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DESIGNED AND
ENGROSSED BY

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British and Foreign.

King Oscar and wife are visiting England.

Dr. Donald Macleod, of Glasgow, has quite recovered from his recent severe illness.

Rev. John Kirkwood, of Troon, desires the appointment of a colleague and successor.

Rev. R. Sibbald Calderwood, Garelochhead, has accepted the call to the Tolbooth church, Edinburgh.

The sun gets up very quickly in the Free State and soon warms everything. The mornings are very cold.

A new green carpet, with a design of shamrocks, has been laid down in the Queen's private dining room.

The call to Carlisle addressed to Dr. Duncan Ross, B.D., Glasgow, has been signed by 350 members and adherents.

The Sultan has refused to accede to the note from the powers, demanding that he do not increase the taxes of his subjects.

Dr. Alexander Mair, of Morningdale church, Edinburgh, is to be proposed as Moderator of the next United Presbyterian synod.

Rev. William Serie, B.D., assistant in North Esk parish, has been appointed assistant minister in St. Aidan's church, Edinburgh.

St. Columba church, Glasgow (Dr. John Maclean), will shortly be removed to make room for the extension of the Central railway station.

The Edinburgh University has conferred the degree of LL.D. on Mr. Joseph H. Choate, the United States ambassador to Great Britain. He was given a most hearty reception.

Victoria church, erected in connection with Mainis parish church, Dundee, and the first outcome of an extension movement, was opened for public worship by Rev. Dr. Pagan, moderator of the General Assembly.

The Turkish minister has been informed that America is very much in earnest in demanding a settlement of claims for damages during the Armenian outrages. Unless the matter is adjusted diplomatic relations may be broken off.

Rev. T. P. James was lost in the bush for twenty-six hours in West Australia recently. He had no food nor drink, nor protection from the heat, which was intense—118 degrees in the shade. He was only saved from death by lying in a pool of salt water for eight hours.

Rev. J. G. Crawford, Limekilns, has been presented with an address, a gold watch and chain, and a purse of sovereigns from his congregation, in commemoration of his having attained the twenty-fifth year of his ministry. The Earl of Elgin presided at the meeting.

According to the lowest computation, 600 Jews are fighting in South Africa. In connection with the vacancy in the Free Church at Auchencrain, Kirkcubrightshire, the following have been selected as the best: Rev. John Ross, M. A., Edinburgh; Rev. Joseph Shillinglaw, B.D., Glasgow; Rev. W. C. Mitchell, M. A. Greenock; Rev. Jas. A. Morrison, M. A., Perth; Rev. Jas. Pollock, B. D. Glasgow; Rev. Frank Gordon, M.A., Edinburgh.

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Notes and Comments

The Japanese are still hunting about for an official religion. A proposal to acknowledge Christianity has been rejected.

An agreement has been concluded whereby Russia disavows any design to obtain a port on the Island of Tuelport, Korea promising not to concede such a port to any other Power.

Mr. Newnes' arctic expedition under Captain Borzhvink, has returned to New Zealand waters after getting further South than any previous explorers, and succeeded in locating the magnetic pole.

No fewer than 12,000,000 acres of land have been made fruitful in the Sahara desert, an enterprise representing perhaps the most remarkable example of irrigation by means of artesian wells which can anywhere be found.

Principal Rainy took part in a public meeting held at Perth, Scotland, in connection with church union. His main contention was that the question was not whether the two Churches should agree to join, but who gave them the right to keep separate.

Somebody once said to D. L. Moody, "Have you grace enough to be burned to the stake?" "No," was the reply. "Do you wish you had?" "No, sir, for I do not need it. What I need just now is grace to live in Milwaukee three days and hold a convention."

The death is announced of Rev. Hugh McKail, who went out to Australia in 1858 as one of twelve ministers, under the leadership of the late Dr. Cairns. He was born in Ayrshire, and was a direct descendant of the Scottish Covenanter and martyr, Rev. Hugh McKail.

