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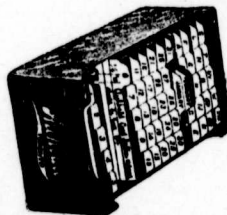
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* The nine hundredth anniversary of Christianity in Iceland will be celebrated this year.

Dr. Theodore Cuyler, who has just completed his seventy-eighth year is in vigorous health.

Of the 31,000,000 people of South America it is estimated that 30,000,000 have never seen the Bible.

The distress arising from famine in India is steadily increasing and those now in receipt of relief number 3,784,000.

Ireland, with a population of about 5,000,000, has 17 judges, while England, with a population of 30,000,000, has no more than 20.

It seems to be quite understood that no opposition will be offered by heresy hunters when Dr. John Watson takes the chair as Moderator of Synod.

The Women's branch of the Church of England Temperance Society will provide a reformatory, available for all England, for women inebriates to cost \$50,000.

Dr. John Watson, Moderator-elect of Synod, will preside at the Queen's Hall missionary meeting in May. The speakers may include Dr. John Paton, of the New Hebrides.

At the annual hospital collection in the churches of Liverpool on Sunday, the Rev. Dr. John Watson's church contributed more than any church in the city, except one, the amount being \$491.

Governor Roosevelt has recommended the enlargement of the Erie Canal to accommodate boats of 1,000 tons. The estimated improvement will cost \$60,000,000. The principal object is to save the trade of New York.

The outbreak of war in South Africa has rendered it impossible to present personally to the young Queen of Holland - the only Presbytrian Sovereign the address prepared by the Executive of the Pan-Presbyterian Alliance.

Had Lord Rosebery displayed half the statesmanship in office which he steadily shows in a position of greater freedom and less responsibility," he might (the "Saturday Review" says) have won the general election of 1895.

During the past year there were 25,202 students enrolled in the Indian schools of the United States. The average daily attendance was 24,532. The public is taxed about three million dollars annually for the support of these schools.

At Twyford, near Winchester, service is regularly held on Sunday at an inn, a well-known house of resort for cyclists touring through Hampshire. The room seats about 100 and has been used for the purpose for fourteen years. It is reached by the ordinary public entrance to the inn.

Mr. Paltizer, proprietor of the New York World, whose residence was burned recently, is a Hungarian Jew, and twenty-five years ago was a barefoot waiter in a cheap snack-house in that city. He is now a multi-millionaire. The thought of such a rapid amassing of wealth almost makes the head swim.

Pepito Rodriguez Arriole is a three-year-old Spanish pianist who is astonishing Madrid audiences. He is said to play correctly and with feeling and to be already composing. He beats Mozart's record as an infant prodigy by three years. His father was a Spanish officer who was killed last year in Cuba.

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Note and Comment

Dr. Fairbairn, the Oxford Nonconformist leader has a contempt for short sermons. He preaches for an hour, at least. The good doctor has an acquired taste, as Oxford men well know.

The number of students attending the University of Edinburgh has decreased by 1000 in the last ten years. At the same time there is a decrease in the number of students for the ministry in Scotland and England.

"What is to be the end of it all?" asked one of the pessimists lugubriously, of the most distinguished soldier of the Queen. "End!" cried Lord Wolseley, "There can only be one end—a triumphant entry into Pretoria, with colours flying, and the bands playing 'God Save the Queen.'"

Commandant Cronje, of the Transvaal army, is said to be a fatalist. In the raid combat at Doornkop when the bullets were whistling rather too loudly around the spot where he was seated, a field court suggested his retiring to a more sheltered position. "No," said Cronje, "I am in the hand God, and if I am to be shot, I shall be hit just as soon in one place as in another."

Negroes in Boston and Chicago, who met recently to discuss the South African war, formally indorsed the British cause because of the contemptible treatment of the blacks in South Africa by the Boers. The missionaries sent out to South Africa from the United States by the negroes are most bitter in their denunciation of the treatment they have had from the Transvaal officials as contrasted with that received at the hands of the British in Natal and Cape Colony.

The waters of the Great Salt Lake in Utah have receded a mile within the past year, and it is conjectured that during the coming century this wonderful body of water may be completely dried up. The cause of the lowering of the water is said to be the rapid extension of irrigation ditches, which draw their supply from streams emptying into the lake. There is now a "salt desert" not far from the lake, which was once covered with water. The salt deposit on the floor of the lake itself is believed to be of great thickness.

An English paper gives what it terms "the fourteen mistakes of life." While there are undoubtedly other mistakes than those mentioned, the list is fairly a comprehensive one: It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgement and experience in youth; to endeavor to mold all dispositions alike; to look for perfection in our own actions to worry ourselves and others with what can not be remedied; not to yield in immaterial matters; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. And the greatest mistake of all is to live for time alone, when any moment may launch us into eternity.

The German Rai way through Asia Minor to the Euphrates valley is to be completed in eight years. Ur of the Chaldees will by and by be traversed by the iron horse! Palestine already has its Railway. Damascus will ere long have a station at one of its gates.

It comes out that both in Britain and America there now fewer students in the theological schools preparing for the ministry than for several years past. Many reasons are assigned. Perhaps one reason is the low tone of spiritual life in the churches, from which happily there now seem to be signs of revival.

The statue which the Parliament of Canada is erecting to Hon. Alexander Mackenzie at Ottawa is now cast and will soon be set in place. The late statesman is represented in the attitude of a speaker with the right arm extended and the left by his side with an open book in the hand rolled like a scroll. The figure is erect and denotes well the fearlessness and unbending firmness of the man in debate. Allegorical figures of Honesty and Labor will adorn the pedestal.

It is a great pity that in our large cities many children are compelled to find their play ground on the street. The tendency of this is to make all the children as bad as the worst. Many a child in early years gets its first lesson in profanity in this way. It is not easy to see how this evil can be avoided as our cities continue to grow, and become more and more crowded. If the families of our artisans could always have a yard about their homes where the children could play and have their playmates in some measure selected for them, much would be gained. In many cities the effort is made to have parks provided for this purpose. This is better than nothing, but even here paternal oversight cannot be made effective.

A minister referred not long ago to his church paper as his associate pastor. That is not a bad name says The Presbyterian Standard. All that the minister is to his people in the more effective method of the human voice and the personal influence, the church paper is by the influence of the printed page. It preaches to the sinner and to the saint; it comforts the mourning soul; it brings messages of cheer to the sick room; it pats the little ones on the head and asks after their games and their pets; it expounds the doctrines of God's word; it advocates the causes of the church; it takes an interest in the affairs of the household and the farm; it occasionally cracks a mild joke, and displays considerable knowledge of what is going on in the world.

The best view which can be taken of our own Sunday newspapers must admit that they are a nuisance says the New York Evening Post. They are twice cursed; they curse him that prints and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds and not allowing theological reasons to have any weight whatever, we could wish them all away. They cause unnecessary labor to those who must produce them, and carry intellectual and moral corruption throughout the community, making a rational, to say nothing of a religious, use of Sunday harder, if not impossible, for thousands of its victims. If there is any sadder sight in nature than a man deliberately sitting down to wade through a "sextuple" Sunday newspaper, we do not know what it is. The Puritans devised no such tortures for their Sabbath.

Of the 470 ministers who left the Established Church of Scotland in 1843 only five now survive.

The Cleveland Leader says: "What Kentucky needs is an industrial regeneration. If her distilleries could be turned into factories, there would be less murder in the hearts of the people."

After the conversion of Mr. D. L. Moody, and his acceptance as a member of the Church, his Sunday School teacher declared that he was very "unlikely ever to become a Christian of clear and decided views of Gospel truth, still less to fill any extended sphere of public usefulness?" And when the young convert wanted to take part in prayer meetings, the suggestion was given that he could best serve the Lord by silence. Notwithstanding these discouragements, Moody at once went to work for his new-found Master. He rented four pews in the church, and kept them filled with men and boys. Then he asked if he might become a Sunday-school teacher, and was told that he might if he would bring his own scholars. Next Sunday he marched in at the head of eighteen ragged boys, whom he had collected during the week.

The annual statements of the North American Life Assurance Company which will be found in another column must be gratifying to all policy holders and others interested in this progressive institution. During 1899 \$4,929,140 worth of new policies were written, exceeding the previous years by almost one million. The insurance in force at the close of the year was \$28,045,408, and the net surplus was over \$500,000. While great credit is due Mr. Wm. McCabe the manager and Mr. L. Goldman the secretary for their able administration of affairs, not a little praise is due the president, Mr. John L. Blaikie, who is a gentleman of very high standing and recognized skill as a financier. In Montreal the affairs of the company are looked after by Dr. Ault and Thos. G. McConkey, 180 St. James St. The business for Quebec shows a considerable increase, largely due to the energy shown by these representatives.

Chicago club-women recently tackled the "servant-girl question" in a way altogether unique. Having sent out one thousand invitations to mistresses for a "home science reception" at the largest down-town club, they offered prizes to maids—prizes for the longest service, and the finest exhibit of cooking, laundering or mending. The result was twenty-five tables were covered with most attractive samples of household skill from several hundred maids, while the prize taker for long service was a woman who had worked continuously in one family for fifty-four years. These interested mistresses and their maids—each maid was entitled to five tickets of admission, and so invited her friends—rubbed shoulders socially one whole day, each gaining new ideas from her respective point of view, and each being encouraged by the other's presence. The whole affair carried with it an all-around recognition which served to elevate household work where it belongs—as an occupation of skill worthy to rank with the arts and crafts. Though a sympathetic relationship between mistress and maid was strengthened at this domestic science display, it is doubtful if it will ever be quite the same as in the old family-servant era; but the spirit of appreciation once shown by Queen Victoria is worthy of application. "I am one of those," declared Her Majesty, "who think the loss of a faithful servant the loss of a friend, and one who can never be replaced."

Our Young People

For Dominion Presbyterian.

Topic for March 11th.—"Reflecting Christ."

BY ALEXANDER.

Monday.—The natural man lives for himself. His centre is "I." He talks about my soul, my barns, my fruits, my goods. God is altogether different. His thoughts are as far above the natural man's thoughts as the heavens are above the earth. He loves humanity, righteous and unrighteous, good and bad. "He commendeth His love towards us." He gives us Christ while we are yet sinners. "Behold what manner of love the Father hath bestowed upon us."

Tuesday.—"All the day long did I spread out my hands to a disobedient, gainsaying people." This is the attitude of Christ: His face beams with compassion and tender pleading. His hands are stretched out. His voice says come. It could not be otherwise. He, who gave Himself for our sins, shall continue to plead with us, on earth by His spirit, and at the right hand of God in person. "Whosoever will, let him come and drink of the fountain of the water of life freely."

Wednesday.—"Not by might, nor by power, but by My spirit, saith the Lord." How many endeavorers endeavor in their own strength? How strong we may be in the Lord and in the power of his might. Lean not upon the arm of flesh. "Quench not the spirit." "When He the Spirit of truth is come, He will guide you into all truth." The Spirit exalts Christ. He takes of the things of Christ and reveals them unto us. Are we in the valley of dry bones, bones that are very many and very dry. Let the prophet's prayer be ours: "Come from the four winds, O Spirit, and breathe upon these bones that they may live."

Thursday.—The worst sins are the sins against light. The heathen in his blindness bows down to gods of wood and stone, but Jerusalem with her Lord weeping over her, and with His light shining upon her, rejects Him. It was nothing short of putting up the shutters and refusing to let the light in. Nazareth did the same. She wondered at the words of grace that proceeded from the Master's mouth yet she turns scornfully with the question: Is not this Joseph's Son? You, reader, possibly belong to either Nazareth or Jerusalem. Christ has been walking on the brow of the hill or has even entered the little meeting-house. "Behold I stand at the door and knock." Are you treating Him any better than Nazareth or Jerusalem did?

