaching is believed to be on the opposite side; for men are distrustful of their own instincts when these seem to imply the assumption that they are more compassionate than the Son of man."

Appeal and Response.

There have been many calls upon the benevolence, patriotism, and Christian liberality of the people of late. Even the Century Fund has been dwarfed by Patriotic Funds of one description or another, by the Indian Famine Fund, and by local appeals for various purposes. And the ordinary Schemes of their Church are scarcely mentioned, or if mentioned, ones voice is not heard in the din of the popular cries. The response to these special appeals has been a most generous one. The Patriotic Fund has appealed to all parties. The Indian Famine Fund, while specially presented to Church members has found response from many whose names are not on the Church rolls. It has been the call of humanity and the voice has not called in vain.

Have the ordinary Funds of the Church suffered because of these special appeals? When, some time ago, the Agent informed us that almost all of the Funds were be-

hind, there were those who sagely remarked—"I told you so, that is the natural result of your Century Funds, and all the rest of them!" We believe the Agent will tell a very different story very soon. Instead of reporting deficits we believe he will report a surplus in most, if not all the Funds. It will then be in order for another class to remark—"I told you so, it has always been the result of a special appeal!" We presume the truth lies between these two extremes, but it is nearer to the position of the optimist than to the other. Show confidence in the people, give them information and they will respond.

War and Worship.

It is true at all times that the life of a nation is to some extent reflected in the living pulpit, but in times of great nation excitement when the people are stirred by great movements and called to suffer great sacrifices this is more evident. Even if direct political or war sermons are not preached, the strained feeling finds expression in the prayers or trembles through the songs of praise. "Ian Maclaren" who in the early stages of the war preached a sermon, giving such an ideal picture of the Boer that it called forth a protest from a Presbyterian minister of Johannesburg, has recently preached other sermons rejoicing in the strength and patriotism of the British people in which he said great things of England's character and mission. He admits that the sin also is great, but claims that it has not destroyed the calling, or broken the covenant. "When I strike so high a note I do not forget England's sins, for against the eternal we have sinned and in our own generation, by inordinate love of material possessions, by discord between the classes of the common wealth, by certain insolence which has offended foreign peoples, and also by hideous sins of the flesh." Some of them he tells us were afraid that the lust for gold might have something to do with the beginning of the war, and against that they lifted up their voice, but now he sees that "Whatever a few men for reasons of profit had to do with fostering the beginning of the war, it is not for gold that England is fighting to-day. No! When England rises in a body, any such intriguers or speculators disappear; and England rose and England fights to-day for that which has been dear to her from the commonwealth downwards, for liberty, for righteousness, for equal rights between man and man, for lasting peace in a fair province of God's world, and for the ancient, unstained glory of the English name! Wherefore comfort ye, comfort ye my people; speak to the heart of England."

The preacher then goes on to pay a high tribute to the women of England for their patience and self-sacrifice in the hour of trial. In the same number of the Chris-

tian World Pulpit the Rev. Alfred Rowland has a noble sermon on "Imperialism" which shows the position of thoughtful Englishmen, who are in their hearts averse to war if there is any honourable way out of it, but he believes that the war was forced upon Britain. But as the nation has faced the terrible ordeal nobly he does not think that it will be all loss; there is a bright side even to a thing so horrible as war. "While we lament the horrors and sadness of war let us not forget that it is calling forth noble qualities as well as evil passions. The loyalty of our brothers and sisters scattered all over the world has revealed a unity among English speaking peoples, hardly suspected before, and as has been well said President Kruger will long be remembered amongst us, because he drove the last rivet into the bridge which is to span the British Empire. Besides this splendid manifestation of loyalty the willing sacrifice of position, comfort, health and even life on the part of many fellow-citizens, has in it more of true Christianity than many believe. The courage which will conquer self and march forward in no spirit of brag but in obedience to duty is an inspiration to the sloth and self-indulgence of the day; the self-forgetfulness which will give up to another—aye, even to our enemy—the drink of water eagerly longed for is more beautiful still."

The Death and Resurrection of Jesus Christ.*

This is the third volume of a "Life of Christ" by this able French Professor, or as he himself prefers to call them a series of essays on Jesus Christ, His Person, His authority, His word. The author has produced a fresh suggestive book. His manner of presenting many things will be quite new to the English reader, and on many points difference of opinion will be provoked. The writer endeavors, in his own way, to get "back to Christ," and without admitting that the subject can be satisfactorily dealt with when so many crucial theological questions are ignored, we cheerfully confess that he has given a vivid picture of the Saviour on the human side of His life. The book is certainly both critical and reverent. Professor Staffer believes that Jesus Christ is in the deepest sense both human and divine, and he thinks it best to handle the biography without any reference to the later developments of Christology. He sees clearly that his mode of treating some of the problems has caused pain and perplexity to some of the "orthodox," but he cannot see why this should be, as he is sure that the Saviour whom he presents is the living Saviour in whom all the Christians believe. We believe that it will do any

The Death and Resurrection of Jesus Christ, by Edmond Staffer, Professor in the Protestant Faculty of Theology of the University of Paris, Translated by Louise Seymour Houghton. Charles Scribner's Sons, New York, \$1 25.

thoughtful Christian good to read this life of the Christ. We are not compelled to accept a new view of any phase of our Lord's life, unless it is based upon strong evidence, but the presentation of the case from a new point of view, whether in the most acceptable form or not may be both suggestive and helpful. As a specimen of this author's standpoint and method we may mention two points. First as to the much debated question of Judas, his character and motives, Prof. Staffer is strong in his condemnation of the traitor, and regards him as having committed one of the most frightful crimes on record, but as to the man's inner life he has a new suggestion to offer. He does not think that greed alone explains the case, and he rejects the supposition that Judas believed Jesus to be the Messiah and tried to force him into a position where he would be compelled to manifest his power. He regards it then as a transformation of ignorant zeal, through disappointment, into treachery. From a zealot Judas became a traitor. He was one of the fanatics of the little community, one who was planning great changes, forming grand projects; and suddenly this fanatic turned upon the community and denounced its head. A phenomenon of this sort has its psychological explanation, and it is verified by history. Or in other words, when Judas found his fanatical hopes disappointed he turned in bitter hatred against his master. If this helps to explain, it does not explain away the wickedness of the dark deed. "The imagination is bewildered by the infamy of this man. He had fallen to this point; so much is certain, and it is so monstrous that we can understand those who in pity for the wretch, have sought extenuating circumstances; but there are none."

Considerable space is, in this volume, devoted to the Resurrection, the position taken by the author being that there was a real rising and appearing, but it was a spiritual not a material body. What became of the body in the grave is an unsolved and perhaps now an insoluble question. We cannot enter into a discussion of this question, but we can testify that much of what Prof. Staffer says about the Resurrection is helpful and stimulating. The following paragraph is a fair specimen of the author's style and method: "The apologetic value of the Resurrection of Jesus Christ is then recognized to be nil even by the most conservative. Why is this? Because if Christianity is not an opinion but a life, it is still more true to say this of the Resurrection of Jesus. It is not an opinion but a life; it is not simply belief in a fact of history, it is above all a life in communion with the eternal Christ. The Resurrection of Jesus is less a material fact to be historically proved than a spiritual reality to be apprehended by faith. "Blessed are they which have not seen and yet have believed."

W. G. J.

Literary Notes.

The April issue of Table Talk has for its leading article "A Fagot of Herbs," which will interest practical housekeepers. "A Chapter for Tea Drinkers" is an article containing much information on this subject. "An Easter-Tide Luncheon and Dinner" is the heading of an article that will appeal to all who wish to entertain any friends at that time. Table Talk publishes menus for each meal in the month, and gives full and practical information how to carry them out. Many other practical articles make the April number of value to women. It is a magazine that every woman wants every day and our readers can have a sample copy free on request to the Table Talk Publishing Co., Philadelphia, Pa.

A new Nicholson portrait of General Lord Kitchener, a striking print in colors of General Lord Robert's Chief of Staff. Mounted on heavy steel-grey cardboard 15x16 1/2. Price \$1.00. Other prints in colors of portraits by Mr. Nicholson are: Prince of Wales, Lord Roberts ("Bobs"), Sir Henry Irving, Archbishop of Canterbury, Hon. W. E. Gladstone, Sir Henry Hawkins, Queen Victoria, Rudyard Kipling, James McNeil Whistler, Cecil Rhodes, Prince Bismarck, and Sara Bernhardt. Each portrait mounted on heavy cardboard. Price \$1 each. The 12 prints given above enclosed in a portfolio, mounted and ready for framing. Price \$7.50. R. H. Russell, 3 West 20th Street, New York.