Mrs. Mary I. Anderson was last week admitted to the office of deaconess of the Church of Scotland, in the Banff parish church. There was a large congregation and Rev. Dr. Bruce officiated. Mrs. Anderson is the first lady to be ordained to this office north of Aberdeen.

The Duke of Norfolk, who has announced his intention of proceeding to the front, has earned a great reputation for industry among the officials at St. Martin's-le-Grand. No previous Postmaster-General, within the memory of the Service, has given so many hours a day and such unremitting attention to his work.

Dr. Fritjof Nansen, who has been in Berlin for a day, states that the Norwegian Government is fitting up a scientific expedition, the leadership of which has been confided to him. "This," he told a journalist at Berlin, "will take me to the Northern seas, but not far up, Iceland will be about the latitude where we shall make our explorations, and these will principally be directed to examining the state of the ocean currents. A special ship will be built for this voyage, like the Fram, according to my designs, but only of from 800 to 400 tons, but there will be a larger crew than on the Fram. Then we were 16, and now we shall be 20. In about two months I hope to leave Christiania.

A north of Scotland correspondent of the British Weekly gives an instance of the interest taken in the war by the school children. In a Sunday School class the question was asked, "What river is meant in the hymn, 'Shall we gather at the river?' The answer came from a six-year-old girl: "The Mollder."

The extra pressure of this year's famine in India has two special causes: it follows close on that of 1897; and it results from the failure of both the rice and millet crops as well as of the wheat and pulse crops whereas in 1897, it was only the autumn crops that failed, the winter crops being saved by seasonable rain.

The death has occurred with tragic suddenness of Dr. E. B. Spiers, minister of Morningside Parish Church, Edinburgh, at the age of fifty six. He attended a meeting in Morningside Baptist church on Monday and had delivered an address when it was noticed that he had fallen back unconscious in his chair. Despite medical attention the seizure had a fatal effect.

The Regular Baptists are as staunch Calvinists as are the Presbyterians. The first confession of the Baptists in England, A.D. 1644, antedated the Westminster Confession. In 1689 the Baptists adopted, with some slight changes, the Westminster Confession. This denomination is one of the largest in the United States. The Unitarians and Universalists who reject this Confession are among the smallest.

Dr. Watson (Ian MacLaren) bears testimony to this, that there is no preaching which ever grips the human heart like the preaching of Jesus Christ and Him crucified,—the preaching of the cross, where there is now the living Lord, not hanging upon the cross, but, with the cross as a background, the Lord alive forever.

The students of Aberdeen received their new principal on graduation day with a hostile demonstration, said to be the outcome of some feeling against Dr. Marshall Lang, from the fact that he is not a graduate in arts. The disturbance, however, gradually subsided, and Dr. Lang subsequently put the students in the best of humor by his calm demeanour and the happy comments he occasionally made on the noisy antics of the young men.

Mr. C. L. Clements, in evidence before the Copyright Committee of the House of Lords, said that permanent cheap editions of deathless books would be assured by perpetual copyright. He believed there was only one book in the world which had been justly and fairly treated since Queen Anne's time—the English Bible was the only existing book, so far as he knew, which possessed that fair and honourable grace of perpetual copyright.

British rule has added 600,000 acres to the wheat-bearing area of Egypt. At present British contractors are engaged in building two great dams to gather and retain the waters of the Nile. By means of these dams 600,000 more acres will be added to the fertile belt, and the dangers from the "low Nile" will be obviated. These improvements are a vast boon to the people of Egypt, adding immensely to the wealth and comfort of all classes.

The Christian Leader remarks: One curious result of the Sheldon experiment is a quarrel amongst the proprietors of the "Topoka Capital." Some wish to continue it on Sheldon lines the others desire to go back to former methods. After a careful reading of the Capital, during the week of Mr. Sheldon's editorship, we say deliberately that our own Montreal Witness is a much better paper, as clear, as interesting and more ably written every lawful day in the year, and year after year, than the Topoka experiment, whose coming was heralded over two or three continents, as a most wonderful event.