Friday.—"And a man's foes shall be they of his own household." Many begin the Christian race but the cares of this world and the deceitfulness of riches choke the word and they become unfruitful. "And so the Son of God is crucified afresh." For, be it remembered, the

greatest agony on the cross was the agony of soul of our blessed Redeemer. He is still touched with the feeling of our infirmities. How His spirit gets heavy at the sight of one, once strong in the Lord, but now wrapped in the mantle of fleshly desire. Yes, He seeks to atone. He leaves the ninety and nine and goes unto the wilderness. When He finds, He brings back. "My sheep hear my voice and they follow me and no one shall pluck them out of my hand." There is consolation here. But think of what it costs our Lord! Think of the soul-stirring sadness at the sight of our coldness and wilderness life! Gethsemane and Calvary come back again.

Saturday. "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So because thou art luke-warm I will spew thee out of my mouth." These words strike at the heart of the great mass of unbelievers. There are few Sauls of Tarsus in these days. He did what he did ignorantly. He persecuted the church of God with all his heart. When through the sovereignty of God's grace, he was changed unto Paul, the apostle, he brought unto his new life the spirit of conviction and whole-heartedness. Let our religion be the chief thing. "Seek first the Kingdom of God." I am persuaded that there is not much breathing space between a luke-warm and a cold unbeliever.

Sunday.—We have now come to the heart of the matter. Jesus is the Son of God. To reject Jesus is to reject the Son of God. We recall the incident of the man in Hades crying out and saying, "go testify to my five brethren lest they come also unto the place of torment." We say that if we had more convincing proof that Jesus was really the Son of God and the Saviour of the soul, that we would believe. Nay, nearly the full light of the glory of God has been revealed in these last days. This is the day of opportunity. If we believe not Moses and the prophets and Paul and John, we should not believe the one rose from the dead. "O, Lord Jesus, I pray Thee, reveal Thyself to me."

Letting Self Go.

There is no greater source of misery than being occupied with one's self. The habit develops an excessive sensitiveness to every breath of opinion and comment, and suspiciousness of such comment where none is uttered. The mind comes to a state like that of the body, in which every prick of a pin festers and turns to a sore. Nothing is a more wholesome cure for this than the power and practice of getting outside of self and becoming interested in the men and women around us. It is one of the great uses that childhood renders us that it gives us human beings of wonderful interest, who awaken in us no false sensitiveness and

charm us into forgetfulness of our claims our sores, our private griefs. The world is kept young by having this fresh life poured into its bosom that we may forget our selfishness and our grievances. The man with whose interest are with those around him has no time nor opportunity for selfish misery.—Selected.

How Stanley Was Converted.

During an interview between Mr. Stanley and a newspaper correspondent, the distinguished and intrepid explorer said: "I have been in Africa for seventeen years and I never met a man yet who would kill me if I folded my hands; What has been wanted and what I have been endeavoring to ask for the poor Africans has been the good offices of Christians, ever since Livingston taught me during those four months that I was with him. In 1841 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent such as I, who had only to deal with wars, mass-meeting and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from the worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here; is he cracked or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at his carrying out all that was said in the Bible, 'Leave all things and follow Me.' But little by little his sympathy for others became contagious; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there."

Innate Joys of Religion.

Standing by the telegraph wires we may often hear the mystic wailing and sighing of the winds among them, like the strains of a Æolian harp; but one knows nothing of the message which is flashing along them. Joyous may be the inner language of those wires, but a stranger meddles not therewith.

Fit emblems of a believer's inner life; men hear our outward notes of sorrow, but the message of celestial peace, the divine communings with a better land, the swift heart-throbs of heaven-born desire, they cannot perceive.—C. H. Spurgeon.

The city of God slowly rises through the ages, and every true life is a living stone in some of its palaces.—Cunningham Geikie, D.D.

Build not thy nest on any tree of earth, seeing God hath sold the forest to Death; put rather soar upward to the sure and immutable refuge in the clefts of the Rock.—Rutherford.

Go on and struggle; only remember that your struggle will be worthless, however you may get the things you seek, unless you can get not merely the bodies of those things, but their souls.—Phillips Brooks.

For Dominion Presbyterian.

A New Book.

J. L. C.

John said to Maggie one day, "I have made a discovery." "What is that?" said she. "Well, I was reading in the last book of the New Testament and I noticed that the word 'Blessed' occurs there exactly seven times. You know the number seven is a symbolic number and is found very frequently in the Bible and especially in the book of Revelations. It is the symbol of completeness, or perfection. We read in the first chapter of this symbolic book, of the Seven Spirits of God, that is, the Holy Spirit in His seven-fold perfect power. We read also of the seven churches in Asia. No doubt there were more than seven churches in Asia in the days of John through whom our exalted Redeemer sent His messages to these churches. The seven mentioned are types of the whole then in that part of the world and indeed of the whole church of Christ till the end of time. John also saw seven golden candlesticks in the midst of which Jesus walked as the great High Priest—having the seven stars in His right hand. We read farther on of seven lamps, also of a book sealed with seven seals, a Lamb with seven horns and eyes, seven angels who had seven trumpets, a great red dragon in heaven with seven heads and seven crowns, and a beast rise out of the sea with seven heads. We read besides of seven angels having the seven last plagues, of seven golden vials or bowls, of a scarlet colored beast having seven heads, of seven mountains, and of seven kings. I knew all this before but I never knew till to-day that this sweet and precious word, 'Blessed' is to be found also just seven times. I am glad to learn this for I feel a new interest in this Book now. Most Christians do not find much joy or comfort in reading the Revelation, the last book of the Bible, but I am sure if they knew about this word 'Blessed' occurring as it does throughout its pages they would find more pleasure reading it than before."

"Please read me the verses where the word occurs" said Maggie. John did so and she shared his joy and surprise. They both said almost in one breath, "This discovery makes this Revelation a new book to me." John said after a pause of several minutes, "I will tell our minister about this and perhaps he will preach on these verses. I never heard but one of these texts preached from, viz., 'Blessed are the dead that die in the Lord, etc.'"

Next morning after breakfast John went across to "The Manse" as they called the minister and gave him a pleasant surprise by announcing his discovery. The minister said frankly to John that he had not noticed the "Seven Beautitudes" of the Revelation before and more that he had not noticed anything in his books about them. He gladly acceded to John's request or suggestion to preach a series of sermons on them.

Next Sabbath he announced from the pulpit that, God willing, he would begin the series and he asked his people and especially the young people and the boys and girls, to find the verses containing word "Blessed" and to commit them to memory if possible before next Sabbath. He was pleased with the interest manifested in the faces of his people as he was

making the announcement. In going among the people next week doing his pastoral work he was more than delighted by the remarks many made about the expected treat they would get from the promised sermons. In many of the homes he found little boys and girls ready to repeat the verses and some of the old people said how much their interest in this book was increased by what to them was also a discovery. Next Sabbath the church was crowded with an interested congregation as the preacher spoke from Rev. 1: 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand." A solemn stillness came over the audience as the minister spoke of the rich promise of blessing contained in this opening verse of this last book of the Bible,—a blessing both for them and for himself. He compared the beautitudes of Matthew, or the opening verses of Christ's great sermon of inauguration of His Kingdom and these beautitudes spoken from Heaven by the same great King and Priest. It was a stirring sermon and was the topic of conversation in the neighborhood during the week.

The church was so filled next Sabbath that benches had to be placed in the aisles and the preacher's text was Rev. 14: 13, "And I heard a voice from heaven saying, 'Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them.'" When the minister announced the text and read these solemn words a great quietness came over the congregation and all listened intently till the close of the sermon. Many of the best people in the church stayed in their pews longer than usual in silent prayer that day and a few of the elders met the minister as he came down from the pulpit and shaking his hand said "We are about to have a revival of religion." One said "Why, we have it now." The minister said "Let us pray for this, we need it." All agreed they would. The next Sabbath many had to be turned away as there was not room even about the door or at the open windows. The text was Rev. 16: 15, "Behold I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." At the close of this sermon the minister gave an invitation to any who were anxious about their salvation to meet him in the vestry and to his great joy no less than ten stood to ask the way of life and peace. It was evident that a revival was in progress and that the spirit of the Lord was quickening dead sound to life.

The other four texts containing this same word, "Blessed," viz., Rev. 19: 9, Rev. 20: 6, Rev. 22: 6 and 14 were preached from in succession and so marked was the progress of the good work that nearly every person in that community was brought under the influence of religion. Christians were greatly revived and made very active in work for Christ and many careless people were brought to cry for mercy and led to the Saviour. Everybody who attended the services said the last book of the Bible was to them a New Book. May it be a New Book to you and me dear reader. Let us read it and be blessed. Amen.

Living by Giving.

There came a request to give,
Of my scanty means to the Lord;
I said, "But then I must live,
And to give I cannot afford!"

I thought then of God's great love,
How His gifts abide with me still;
His home kept for me above,
And my heart then said, "But I will,"

Oh soul, do you long to know,
Of the very best way to live
In this vale of tears below?
It is this—"We live as we give,"

The Unappreciated.

They are everywhere. They are toiling in obscurity—"faithful over a few things" while doing a great work. Many of them are laying foundations of character, and in what better work can any one engage? Some are mothers, often weary and discouraged at the depravity in their children. How many provocations and hindrances! How many temptations and vexations over a teething child when her head and backache and her nerves have as many points as a chesnut burr! She works and wearies, not from "dawn to dewy eve," but from before dawn to late at night, and all from pure love!

How greatly would she be cheered if husband would speak an appreciative word!

And the teacher of our common school what a task to govern, teach, answer a thousand questions, and watch an unuly and mischievous boy! How she straightens many a snarl while hearing her class recite! Who appreciates the conscientious toilers who are "teaching the young idea how to shoot," and preparing for a noble manhood, or womanhood, our children? What vexations and annoyances she has, and yet keeps cool and calm and teaches by example as well as precept! She is doing a work for which money is no consideration, supplementing that of the parent. Does she not need appreciation?

Shall I speak of another class, who need the reward of an approving word—the preacher? When he has studied long and hard to bring forth from the treasury of God's Word truths for the comfort of saints, for "reproof and correction in righteousness," or to soothe the afflicted, or persuade the erring; when he has visited the sick, attended funerals, listened to grievances, counseled the weak, and performed multitudinous tasks, how few realize what patience and wisdom and long-suffering it costs! And yet, many blame when they should praise, and find fault when he needs and deserves favor.

"Tis not a work of small import
The pastor's care demands,
But what might fill an angel's heart—
It filled a Savior's hands."

Ah! the words of appreciation we might have given, and thereby lightened his burdens. What a stimulus to harder work and better study? Why not speak a word to this and that weary and discouraged one now rather than wait and let it be spoken at the funeral?

A little well-deserved praise is "like apples of gold in pictures of silver."—Herald and Presbyter.

THE
Dominion Presbyterian

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

TERMS:

\$150 per Year; \$100 in Advance.

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

The Mount Royal Publishing Co.

C. BRACKETT ROBINSON, Manager.

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

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

Thursday, March 1st, 1900.

Rev. J. G. Shearer seems to be just the right man for pushing the work of the Lord's Day Alliance. His people at Erskine church, Hamilton, will miss him greatly, but there can be no doubt that he has done well in answering the call to a broader sphere of usefulness.