Personal Character and Business Life. A Study for young men by J. M. McCandlish W.S., F.R.S.E. (Olipphant Anderson and Ferrier 1 6). This is a book about business for young men by a business man, the writer is Fellow and former President of the Society of Actuaries and so is accustomed to deal with facts and figures. This book is marked by solidity and sanity, it is written in a good clear style and is brightened by appropriate literary and historical allusions. The book is pervaded by a healthful, religious spirit, while it is far removed from the more sentimental style. The writer deals with the various elements of success in business in a clear comprehensive manner. He does not worship vulgar success or preach a narrow utilitarianism, but balances well the different facts and forces which an intelligent young man ought to consider when he starts out upon a business career.

If it were not that so much of a pastor's time is taken up in looking after members who ought to need but little of his attention, he could do much more work among the needy and neglected.

The improper use of money in connection with getting and holding office is one of the great and growing evils of the times.

The Quiet Hour

The Daughter of Jairus Raised.*

BY WAYLAND HOYT, D.D.

"Is at the point of death" (v. 23). Do not hesitate to bring your worst extremity to Jesus.

"That Thou come and lay Thy hands on her" (v. 23). It is better not to dictate to the Lord as to the way; trustfully leave method to Him.

"That she may be made whole and live" (v. 23). From Jairus get courage for great prayers.

"And He went with him" (v. 24). How instant the reply of Jesus to Jairus' prayer! When your faith is weak, when you sometimes wonder whether your prayer will really reach and move Jesus call to mind some such incident as this, and remembering that Jesus is the same yesterday, to-day, forever, be sure your prayer does find and touch your Lord.

"They thronged Him" (v. 24). Contrast the thronging of the multitude with the touching of the sick woman of whom the immediately succeeding verses tell; it is one thing to touch Christ; it is a different thing merely to throng Him; may you with real and reaching faith, touch Christ, that so His virtue may flow to you.

"Why troublest thou the Master any further?" (v. 35). But Jesus, as the record shows, loves to be troubled; or, better, it is no trouble to Him. Here is wonderful comfort—no need or cry of ours can ever trouble Christ. Never despairingly think Christ has reached the limit of His power concerning yourself or the one you love. Never despairingly say, "Even Christ can no longer help."

"Fear not, only believe" (v. 36). The foe of fears is faith. The extremity which masters us does not master Christ. In the darkest time the thing to do is resolutely to keep grip on Christ. The only thing Christ asks of us is faith in Him. "How sublime is the self-possession of our Lord! How complete the self-consciousness that He held in His hand the key of all the resources of infinite power! Relatively to that power, it was of no moment whether the child was dead or alive." Be thankful you have so great and calm a Christ whom to trust.

"He suffered no man to follow with Him, save Peter, and James, and John" (v. 37). Out of the chosen ones three were the ones specially chosen. There were disciples and disciples. There was an inner circle of intimacy with the Lord. I suppose these three were more open and surrendered to the spiritual influence of the Master. So it was given them to see and know more than the others might. It is so still. There are Christians and Christians. It is a great thing to be specially intimate with Jesus. We can be, if we will be. If we will be, the power

and peace of Christ shall be more real and manifest to us than to usual Christians.

"Many weeping and wailing greatly" (v. 39). Says Dr. Thomson in "The Land and the Book": "There are in every city and community women exceedingly cunning in this business. They are always sent for and kept in readiness. When a fresh company of sympathizers comes in, these women 'make haste, to take up a wailing, that the newly come may the more easily unite their tears with the mourners.'" They were frequently paid for such service.

"The child is not dead, but sleepeth" (v. 36). Try to rise to our Lord's point of view concerning death; He has changed it into sleep; He has robbed it of terrors; even death is not beyond His control. What sublime comfort here! I may look upon the dead body of one I love and say to myself, "It is sleep rather than death, for my Lord so calls it." I cannot as yet altogether see it as only sleep, but I can believe it such, because my Lord so speaks of it. I shall not feel like making a tumult and wailing greatly if thus by faith I can rise into Christ's conception of death. There will be grief indeed, because of the separation and bereavement; but it will be chastened, quiet, tender, even hopeful, grief. Let me try to say about death, as to the body of one I love, "sleep" with my Lord.

"They laughed him to scorn" (v. 40). In effect, people do that now when they say of some poor sin-captured one, "He is beyond Christ's power of salvation," or when they say or think Christ cannot make good His words about immortality and resurrection.

"Taking the child by the hand" (v. 41). How beautiful that is! Christ does not stand off from us. He comes close to us and He will take my hand when I must go through the death shadows. Do not forget to take by the hand when you would help people; Christ's example of help is close help.

"Hesaieth unto her, Talitha cumi" (v. 41). That is Aramaic; that was the child's mother-tongue. I think there is beautiful suggestion here; Christ will use to us no strange speech. Besides, this is a term of endearment; Dean Stanley translates it, "My little child." Though we go into death we are still Christ's.

"I say unto thee, arise" (v. 41). Mark the authority of Christ—"I say." What Christ says, shall be. Mark the fact that, though we go into death, we do not pass beyond Christ's power. "We do not know where the other world is, but it is evidently within the range of the Saviour's voice."

"Straightway" (v. 42). Instantly Christ's power meets response.

"The damsel rose up and walked" (v. 42). Notice the completeness of Christ's work.

"He commanded that something should

be given her to eat" (v. 43). See the sweet thoughtfulness of our Lord. Our Lord is so great that death is His thrall, and so noticing and tender that He will minister to our commonest necessities. I think there is real hint here, also, as to our duty to young Christians. When such have passed by faith from spiritual death to life, we should see to it that the new spiritual life is nurtured and rightly led. Too often, when young converts join the church, older Christians forget to see that something is given them to eat.

The Way.

ALICE D. BAUKHAGE.

The way was dark, I bent beneath my load,
My load of grief too great for me to bear,
Behind me lay my joy; this rugged road,
Led me I knew not, cared not, where.

Till one came close and whispered in my ear!
A gate lies yonder hidden from thy sight,
Toward this thou journeyest, know if far or near
Beyond that portal lies thy Heart's delight.

Do soldiers murder who go marching home
Though desert, plain and mountain must be passed?
Are travellers saddened as they distant roam
Knowing dear ones will welcome them at last?

Thou art a soldier. Conquer as thou goest!
Thou art a pilgrim. Toil thou on unshod!
The goal lies yonder where thy Saviour shonest,
There waits thy treasure, there thy home and God.

Alone With God.

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

Righteous Indignation.

"Be angry and sin not." That is to say, cultivate a wholesome moral indignation against wrong of every sort. The Apostle Paul had evidently a poor opinion of the person who can apologise for every devilry, and who does not "abhor that which is evil." President Garfield has been described as "a man who would look the devil in the face and tell him he is a devil;" and we cannot forget that nothing more terrible is contained in all literature than some of the outpourings of our Savior's divine wrath against wicked men who were pursuing the most evil purposes. There is a soft and characterless amiability, which under no circumstances can be impelled to do a disagreeable duty, or to pronounce a plain and honest condemnation on iniquity. But true Christian speech cannot be all honey; and passionate hatred of vice is as much a part of Christian manhood as passionate love of virtue.—By C. Silvester Horne, M.A.

*S. S. Lesson for April 15. Mark 5:22-24, 35-43.

Golden Text—"Be not afraid, only believe."—Mark 5:36.

The Value of Prayer.

BY REV. G. H. C. MACGREGOR, M. A.

When we are dealing with the matter of prayer, we are dealing with a matter that lies at the heart of all Christian work, and especially of all work that has as its aim the advancing of God's Kingdom among those who know Him not, or acknowledge not His Son. Nothing we can say will come near impressing us with the tremendous importance of prayer. There are two things in connection with prayer in its relation to Mission work. One thing that makes prayer so absolutely necessary, that makes it such a power in Mission work, is this. Prayer keeps us in mind of whose the work really is. Our lives are strong, our work is strong, just in the measure in which God bulks in our work; and in our life. If I am carrying on work that I speak about as my work for God, or if I am carrying on work which shapes itself in my thoughts as God's work through me, it has a different colour altogether. One great thing about prayer is that we cannot pray about our work without remembering that it is God's work. Prayer gives God the right place and no work can get on till God gets His right place. Remember that God is the Director, the Governor of it. See what an effect that will have upon our whole attitude towards the work. We desire that the methods used may be in accordance with God's will. Nothing can accomplish that like prayer. If we are constantly prayerful it will be impossible to use methods on which God's approval cannot rest.