Sir George White, the gallant defender of Lady Smith, has a little daughter who inherits her father's kind thoughtfulness. She is six years of age, and recently she was walking with her nurse near the Windsor Great Park when she met the cripple boys sent down by the Ragged School Union to Princess Christian's holiday home. To the most helpless she cried: "Poor little boy! poor little cripple boy!" and she would not rest satisfied until she had provided all the little sufferers with oranges and cakes. When the news of the relief of Ladysmith came she was allowed to further show her sympathy for the cripples by inviting them to a hearty tea, followed by fireworks.

Mr. Leslie Stephen, in the National Review, gives an appreciation of Ruskin, Of "Modern Painters," as a defence of Turner. Mr. Stephen says that it was "the most triumphant vindication of the kind ever published," and that "it is the only book in the language which treats to any purpose of what is sometimes forgotten or denied that Ruskin's rhetoric was founded on acute and accurate observation. Mr. Stephen considers, by the way, that the most perfect of all Ruskin's essays is the chapter on "The Mystery of Life and its Art" which is added, in the large edition, to "Sesame and Lilies."

There is a telegram from Lord Roberts which has not been published, and yet it deserved publication. It was in these words, and was addressed to his wife: "Received your dear flag." It may be remembered says M. A. P. that Lord Roberts flew a Union Jack at Bloemfontein, which had on its corners four-leaved shamrocks. It was the work of his wife and daughters, and the telegram announced its safe arrival. There is something very fine in this faithful family circle, joined together perhaps even more closely than ever before by the new-made grave which contains the brightest hope and joy of them all—the gallant fellow who died saving the honour of his regiment.

Lord Provost Chisholm, speaking at the "diamond jubilee celebration" of Greyfriars Sabbath school society, Glasgow, said that Sabbath Schools were now even more needed than ever. One reason for that was the great growth of cities, and another was the almost entire absence of family instruction and the great absence of family control. He could look back to the time when, as a boy, he did not know a family in the circle of his father's acquaintance where there was not a family instruction in the Bible and Shorter Catechism. He wondered if any of them could point to such a state of matters now. He ventured to remark that the Bible instruction of the schools was not what the Bible instruction of the schools was sixty years ago. In his time there was Bible instruction for two hours every Saturday, and one hour on every other day of the week. The lessons were given lovingly by men who knew their Bible, and it was the most delightful lesson they had.

Our Young People

SEE AND DO.

Topic for May 13—"Vision and Service."—{Ex. 24 : 15-18 ; 32 : 10, 20 ;
Matt. 17 : 1-8, 14-20.

"They saw no man, save Jesus only."

Vision and Service.

BY REV. HOWARD B. GROSE.

By the change of a word, let me put it also "Vision for Service," Vision precedes service, and is its motive, inspiration, and impulse. You must see the thing to be done before you can rightly or strongly do it.

Vision differentiates men. Moses saw God in the Mount and became the leader and law giver, deliverer of a nation, Aaron, visionless, set up a golden calf for a deluded people to worship. Man with true vision is a worshipper of God; man without vision has worshipped the golden calf ever since Aaron's day.

Vision is something to pray for: "Lord, I pray thee, open his eyes that he may see," prayed Elisha, the prophet for his servant. "And the Lord opened the eyes of the young man, and he saw." Saw things as they were; saw the spiritual forces as well as the material; saw God in His word, able to deliver His own against all human forces, Elisha's prayer expresses the need of souls in every age. Sinful man needs vision of God, of himself, his relations to God and fellow man, his human dependency and divine possibilities.

Pray for the "heavenly vision." The need is not so much for sight as for true sight. There is too much short sight and sharp sight, too little spiritual vision. One must see true to be true. Multitudes apparently are content to live on in the condition of the half-sighted man who said, in reply to the question of the Master, "I see men as trees, walking." He was at the halfway house between sight and sightlessness. But Jesus did not leave him in that pitiable and perilous estate, with just vision enough to see things distorted and wrong. He touched the man again and into full sight. So it is His purpose to touch every soul into clear and true and impelling sight. He wants no distorted views of life and duty, wants none to see men as trees, but as men. He came to make possible to us, as to Paul, the "heavenly vision."