The Presbyterian Journal says:—"The submerged tenth becomes the recipient of the churches' charities, while the toiling, patient masses, who are almost but not quite successful, are forgotten." This is painfully true. The fashionable idler is not the only one who goes "slumming". It is becoming a religious fad to select a protegee for salvation who is just a little worse than any other person has discovered.

We had ten minutes conversation with a young barrister the other evening, and some things that he said have set us thinking hard, among other things he said—"If a wealthy church member gives \$10,000 to a religious or benevolent cause, the ink is not dry upon the cheque before he has sent a notice of the gift to the leading papers." There is just sufficient truth in that to float it. Some men do that. More often it is the enterprising collector that hastens to publish the news. There are men however who even take elaborate measures to conceal their gifts. And these are not a few.

In the last issue of "The Outlook" Philips Whitmarsh submits a terrible arraignment of the friars in the Philippines. These were drawn from the lower classes, were men of no knowledge of human

nature when they were sent to the islands, and were men who violated every article of their creed when there. To secure wealth they oppressed the natives, and, that these might the more readily submit to oppression, the friars kept them in ignorance. The religious question, the writer considers, is a most pressing one. He counsels strong measures, and would at once banish all friars from the islands. If he can establish even a percentage of the counts in his scathing indictment, his counsel would seem the wisest

In the "North and West" of the 22nd February Dr. Robt. F. Horton has an article upon the duties of church members that might bear reading as an address to the congregation when a minister is being settled. He instances four duties that are but rarely performed—appreciation, criticism, candor, prayer. To appreciate the truth, not merely the setting of the truth; to fearlessly, yet kindly express a judgement regarding the statement of either truth or error; to deal candidly with a minister when he has not the hearts of his people; and to pray for the man who is God's servant among them. In a closing word about this last duty Dr. Horton says:—"I, therefore, urge every reader to make an experiment. Give ten minutes on Saturday night to definite prayer for your minister, that his word may come with power, that souls may be saved, and that your church may be quickened. Give yourself wholly to that prayer for ten minutes; wait upon God, wrestle, believe. This journal will not have ceased to be current before you see something remarkable. You will think it a change in your minister; probably it will be a change in you." There is a mine of wisdom in the closing sentence.

The Trail of The Serpent.

One sees it everywhere. In political circles it is perhaps more evident, but that may be because the light beats most fiercely there. Yet even there one cannot help wishing when told that, while one man is in every way fitter for a certain post, that post must be given to another man, who is confessedly incompetent, for political reasons.

In the narrower, and in every way, lower realm of municipal politics one does not need to search to discover the shiny trail. The public-spirited citizen who seeks such legislation as shall benefit his fellow-citizen, is promptly turned down to make room for the interested and interesting party who will make it worth while to listen to him. Municipal life is no longer a post of honor conferred upon those whom their fellow-citizens chose to elect to the administrators chair; it is the goal of the self-seeker, for which he often barters what sense of honor remains to him.

Not so evident, yet too surely present, is the slimy trail within the church circle. For place and position men have made

themselves infamous in the eyes of their fellows. Were it not in the church, and were it not that the church would suffer more than the man, the covering cloak would be torn off, and the base intrigue revealed. It is better so. The New York Presbytery was wise in its decision to avoid public prosecution. Better leave the righting of wrongs for a few years. Yet it is hard to see the trail, and to follow it up to the very door into which the serpent has passed.

Across the page of the manuscript as it lies on the minister's desk one sometimes may see traces of the serpent's trail. The sin of worldliness, like a nipping frost, is entering the church, and the minister is aware of it. Alone with God, in the clear light and warmth of His presence, the deadly effect of this sin becomes evident. With the vision strong upon him, the minister writes his message. But as he reads it on Sabbath morning, with the thought of the faces that shall look up to him in an hour's time, he thinks of the probable effect of these strong words. And he tones down the message God gave him, lest he offend some. And it was to these especially that God bade him speak.

We see the slimy track everywhere. We open the door to the serpent, when we close it in the face of our Lord!

State of the Funds.

The General Assembly, in June last instructed congregations to forward their missionary contributions prior to the 28th February. Many sessions and congregations seems to have overlooked this.

On the 26th February the following amounts were still required to enable the several committees to end the year free from debt:

Knox College	\$ 7,500
Queen's College ⁸	3,300
Montreal College	3,500
Manitoba College	2,800
Home Missions	30,600
Augmentation	9,800
Foreign Missions	28,000
Widows and Orphans' Fund ..	5,000
Aged and Intirm Ministers' Land..	4,300
Assembly Fund	1,500
French Evangelization	4,600
Pointe Aux Trembles	3,400
Klondyke Nurse Fund	1,000

*In addition to this there is the deficit of last year.

This week I purpose sending a statement to every minister of the church from whose congregations contributions have not been received for the several schemes. It is hoped that the Treasurers of congregations, Sabbath Schools and Christian Endeavor Societies will immediately forward contributions so as to reach me on or before the nineteenth of March. The Home Mission Committee meets on the twentieth and it is important that the state of the fund should then be known.

ROBT. H. WARDEN.

Toronto, Feb. 26, 1900.

A Missionary Sanitarium in North China.

Among the interesting additions made to the English language during this century are the words "sanitary" "health-resort", and "sewerage." The first and the last show that we have learned to take more care of our ordinary dwellings than our ancestors did, but the middle word shows that with all our care at home it is deemed necessary to provide health-resorts abroad to which we may repair for a season to recuperate. In late years such places have multiplied rapidly in both the Old world and the New. And if such things are thought necessary at home with all that sanitary science can do for us, how much more necessary for missionaries in China, living amidst conditions amid which to live at all is a daily miracle. Fortunately there are few broads or Churches who agree with the lugubric critic of missions who said that what China needed was more missionary graves. Too many alas are beneath the soil, many of them untimely. We want more living men and women. Besides we want as few as possible who are living at a poor dying rate! A living missionary is better than a dead man, and a healthy worker better, not to say more economical to their supporters, than a sick and likely discouraged one.

Within the last ten years the Boards at home and the missionaries on the field have made the joyful discovery that the Lord had prepared at the foundation of the world certain places in this land where His servants could go aside and rest a while, without having to spend half a year's salary and time in going to Japan or even returning home altogether. Most of these spots have been discovered by missionaries, but no Alien Act has been enforced, and so business men, civil service men and others have flocked to these spots and enjoyed the common benefits.

Chief among these resorts in which we Canadian missionaries are interested is a place on the Gulf of Pichili about forty degrees N. Latitude. As with most new places several different names are at present contending for recognition. So many foreigners were buying and building there that it was made an open port and called Chinwangtao from a bit of land an island (toa) at high tide, but connected with the mainland at low tide. Another claimant is Pei Tai Ho, the name of the railway station five or six miles away. Rocky Point is the name most familiar to Canadians at home, for that is the name of the particular region occupied chiefly by missionaries. In about two years time three settlements have sprung up on a stretch of coast some six miles long and half a mile wide called East Cliff, Rocky Point, and West End, with also some scattered houses in between these groups. About midway

between East Cliff and Rocky Point is Light House Point. This is a bold projection of an almost perpendicular ledge of rocks into the sea, so-called because the Chinese have long maintained there in connection with a temple a sort of light house.

The chief characteristic of the residences is their wide verandahs whereon the people spend most of the time, enjoying the air and the views. The Protestants are not behind in the matter of a public hall, a fine building to seat two hundred and fifty having been erected. This is intended for church, conference and social gatherings. An Anglican and a Catholic church are to follow.

The surrounding country is being explored and several interesting spots have been found to which pleasant excursions may be made. One of these is called Lotus Hill although there are no lotuses there or Lotus-eaters either, though one would like it to be always afternoon at a summer-resort. But the chief excursion is made to Shanhaikuan where the Great Wall of China leaves the mountain tops and ends in the sea. The train soon conveys the excursionists to the scene, and after a day's ramble some enthusiasts will be sure to return carrying a brick from the ruins as a memento. One enterprising American takes a large brick, divides it into suitable sizes, polishes them and pastes on each piece a photograph of the wall itself. These sell a paperweight. Presumably in the course of aeons this end of the Wall will disappear leaving not a brick behind.

While excursions can only be occasional, the bathing is a daily delight. An excellent beach some sixty feet below the houses affords fine facilities for adults and at a shallower place for children. An occasional sting from a jelly-fish adds zest to the exercise. A boat has been provided for diving, and life belts in case of accidents. So popular has bathing become that even Chinese nurses are taking daily dips along with their charges. So that it is not impossible but that we may yet see Chinese gentlemen actually taking a sea bath.

But Health is not the only thing to be found here. Missionaries from different parts of China and even Corea meet here and as iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Conferences are held for free discussion without burdening anyone with the preparation of papers. Many a one returns to work in the fall with new ideas, new inspirations and a new heart for the battle.

There is still one more use of the Sanitarium. Those who do not for health can go there and do literary work, which would be largely interrupted if they remained in a hot climate. Here translators can take their assistants and carry on their work with comfort and success, just as the late Dr. Kellogg did in India.

Last year some four hundred and fifty people young and old spent some time at Pei Tai Ho, and the number is likely to increase. Most missions have houses there amongst whom I am glad to number our Canadian Presbyterians. Even if the Boards had to bear the expense of these houses it would be a vast economy to do so, but in most cases the missionaries themselves have put up cheap houses good enough for summer use. Presently the railway we hope will carry our missionaries from Honan all the way to Pei Tai Ho. Meantime houseboats take them to Tientsin, from which they go by rail to the station nearest the shore whence donkeys or carts can carry them the rest of the way. DONALD MACGILLIVRAY.

Growth in Catholicity.

We have the promise in the parable of the talents that those who employ them well shall be entrusted with a city for each talent. It always affords us great pleasure to observe the increase of the talents, elsewhere in the Word spoken of as "growth in grace." It therefore affords us pleasure to share with our readers the gratification of witnessing a shining example. We take the following extract from a charge to President Stewart on his inauguration over Auburn Seminary, delivered by President Patton, of Princeton. We have taken the liberty of setting the violets and roses, the arbutus and the sun-flowers in Italian vases, in order that the pleased eye may the more readily rest upon them, and that their fragrance may fill every expanding and palpitating bosom. This Seminary:

"has occupied a strong position as the maintainer of an irenic, generic, Calvinistic theology and its 'Auburn declaration' occupies a place in the history of American Presbyterianism, that I may characterize as possessing quasi symbolical significance. I believe that this seminary will go on in the realization of the life which that symbol expresses. In the new issue in which all the seminaries of our church have the same interest, and in which we claim common interest with all seminaries of all evangelical churches, the question is not whether you accept this or that or a third type of Calvinism, or whether you are a Calvinist at all, or an Arminian, or whether you hold to this or that view of original sin, or whether you hold it at all,—the issue in respect to which we should stand shoulder to shoulder is the issue of fundamental anti-supernaturalism as opposed to the bed rock of conviction that Christianity is a revelation culminating in the incarnate Christ. If this institution is true to the faith 'once for all delivered to the saints,' you will understand that in the maintenance of this truth she represents not simply the Presbyterian church, but what is far more important, she is a constituent factor in the maintenance of that faith for which all churches are contending, and which is the condition of the life of any Christian organization."—The Interior.

The Quiet Hour

The Paralytic Healed.

BY PROFESSOR M. B. RIDDLE, D. D. LL. D.

*S. S. Lesson for March 11, 1901, Mark 1: 1-22.
Golden Text: The Son of man hath power on earth to forgive sins.—Mark 2: 10.