Remember the remarkable words of the Apostle: "We are His witnesses and so is the Holy Ghost." There is nothing like prayer for keeping us in remembrance that that is to be the character of our work. About everything we do we must be able to say, We are His witnesses and so is the Holy Ghost. Then there will be no danger of our employing the sensational methods sometimes adopted in church work, for would a man dare to say, "So is the Holy Ghost" in such a case? The thought that He is the Director and Controller of the work will keep everything in its right place and all will be done in the right spirit and in the right manner.

Another consideration is that prayer not only reminds us whose the work is, but prayer is the only possible means for meeting the needs of our work.

I am afraid that sometimes in our prayer meetings we think more of one another than of God. We pray rather for the edification of those who hear us than for His glory. We have heard of "the most eloquent prayer ever addressed to a Boston audience." Is there not something of the same kind in the most evangelical prayer meeting? How often we think of "lifting the meeting," of how the prayer will affect our fellow Christians who are praying with us. We are not lost in the thought of God. Here is an instance of a very remarkable kind. During a mission in Glasgow, after the preacher had finished his address there was left a worker and an anxious soul. The inquirer was dealt with for a while, and the worker could make nothing of him. He brought him to the missionary, and said there was a soul in darkness, and he could make nothing

of him. The missionary said, "Let us pray." They knelt and he began to pray in a language none of them knew. He wrestled in agony for that soul. When they went out one said to him, "Were you mad? None of us understood a word you said."

He replied, "Man! I was not praying to you."

There was a man in whom the thought of God so overwhelmed everything else, that he forgot they did not understand the language he was praying in. Let us cultivate that more, that the sense of the Divine presence may be so upon our souls that our prayers will be to God alone. I feel this ever myself, the temptation to think of those with whom you are praying rather than to be lost in the thought of God. There must be a deeper remembrance than ever of the joy of the Divine grace in our Father's heart.

We must pray with more striving faith God wants to see us in earnest—agonising in prayer with the burden of the souls of the perishing. God wants us to pray hopefully and simply as children coming to a Father, who has never failed and never will fail us. Let us keep in mind this thought of God's glory, majesty, and grace. Remember our prayers must be intelligent. There must be an adequate acquaintance with God's purpose regarding His people. True prayer always runs on the lines of His will. To know it we must search the scriptures. If there is this intelligence, this definiteness and earnestness in our prayers, God will answer and we shall see such blessing as our eyes hitherto have never seen. May God pour out the Spirit of prayer upon the church. It is one of my dreams to have a convention without a single address, simply for prayer. An address brings in the personal element at once. I want to see the Church of God educated up to this. What a power it might be if you and I only learnt better the secret of prayer.

Sweet-minded Women.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general; but when he enters the cozy sitting-room and sees the blaze of the bright fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as a balm of Gilead to his wounded spirit. We all are wearied with combating with the stern realities of life. The rough school-boy flies in a rage from the taunts of his companions to find solace in his mother's smile; the little one full of grief with its own large troubles, finds a haven of rest in its mother's breast; and so one might go on with instances of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—Great Thoughts.

A Springtime.

W. D. HOWELLS.

One knows the spring is coming;
There are birds; the fields are green;
There is balm in the sunlight and moonlight,
A dew in the twilights between.

But even there is a silence,
A rapture great and dumb,
That day when the doubt is ended,
And at last the spring is come.

Behold the wonder. O silence!
Strange as if wrought in a night—
The waited and lingering glory,
The world old, fresh delight!

O blossoms that hang like winter,
Drifted upon the trees,
O birds that sing in the blossoms,
O blossom-haunting bees,—

O green, green leaves on the branches,
O shadowy dark below,
O cool of the aisles of orchards,
Woods that the wild flowers know,—

O air of gold and perfume,
Wind, breathing sweet and sun,
O sky of perfect azure—
Day, Heaven and Earth is one!

Let me draw near thy secret,
And in thy deep heart see
How fared, in doubt and dreaming,
The spring that is come to me.

For my soul is held in silence,
A rapture, great and dumb,—
For the mystery that lingered,
The glory that is come!

See all things, not in the blinding and deceitful glare of the world's noon, but as they will seem when the shadows of life are closing in. At evening the sun seems to loom large on the horizon, while the landscape gradually fades from view; and then the sunset reveals the infinitude of space crowded with unnumbered worlds, and the firmament glows with living sapphires. Even so let the presence of God loom large upon the narrow horizon of your life, and the firmament of your souls glow with the living sapphires of holy thoughts. Ah! try now to look at the world and its allurements as they will seem in the last hour; to look at unlawful pleasure as it shall then seem, not only a disappointing, but a depraving and an envenomed thing; to look at the small aims of ambition as they shall seem when they have dwindled into their true paltriness.—Canon Farrar.

Sinners are blind to their true friends and foes. This is one of the results of sin. Ahab never had a better earthly friend than the one to whom he said, "Hast thou found me O mine enemy?" David never had a truer friend than he who came to say, "Thou art the man." The friends whom we would have gather around our death-bed, and lift up their hearts in prayer for us, these are the friends whose warning voices we ought to hear. Our real foes are they who help us down, who give us encouragement to forget God and to disobey his voice.

The great thing which a young man needs in a crisis of temptations is to declare for the right quickly. Leave no time for temptation to accumulate. It often requires a great deal of character to do that; not only a religious principle, but a strong character book of that.—Austin Phelps.

Ministers and Churches.

OUR TORONTO LETTER.

Rev. Dr. Herridge preached in St. James Square last Sunday at both services. Some will conclude that the eloquent minister of St. Andrew's, Ottawa, is a candidate for the vacant pulpit of St. James Square. They will be very wide of the mark. Dr. Herridge kindly slipped in to fill a vacancy, as the appointee of the Presbytery was prevented from preaching on that day. The work that has been going on in St. Andrew's Ottawa is by no means complete; and there is no desire to terminate it.

The Thursday noonday meetings in Knox Church are to be continued during the month of April. The success attending them so far has made it all but imperative to carry them on for a time at least. There was no dissenting voice when the matter came up for discussion. The series for April has been issued and embraces the four topics—"War; A Vision;" "War: A Message," "War: A Sacrifice;" "War: an Antidote." The speaker for this week is Rev. R. P. Mackay.

The resignation of Dr. Parsons was considered at meeting on Tuesday. It was accepted to take effect on and after the 15 inst. on which day Dr. Parsons will complete twenty years of service in Knox church. He still bears the relation of pastor emeritus, receiving from the congregation he has served so faithfully, a handsome retiring allowance. The question of the sale of the church property has not yet come before the Presbytery.

Two calls were considered at the Tuesday meeting of Presbytery. Know Church, Milton, presented a call addressed to Rev. Edward McL. Smith of Lucan, which was sustained and duly forwarded. Lakefield, Presbytery of Peterboro entered a call to Rev. Chas. A. Campbell of Maple. Both will be finally dealt with at a latter meeting of Presbytery.

The Provincial Sabbath School Association took a religious census of the city on Tuesday of last week. A small army of workers diligently visited upwards of 30,000 houses, meeting all kinds of receptions, but securing fairly accurate returns. The results will not be known for some time, but will make interesting reading when properly tabulated. After that, what! Will the several religious bodies take measures to meet the condition of affairs these returns will show? That is a question that ought to be thought out now.

Knox Church, Scarborough, gladdened the heart of their minister on a recent Wednesday evening, not by the purse of more than \$100 which they handed to him, so much as by the kindly spirit prompting the gift and the warm words of appreciation with which it was presented. Long after the money has been spent the minister will hear these words singing through his brain, and often will they lighten when sore cast down. I wonder if members of a congregation know the value of a kind word fittingly spoken.

Glancing over a meeting of Toronto Presbytery one is struck with the large proportion of young men composing it. At a fair estimate one-third of the men in charge have not yet completed their first decade of service. It should not be difficult to awaken enthusiasm where there is such material in the composition of the Church Court. Yet we remarked that this third were silent witnesses of what was going on. Why! Is it lack of interest? We do not think it is for if it were they would not come to the Presbytery. It is a distinct loss that this section of the presbyteries do not take a more prominent part, we say take, advisedly. It may not be given.

Reports from the Sabbath School Committee and from the Church Life and Work Committee were too incomplete to be of value. Why is it that ministers will not send returns? Might it not be wise to employ a church secretary to prepare these reports, if the minister will not do so?

EASTERN ONTARIO.

A large choir has been organized in the Presbyterian Church, Kinburn.

Rev. J. MacLeod of Vankleet Hill has been re-elected Grand Prelate of the C.O.O.F.

Rev. Mr. Sinclair, of Toronto, conducted divine service in the Maxville Church on Sunday.