This vision, when one is not disobedient unto it, is power and transformation. It made another and a new creature of Paul. Conversion is the product of God-given vision, which reveals self, sin and the Saviour. Regeneration is the birth of the soul sight. When we enter into the Christ-life we are given the Christ vision of life and then only see life aright.

And this Christ vision of life is always one of service. Christ's example and teaching make any other idea unthinkable. He came to serve: He went about

doing good; He gave Himself for others. He declared, "If any man will be My disciple, let him deny himself, take up his cross and follow Me." To follow Him is to tread daily and perpetually and patiently the paths of self-forgetful, self-sacrificing service. "Saved to serve" is a phrase of infinite significance.

Vision in order to serve; service the natural and necessary outcome of vision—keep these ever in right relation and union. The heavenly vision irradiates and glorifies the earthly service. In this light there is no low or mean or small or contemptible in service. All service done in Christ's name and for His sake is high and noble. Vision is revelation. Remember how, the "Vision of Sir Launfal," the knight, after spending his life and giving up all in search for the Holy Grail, came at last to see the face of Christ in the loathsome leper and in serving this lone outcast found the joy of his Lord, and saw service glorified:

And Sir Launfal said: "I beheld in thee
An image of Him who died on the tree,
Mid Mary's Son, acknowledged me;
Behold, through him, I give to thee."

As Sir Launfal mused, with a downcast face,
A light shone round about the place;
The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight
As the pillar that stood by the Beautiful Gate,
Hlashed the Gate when by night can
Enter the temple of God in man.
C. E. World

Worth Remembering.

Here is a little stanza by Dr. Van Dyke which is worth memorizing:

Four things a man must learn to do,
If he would make his record true:
To think, without confusion, clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

For Daily Reading.

- Mon., May 7.—Visions essential.
Prov. 29 : 18 ; Gal. 1 : 11-18
- Tues., May 8.—Heavenly guidance.
Gen. 28 : 10-22
- Wed., May 9.—God's appeal in visions.
Acts. 9 : 1-12
- Thurs., May 10.—Good results through obedience.
Acts 26 : 13-20
- Fri., May 11.—The vision of John.
Rev. 1 : 10-23
- Sat., May 12.—Seeing the Son of God.
Dan. 9 : 13-25
- Sun., May 13.—Topic Vision and Service,
Exod 24 : 15-18 : 32 : 19, 20 ; Matt 17 :
1-8, 14-20.

Century Fund.

MINISTER'S SUBSCRIPTION LIST.

The following additional subscriptions have been received from ministers. The total is now nearly \$60,000. The Century Fund Committee meet this month to prepare the report for the General Assembly. It is earnestly requested that all ministers who intend to subscribe, but have not yet done so, would intimate their subscription to the Rev. Dr. Warden, prior to the 22nd inst.

It is understood that some ministers, misunderstanding the arrangement, have subscribed through their own congregation's subscription list, and have omitted to intimate the amount of their subscription to Dr. Warden. They are asked to do so now. Such subscriptions can be designated by the minister, in whole or in part, to either Common or Debt Fund, and can be paid through the Treasurer of his own congregation:—

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Heart's Sunshine.

Oh, if only those who love us
 Would but tell us while we live,
 And not wait until life's journey
 Ended is, is fore they give
 The smile we hungered after,
 Tender words we longed to hear,
 Which we listened for, but vainly,
 For many a weary year

There is much of pain and sorrow
 All must bear and bear alike,
 Yet how helpful is the sunshine
 Of a cheery look and tone!
 How it brightens up life's pathway,
 And dispels the shadows grim,
 And restores our shattered idols,
 Which we built in days now dim.

Then bestow your sunshine freely!
 Let it shine from out your eyes,
 Let it speak in warm hand pressures,
 Let it breathe in heart-felt sighs,
 Let it cheer the fainting spirit
 Of some brother in distress,
 Let it thrill our jarring voices
 With a note of tenderness.