Intervening events.—The order of Mark is chronological, and the events narrated are: A withdrawal of Jesus, the next morning, to a solitary place for prayer (Mark 1: 35), where Simon and others found him (vs. 36, 37); a preaching tour vs. (40:45), narrated by Matthew and Luke also.

Place.—Capernaum; see last Lesson Surroundings. The house (v. 1) was probably the usual residence of Jesus; whether that of Peter or of the mother of Jesus is uncertain. It was evidently large with an inner court, which was probably surrounded by a gallery, where Jesus was teaching. The light roof of this gallery could easily be "broken up" (v. 4). The accounts forbid the view that was simply the removal of an awning.

Time.—The latter part of March, year of Rome 781; that is, A. D. 28, just before the second passover. See on next lesson.

Persons.—A crowd of people; a paralytic, and four men that carried him; certain scribes (and Pharisees,—Luke).

Parallel Passages.—Matthew 8: 1-8; Luke 5: 17-26.

Home at Last.

O bring us home at last,
Thou who didst guide us when our norm was bright,
Darkness is falling fast;
Gather Thy children home before the night.

O bring us home at last,
The evening mists steal o'er us damp and chill,
While autumn's morning blast
Sweeps in sad music o'er vale and hill.

O bring us home at last,
Have we much farther through the night to go?
Have we not almost passed
The wilderness? Thou wilt not leave us so.

O bring us home at last,
Our Father? Bid our weary wanderings cease;
Uplift the veil o'ercast
Between our spirits and the home of peace,
"British Weekly."

Half-Heartedness.

I am tired and sick of half-heartedness. You don't like a half-hearted man; you don't care for any one to love you with a halfheart, and the Lord won't have it. If we are going to seek for him and find him, we must do it with all our heart. I believe the reason why so few people find Christ is because they do not search for him with all their heart; they are not terribly in earnest about their souls' salvation. God is earnest; everything God has done proves that he is earnest about the salvation of men's souls. He has proved it by giving his only Son to die for us. The Son of God was in earnest when He died. What is Calvary but a proof of that?

And the Lord wants us to be in earnest when it comes to the great question of the soul's salvation. I never saw men seeking him with all their hearts but they soon found him.—Moody.

Words of Jesus—The Coin in the Fish's Mouth.

BY REV. JAS. STALKER, D. D.

Mat. xvii. 24-27.

Are we to suppose that when Jesus said to Peter on this occasion, "What thinkest thou, Simon?" there was a reproach implied in the use of the apostle's old name, as if Jesus were hinting that he had been acting in the character of the natural rather than the spiritual man, or, to quote the words employed by Jesus Himself on another occasion, "savouring not the things that be of God, but those that be of man." Peter had been asked by the tax-collector whether his Master meant to pay the tax, and he had made haste to answer, yes; but he had been in too great a hurry, as the interrogation of Jesus reminded him. It is of consequence to ascertain exactly what this tax was. It was not any of the imposts of the Romans, which the publicans collected, but a Jewish tax, founded on a payment of half a shekel made originally for the outfit of the tabernacle, but revived in later times as an annual tax, for the upkeep of the temple and its services. It was collected by the synagogue authorities throughout the whole Jewish world. Frequent mention of it is made in Jewish history out side the Bible, as it brought in a very large annual income to the temple treasury. It was generally paid in the form of a coin of two drachmas—as we should say a two-shilling piece, but the value was only fifteen pence—and the exact question put by the tax-collectors was, "Does your master pay the didrachmon?" It was in Capernaum that it was asked for, this being Jesus' usual place of residence. Possibly there was an evil intention in the demand for it, as rabbis were generally exempted from payment; or the question may have contained the insinuation that Jesus was one who despised the temple. And this was what drew from St. Peter the prompt assertion, that his Master would certainly pay, for he knew Him to be one who fulfilled all righteousness.

There is certainly an element of pleasantry in the question of Jesus, "Of whom do the kings of the earth take custom or tribute—of their own children or of strangers?" St. Peter did not at once perceive what Jesus was driving at, so he replied without hesitation, "Of strangers." "Then," rejoined Jesus, "are the children free?" Had Peter forgotten his own confession, uttered only a short time before at Casarea Philippi, "Thou art the Christ the Son of the living God?" Had

he forgotten the voice, still later, on the Holy Mount. "This is My beloved Son?" Jehovah was the King of kings, and the temple was His palace; Jesus was His Son, and therefore it was absurd to ask Him to pay for the support of the temple. It must all have been spoken lightly and brightly; yet, you see, there lies in it a very profound meaning. Indeed, this is one of the passages in which Jesus most distinctly claims a peculiar relation to God; and it is all the more impressive because He does so spontaneously. In most other passages the confession is wrung from Him, or it is made by others and He assents. But here He starts the subject of his own accord. This passage, therefore, takes a very prominent place in the testimony of Jesus to Himself.

The order given to Peter to go down to the lake, and with a hook fetch up a fish, in the mouth of which would be found a sater, or four-shilling piece, and therewith to pay the tax for himself and Jesus, was a remarkable one in many ways. First, it was a miracle of knowledge. A coin in a fish's mouth is not, indeed, an unexampled occurrence, as fishes dive at anything shining which they see in the water; but the astonishing circumstance is that Jesus should have known that such a fish was there, and that it would come to Peter's hook. Childish attempts have been made to explain the miracle away; but, if we are to accept the Gospels as trustworthy, there is no reason why this miracle should be an exception. Christ is the Lord of nature and of providence. As He saw what was in the fish's mouth, so does He see where the silver and the gold are, and He can cause them to be produced where they are needed. He sees the absence of money from the pockets of the poor, and this miracle encourages them to pray to Him in their time of need. Secondly, the objection has been raised that, in performing this miracle, Jesus acted contrary to His well-known principle of not using His miraculous power for His own behoof. But the answer has been well given that, instead of preventing His poverty, this miracle exposed it; and, besides, it served other ends besides the relief of a personal difficulty; for it contained great lessons for both the disciples and the tax-collectors. Thirdly, the most impressive lesson which it taught, in addition to the relation of Jesus to God, was the humility of Christ. He gave as the reason for paying the money, "Lest we should offend them." He had the right to refuse, but He did not insist on His right, just as St. Paul subsequently had the right to demand support from his converts, but worked with his hands rather than be dependant on them, and in the controversy about meats, urged the strong to sacrifice their liberty for the sake of the weak. Worldly men are especially touchy about anything which has the appearance of avarice in those professing to love God, and it is better to suffer loss than to give offence. Jesus had a great deal to say, in His doctrine, about offences; and we see in this instance how strictly He walked up to His own precepts.—Christian Leader.

Act well at the moment, and you have performed a good for eternity.—Lavater.

For Dominion Presbyterian.

The Gospel in Exodus.

Sweet Incense: The Type—The Reality.

By Geo. W. Armstrong.

Bible Study—Exodus XXX.—1 to 10.

Shittim Wood—a Type.

Verse 1.—Shittim wood is a thorny tree somewhat larger than an ordinary hawthorn. It is the only tree that grows in the desert in dry sandy places. It is only found in the peninsula of Arabia and on the shores of the Dead Sea.

Shittim Wood—A Reality.

This tree may be said to typify mankind in his natural and ungenerate state. His dwelling place is a moral desert, the borderland of the Sea of Death. Of man's moral degeneracy there can be no possible doubt. The Scriptures refer to it in the backset terms and experience confirms the Bible statements. "They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one."

The shittim tree, however, has its uses. It produces gum arabic. This shows that human nature unsanctified is capable of some service and may even be moral in its conduct.

God proposes to make this moral desert shrub useful in His own service. To sanctify it as an altar unto Himself. "Of shittim wood shall thou make it."

Second—This altar was to be made symmetrical in shape and exact in dimensions. Read verse 2.

Rough material for such holy, useful and consecrated service, yet patience and care will produce the desired result.

Is not this God's purpose as it regards fallen and sinful man? He must be cut away from the roots of sin which draw their vitality from the earth, and then by the Hand Divine be fitted and prepared for holy uses.

Type—The horns shall be the same. The horns of the altar have their uses; 1. They are an ornament. 2. They are useful, preventing sacrifices from falling off the altar. 3. When used for living sacrifices the victims are tied to them.

The horns of an altar may typify Christ's human nature. 1. Made of a woman. Bone of our bone and flesh of our flesh. 2. He is the horn of our salvation. 3. He is a root out of a dry ground. 4. No beauty that we should desire Him.

He assumed our sinful nature that He might be one with us and thus exalt us to be like Himself—meet for God's service and Sons of the Highest.

3. Type—This valueless wood was to be covered with pure gold to make it precious in the eyes of God and worthy of so high a service.

This covering of gold may be typical of the Righteousness of Christ which is the covering of God's Saints, their "Robe of Righteousness."

Gold cannot be consumed by fire, but how soon wood is destroyed.

Covered with this pure gold of Christ's righteousness the Saints of Shittim wood may with calmness survey the destruction of all earthly things.

"Jesus Thy blood and righteousness,
My beauty are my glorious dress;
Midst flaming worlds in these arrayed
With joy shall I lift up my head.
Bold shall I stand in that great day,
For who ought to my charge shall lay;
Fully absolved through these I am,
From guilt and fear, from sin and shame."

4 Type—Crown of gold. This typifies the supremacy of Christ. He is above and around about His Saints. He is crowned "Lord of all."

As He is our righteousness, our covering, so we are partakers of His glory. If our hearts are altars for God we shall be crowned. Paul when reviewing his life could say: "I have fought a good fight etc. Henceforth there is laid up for me a crown Heb. 4: 7-8.

Verse 4.—Two golden rings suspended from the crown to bear the staves of Shittim wood. This indicates the sustaining power of the grace of God.

Just as rings are continuous and endless, so the grace of God will sustain His people not only in time but throughout Eternity.

Thus the altar of incense becomes a type of the substitutionary and redeeming work of Christ.

Verse 6.—Notice the position of the altar. 1. Before the vail of the testimony. 2. Before the mercy seat that is above the testimony. What more suitable place for God's saints than to be before God's mercy seat?

"This is the place where Jesus shed,
The oil of gladness on our heads;
A place above all others sweet,—
It is the blood brought mercy seat."

Divine Communion—"There will I meet with thee."

Verses 7 and 8. The uses of this altar. For burning sweet incense. What is sweet incense? read verse 22 to 25. This is figurative of the prayers of God's saints. Read Rev. viii.—3, 4, 5. Incense thus represents the prayers of saints. It is to be burned every morning. It is to be burned every evening. It is to be perpetual before the Lord—"pray without ceasing." The prayers of God's saints are a more acceptable incense than the incense of oil.

Verse 9.—The abuse of this altar. Strange incense. The prayers of the wicked are an abomination unto the Lord. Those who offer strange incense will not go unpunished. Note Aarons sons, Nabab and Abbia Lev. x: 1 to 3.

Verse 10.—Aaron, the high priest, shall make an atonement on the horns of the altar. Christ is this atonement. He is our High Priests, combining in Himself both priest and sacrifice. Christ's atonement more efficacious than that of Aaron and needs not to be repeated. Our great High Priest had passed into the heavens having obtained eternal redemption for us and He is now our mediator and advocate.

Unanswered Prayers.

Are the promises of Christ in regard to prayer sustained by the experience of Christians? The promises are very broad: "Ask what ye will and it shall be done unto you." "Ask and ye shall receive." " whatsoever ye shall ask in my name, that will I do. If ye shall ask anything in my name, I will do it." And yet there are many aching hearts from which the cry comes, "Has God forgotten to be gracious?" It is true that many petitions are offered which are not granted, and many good people are perplexed thereat.