The Ross church Forester's Falls, has issued a call to Rev. C.A. Ferguson, of Queen's college.

The congregation of the First Church, Port Hope ran an excursion to Toronto on Wednesday last.

Rev. R. J. Hutcheon, of Almonte, preached in the Appleton Church on a recent Sunday afternoon.

The W.F.M.S. and Mission Band of St. Andrew's Church, Almonte, have collected about \$70 for the India famine fund.

Rev. D. M. Martin, of Tweed, has accepted the call to Knox Church, Cannington and arrangements are being made for his induction.

The congregation of Knox Church, Roxborough, will hold a meeting to select a site and discuss the specifications of the new Moon Creek Church.

A branch of the Lord's Day Alliance was recently formed in Hawkesbury. The meeting was addressed at length by Rev. J. G. Shearer, Field Secretary and Rev. O. Bennet occupied the chair.

A Sunday School social was held at the home of the Superintendent, Mr. Wm. McKillican, the proceeds of which will go for the purpose of purchasing maps, books for the library, etc. A good sum was secured.

The Rev. D. M. Buchanan, of Lanark, received a telegram notifying him of his father's death, at Hensall. The Rev. J. Ferguson will conduct the services in St. Andrew's, Lanark next Sabbath. Mr. Buchanan's father was in the 90th year of his age.

In one day lately a few people belong to Calvin Presbyterian church, Pembroke, paid off the whole debt on their church, amounting to \$4,100. Three members gave a cheque for \$1,000 each. The church is valued at \$25,000, and the manse \$5,000, and both are free from debt.

The Rev. Gordon Smith, of Lancaster, Ont., occupied the pulpit of St. Andrew's Church, Eldon, on Sabbath last, preaching an eloquent sermon to a large and appreciative audience. Mr. Smith is singularly characteristic of the Scotch of Glengary says the Landsay Post and pleased the audience very much.

The Port Hope Times says: We understand that the Rev. Wilmer MacCuaig is likely to be appointed pastor of the Mill street Presbyterian church Rev. Mr. MacCuaig is a very scholarly and genial gentleman, and will no doubt soon make many friends in Port Hope." Mr. MacCuaig is assistant to Rev. Dr. Barclay of Montreal, and preached at both services in the Mill street church last Sunday.

The following students from Almonte, who are attending Queen's University, have been appointed to do missionary work during the summer months: Mr. J. H. Caldwell in the Kingston Presbytery; Mr. W. McDonald in the Lanark and Renfrew presbytery; Mr. T. C. Brown in the Brockville presbytery. Mr. H. H. Turner, of Appleton will labor in the Montreal presbytery, Mr. G. W. Thom in Quebec presbytery, and Mr. R. Taggart, of Carleton Place, in the Brockville presbytery.

A reception to Rev. Alexander Laird and Mrs. Laird was held at Cooke's church, Kingston, on Monday night by the members of the congregation. There was a very large attendance, among whom were the Revs. Principal Grant, E. B. Lancelley, D. Laing, Jas. Elliott, Godfrey Shore, John Mackie, T. C. Brown, Dr. Richardson, and other clergymen of the city and surrounding vicinity. From 8:00 till 9 o'clock Mr. and Mrs. Laird were introduced to members of the congregation and the ladies served refreshments. Professor Fowler then took the chair and announced an excellent programme.

Rev. Prof. McNaughton of Queen's University preached in the First Church, Brockville, on Sunday last.

A young men's Bible class has been formed under most favorable circumstances in connection with St. Andrew's Church, Belleville.

Rev. T. J. Thompson of John St. Church, Belleville, preached Sunday evening last on "Why Presbyterians do not observe Lent."

In the Brockville Recorder of June 16, 1881. the following item appeared:—"The Presbytery of Brockville consisted of the following ministers:—Rev. R. McDowall, Fredericksburg; William Smart, Brockville; William Bell, Perth; Robert Boyd, Prescott; George Buchanan, Beckwith; John Gemmill, Lanark; Robert Lyle, Osanbruck." After this there seems to have been a rearrangement of the different Presbyteries, to which new names were given. The ministers in the Presbytery of Bathurst were: John Machar, A.M., Kingston; John Cruickshanks, A.M., Bytown; Thos. C. Wilson Prichard, and William McAllister, Lanark.

OTTAWA.

Rev. R. Eadie, of Hintonburg, occupied his own pulpit last Sunday.

Rev. Mr. Ross, of Merivale, has been enrolled a member of the Ottawa Ministerial Association.

In the absence of Rev. Dr. Armstrong from indisposition Rev. Mr. McFarlane conducted services in St. Paul's Church morning and evening.

The half-yearly meeting of the Christian Endeavor of the Stewarton church was held Monday night. The following officers were elected: President, Mr. H. Morgan; vice-president, Miss T. Campbell; secretary-treasurer, Miss J. Allen.

Rev. J. W. H. Milne is down with a sharp attack of gripe. The Moderator, Rev. Dr. Campbell, preached in the Glebe Church in the morning and in the Stewarton Church in the evening. It is needless to say that in both places a reference was made to the Century Fund.

Rev. Dr. Herridge was in Toronto last week attending the annual meeting of the Augmentation Committee and preached in St. James Square Church on Sunday. The pulpit of St. Andrew's was filled by Rev. Dr. Lindsay, a distinguished Scottish preacher, at present visiting in Canada. The local press speak in high terms of his sermons.

At the regular meeting of the Ministerial Association Rev. Dr. Ross read a paper on "Popular Errors and How to Deal with Them," and cited "Christian Science" as one of the errors of the day. A lively discussion followed in which Messrs. McRitchie, McFarlane, Scarboro and Campbell took part, at the close of which Dr. Ross was cordially thanked for his paper.

The Christian Endeavor Society of Knox church held its business meeting Monday night and elected the following officers: Hon. president, Rev. D. M. Ramsay; president, Miss Hilliard; first vice president, Miss Eva Clarke; second vice president, Miss Anderson; recording secretary, Mr. E. McMartin; corresponding secretary, Mrs. Robt. McAllen; treasurer, Miss Flossie Cherry.

The Rev. J. G. Shearer, M.A., the recently appointed Field Secretary of the Ontario Lord's Day Alliance, has been visiting the Capital and delivering addresses in which he commended to his hearers the good work being accomplished by the Lord's Day Alliance for the preservation of the sanctity of the Sabbath, as well as for the receiving of such legislative enactments as will prevent its restoration. He spoke twice on Sabbath—in the Dominion Methodist Church in the morning, and in Knox Church in the evening. On Monday evening he delivered a stirring address in the hall of the Y.M.C.A. before a meeting of the local branch of the Alliance.

Rev. F. W. Gilmour, formerly of Almonte, has tendered his resignation of his charge at Sawyerville, Quebec,

WESTERN ONTARIO.

Knox Church, Guelph will have improvements made on it to cost \$1000.

Rev. Dr. Torrance of Guelph has been in Toronto to this week attending the meeting of the Senate of Knox College.

Rev. Mr. Patterson, of Arthur, who has been away several weeks recuperating his health, returned last week, fully recovered.

An illustrated lecture on art in Japan will be given by Rev. Louis H. Jordan, B.D., in St. James' Square Church, Toronto, on Friday evening.

Rev. W.G.W. Fortune, for past four years pastor of Alvinston Presbyterian congregation, will sever his connection with it two weeks hence, and leave for Oranbrook, B. C.

The Musical and Literary Society of the First church, London held its closing meeting for the season on Monday night. A large audience enjoyed the excellent programme furnished.

Rev. Mr. Hardie of Listowel preached two powerful and instructive sermons at Knox church Stratford on a recent Sunday. This was Mr. Hardie's first appearance in Knox church pulpit says The Beacon and the thoughtfulness and earnestness of his discourses gained him many admirers.

WINNIPEG AND WEST.

Rev. Dr. Bryce conducted services in Gretna and Rosenfeld, on Sunday last.

The Melita Presbyterians have sent a call to Rev. Mr. Bowman, of Crystal City.

Rev. C. B. Pitblado lectured in the Central Congregational church Thursday on "The Taj-Mahal."

Rev. J. Russell of the Schreiber Presbyterian church, has accepted a call to mission work in British Columbia.

Rev. Dr. Kilpatrick of Manitoba college has gone to Chicago, where he will meet Rev. Dr. Patrick of Dundee, the newly appointed principal of Manitoba college.

The farewell given Rev. R. G. MacBeth at the C. P. R. depot by numerous friends testified to the popularity of the late pastor of Augustine church and the esteem in which he is held. Abundant wishes for his success follows Mr. MacBeth in his career.