For in serving fellow mortals
 We best serve the Father, too,
 And in lightening their burdens
 Ours grow light and fade from view,
 And a sympathetic sure
 That vibrates to other's needs
 Is a bit of God's own sunshine
 Quickening to noble deeds,
 — Anne B. Wheeler, in Boston Transcript.

Aquila and Priscilla: "Helpers in Christ."

BY REV. WILLIAM SIMPSON, M.A.,

The eighteenth chapter of the Acts gives us the introduction of this most estimable couple in New Testament history. Paul had left the great city of Athens, with its schools and culture, where he had been speaking on Mar's Hill. A great sermon it must have been, full of yearning spirit, no doubt, for the apostle must have tried his best to make his Gospel sweet and desirable in the hearts of these ignorant, though cultured, Greeks. He must have felt the sway of Greek thought, and yet in tenderest pity, because he proclaimed the priceless truth of God, he must have touched the Gentile heart. He would try to show the width of his evangel. But what a drop from Mar's Hill, in Athens, to the humble home of Aquila and Priscilla, in Corinth—then declaring his message to the philosophers and enquirers at Athens, now, a hard worker in the house of a tent-maker—then among schools and colleges, now in a weaving shop. Up, or down, it was God's way, and this soul-seeker was full of joy.

Paul, on coming to Corinth would be dependent on nobody, although he laid it down as a precept of the Lord, that they who preach the Gospel, should live by the Gospel, and so searching among the humble streets of Corinth, he learned that there was a Jew who wove tent cloth, and he went and asked for work and got it. The couple with whom he stayed had come from Rome because of Jewish persecution there. But man's rage is often turned to God's own gracious purposes, for this Claudian edict sent Priscilla and Aquila to Corinth, to meet Paul, and become his friends, to meet Apollos and become his teacher, and to gain for themselves a high place among New Testament saints, and be an encouragement to all of us as to how, if we let the Lord build the house, our labor will not be in vain. Let us go in. The apostle has wrought a fair day's work,

for a fair day's wage. They know now he is a good weaver and a preacher, and Paul has learned why they had to flee from Rome. He learns much about Rome. His questions are being answered, for he wants to go to Rome, and some day he will get there. He hears of their expectation of the Messiah, and, perhaps, how it was that the Jews had been expelled from Rome. Then he tells them how that the Messiah has indeed come in Jesus, and as Philip preached Jesus to the Eunuch, and Christ to the Samaritans, Paul preached Jesus Christ to Aquila and Priscilla. They go with him to the synagogue, and, indeed, are rather proud of their lodger, who was thus fast becoming their friend to stick closer than a brother, never to be lost, not even by death, by them. Thus through God's servant, the constraining love of Christ was felt, and they became sealed in the faith. They told Paul of this, and all three knelt together, and here is how they spake. Said Paul, "O Lord Jesus, I thank Thee for bringing me to such kind friends, and so, for us all, making even the cruelty and distrust, and unbelief of men reveal thy presence with us, and aid the Gospel. For the faith of my friends here, which they have found in Thee, I thank Thee. The Lord bless them and keep them. Use them for Thy service and glory. Let all providences, seemingly dark and trying, end as this one has done in gladness and peace. We are unworthy of Thy grace, but we all rejoice in it, and bring us all at last to Thy Heavenly Kingdom." Then Aquila would say, "O, God of my fathers, O, Jesus Christ, our Saviour, we give Thee thanks for sending Thy servant to our home' and for making us see that Jesus is our great Messiah. We thank Thee for our redemption through His blood, for the forgiveness of our sins, and for the great hopes we have through Him. We thank Thee for the sweetened joy of our home through our faith, and through Thy servant's sojourn with us. Bless him and us, we pray Thee, and keep us ever mindful of Thy great goodness."

And there fell from their eyes, as it had been tears, and so they were, but they were tears of joy. Priscilla's eyes glistened with the dew of heart-joy. She did not pray, but no prayer in temple or synagogue moved her as these. But she prayed in her heart, and perhaps, as Paul and Aquila sat speaking of Christ, of men, of churches, of work; alone and in secret, her lips moved in soft sweet prayer to the God who had thus visited them with His "light and salvation."