In thinking on this subject we should not forget the nature of prayer. It is petition, petition by the dependent and subordinate to one higher, whose will is

absolute. It is not a command. Much injury to faith has been done by speaking of prayer as an order on the faithfulness of God, an order which will assuredly be filed. In its very nature prayer implies that the request may be refused. We are limited in our knowledge; God is infinite, and therefore to his larger wisdom our petition may be folly. He knows all our wants, and his love requires that he give us what is best, rather than what we ask.

He is a hearer of prayer, but God does not surrender his sovereignty to anyone, not even to his redeemed. The prayer of faith is always heard in that it comes before Him and is considered, if we may so speak. A blessing in some form is given to faith, even though the prayer may not be granted. The person who prays is nearer to God, and receives his grace, but as he comes nearer he sees more clearly that the infinite love may often withhold from us the desire of our hearts.

There are certain limitations to prayer. "For things agreeable to his will," is one of them. The sphere of prayer is within the divine purpose. If we go beyond that we go beyond the promise. One may pray for recovery from sickness, but if he should pray that he may never die, he will pray in vain, for it is appointed unto men once to die. The purpose of God in working out our redemption is another limit. We may pray to be protected from the evil, but to pray that we may never be tempted would be to pray for what lies out of God's method of grace, and for what was not accorded to Christ.

And sometimes we must wait long for the answer. The cup did not pass from Christ, but he was strengthened and though on the cross he seemed to be forsaken, his life was not left in death, neither was he permitted to see corruption. We must often wait until the "afterwards" comes.

And we should remember that we often ask and receive not because we ask amiss because we ask for that which is not proper, or in a wrong spirit. In our minds we may enlarge the petition, "Give us this day our daily bread," into "Give us great riches," and he who loves us may refuse to grant the desires of our hearts.

And still further, we should remember that in the mystery of grace that from which we would be exempt is often God's means of greater grace. Paul prayed in vain for the removal of his buffeting, because God knew that the distress was necessary to development of the higher life within him.

It is for us to offer our petitions in the true spirit of prayer, always with the limitation, "Not my will, but thine be done." So living, so accepting God's will, so waiting for his grace, we will find that our unanswered prayers are replaced by blessings better than we have asked, and, equally with his gracious answers, the withholding of what we ask is in the fullness of his love.—The United Presbyterian.

There is no uncertainty in the invitations of Christ. He says, "Come unto me." And his promise is, "Whosoever cometh unto me I will in no wise cast out." Rest on that word and come to Him without delay.

Ministers and Churches.

OUR TORONTO LETTER.

The keen frosty air did not keep the members of the Toronto Presbyterian Association at home on Monday last. The topic for the day was a practical one, and was suggestively handled by Rev. Jas. Murray. Some discussion arose in connection with the positions taken as to what constitutes a "Working Church," but there was a very general appreciation and endorsement.

The Knox College Literary Society made a departure from the usual routine at its last public meeting. The Glee Club was assisted in the musical part by other singers, and the other parts of the programme considerably varied. Altogether the evening partook more of the character of an evening's entertainment than an academic function. The change was thoroughly enjoyed by the many friends present.

Already there are rumors floating about that a well-known wire-puller has been canvassing on behalf of a conferee for the highest position the church has to bestow, the Moderatorship of the General Assembly. We think there are few men who would stoop to this method of securing a position, either for himself or for another. The person of whom this rumor is spoken is one, we really could not name another. It is an unenviable reputation.

The Toronto Presbytery faces a heavy docket on Tuesday next, according to the printed schedule. No less than three resignations appear on the docket—that of Rev. A. L. Macfadyen, of Mt. Albert; that of Rev. Louis H. Jordan, of St. James Square, and that of Rev. Dr. Parsons, of Knox Church. The two former will be issued, the last named tabled in order that the congregation may be cited. The Commissioners to the General Assembly will be chosen at the next meeting.

Rev. Dr. Milligan has returned from Queen's College, and reports an excellent conference. One characteristic feature was the unity given to the programme by a series of lectures given, one each day by a College professor. Another, and most pleasing feature, was the noonday luncheon at which all met and recalled old days, and cracked old jokes and retold old stories, and generally enjoyed themselves. From these meetings every man goes back with another strand in the bond that binds him to his Alma Mater and to each other.

At the last meeting of the Presbytery it was proposed to hold a half-hour's meeting for prayer on one of the days of the week and in one of the downtown churches. The Presbytery referred the matter to the Ministerial Association. After mature consideration it has been decided to begin a series of noonday prayer meetings. Thursday has been chosen as the most appropriate day, and the meetings will begin at 12:50 and close at 12:55. The first of the series will be held on Thursday, 8th March next and, in all probability in the school-room of Knox Church.

The Patriotic Fund has all but smothered the Century and other funds. At times one becomes conscious of a faint movement showing that there is life in the Century fund yet. It will revive. The popular fever will die out, though it is running at a high temperature just now. And even it will not exhaust the strength of the people. Great sums have been subscribed, but great numbers also have participated in the movement. The people have yet to be heard from in connection with the Century fund and we shall be disappointed if the result be not quite as satisfactory as is shown by the fund that takes the popular fancy to-day.

EASTERN ONTARIO.

Rev. Jno. Hay, of Renfrew, has a growing Bible class. The attendance now aggregates 100.

Rev. D. Currie, B.D., of Perth, has been visiting Kempsville in the interest of the Century Fund.

In place of the regular services in St. Marks, Wales, last Sabbath evening, there was a service of song.

On Sunday, March 11, Rev. Dr. Grant, of Queen's University, Kingston, will address the Presbyterian congregation of Brockville on the century fund.

Rev. John Chisholm of Kempsville, held a memorial service for the late Samuel Martin, for thirty five years an esteemed elder of the congregation.

At a recent meeting of Knox Church, Roxborough, (Rev. H. D. Leitch, presiding) it was agreed to extend an unanimous call to Rev. R. McLeod, of Ripley, Ont.

The Sunday School of Knox church Cornwall, made an offering last Sunday for the Famine in Central India which amounted to the handsome sum of \$192. This was sent to Dr. Warden.

On a recent Sabbath Rev. Dr. MacNish of St. John's Church, Cornwall, in the course of a highly patriotic sermon, said: The provocation which Britain received from the "ransaal" government was such as no nation could honorably overlook, and the present war was only undertaken when all means of amicable settlement had been exhausted.

The Hull Presbyterians held an enjoyable social under the genial auspices of the Ladies Aid Society who entertained in their usual happy style. A meritorious musical programme was in good hands. Rev. D. M. Ramsay was the principal speaker, and the pastor, Rev. M. H. Scott, genially discharged the duties of chairman. The proceeds were in aid of the church building fund.

OTTAWA.

Many of the City ministers made reference to the Canadian losses in South Africa. Rev. Dr. Armstrong, in alluding to the fact that the war was coming close to Canada, earnestly prayed for a speedy termination of the conflict.

The Ladies' Aid Society of Knox Church, Ottawa, under the presidency of Mrs. Robertson, presents an encouraging statement for 1899. The receipts, including balance from previous year, were \$409.26. The object of the society, however, is not financial, but rather to help the pastor in his work; to visit the sick and strangers in the congregation; to comfort and cheer them in trouble; and to make all feel that, "though living in different homes, we are one family with our church home." Most laudable objects, and well carried out by this society.

Rev. Norman McLeod in the New Edinburgh church, referred to the deep sorrow occasioned in Canadian homes, by the sad intelligence of Canadian losses, but said that such deaths bound together in an indissoluble tie Great Britain and Canada. The nation that insulted Britain insulted Canada; her successes were our successes; her victories our triumphs. Such work was not in vain, but rather the boys that were giving their lives on the battle ground were aiding to send the gospel of Christ to an unenlightened people.

At St. Andrew's, Rev. Dr. Herridge in the course of his morning's sermon, made the following reference to what should be one of the influences resulting from the spilling of Canadian blood in British battles in South Africa: "And surely we shall feel, too, the unifying power of a common sorrow. Our differences may well be buried in those graves by the Modder river, and the voices of captious criticism and scornful apathy hushed in perpetual silence. We are a mixed people in this Dominion, of varying creeds and lineage. We cannot be asked to forget historic memories or religious associations. But our dead comrades will rebuke us if we allow any narrower or more selfish aims to check our zeal for the furtherance of the principles of justice, for the accomplishment of our destiny in the rank of progress, and for the welfare of that glorious heritage which belongs to us all."

The 55th annual report of Knox Church has just been issued. The pages contain a fair resume of the numerous activities of this progressive congregation. There were 32 additions to the membership; 24 by certificate, and 8 in profession of faith; 18 names were removed from the roll, showing a net gain of

14. Twelve children were baptized. Four additional elders were chosen, ordained and inducted, viz.: Messrs. H. L. Wood, Chas. Ogilvie and H. S. Campbell. In addition to these the following elders compose the session; Geo. Hay, J. MacMillan, (session clerk) Hiram Robinson, Samuel Savage, M. MacKinnon, John McJanet, John Kennedy, Arthur Chisholm, Thomas McJanet and B. M. Northrup, with the pastor, Rev. D. M. Ramsay, B.D., moderator. There is also a strong committee of management, with the following officers: H. S. Campbell, chairman; J. C. Tully, secretary; B. M. Northrup, treasurer. The Sabbath School is most efficiently carried on under the superintendency of Mr. J. MacMillan, M.A., with 273 names on the roll. There is also an interesting Chinese school with a gratifying attendance. Mr. MacMillan has recently resigned after 15 years service as assistant superintendent and 20 years as superintendent—35 years in all. Mr. S. J. Jarvis is now superintendent, with Mr. John Eagleson, as assistant. The total receipts were \$4,988.87; the total expenditure, \$4,986.84.

WESTERN ONTARIO.

Mr. Vincent Green of Lindsay has been appointed organist of Central Church, Hamilton.

Rev. Neil McPherson will deliver a special address to men in Association hall, Hamilton, Sunday afternoon.

The Rev. R. E. Knowles of Knox church, Galt, will be absent in the South next Sunday. The Rev. R. P. McKay of Toronto will fill his pulpit.

Rev. Dr. Hamilton of Motherwell preached at the Central church, Galt, on Sunday and Rev. Dr. Dickson of Galt preached anniversary services at Motherwell.

The Presbyterian Church, Churchill, has just completed its canvass for the Century Fund, subscribing upwards of \$600. This sum more than clears off the debt on the new church.

Rev. J. A. Ross of Churchill has just completed a series of sermons on the ten commandments. Members of his congregation frequently expressed their qualification for the instruction imparted.

A lecture will be delivered on Africa and the Boers in MacNab Street Church, Hamilton, by the Rev. William Patterson of Cook's Church, Toronto, on Monday evening, the 12th of March.

Rev. W. G. Wallace, B.D., of Toronto, delivered a strong and instructive address at the annual Sabbath School convention held at Churchill recently. His subject, "Some characteristics of the church of the 20th century."

Rev. A. McAuley, B.A., of Pickering, who so acceptably preached in Knox Church, Mitchell, some time ago, will again occupy the pulpit on Sabbath next. A meeting of the congregation is to be held on March 5th to consider the tendering of a call.