Knox College Graduates.

The following lists of those successful in the recent graduation examination at Knox College has been posted.

The graduating class is as follows: William Beattie, W. J. Booth, H. Broad, P. W. Currie, G. M. Dunn, D. T. Ellison, R. F. Hall, J. F. Johnson, W. J. Knox, George Kendall, N. H. McGillivray, J. W. McNamara, F. J. Maxwell, H. Matheson, P. Reith, W. B. Ronald, R. S. Scott, M. A. Shaw, A. W. Shepherd. A. C. Wishart and F. S. Wrinch.

The list of the winners of scholarships is as follows:

Bayne scholarship—E. G. Robb.
The Prince of Wales prize—H. Munro,
Brydon prize—J. W. McNamara.
Clark prize—F. C. Harper.
Clark Prize, No. 2—H. J. Pritchard.
The John Fenwick prize—F. C. Harper.

The post-graduate scholarship was not awarded. At the graduates' dinner Mr. William Beattie presided and addresses were delivered by Principal Caven, Prof. McFadyen, Dr. Proudfoot and J. W. Bengough. The degrees will be conferred and diplomas granted at the closing exercises, which will be held in the Convocation Hall to-night. Addresses will be delivered by Rev. R. N. Grant of Orillia, Rev. James McD. Duncan of Woodville and Prof. McFaden. Rev. Robert Johnson will speak on "The Christian ministry and its message."

MONTREAL.

On April 28th an organ and song recital will be given Montreal by the Ladies' Aid Society of St. Gabriel Church.

On Sunday morning, Rev. Philip Sidersky of New Jersey, a Jewish evangelist, conducted service in Chalmers Church, Montreal.

Last Sunday evening Revs. Maurice Ruben and Philip Sidersky told about Jewish evangelist work, in St. Gabriel church, Montreal.

Rev. Edgar Hill of St. Andrews Montreal will deliver a lecture on St. Mark's Venice, Thursday evening. The Address will be illustrated by lantern slides.

The union evangelistic services which were held in the Point St. Charles Congregational Church, Montreal, last week under the direction of the Rev. Merton Smith, were held in St. Matthew's Church this week.

A successful concert was held on Thursday evening last week in the Presbyterian Church, Montreal Annex, under the auspices of the Ladies Aid Society. The church was well filled with an appreciative audience. Rev. J. R. Dolson, of St. Giles', acted a chairman in his usual efficient manner.

The prize list for the Presbyterian College has been published. The medals and scholarships have been awarded as follows: Gold medal, G. Macgregor; silver medal, W. Worth, B.A.; H. McKay scholarship, Macgregor; Crescent Street Presbyterian Church scholarship, B. M. McLeod; D. Maurice scholarship, G. H. Turner.

At St. John's (French) Presbyterian church, on Friday evening last, a largely attended and successful concert was held in aid of the French Evangelization work. The Rev. Dr. Amarou occupied the chair. The programme consisted of piano and violin selections, songs, recitations, etc. Probably the hit of the evening was a short sketch entitled 'Les Huguenots,' by pupils from the school at Pointe aux Trembles.

There was a largely attended social in the Masham church, on the 20th March. Rev. Mr. Gamble presided and after refreshments had been served an enjoyable evening was spent. Besides singing and readings there were excellent addresses delivered by the Revs. Messrs. Hoffman, Ramsay, Logan and Dr. Moore. The congregation showed their loyalty by attending in full force. About \$38 00 were realized. This money will be spent in repairing the manse.

The Rev. W. D. Reid, pastor of Taylor Church, has decided to preach a series of special sermons, which commenced on Sunday evening on the following subjects: 1. What do we know about death? 2. Has man an immortality? 3. Will Christ come again? 4. Will there be a general judgment? 5. Is there a heaven? 6. Is there a hell? If so, what is it? 7. In view of these discussions, is life worth living? There will be one or more subjects preached on each of the above subjects.

Montreal College.

The Presbyterian College graduates held their annual reunion from April 2nd to 5th. The following was the programme:

Monday, 8 p.m.—"The After Life," Rev. J. R. McLeod.

Tuesday, 10 a.m.—"First Steps in Religious Training," Rev. R. D. Fraser, M.A. 11 a.m.—"Organization of Women in Congregational Work," Rev. G. A. Woodside. 2 p.m.—"The Holy Spirit," Rev. Walter Russell, B.A. 3.30 p.m.—"The religions of China and Christianity," Rev. Kenneth McLennan, B.D.

Wednesday, 10 a.m.—"The Eldership," Rev. Thos. Mitchell. 2 p.m.—Conference: "Future of the institution," "Programme," etc. 8 p.m.—Closing exercises of the college.

Thursday, 10 a.m.—"Books," the professors of the college. 2 p.m.—"The teachings of Christ in their Bearing on Modern Problems," Rev. Geo. C. Pidgeon, B.D. 8 p.m.—"French Protestantism—Past, Present and Future," Rev. Dr. C. E. Amarou.

Meetings of Presbyteries.

Barrie—Barrie, April 17th, 10 a.m.
Brandon—Brandon, May 8th.
Bruce—Port Elgin, July 10th, 10 a.m.
Chatham—St. Andrew's, Chatham, July 10th, 10 a.m.
Glengarry—Alexandria, July 10th.
Guelph—St. Andrew's, Guelph, May 15th, 10.30 a.m.
Hamilton—St. Catharines, 15th May, 10.30 a.m.
Huron—Willis ch., Clinton, 8th May, 10.30 a.m.
Lenark and Renfrew—Carleton Place, St. Andrew's, April 17th, 10.30 a.m.
Lindsay—Uxbridge, June 26th, 10.30 a.m.
Mailand—Wingham, May 15th, 9.30 a.m.
Orangeville—St. Andrew's ch., Orangeville, 1st May.
Paris—Woodstock, Chalmers' ch., July 10th, 11 a.m.
Portage la Prairie—Portage la Prairie, 1st May 8 p.m.
Quebec—Sherbrooke, July 3rd.
Regina—Whitewood, July 10th.
Toronto—Toronto, Knox church, first Tuesday in every month.
Victoria—Victoria, St. Andrew's, Sept. 4th 10 a.m.
Whitby—Oshawa, April 17th, 10 a.m.
Winnipeg—Winnipeg, Manitoba College, 2nd Tuesday of May and each alternate month.

Marriage.

At Erskine Church, on Thursday March 22, 1900, by the Rev. A. J. Mowat, pastor, assisted by the Rev. M.S. Oxley, of Westmount, David Robertson Brown, architect, Montreal, to Harriet F. Robb, second daughter of Mr. William Robb, City Treasurer.

Death.

At her residence, Westholme, Toronto, on Monday April 2, 1900, Sophia Michie, in her 79th year.

In New York on March 24, 1900 Richard Mott Wanzer of Hamilton Ont in his 82nd year.

At Effing, in his 81th year, on March 26, 1900, Robert Gilray, sen., father of the Rev. Alexander Gilray, of College Street Presbyterian Church, Toronto.

In Toronto, March 29, after a long illness, Frances Ann Bryan, in her 62nd year, beloved wife of Wm. J. Bryan, and mother of Geo. J., Arthur W., Fred E. Bryan of Toronto, and R. F. Bryan, of Chicago.

Robert Greenhow Banks eldest son of the late Abraham Banks, Esq., of Liverpool, England, died on the 30th March, at his late residence, The Elms, Eglinton, North Toronto, in his 83rd year.

"Spoken in Weakness."

The other Sunday evening, in a prayer-meeting at the close of the preaching service, the preacher was surprised to hear a brother pray: "O Lord, bless the words that have been spoken to-night in great weakness." This is of the nature of the prayer that once greeted the great Dr. Newton after one of his masterly sermons. In his case the earnest brother asked the Lord to bless "the few broken remarks." In a Southern State, a preacher had endeavored to deliver a sermon, but he could not have succeeded greatly, for afterwards a colored brother prayed: "O Lord, bless this feeble brother, who, in the feebleness of his feeblity, has preached us a very feeble sermon."

General regret is felt in Britain at the death of Sir William Lockhart, the Commander-in-Chief in India, who carried through so successfully the arduous war on the Indian north-western frontier three years ago.

The Inglenook

How to Write a Letter.

In the first place, put it off as long as possible. Wait until your interest in your friend's letter has evaporated, and you have mislaid the same and partially forgotten its contents. Make it very apparent that nothing but stern duty drives you to the task.