It is a glimpse into Paradise regained. Few things would be so welcome as for us to possess, in some form, the table talk of Paul in this home at Corinth. The city had its temples, and much to delight the ear and eye, it had much to debase men, but what a holy family it had in that street where Paul dwelt with Aquila and Priscilla! Nobody's ear would burn as we say, because of small talk and nasty, gong on. The tittle-tattle of the place would not be the theme. Paul, the conventionalist, might reveal in some ways the controversialist, but whether or not, it would be stately themes and burning thoughts that filled up the social hours. High and sacred themes of life, of Christ, of immortality, common sense observa-

tions on men and things, places and practices, personal recollections that would do good. Thoughtful minds were there—honest, toil-worn hands had these saints in Christ. And they had humble hearts, and so when Paul spoke of Christ, they so learned that by-and-by Aquila and Priscilla could teach Apollos, "eloquent and mighty in Scriptures," though he was. For, having gone with Paul to Ephesus, this pious pair remained there under Divine Providence to meet, and instruct this preacher. As yet, though he knew the baptism of repentance of John, and believed Jesus was Messiah, he did not know of the baptism of the Spirit. This he was made aware of by these disciples, who took him, and instructed him. It would require tact and grace, but the Lord gave them these, and Apollos was content to sit at their feet—he was not troubled about orders, or apostolic succession. Such anxious ones must glide with wool-shod feet past the door at Ephesus, where a tent-maker and his wife conveyed, by word and prayer, for and with, this novice, the great helpful Christian truth of the Spirit's baptism.

It is in such ways you can trace the reason why Paul had so much esteem for his friends. They were indeed his helpers in the Lord. It reveals their devotion. Like draws to like. Friendship can scarce spring up between critics of each other: in most friendships there are affinities, even though there may be differences. Aquila and Priscilla were enthusiasts in Paul's eyes, they used all opportunities, they even had a church in their own house. They were a centre of influence for the faith wherever they went, whether at Ephesus, Corinth, or Rome. For they seem to have gone back to the latter city and now, when Paul is writing to the Roman Church, he speaks of them as having laid down their necks for his own life. This may be a reference to the stormy days of Paul's work in Corinth, where he had so much opposition, and where he had his comforting vision, and the Lord said, "Be not afraid, but speak, and hold not thy peace, for I am with thee for I have much people in this city." Who is that near to Paul as he is coming home from a stormy and rude meeting? It is Aquila. Like John Knox at St. Andrews with George Wishart, he is near at hand to defend. For two souls at least in Corinth are not ashamed to say, This despised and hated preacher is our friend. They would have laid down their necks for him. They would die if need be for him.

All this is idyllic, but it is also grand. For while we see in these three persons the ideal of Christian brotherhood, while we see how precious it was to all concerned, we can trace that gracious Providential order of life, and learn how the best and worthiest Christian friendship springs from a common love to a common Saviour. The cross not only makes us one with God, but one with each other. The Divine fatherhood in Christ bespeaks, demands, insures the human brotherhood. We see here how the commonest work can become dignified and sanctified, how the hearth may become a cloister, how humble instruments can be used of God, and how grace can make its conquest by making even human friendship "a thing of beauty and a joy for ever."

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Thursday, May 3rd, 1900.

The Ecumenical Council has closed and many of the delegates have returned home again. Some will linger for a time in America, and may visit the Conference on Foreign Missions to be held in St. Louis, in connection with the meeting of the General Assembly held there during this month. The great influence of this Council will not be felt this year. The opening year of the new century will feel its power more fully.



An overture is going up to the General Assembly from the Presbytery of Owen Sound, supported by two of its Doctors of Divinity, asking for the introduction of the term service in the eldership and in the deaconate. We doubt if even these two weighty sponsors will get the matter past the door of the Assembly. There is much to commend the measure, but it is out of the ordinary channel, and will be stopped. If the promoters are persistent it may yet carry—in some future decade.