Sunday last was the anniversary of the present Church, erected by the congregation at Avonbank in 1890. The services were conducted by the Rev. Dr. Dickson of Galt. This event is of special interest because of the history of this pastorate—a history of which the congregation may well be proud. A small log meeting house was erected in Avonbank—then known as Downie—in the year 1847. This was one of the first churches in these parts, indeed it is probable that there was no church in St. Marys at that time. Rev. Mr. Proudfoot was the first pastor. Four years after his ordination he withdrew from his charge, being called to London to succeed his father. The vacancy was filled by Mr. Caven, who some years afterwards became the well-known principal of Knox College, and who is the recently appointed president of the Pan-Presbyterian council. In 1858 Mr. Caven took charge of the congregation at St. Marys. Rev. R. Hamilton received and accepted the call that was presented and has ever since then occupied the pulpit. This is, therefore, his 42nd year as pastor of the congregation at Avonbank, and he still preaches the gospel with vim and earnestness, and is loved by all his people.

MONTREAL.

Rev. Mr. McCuaig, assistant at St. Paul's church, Montreal, has received a call to Marmora.

At Crescent Street Church last Sunday Rev. James Robertson, D.D., preached at the morning service.

Rev. Robert Campbell, D.D., preached at both services in St. Gabriel Church, his evening subject being "The True Church." Mr. J.R. Dougall spoke on "Intemperance a Century Ago" at the Bible class.

The Rev. Father O'Connor of New York conducted the evening service in Knox Church, his subject being "The Gospel of Christ and the Doctrine of Rome." This was the first of a series in answer to the Rev. Father Younan.

The Rev. J. Edgar Hill, D. D. gave a lecture on February 26, in the Hall of St. Andrew's church upon "Iona and Staffa" illustrated by lantern slides. At the close of the lecture a collection was taken up for the Victorian Order of Nurses.

The Rev. W. D. Reid, B.A., B.D., of Taylor Church, delivered a lecture on Feb. 27, in the Mount Royal Avenue Methodist Church on his travels to 'Egypt, Rome, Mount Vesuvius and the Ruins of Pompeii.' The lecture was of a most interesting nature.

It is a singular coincidence says the Montreal Herald that on the very week that Rev. James A. O'Connor comes to Montreal to begin a series of meetings that some consider an offset to the meetings of the Rev. Mr. Younan, the Paulist, there should sail from New York for Barcelona, Spain, as a Protestant missionary a member of the Society of Paulist Fathers, who had been converted to Protestantism under the instruction of the Rev. Mr. O'Connor. This gentleman, the Rev. S. McGovern, left New York on Tuesday the 20th inst., on the Steamer Lahn for Southampton, whence he will proceed to Paris, and thence to Barcelona, where he has been appointed missionary by the Boston Missionary Union. Mr. McGovern is a graduate of the Catholic University of Washington, D. C. He was a member of the Paulist Society, or congregation, as it is technically called, for seven years before his conversion. Mr. McGovern is a native of California, thirty-two years of age, and was converted to the Evangelical faith in New York in 1896, when he attended Rev. Mr. O'Connor's services.

MARITIME PROVINCES.

St. Andrew's S.S., Springhill, contributed \$40 to Home Missions last year.

Baddeck congregation, C.B., contributed last year for all purposes \$1,590, of which \$118 was for schemes of the church.

An old large bore French gun found at Tracadie, N.B., has been presented to the Legislative library at Fredericton. The base is over an inch and it is supposed to be more than 150 years old.

The local militia authorities of Halifax refused to recognize the status of Rev. Mr. Lane, Methodist chaplain to the second contingent, but presemporary orders from the minister of militia brought them to their senses.

Rev. J. Carruthers of New Glasgow has been delighting the Halifax Club of Windsor, N.S., with a lecture on "Shakespeare as a Humorist." He traced the "fool" to the "devil" and "vice" of the old moral and miracle plays and gave illustrations of the character from various plays. A cordial vote of thanks was but a feeble expression of the gratification of the audience, says the Eastern Chronicle.

The call of the First Presbyterian Church, Vancouver, to Rev. R. G. Macbeth, Augustine Church, Winnipeg, has been concurred in by the Winnipeg Presbytery.

W. F. M. S. Life Members.

During the past two months the following life members were added to the Western Division of the Woman's Foreign Missionary Society:

- Miss Helen F. Fraser, Kingston
- Miss Parsons, Topp Auxiliary, Knox Church, Toronto.
- Mrs. M. Park, Topp Auxiliary, Knox Church, Toronto.
- Mrs. Stewart, Knox Church Auxiliary, Stratford.
- Mrs. Patterson, St. Andrew's Auxiliary, Winnipeg.
- Mrs. James Grant, Humesville Auxiliary.
- Mrs. Wm. Brown, First Church Auxiliary, Vancouver.
- Mrs. M. G. MacBeth, Augustine Church Auxiliary, Winnipeg.
- Mrs. J. Johnson, Knox Church Auxiliary, Paisley.
- Miss Waugh, St. Andrew's Auxiliary, London.
- Mrs. Geo. Wood, St. Andrew's Auxiliary, London.
- Mrs. Byrns, East Church Auxiliary, Toronto.
- Miss Ida Moffat, Baltimore Auxiliary.
- Miss Fanny Bowden, "Willing Workers" Mission Band, Exeter.
- Miss Lohrin, Knox Church Auxiliary, Guelph.
- Miss Fraser, St. Andrew's Auxiliary, Kingston.
- Mr. Jas. Hart, Erskine Church Auxiliary, Toronto.
- Mrs. George Laidlaw, Murray Mitchell Auxiliary St. James' Square, Toronto.
- Mrs. Richard Donald, McLaren Auxiliary, Bloor Street West, Toronto.
- Mr. D. Munroe, King's Road Auxiliary, Martin-town.
- Mrs. A. D. MacLeod, Portage La Prairie Auxiliary.
- Mrs. John Robertson, Port Dover Auxiliary.
- Mrs. Oliver Braden, Teeswater Auxiliary.
- Mrs. James Gow, Windsor Auxiliary.
- Mrs. James C. Tolmie, Windsor Auxiliary.
- Mrs. Stewart Begg, Roxborough Auxiliary.

Births.

At 18 Grosvenor street, Toronto, on Thursday morning, Feb. 22, to Prof. and Mrs. McFayden, a son.

Deaths.

On Thursday, 22nd February, at St. John's Hospital, Toronto, Alice Maud, widow of the late Alexander Robinson, M.D.

BRITISH AMERICA ASSURANCE COMPANY.

ANNUAL MEETING

The Sixty-Sixth Annual Meeting of the Shareholders of this Company was held at its offices in Toronto at noon on Friday last, the 23rd February.

The President, Hon. Geo. A. Cox, occupied the chair, and Mr. P. H. Sims, who was appointed to act as secretary, read the following

ANNUAL REPORT.

The Directors have pleasure in presenting the Sixty-Sixth Annual Report, embracing the Financial Statements of the Company to the 31st December, 1899.

There has been a satisfactory growth in the premium income for the year in both the Fire and Marine branches. The Canadian Fire business has shown exceptionally favourable results, and there has been a moderate profit on the Marine business written during the year. In the United States, however, this Company has, in common with all others doing business there, suffered from the unusually heavy fire losses that have occurred in several of the larger cities.

The net profit on the year's transaction (\$69,089.89) has been sufficient to pay the usual half-yearly

dividends at the rate of 7 per cent. per annum, and, after writing off an amount to cover depreciation in office furniture and securities, to provide for an addition of nearly \$7,000 to the Reserve Fund, which now amounts to \$577,987.01. The Reserve to cover the estimated liability on unexpired policies has been increased to meet the additional amount at risk and is more than ample provision, according to the Company's experience, to meet losses that will accrue upon policies in force at the end of the year.

In view of the increased business of the Company and the contemplated enlargement of its field of operations the Directors deem the present an opportune time to increase the Capital Stock, as contemplated in its Act of Incorporation, to \$1,000,000. A by-law will be submitted to the meeting to authorize the issue of \$260,000 additional stock, to be allotted pro rata to present shareholders at a premium of 15 per cent.

Geo. A. Cox, President.

SUMMARY OF FINANCIAL STATEMENT.

Total cash income	\$ 1,622,249 88
Total expenditure, including appropriation for losses under adjustment	1,560,210 99
Dividends declared	\$ 62,088 89
	52,600 00
Total assets	\$ 1,478,586 05
Total liabilities	145,859 01
Surplus to policy holders	\$ 1,327,687 04

The President, in moving the adoption of the report, said that it was gratifying to be able to refer to the satisfactory growth during the year in the income of the Company, which, after deducting amounts paid for reinsurance, showed net premium receipts of upwards of one and a half million dollars. The most encouraging features in connection with the past year's transactions were the steady and continued growth of the Canadian fire business, and the very moderate losses which have been sustained in the Dominion. While the general experience of companies doing business in this country had been favorable, owing to the fire losses having been considerably below the average of preceding years, the experience of this Company had been exceptionally so. From a review of the business in Canada that has been published, it appears that the average ratio of losses to premiums of all companies reporting to the Dominion Government had been 56 per cent. The British America was 48 per cent. In the United States, on the other hand, the general experience, as well as that of this company, had been much less satisfactory, the fire loss having been far in excess of those of average years, and the loss resulting from the Company's operations in that field had materially reduced the total profit of the year. In the marine branch, he was pleased to say that the results of the past year had been such as to justify the action of the Directors in continuing the business of this department, notwithstanding the adverse experience of previous years, and so far as can be judged from the present outlook as to rates and general conditions of marine underwriting, the prospects for the present year appeared encouraging in this branch. The President also referred to the establishment of business connections at points beyond the limits of Canada and the United States, where favorable openings might present themselves.

The report was adopted, and a bylaw was passed providing for an increase of capital stock of the Company to one million dollars by the allotment of two hundred and fifty thousand dollars' new stock to shareholders in the proportion of one share to every three shares held by them.

The following gentlemen were re-elected to serve as Directors for the ensuing year:—Hon. George A. Cox, J. J. Kenny, Hon. S. C. Wood, Thos. Long, John Hoskin, Q. C., LL. D., H. M. Pellatt, R. Jaffray, A. Myers, and E. W. Cox.

At a meeting of the Board, held subsequently, Mr. George Cox was re-elected president, and Mr. J. J. Kenny Vice-President.

The Inglenook

Tad and His Panther.

"Did you hear the panther last night, sergeant?" asked Ted, the captain's son.

"No," said the sergeant, as he cut at the top of a sage brush with the loose end of the lariat hanging at his saddle. "I didn't hear it, but it yelled, I guess. Bill Murphy was on guard down at Post No. 2, and he didn't dare walk the length of his beat.

"Let's go to-night and fetch it in," said the boy.

"No—no!"

The soldier rarely spoke in so positive a manner to his younger companion. They had grown to be quite good friends. So Sergeant Gore looked at the trim figure by his side and admired—as a cavalryman would—Tad's posture in the saddle. And then he gazed down the long road to the bluff on the shingly ledges of which the panther they had been speaking of was said to prowl at night and call to the echoes in that fearsome voice.

Gore was a well-born, well-trained young fellow who had enlisted in the ranks of the regular army at a time when penniless and discouraged, as has many another son of a good family. He seemed peculiarly attractive to this boy. Tad admired Gore because he was cleverer than the others. Gore was a better shot and a better horseman and he was the best wrestler in the fort. And there is nothing that so appeals to the soul of the boy as ability in that close struggle of athletes, that embrace of gladiators, out of which comes the triumph of the unarmed hands, the victory of the unaided muscle and skill.

And Tad's father, the captain, had not discouraged an association which gave his son pleasure and seemed so make the lad more manly.

"Couldn't we kill the panther, sergeant?"