Take any paper you may happen to have. If the envelope does not match, do not let a trifle like that deter you. If there is no pale ink at your disposal, a pencil will do. Write first horizontally, and then perpendicularly, and let your pen wander to any page it may fancy. Spell a few words wrong, to show that you are no pedant; you cannot be expected to be a walking dictionary. Blots may be accomplished incidentally, to indicate careless ease and a smudge is so pretty. Ignore all punctuation marks except the dash, and use that freely. When you are conscious of poverty of thought, underline that part. If you make a joke, an exclamation point will prevent its being overlooked.

When you write a business letter to a stranger there is more than one way to commend yourself to his notice. Never keep to the point. Perhaps there is not any. Indulge in lengthy digressions and explain everything fully. For all you know, the person addressed may not have the average amount of intelligence. Make assurance doubly sure by a good deal of repetition.

Sign yourself by some nickname, and, whatever else you do, take it for granted that the reader is a seer who can tell by the very way you cross your t's whether you are "Miss" or "Mrs." You may have had occasion to write to this man before. He of course has your address. It would be a deplorable waste of ink to give it again.

Now as to the matter of a friendly letter. It will be well to fill the first page or two with apologies for delay. Indicate that you have more to do than other people, and that your correspondent's occupations are trifling in comparison. Do not waste any time in arranging your thoughts. In fact you need not have any thoughts. Pull at the tangled skein of life by any end that comes uppermost. Be sure to describe your ailments in detail. Disease is so interesting. Then unload your worries. What is a friend for if not to bestow sympathy upon us? If anything cheerful presents itself to your mind, cut that short.

I strongly advise that you give not one moment's thought to the desires of the absent one. Do not ask yourself what she wishes to hear. True, her letter to you might be some guide, but that may have been merely the reflection of a passing mood. Neither should you meditate on her character, unless it is in order to produce a happy contrast. If she likes books you can write of children. Is she always interested in dress? Then describe your house plants. Should she not be above a little innocent gossip, you might quote something about ancient Rome. In pursuing this course you will be alone in the world, for it is rarely indeed that any one studies the tastes of a correspondent.

It is not nearly as important that your friend should know your opinion of the marked article which she sent you as that she should be made absolutely certain whether it came on Thursday or Friday. Never study variety, or think what kind of a letter you sent last in this direction. Why should you?

Do not insult the others' intuitions by answering any of her questions. Indeed, you might as well leave her in doubt whether her last letter was received. Reduce the connecting links and the common interests to their smallest proportions. Or, if you

prefer, manifest your interest in her affairs by repeating nearly every word she has written, in order to add a common place comment. It will save you from thinking up anything new for her entertainment. If you have anything it particularly concerns your friend to know, mention it briefly at the last and say you would write more about that if you had time.

These directions, faithfully followed, will doubtless soon save you from the nuisance of writing letters. If otherwise, one is tempted to think that your friend deserves all you have given her. —Self Culture.

A Song of Hope.

BY MARY A. LATHURRY.

Children of yesterday,
Heirs of to-morrow,
What are you weaving?
Labor and sorrow?
Look at your loom again,
Faster and faster
Fly the great shuttles
Prepared by the Master,
Life's in the loom!
Room for it
Room!

Children of yeste day,
Heirs of to-morrow,
Lighten the labor
And sweeten the sorrow
Now—while the shuttles fly
Faster and faster,
Up, and be at it,
At work with the Master,
He stands at your loom!
Room for Him —
Room!

Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labor and sorrow,
Seamy and dark
With despair and disaster
Turn it, and lo,
The design of the Master!
The Lord's at the loom;
Room for Him —
Room!

The Missing Cake.

Lottie had invited some of her little friends to spend the afternoon with her. They had played several games, and were just going to play "Hide the button," when one of the little girls said, "Oh Lottie, before we play this game may I have a drink of water? I am so thirsty!"

"I'll get you a drink," said Lottie, and she started for the dining room.

On the sideboard she saw a paper bag, and wondered what was in it. She knew that she had no right to meddle with her mother's things, but she said to herself, "It can do no harm for me just to see what is in there."

She very carefully untied the string and peeped in. There were some lovely cakes, full of currants. "They look so good!" said Lottie. "I will just take one little crumb." She broke off a little piece then took a little more and a little more until the cake was all eaten.

She took in the glass of water, and joined in the games. But somehow she did not have as nice a time as she had before. The games did not seem very interesting, and she could not help thinking of the cake she had taken.

Soon mamma called the children out to the dining-room, and gave them lemonade and cake.

"Lottie," said mamma, "you and sister Fannie will have to divide a cake, between you. I was sure that I bought one a piece; but there were only eleven in the bag instead of twelve."

Lottie knew where the other cake had gone, but she did not tell. She felt it would be too mean to take part of Fannie's cake, so she said, "Fannie you can have it all; I don't want any."

That evening, after all the friends had gone, mamma, who had come to kiss Lottie "good-night," said: "I was glad to see that my little girl was so generous to-day, and gave Fannie the whole of the cake."

"I was not generous at all, mamma," said Lottie; "for while the other girls were in the parlor I took one of the cakes out of the bag and ate it. I am very sorry, for I know it was naughty."

I am very sorry too," said mamma. "But I am glad that my little girl told me about it. Have you asked God to forgive you? You know he is ready to forgive, if we are sorry for our sins. And remember that God always sees you, even if no one else is looking."

"Yes, mamma," said Lottie; "I will try always to remember the verse, 'Thou God seest me.'"
The Picture World.

Persistence Wins.

Persistence is characteristic of all men who have accomplished anything great. They may lack in some other particular, may have many weaknesses and eccentricities, but the quality of persistence is never absent in a successful man. No matter what opposition he meets or what discouragements overtake him, he is always persistent. Drudgery cannot disgust him, labor cannot weary him. He will persist, no matter what comes or what goes; it is a part of his nature; he could almost as easily stop breathing. It is not so much brilliancy of intellect or fertility of resource as persistence of effort, constancy of purpose, that gives success. Persistence always inspires confidence. Everybody believes in the man who persists. He may meet misfortunes, sorrows and reverses, but everybody believes that he will ultimately triumph, because they know there is no keeping him down. "Does he keep at it — is he persistent?" This is the question which the world asks about a man. Even a man with small ability will often succeed if he has the quality of persistence, where a genius without it would fail. —Success.

As Others See Us.

What a man gives out, not what he keeps, determines his appearance in the eyes of the world. Beauty, brightness, colour, consist not in what a thing keeps, but in what it gives out. A well known law of optics teaches us that a thing is seen, not in the color which it takes in and keeps, but in that color which it gives back again. The thing we call red is the one which is, in one sense, blue; that is it takes in the blue rays and keeps them for itself, but gives back the red ones in color. Gold has kept all the green rays, and gives back the yellow ones, so we think it is yellow. The object which we call black takes in every ray of light, and keeps them for itself, and we have strikingly enough seen in it the symbol of all evil. The object which we call white keeps nothing of the sun's rays, but gives them all out again, and we have seen in it the symbol of all good. So a man is seen and known not by what he receives and keeps for himself, but for what he gives forth to others. The rich man who keeps everything for himself, is seen and known to be a poor mean man. The wise man who holds haughtily his learning to himself will, in the judgement of men be very apt to seem a proud fool.

"Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine poured forth;
For life's strength standeth in life's sacrifice,
And whoso give the most has most to give."

Sunday School Times.

Ministers and Churches.

WESTERN ONTARIO.

Rev. J. R. Craigie has resigned his charge at Hanover and Hampden.

Rev. Jno. Currie, of Belmont, preached in Chalmers church London, last Sunday.

Rev. A. Leslie, late of Paris Presbytery has received a call from North Brant and West Beninch.

A lecture on "Scottish Success" will be delivered in Stratford, by Rev. R. E. Knowles, on Monday next.

The congregation of Knox Church, Acton, have contributed upwards of \$100 for the Indian famine fund.

Knox Church will hold its anniversary services next Sabbath, conducted by R. J. M. Glassford, of Guelph.

The Rev. Dr. Robertson preached in Central church Galt, on Sunday morning and in Hespeler church in the evening.

Rev. Dr. Johnston preached a patriotic sermon in St. Andrews, London. Subject, "The Recognition of God in national success.

Rev. R. P. McEachern, of Watertown, has received a call from Glamis and Arnow, which was sustained by the Bruce Presbytery.

Rev. W. J. Clark, of the First Church and Rev. Dr. Smith, of First Methodist Church exchanged pulpits in London on Sunday last.

The pulpit of St. James, London, was occupied last Sunday by W. B. Grubb, South American Missionary, and Rev. Ihsan Ullah of India.

The Presbyterians of Cayuga, are raising \$1000 as their contribution to the Century fund. We would suggest to our friends says the Advocate that a new church might now be in order.