Should it be found that our Sabbath Schools are not up to the mark, we trust time will not be wasted in useless recommitment. There is need for earnest, united and immediate effort to check the outflow and to draw the current inward. There may be blame in the home, in the school, on teachers, superintendent and minister. Let each buy back the opportunity, and do some hard thinking and prompt acting before the summer season sets in. Do not put it off till the autumn homecoming.

Out of every one-hundred communicants in one of our great presbyteries, only thirteen meet for prayer every Wednesday evening. That is not a good showing, but were these faithful thirteen faithful in the highest sense of the word more would be accomplished than has yet been done. Out of the thirteen perhaps three are something more than silent partners with the minister to carry on work in the congregation. Can we not rise to the higher conception that we are co-workers with God?

Morally Impotent.

He was a most agreeable man in conversation. He was well educated and had moved all his life in a cultivated circle. He had high ideals and talked of them freely. Young men, after half-an-hour's conversation with him went out into life with higher aims and stronger determination. Yet this man accomplished nothing. He was but a dreamer. All his life he had formed plans for action but had never carried one of them into execution. Now he could not if he would. He was morally incapable of action. Physically he was strong and able for work. Mentally he was the peer of any of those about him. But the abused will refused to be held to any one purpose long enough to secure its accomplishment.

The sketch is not a random sketch. The man of ordinary penetration may find its counterpart among the circle of his own acquaintances. There may not be those about him so thoroughly incapable as the subject of this sketch, but there are men who have so habitually planned to do noble things and left their plans unfulfilled, that now they are preforce content with the lower accomplishments. We are given these promptings to the higher things, these visions of the possibilities within us that we may be led on to do them. When we put the vision aside, as a thing of imagination only, we do violence to the powers with which God has gifted us, and kill their aspiration for development. And, at length, we must content ourselves with climbing the Rigi when we might have stood on Mont Blanc.

Nor can we win back the power in its fulness. In part it may be recovered, but to reclaim the morally impotent is as painfully slow and difficult, as to bring back strength to the placid muscles of the physically incapable. By slow degrees we destroy our God-given power, but infinitely slower is it built up again, and even then it is but in part reconstructed. Some would check the ambition of the young man. It is a crime to have the ability to do and not to accomplish. And the one who discourages from doing is scarcely less criminal.

The Worship of the Congregations.

Eighteen centuries ago Christian disciples were warned not to forsake the assembling of themselves together as the custom of some is; the exhortation given when the church was small, and its members despised and persecuted, is still quite applicable. The circumstances of our life, and the constitution of our church may be somewhat different, but our faith, our aims and our hopes are the same. We are called in the same terms and the same tones to work for Christ. There is little wonder that in those days of persecution some whose life was shallow had fallen away from the company of the disciples and lost their interest in the kingdom of Christ. To-day the same thing comes about in a different way. Those who do not really surrender themselves to God and enlist in the service of the King lose interest in the Church; its ordinances seem tame and cold to them, and they fall victims not to fear but to sloth and pride. Then the power of habit and the influence of custom comes into play, so that those who most regularly and punctually, and most reverently seek the house of God are those who get the greatest blessing. On the other hand it is true that those who allow neglect of worship to become a custom can scarcely drag themselves to an assembly of God's people. The words, "I was glad when they said unto me let us go unto the house of the Lord" have lost, for them, their deep meaning and secret beauty—custom may be our friend or our foe. Let us try to keep it on the side of virtue and good Christian fellowship. Underneath the crust of custom let there be a true insight and loyalty of heart.

The life of the congregation may be summed up in two words, worship and work, and in two of slightly different meaning, inspiration and organization. Of these the latter one refers to the spirit the other to the form, one to the dynamics the other to the mechanics, one to the gaining of energy and the other to the using of it. A congregation is a body of people united in worship and work, in service and sentiment.