"We might and we might not. The last man in this troop who went out to kill a panther came back in a sling between two pack mules; and he didn't get off sick report for three months. Now, see here, Tad, get that wrinkle out of your brain! How would it do for me to risk the captain's son out there on the bluff at night? How would I go to the captain's wife and explain it if—"

"Wouldn't need any explanation if we brought back the panther."

"Or how would I square matters with the captain when the captain's little boy was lying in bed—the surgeon-plaster all over him?"

"Pretty nice thing to kill a panther!"

"Yes; and then—"

"Sergeant, are you afraid of her?"

"I'm not afraid of anything alive," said the sergeant calmly.

"If you are not afraid, why don't you go?"

"We don't do all things we dare to do."

"What, for instance?"

"Well, I dare tell Higgins, when we get to camp that I won't mount guard to-morrow.

"Then why don't you?"

"Because it is my duty to mount guard whenever he details me. He's the orderly sergeant."

"I saw you throw him one time," said Tad, irrelevantly; and then he stopped to laugh at the recollection.

Higgins was a very strong man; and one day in spring, before mounted drill was begun, the soldiers got up a tournament on the parade ground, where the orderly sergeant challenged any one to wrestle. Tad remembered Gore's acceptance and how the bigger man had strutted to the encounter; how the two had gripped to the work, and how presently Gore had caught the huge weight on his hip and had flung the other heels over head in one great sweep and had landed him fairly and finally.

But this was months ago. Tad looked up at the distant bluff while the bugler were blowing retreat, but he stood in "the attitude of a soldier" when the flag came down to the booming of the evening gun. That night he made his bed on the floor of the upper porch and lay there wondering at the stars till long after taps. Time and again he caught himself across the borderland of dreams and it seemed to him the lagging midnight must have passed when the sound for which he waited reached his ears. And then the suddenness of it, the savage strength of the panther's cry, startled the courageous little fellow till his heart was still. The half-human quality of the tone added to the terror of it.

Then his breath came back and with it his daring. And the next time the cry was raised he knew the shingly shelves of the bluff were then a promenade for the panther.

Next night Sergeant Gore was on guard, but the next after he was free; and time and again he wondered where Tad was hiding; for he had not seen the boy since dinner-call.

Lang and Warner were up the gulch with an eight-mule team, and they came in at sun-down with a load of wood. When they had unharnessed the mules Lang found Sergeant Gore stretched on his bunk, trying to read by the afterglow.

"Oh, Gore, here's a note from the captain's kid," said the teamster, Lang, carelessly.

Gore peered at the penciled lines:

Dear Sergeant: I am up on the bluff. If you don't come and get me, may be the panther will.

Tad. A cayuse pony was picketed back of the quartermaster's store, and Sergeant Gore took a turn of the rope around the animal's jaw, leaped to the bare back and

galloped to the hills. He carried his carbine, and a belt of cartridges was buckled about him. And every muscle of his splendid frame quivered; for he loved the captain's son.

Tad had calculated the note might not be delivered until dark; and he crept along the slaty shelves until he found a little recess where the loose earth had been worn away by the wind and rain, and he climbed down there and backed in. About six feet below was a broad ledge which reached far around to the right. By-lying flat 'is face just came to the edge of the narrow shelf, while his feet were pressed to the farthest spaces in his little refuge. He pulled his rifle within easy reaching distance, and then looked out and dared the panther to come.

Straight before him, down the valley, was the fort. He watched the twinkling lights go out in the mess-hall (and knew the belated teamsters arrived in camp.) And his faith was so firm in Sergeant Gore that he never doubted the soldier was coming.

Presently he heard the dull beat of hoofs on the long road. But it was from unshod feet, and not a cavalry horse. That chilled his courage a little. And just as he tried to convince himself that he was wrong, and searched for hope that an army horse and not a pony was galloping toward him, a shriek not fifty feet away rent the wonderful silence of the hills.

His little body was positively lifted

Are Your Lungs Weak ?

To Every Sufferer from Coughs, Consumption, and Similar Signs of Lung Weakness a Great Specialist Offers His New Scientific

Treatment Free !

Nearly everybody you meet will regard it as a kind of insult to be asked if they have weak lungs. All seem to have a solid faith in the soundness of their own breathing machine. In cases of trouble they will admit there is a "heavy cold" or a "touch of Bronchitis," or even a "spell of Asthma," but as to weak or unsound lungs—never—NEVER. Even the poor consumptive, who scarcely speaks without coughing, whose cheeks are wasted, hollow and bear the hectic flush of doom, will assure you with glistening eyes that his cold is on the mend, and he will be all right when the weather changes.

Never was there a cure for lung trouble equal to the newly-discovered Dr. Slocum treatment. This forms a system of three remedies that are used simultaneously and supplement each other's curative action. It cures weak lungs, bronchitis, coughs, consumption, and every other ailment of the pulmonary region. It destroys every germ that can effect the respiratory system, and even in advanced stages of lung trouble positively arrests the tubercular growth, while it also builds up the patient so that his system is enabled to throw off all other wasting diseases. Thousands of cases cured already prove these claims. Thousands of grateful people bless the discovery.

If the reader is a consumptive or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, post-office and nearest express office address to the T. A. SLOCUM CHEMICAL Co., Limited, 170 King Street West, Toronto, when three large sample bottles (the Slocum Cure) will be sent you free. Don't delay until it is too late, but send at once for these free samples and be convinced of the efficacy of this great remedy.

Persons in Canada send Slocum's free offer in American or English papers will please send to Toronto for free samples. Mention the Dominion Presbyterian.

and shaken with the shock of it. And then, because he was a captain's son, Tad hammered his bare knuckles against the stone, and forced his courage to come back.

He peered over the edge of his shelf at the broad ledge below; he looked straight down there a hundred feet to the foot of the bluff; and he could not tell for the life of him from what direction that thrilling cry had come.

Then a pebble was loosened and fell down the bluff, around somewhere to the right of Tad's refuge, and he called: "Sergeant!"

He heard something rub gently against the rocks on that ledge below, and then another pebble bounded away; but no strong word of cheer came in answer.

Ted soon realized that the panther lay below him. She kept well to the farther ledge. She saw him and seemed gathering for a spring. It was seconds before he thought of the rifle. Then he fired and she leaped.

He felt her claws strike at him, and catch again and again. But he withdrew far into the little nook, and there was no foothold for her.

She toppled back, and he could hear her breathing plainly. Then she tried again. As she stood on her hind feet, her claws caught at his clothing, but he fought free; and time and again she scratched him, but he did not cry out.

Once or twice she withdrew her paw, stretched very high, and pushed her black muzzle up till he could see two red eyes; and he knew the two red eyes could very well see him. But when she struck she must withdraw her head to give the paw a greater reach, and by shifting a little he could dodge her.

But all the time, as she tried for him, first with one four-paw and then with the other, her hind feet were clawing at the bluff for a foothold. If she had found it she would have lifted and have reached him instantly. She did not find it; but she was loosening soil and stones with every effort, and there were forming a growing platform which brought her nearer.

When he knew the next fling of her paw would reach him, he saw the bare blond head of Sergeant Gore on the ledge.

The back of her head was toward the soldier, for her left paw was at the bosom of Ted's blue coat.

"Cling tight!" said Gore.

And a wonderful thing happened. The sergeant stepped close to the panther's side, facing outward. His left arm flashed about the extended body. He made that splendid fulcrum of his hip. He swung just once, and swiftly; and the panther went—as Higgins had once gone—heels over head, and helpless. She flung both paws wildly, but she made no sound as her dark body shot over the edge and was swallowed up in the darkness. They listened what seemed a very long time and heard her strike at the foot of the bluff.

"Great throw!" cried Tad, and he crept exultant from his nook and clambered out where Sergeant Gore could lift him down. But he had to be carried. When it was all over his sturdy legs refused to bear him and he staggered very helplessly. Gore laid him on the pine-needles



ANNUAL STATEMENT
OF THE
North American Life Assurance Co'y

Head Office: 112-118 King St. West
TORONTO

For the year ending Dec. 30th, 1899.

December 31, 1898.	To net Ledger Assets.....	\$2,977,451.64
December 30, 1899.	To Cash for Premiums.....	\$744,885.78
" " "	To Cash Income on Investments.....	148,656.81
		893,542.59
		\$8,870,974.21
	DISBURSMENTS.	
December 30, 1899.	By payments of Death Claims, Profits, etc..	\$303,081.50
" " "	By all other payments.....	281,182.32
		584,263.82
	Balance net Ledger Assets.....	\$8,386,710.21
	ASSETS.	
December 30, 1899.	By Mortgages, etc.....	1,419,982.68
	" Debentures (market value \$68,955.65).....	579,939.37
	" Stocks and Bonds (market value \$587,891.50).....	559,938.62
	" Real Estate, including Company's building.....	394,651.79
	" Loans on Policies, etc.....	221,655.37
	" Loans on Stock (nearly all on call).....	194,871.42
	" Cash in Bank and on hand.....	28,705.96
		\$3,386,710.21
	" Premiums Outstanding, etc. (less cost of collection).....	137,298.24
	" Interests and Rents, due and accrued.....	35,074.75
	" Market value of Debentures and Stock over cost.....	56,394.16
		\$3,565,477.36
	LIABILITIES.	
December 30, 1899.	To Guarantee Fund.....	\$ 60,000.00
	" Assurance and Annuity Reserve Fund.....	2,929,552.20
	" Death Losses Awaiting Proof, etc.....	51,507.85
		3,041,059.35
	NET SURPLUS.....	\$524,481.01

The financial position of the Company is unexcelled—its percentage of net surplus to liabilities exceeds that of any other Home Company.

New insurances issued during 1899.....	\$4,929,140.00
Exceeding the best previous year by nearly one million.	
Insurance in force at end of 1899 (net).....	\$23,045,408.00

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JOHN L. BLAIKIE.

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J. THORBURN, M.D., Edin.

The Report containing the proceedings of the Annual Meeting, held on January 30, last, showing marked proofs of the great progress and solid prosperity of the Company, will be sent to the policy holders. Pamphlets explanatory of the attractive investment plans of the Company and a copy of the annual report, showing its unexcelled financial position, will be furnished on application to the Head Office or any of the Company's agencies.

at the summit for a few minutes. And presently they went down the long road to the warm spring, where he washed the dust from Tad's face and hands and arms.

Later, they dragged to the captain's porch a monster panther, whose velvet skin not a single bullet had marred.

But even at that, when Tad saw his

father's white face and caught the wordless welcome of his mother's embrace, he knew that he had paid for the panther far more than it was worth.—St. Nicholas.

"A man's pride shall bring him low; but honor shall uphold the humble in spirit."

World of Missions.

For Dominion Presbyterian.

Part II. Protestant Missions in Africa.

MOFFAT, MURRAY AND RHODES.

As a result of missionary enterprise, a large portion of South Africa is well supplied with Christian churches and pastors. Some of the congregations, indeed, are surprisingly large. The church at Graaf-Reiten in Cape Colony, under the pastoral charge of Rev. James Murray, is a beautiful structure erected at a cost of \$85,000. It is seated for 1410 persons and in connection with it there are said to be 1500 communicants. The church edifice at Oudshoorn, in the same Colony, is still larger with a seating capacity of 2000 and connected with it 3000 communicants and a congregation of 5,000 adherents. A large proportion of the white inhabitants belong to the Dutch Reformed Church which has a well equipped Theological Institute at Stellenbosch of which the elder brother of the well-known Rev. Andrew Murray is principal. Stellenbosch, next to Capetown, the oldest European settlement in South Africa, was founded by Governor Stiel in 1681 and named after himself and his wife, whose name was Bosch. It is a pretty little town of 5,500 inhabitants having a number of churches and its streets lined with old spreading oaks. But of far more importance than the fine churches and spreading oaks are the facts that there are so many native ministers in Africa, and so large a number of people reclaimed from heathenism.