The following were appointed commissioners to the General Assembly by Bruce Presbytery: Revs. Tolmie, Mowat, Nichol and McQuarrie, ministers, and Messrs. Wm. Rowand, T. Robertson and James Craig, elders.

NORTHERN ONTARIO.

The Maxwell congregation are to remodel and improve their church the coming summer, and have the brick upon the ground.

"The sphere and influence of women" was the subject of a special discourse by Rev. J. Hunter to an interested congregation last Sabbath week in Markdale.

The Flesherston Christian Endeavor Society paid the sister organization at Eugenia a fraternal visit and assisted at their service a few evenings ago. The visit was pronounced mutually helpful.

Rev. S. Achison, of Wlarton, and P. McNabb, of Kilsyth, exchanged pulpits last Sabbath week. Mr. Achison presented the claims of the Century Fund, and the prospects are said to be bright in Rev. McNabb's field.

A pleasant and successful parlor social was given in the manse, Markdale, on the evening of the 21st ult. On the evening of the 23rd the choir and their friends spent a very enjoyable evening at the home of Mr. and Mrs. J. Lawson.

An address signed in behalf of the Sabbath School C. E. Society and Congregation was presented to Mrs. A. F. Reid, accompanied by a beautiful set of silverware, at a tea-meeting held in the church, Johnston, prior to her departure to Hilton, Manitoba.

Miss Jessie McLennan, Secretary of the C. E. Society, Knox Church, Owen Sound, on the eve of her departure from their midst, was presented with a beautiful chair accompanied by an address expressive of the Society's appreciation of her valuable services.

"The musical festival in Erskine Church last Friday evening" says the Dundalk Herald, "was a

great success. The church was crowded and the program was much enjoyed. The Rev. Mr. Buchanan performed the duties of chairman in his usual happy manner."

At the last meeting of Orangeville Presbytery, Commissioners to General Assembly in June next were appointed as follows: Revs. J. W. Orr, Mono Mills; J. R. Bell, Laurel; L. W. Thom, Flesherston; J. McMillan, Camilla; J. A. McConnell, Waldemar, and elders from Claude, Priceville, Maple Valley, Flesherston and Camilla.

Communion was dispensed at Boston Station on Sabbath the 25th ult., the pastor, Rev. L. W. Thom, being assisted by Messrs. A. M. Gibson, Ar Charns and F. Chard, elders at Flesherston. Ten new members were received into church fellowship. Elders will shortly be elected in this congregation. A great loss is felt by the removal of Mr. Geo. Allen, C.P.R. agent, to Wroster. Mr. Allen was Sabbath school superintendent and congregational treasurer. Before leaving he was presented by the Sabbath school with a Book of Praise and very appropriate address.

"Rev. Mr. Thom on Sabbath last," says the Flesherston Advance, "preached a timely and interesting sermon basing his text on I Pet. 1: 13. In dealing with soberness as applied to Christianity he warned his hearers against "fads" which are creeping into some of the churches of to-day and against taking any extreme passage of scripture and hanging your belief thereon. The proper way was to take two extreme passages and thus arrive at a happy medium. He had nothing to say censorially to those who discarded their feathers or their jewellery if it came from conscientious conviction and the value was given towards the spread of the Gospel. At the same time he said we should keep ourselves neat and tidy in appearance. He touched upon Dawie and believed any power he possessed came from the devil."

MARITIME PROVINCES.

Rev. J. F. Dustan has returned from Trinidad, Rev. I. Layton continues at St. Peter's Road for another year.

Rev. Wm. Murdock has been appointed to Richmond Bay P.E.I.

The Aberton P.E.I. congregation, has contributed \$93.05, to the Indian famine fund.

Port Morien C.B., has called Rev. K. J. McDonald of Beaverton, Ont.

Rev. T. F. Fullerton, who went as Presbyterian chaplain to the first contingent is expected home in May.

The resignation of Rev. J. R. McKay of Souris and Bay Fortune has been accepted and the pulpit was declared vacant last Sabbath.

The Presbytery of Sydney has nominated Principal Pollok as moderator of the next General Assembly. It has also approved of the "aids to social worship."

The following commissioners to the General Assembly have been appointed by the Presbytery of Sydney: Messrs. Grant and Drummond, by election, Messrs. M. McLeod (Lochlanmond), Jack, and J. F. Forbes, ministers, and Messrs. W. Campbell, Glace Bay, F. Falconer and N. McDonald, Sydney, Alex. Boyd, Sydney Mines, and G. McPherson, Neil's Harbor, elders.

God's Light.

A beautiful story is told of a little girl, whose faith in God may teach us all a lesson.

The lamp had just been put out, and the little girl was rather afraid of the dark. But presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights."

"Will God blow out His light and go to sleep, too?" she asked again.

"No, my child," replied the mother; "God's lights are always burning."

"Well, mamma," said Ethel, "while God's awake I'm not afraid."



Placer Mining Plains in the Yukon Territory.

NOTICE is hereby given that all of the placer mining claims, whole and fractional, the property of the Crown in the Yukon Territory, will be offered for sale at public auction at Dawson, by the Gold Commissioner, on the 2nd day of July, 1900.

Twenty per cent of the purchase money shall be paid to the Gold Commissioner at Dawson on the day of sale and the remainder within thirty days of that date.

There will be no restriction as to the number of claims which may be sold to any one person or Company holding a Free Miner's Certificate; but no hydraulic claims will be included in the sale.

So soon as the purchase money has been paid in full, entries for the claims will be granted in accordance with the provisions of the placer mining regulations then in force, with the exception of the provision as to the staking out of claims, and the claims sold shall thereafter be subject to the placer mining regulations.

A survey of the claims sold will be made by the Department at as early a date as possible, and the claims shall include ground the Government Surveyor may define by survey in accordance with such Regulations as may be made in that behalf and the decision of the Gold Commissioner shall in respect thereof be final and conclusive.

In case for any reason it is deemed impossible by the Gold Commissioner to give title and possession to any claim disposed of at such auction sale, the Gold Commissioner will refund the deposit paid at the time of sale, and no claim shall lie against the Crown in respect to failure to give title or possession.

A second auction sale under the conditions above set forth, will be held at Dawson on the 2nd day of August, 1900, of all claims not disposed of at the auction sale of the 2nd July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf.

PERLEY G. KEYES,
Secretary.

Department of the Interior,
Ottawa, 21st February, 1900.

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World of Missions.

Christ's Teaching About Personal Responsibility.

What does personal responsibility involve? Evidently it is responsibility for one's own relation to God, and also for the relations of others to God, so far as it is within one's power to influence them. We often shrink from admitting responsibility, especially in the latter respect. We not only feel that our own obligations are all which we can manage, but also are reluctant to take the trouble involved in concern for others. But, whatever our state of mind, responsibility cannot be escaped.

We are in this world and we have personal duties to God which cannot be evaded. No thoughtful mind can fail to realize that it is better for us to have them than it would be not to have them. Moreover, we are surrounded by other people. We cannot avoid coming into more or less close relations from hour to hour. We could not be happy, it is a question if we could live, but for this intercourse and it inevitably clothes us with a measure of control over their thoughts and actions and subjects us to their influence. We cannot avoid responsibility.

It follows that a right-minded man, who desires to make the most of his life and to be of use to the world, will accept his responsibility, both for himself and other, and try to meet it suitably. This is what Christ bids him do. It involves the honest, reverent consideration of the claims of Christ as the Redeemer of man upon the individual soul. And this leads to the acceptance of Christ as a personal Saviour. For choice in this matter each of us is responsible, and the only true wise choice involves loyalty to God through Christ. It also involves admitting that it is in our power to make other people better or worse than they would be if they had not come in contact with us.

It is inevitable that we do them good or harm in some degree. We are responsible for the silent influence of our mere manner of life, whether we distinctly intend to impress others thereby or not. We influence in a measure their thoughts, their aspirations and ambitions, their hopes and fears, their plans for life, their relations to the present and to the long future. And if the fact that such a responsibility for others rests upon us be almost overwhelming, it lightened by the consciousness that to encourage and strengthen them to fight the battle of life, as without our aid they could not, is not only possible but easy by the sympathetic spirit, the kindly word, the noble and consecrated example no matter how modestly set before them. Responsibility is indeed serious and weighty, but also it is a privilege, and it may become a joy and a blessing.—The Congregationalist.

Who Should be Missionaries?

Not everyone who is devoted to the Lord Jesus. Piety is necessary, and devotion is essential, but many of the most pious and devoted are altogether incompetent for mission work. A larger range of qualities is required in the missionary than in the pastor. The pastor has a congregation back of him with many helpers. If he can only do one thing well, there are others to make up his deficiencies. But the missionary must be an all round man, one of much versatility and willingness to adapt himself to his surroundings. To his love of God, there must be added the love of men. It is possible to devote oneself to work among men, and withal do little work for men, because of the lack of personal interest. The personal element is always a very strong one in all work with men. The successful mission-

To the Deaf

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ary must have a direct sympathy with those about him; not simply a general compassion for suffering men, but direct sympathy for those with whom he is in contact. The missionary should also be one of superior mental power, one who can grasp the work in its general sweep, who sees the remote bearings, who recognizes the native forces that may be commanded, and who understands the difference between great and small things. And to this must be added the power of leadership. He is not only a worker, but is even more an organizer. A worker stands alone, but an organizer stands at the head of a company of workers, and commands their resources, multiplying himself and establishing permanent forces.

Proselytising in the Soudan.

Remembering, says the London (Eng.) Globe, the bloodshed which resulted from Christian proselytising in Uganda, and how the terms "Protestant" and "Catholic" acquired the character of bitter-cries, Sir F. R. Wingate acts most highly in prohibiting the practice in the Soudan. Missionaries of all faiths are free to come and go, but until the country settles down, infinite mischief might result from organized attempts to make converts. The Soudanese would naturally imagine that these endeavours, carried on by white foreigners, enjoyed the sympathy and support of the Governor-General, and would detect in them the beginning of a process of more or less forcible conversion. In India, whose inhabitants are much more tolerant and easy-going in religious affairs than the fanatical Soudanese are, it was long ago found essential for the State to adopt an attitude of strict impartiality towards all creeds. Missionaries are, it is true, at liberty to proselytise if they can, but the Government makes it clear to all that its policy is one of absolute aloofness. As it is impossible, for the present, to make the Soudanese differentiate between toleration of this sort by the State and partizanship, the only way to set the minds of Mahomedans at rest is to insure them against those provocations which missionary zeal is rather too prone to offer. The Vicar-General of the Austro-Soudanese Roman Catholic Mission may be single-minded in denying that he has any intention of carrying on a propaganda, but it wears a suspicious look that he is about to start for Fashoda, where there is not, we believe, a single native Roman Catholic.

Protestants Beware.

The London correspondent of the Manchester Guardian draws attention to a serious hindrance to missionary work in China. Nearly a generation ago Sir Rutherford Alcock told Pope Pius IX. that Christianity was then greatly hindered by the claims of the Jesuits to consider their converts under the protection of their respective governments as regards native officials. The French Ambassador at Peking has now obtained from the dowager empress an official status for the Roman Catholic ministers. An offer is being made to accord equal privileges to Protestant missionaries of all denominations. Whether this offer will be accepted depends on the point of view taken by the official heads of the various missionary societies here and in America. The probability is that it will be declined, as bringing missionary effort into dangerous relations with civil life, with the consequent danger of friction. "My Kingdom is not of this world." is a word that seem, to apply to the present situation.—The Christian, London.

Babel in Jerusalem.

The diversity of tongues is one of the difficulties of the work of the hospital in Jerusalem supported by the London Society for Promoting Christianity among the Jews. Dr. Wheeler writes: "To be able to administer to these people we have to speak three languages: Arabic, Judea-Spanish and Judea, German. But we often have a Jew from Persia or Bokhara, who is unable to speak any of these three languages, so we press a Jew into our service who can converse in one of these three languages and in the language of the patient."

Not Our Own.

"Ye are not your own, ye are bought with a price," therefore, to live for self is to fly in the face of the very purpose of Christ's mission and of God's communication of Himself to us. There are slaves that run away from their masters and "deny the Lord that bought them." We do that whenever, being God's slaves, we set up anything else than His will as our law, or anything else than His glory as the aim of our lives. To live for self is to die, to die to self is to live. And the solemn obligations of that most blessed possession by God of us are as solemn as the possession is blessed, and can only be discharged when we turn to Him and yield the whole control of our nature to His merciful hand, believing that He has not only the right to dispose of us, but that His disposition of us will always coincide with our sanest conceptions of good, and our wisest desires for happiness. Yield yourselves to God, for He has yielded Himself to you, and in the yielding we realize our largest and most blessed possession. It is a good bargain to give myself and to get God.

FROM PAIN TO HEALTH

A CHIPPAWA LADY TELLS A STORY OF SUFFERING AND RELEASE

Suffered from Heart Trouble for Years—Her Misery Further Aggravated by Kidney and Stomach Trouble.

From the Star, St. Catharines, Ont.

In the village of Chippewa, and along the Niagara frontier, there is probably no better known or respected residents than Mr. and Mrs. David Schabel. Both are of German descent and display much of that old-fashioned hospitality so often found in the fatherland. To a correspondent of the St. Catharines Star, who recently called at Mr. Schabel's home, Mrs. Schabel related the following story: "Years ago my physician told me I had heart disease. I have been troubled at intervals with palpitation and severe pains, and sometimes my heart would almost cease to beat. I would become dizzy, restless and frightened. At other times I slept badly and had troublesome dreams. I lingered in this state until last winter when exposure to cold affected my kidneys and completely prostrated me. The spring came, when my complaints were further aggravated by stomach trouble. I loathed food and could realize that I was daily growing weaker. My physician's treatment would sometimes slightly benefit me, then again I was worse than ever. Finally, after all hope was apparently gone, and a large sum of money had been thrown away for medicines that did me no good, a friend strongly advised me to try Dr. Williams' Pink Pills, two boxes of which were bought me at the beginning of the summer of 1898. I used them and to my joy noticed improvement. I continued the use of the pills faithfully until I had taken eight boxes. I am now able to attend to all my housework, feeling entirely cured. I have never had better health than I am now enjoying, and since discontinuing the pills have had no symptoms of the old complaints. I feel that I am under life-long obligations for the benefit I have derived from Dr. Williams' Pink Pills, and will continue to praise them when opportunity offers."

Health and Home.

Raw whites of eggs is an excellent nourishment for ailing children.

Do not startle a child. Many nervous diseases may be traced to that source.

If salt gets moist and refuses to be shaken, add a pinch of baking powder.

Pure butter eaten in moderation, will furnish the oils required by the human system.

In cleaning a sewing machine with paraffin, never allow it to remain on the machine, as it heats the bearings and causes them to wear out.

A good way to extract the juice from beef for those who require that nourishment is to broil the beef on a gridiron for a few minutes, and then squeeze with a lemon squeezer. Add a little salt.

A useful washing fluid is made by boiling together half a pound of slacked lime and a pound of soda in six quarts of water for two hours. Let it settle and then pour off the clear liquid for use.

A cupful of left over mashed potatoes may be made into croquettes by the addition of the yolk of two eggs, a little grated nutmeg, a half spoonful of onion juice, a pinch of salt and a little chopped parsley.

In polishing walnut furniture, take three parts of linseed oil to one part of spirits of turpentine. Put on with a woolen cloth, and when dry, rub with woolen. The polish will conceal a disfigured surface.

A Medicine Closet.—A well-equipped medicine emergency closet is one way of being ready, and below is a list that may help young mothers and house-keepers. A roll of old linen handkerchiefs, perfectly clean and sweet, and smoothly ironed. A roll of old linen of any sort—old fine darnask napkins being always the most precious and the most desirable, all clean, and all well ironed and smoothly folded. Wrinkled old linen is seldom as useful as if put away properly. Some old flannel, and at least a yard or two of new flannel, of medium quality and all wool. Flannel made of half wool and half cotton is not always so soft as that which wears entirely of wool. Some soft old towels; a cake of surgeon's soap; a small soft sponge, to be bought of any good chemist; several rolls of cotton bandages, five yards long and from two to four inches wide. They can be bought, but are easily rolled with a little practice, and are much cheaper when bought in that way. The end should be fastened down with a bit of adhesive plaster. A roll of surgeon's adhesive plaster; some large, small and medium nursery safety-pins; a paper of pins of medium size—English are better than American, as they have sharper points; a bottle of arnica, and one of witch hazel; a small bottle of the very best brandy, and one of aromatic spirits of ammonia; a bottle of lime-water, and one of sweet oil; a jar of vaseline; a pair of sharp scissors of medium size; a good spool of coarse cotton, and needles to carry it. These things will equip the emergency shelf, and a strict rule should be made that, unless needed for illness or accident, not one of these articles should ever be touched, or if used, should be replaced as soon as possible.—Living Church.

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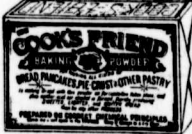
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