Besides the societies already named, the American Board (A.B.C.F.M.) has planted missions in W. Central and E. Central Africa; its principle mission, however, is in Zululand, with a staff of nine ordained missionaries, 15 native preachers, 225 "helpers," and 2,899 native communicants. The more important Presbyterian mission stations centre around Lovedale, Livingstonia and Blantyre. Before attempting to describe these, however, brief reference must be made to some outstanding missionaries of other folds.

Robert and Mary Moffat, left lasting footprints on the sands of South Africa. Their names stand for all that is lovely and of good report in the annals of missions. They were both missionaries of the highest order. Dr. Moffat was equally in his element when working at the smith's forge, the carpenter's bench, and the printing press. He excelled as preacher, pastor and intemperate evangelist; as a linguist, translator, and commentator. Mrs. Moffat was supreme in her department. The mother of nine children, she was more than a mother to hundreds of Bechwana girls. She literally clothed the naked and fed the hungry, instructing the natives in the amenities of civilized life, and implanting in their hearts and minds the seeds of divine truth.

Moffat was born at Ormiston, East Lothian, in 1795, of poor but pious parents, brought up on oatmeal and the Shorter Catechism, and well founded in the "fundamentals" by his somewhat austere but orthodox mother. He early broke with exacting home restraint by running off to sea. At fourteen he was apprenticed to a market-gardener, and he learned to play the fiddle. While under-gardener to a gentleman in Cheshire, he attended a Methodist missionary meeting and was so much interested that there and then he resolved to become a missionary to the heathen. In the meantime he got a situation near Manchester, with a nursery gardener, Mr. Smith, by name, whose only daughter, Mary, had been educated at Moravian Missionary Institute. A mutual attachment followed as a matter of course, and an "engagement;" but Mary's parents would not consent to their marriage at that time, and so poor Moffat made his debut in South Africa in 1816 as a bachelor, and under the auspices of the London Missionary Society. But the stars keep their courses. In due time Mary followed her lover. They were married at Capetown in December, 1819, and set out immediately in a bullock-cart for Kuruman, 750 miles inland—a weary journey of seven weeks now easily accomplished in two days. A mission had already been established at this place by the Rev.

Robert Hamilton who continued to be a faithful friend and fellow-worker for thirty years. The Moffats remained fifty years at Kuruman enduring many hardships—having on more occasions than one to flee for their lives, from the raids of hostile tribes. They waited long and patiently for the first-fruits of their labours, which came at length in the form of a spiritual awakening that spread over all the region, and transformed the whole aspect of the country. The Bible was translated in the language of the people, and churches and schools were planted in the neighboring districts. Moffat and his wife were almost idolized by the natives, and their affection was reciprocated in full; but, the old missionary was often heard to say that the saddest day of his life was when news came that Britain had re-instated the Boers in the Transvaal. They retired from the mission in 1870. Mrs. Moffat died in England the following year, and her husband in 1883, in the 88th year of his age.

Another, still in the body, has had much to do with the uplifting of the African peoples. I refer to the Rev. Andrew Murray, D.D. of Wellington, who by his writings and visits is almost as well known in Britain and America as in his own country. He is the second son of that Andrew Murray who went from Scotland 75 years ago and became minister of the Dutch Reformed Church at Graaf-Reinet. This man was born there in 1828, a graduate of Marischal College, Aberdeen, he completed his studies at Utrecht and commenced his career as minister of what is now the Orange Free State—a vast parish indeed! He was only 20 years of age when ordained to work in that wide and wild territory, but he labored incessantly and successfully having his headquarters at Bloemfontein. The people rallied round him in large number, amazed at the amount of riding, preaching, catechising and visitation done by the young minister. In 1860 Mr. Murray accepted a call to Worcester, an important inland town and subsequently was appointed principal of the Huguenot College at Wellington.

That was a grand legacy the elder Murray left to Africa—five sons who became devoted ministers of the Dutch Reformed Church, four daughters who became minister's wives, and a fifth, who is principal of the large college for young women at Stellenbosch. Dr. Murray has written many books, has witnessed many interesting revivals of religion, has done much missionary work and is one of the most respected men in Africa to-day.

What about the Hon. Cecil Rhodes? Well, he is so much a politician I hesitate to speak of him in connection with the subject in hand. He is certainly a remarkable man. The son of an English minister, he was sent out to S. Africa, for his health twenty years ago. On leaving home, it is said that the family physician gave him just six months to live; but he soon showed symptoms of uncommon vitality, mentally and bodily. He tried his hand at diamond-digging and proved himself to be an expert—advancing from one stage to another until he came to control nearly the whole business and amassed a large fortune. Years ago he came nearly sharing the fate of General Gordon at Khartum, but just then he was elected to the Senate in Capetown and entered upon his marvellous political career. He has built railway and telegraph lines, towns and villages. He has given large sums of money for schools, libraries, and churches, his latest philanthropic venture being a magnificent sanatorium at Kimberley. Consciously or unconsciously, he has exerted a powerful influence in behalf of Protestant missions and the dream of his life is to see the whole of the map of South Africa painted British Red!

There is said to be as yet only one Presbyterian congregation for the English speaking people in all Rhodesia, that at Bulawayo, 1361 miles by railway from Capetown, where a bazaar was recently held that realized \$3,500 towards a church-building fund. But church building and missionary work of all kinds have been paralyzed by the terrible scourge of war. Many ministers and missionaries have been obliged to abandon their homes and their stations, and valuable personal property, with no prospect of restitution; nothing being left them but to rest their labors meanwhile—until these calamities are overpast; and then to commence again de novo.

(To be continued)

Honesty.

"One of the leading men of the age we live in tells us, in his biography, that nothing had a greater influence upon him and his moral career than a few lines written by his minister in a prayer book of his which was presented to him on the day of his confirmation. I greatly wish to give you all such a sentence for you to keep and remember for days to come. But of all those sentences, I know there is none of greater importance and of more vital significance than this one: We are honest people. Make of honesty—a kind of real and true-hearted honesty—a kind of worship and adoration, and I am sure you will not fail to make your name and character esteemed and beloved by God and man."—American Hebrew.

Saved Their Child.

MR. T. W. DOXTATOR EXPRESSES A FATHER'S GRATITUDE

His Little Girl was Attacked with Heart Trouble and Doctors Said She Could Not Recover—Dr. Williams' Pink Pills Have Made Her Sound and Lively as a Cricket, From The Sun, Belleville, Ont.

In a comfortable farm home in Sydney, near Belleville, lives Mr. T. W. Doxtator, a prosperous farmer and most respected citizen. In this pleasant home the heart of a father and mother beats with gratitude to Dr. Williams' Pink Pills, because they firmly believe they saved the life of their little daughter. A reporter of The Sun having heard of the case drove out to Mr. Doxtator's for the purpose of getting at the facts and found both father and mother of the little girl very enthusiastic in their praise of the medicine that was unquestionably done so much to relieve suffering in this country. Said Mr. Doxtator: "Yes, we have good reason for praising Dr. Williams' Pink Pills. I think they are worth ten times their weight in gold. When our little daughter Clara was about eight years old she was stricken with what the doctors said was heart trouble. Up to that time she had been a strong healthy child. The first symptoms shown were fainting spells and these would attack her without a moment's warning. We consulted a doctor, under whose care she was for a time, but the treatment did her no good—in fact she was growing worse. Then we called in another doctor and he frankly told us that he could hold out but little hope for her recovery. By this time she was confined to bed and for three months was as helpless as an infant. In some of the fainting spells she was attacked with convulsions. Her appetite seemed entirely gone and she was reduced to a living skeleton. At this time I read the particulars of a cure through the use of Dr. Williams' Pink Pills, which gave me hope and I determined that our little girl should try them. I first got one box and when they were used she seemed brighter. Then I got five more boxes and by the time she had finished them she was as sound a child as you could find in the neighborhood, bright and lively as a cricket. She has been going to school for the past eighteen months, and has absolutely no symptoms of the old trouble. I attribute her cure entirely to the use of Dr. Williams' Pink Pills and if anyone doubts the truth of this statement you can refer them either to myself or my wife." Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treatment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers or sent post paid at 50c a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to try something else said to be "just as good."

Health and Home.

Ginger Pudding.—An experienced cook recommends the following as the ingredients for a good ginger pudding: one cup molasses, one cup suet, three cups flour, one cup sour milk, one teaspoon soda, two teaspoons cream of tartar, one teaspoon ginger, one cup currents, one cup raisins, steam two hours. Serve with Lemon Sauce.

Coffee Cake. One cup very strong coffee, one cup butter, two cups sugar, three eggs, one and one-half pints flour, one and one-half cups raisins and one and one-half cups of currents, teaspoonfuls of baking powder, one teaspoonful of extract of cinnamon and one cup of milk. A Toronto lady tells us that this makes a delicious cake.

Cream of Carrot Soup.—Scrape four large carrots and grate them; add one pint of boiling water and one small onion sliced, and simmer for half an hour, then press through a sieve. In the meantime scald one pint of milk and thicken with one tablespoonful of butter and two tablespoonfuls of flour rubbed together to a paste. Add the pulped carrot, season with salt and pepper to taste, and simmer for five minutes.

Cream of Tomato Soup.—In a saucepan put one-half of a can of tomatoes, one-half of a bay leaf, one-half of a blade of mace and a sprig of parsley, and simmer for fifteen minutes; rub through a sieve and return to the fire to keep hot. Scald one quart of milk in a double boiler, add one heaping tablespoonful of butter rubbed to a paste with three tablespoonfuls of flour and stir until thick and smooth, then simmer for five minutes. To the tomato add one-quarter of a tablespoonful of soda, stir until it foams; take both saucepans from the fire, add the tomato gradually to the milk, season with salt and pepper and serve at once. If returned to the fire it will curdle.

From Sunday's Roast.

There is nothing which will more quickly dispell the family appetite than the reappearance of Sunday's roast in its original form. Thinly sliced cold meat is not to be despised for supper, but do not, I pray you, let it be seen too often at breakfast. There are so many savory dishes to be devised from a roast that it is quite as great a source of enjoyment as in its first state. Hash has fallen into disrepute, but when properly made it is very good indeed.

Try this way: Remove fat and gristle, chop medium fine, and put in a saucepan with water enough to come up through it. Let it simmer for a few minutes, then season with salt, pepper and a little chopped parsley. Rub a tablespoonful of butter smooth with one and one-half tablespoonfuls of flour, pour some of the gravy over this till it is like thick paste, then stir into the meat. Have ready two hard-boiled eggs for each quart of meat, chop fine, and add just before serving. This is like the famous dish of the nursery rhyme, "fit to set before the king."

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For full information see Calendar.

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REV. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church Philadelphia, 122 Lombard St., writes October 21st, 1899:

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REV. R. R. ALBIN, Pastor Cavalry Baptist Church, Shenandoah, Pa., writes November 17th, 1899:

"Oxydonor wonderfully relieved me of Neuralgia, and I found it very helpful in Rheumatism.

Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor.

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ST. ANDREWS HOME.

(Church of England).

REV. J. FREDERICK RENAUD,
Secretary and Immigration Chaplain,
46 Belmont Park.

Montreal, Nov. 30, 1899.

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I have personally used the instrument and also members of my family, and can bear testimony to the relief it gave in cases of General Debility, Colds and Lassitude.

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REV. J. FREDERICK RENAUD.

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