Be it far from our thoughts to limit the presence of God to any sanctuary or assembly. To the devout man his own heart is the Shekinah, and the great world a temple of God. But unless our religion is to be allowed to become shallow and feeble we need definite times of public worship and regular seasons of spiritual communion. The individual life needs daily food and stimulus and the life of the congregation needs regular renewal. We meet to offer common prayer and united praise, believing that they that wait upon the Lord shall renew their strength. If we count ourselves as common men and women, with ordinary cares and needs, we regard this as an indispensable part of our life.

We come to the House of God not for entertainment and not mainly for instruction. We seek inspiration, our cry is "Lord lift upon us the light of Thy countenance and give us peace." We believe that this is to be found not in any elegant forms, or artistic accessories of worship, but in the worship itself, in prayer and praise, and in the God-given message. There is no need to despise any pure, beautiful thing, but there is need that we shall seek a spiritual worship and not rest in the sensuous form. "God is a spirit and they that worship Him must worship Him in spirit and in truth." This real worship, simple and strong, is the heartbeat of a Christian congregation which sends the healthful blood through every member of the living communion. A congregation cannot be peaceful and harmonious without something of this quickening joy-inspiring worship. The moment of assembling ourselves together for spiritual fellowship should be one of the brightest bits of our life. Then we forget our cares, and enjoy our sweetest memories and liveliest hopes. Thus should it be to us a day of rest and gladness when we turn, with a sense of relief, from worldly toils and see heaven open and the angels of God ascending and descending on the Son of Man. Those who know such worship know a source of strength superior to any sensuous pleasures or artificial stimulants.

No one doubts that man needs some such uplifting influence as this. The Christian congregation must prove to the world that we receive it, that it is not a vain fancy, but a glorious reality. Unless it can bear this testimony it loses the reason of its being. The world has enough of shams. There is no reason why we should increase the number. The mere assembling of ourselves together of itself is not sufficient, we must meet in such a spirit that the atmosphere of our sanctuary shall be warm with all pure emotions and noble aspirations.

This is not a problem that can be solved by the preacher's cleverness or eloquence, and he certainly cannot be expected to contribute the larger part of the faith and enthusiasm. Our view of the preacher is not that of one who can, by mechanism completely under his own control open the windows of heaven so that an overpowering blessing shall come upon us. Only in the atmosphere created by the sympathetic union of prayerful hearts can the highest word of power be spoken. God has words to speak to us which can only travel through the medium of a sincere intimate communion. When we meet with each other and with God there is more to be learned than can be put into words. If then we are to cherish the hour of worship, and not forsake the assembling of ourselves together, we must carry deep down into our hearts these convictions: That worship is one of our

deepest needs without which our holiest life will languish and die. That God has a special blessing for those who, with lowly hearts, bear this public testimony and meet together in the name of His Son. That in this act of worship we meet upon the basis of our common humanity and on fellowship with the living Saviour. That our worship unites us in spirit with those who have gone before to the Eternal Sanctuary, with then we join in the "Song of Moses and the Lamb." If we can lift our thought of worship to this high plane it will possess a heavenly beauty and be independent of all questionable stimulus and support, we shall prove at once that there is true worship of God and a real communion of Saints.

W. G. J.

Literary Notes.

R. H. Russell has in press and will issue shortly another book of clever drawings by Frank Verbeck, which shows those irresistible bears of his in a new field. The title will be "A Hand-book of Golf for Bears," and to those acquainted with Mr. Verbeck's humor it is suggestive of a feast of fun. R. H. Russell, 3 West 29th Street, New York.

Echoes of Greek Idyls by Lloyd Mifflin. This neat little volume of translations from the Greek is inscribed to the memory of Theocritus, and contains verses from Bion, Moschus and Bacchylides, all of an idyllic character. The work of translating is exceptionally well done, some of the verses being remarkable for their beauty of expression and rhythm. The following, "To the Evening Star," will give an idea of the contents of the volume:

O Hesper, golden light of eve serene,
Lamp of the lovely daughter of the foam,
Thou sacred jewel of the deep blue dome,
Dinner as much than Cynthia, silver queen,
Who sinking slowly, yonder now is seen,
As thou art brighter than all stars that roam
The skies! oh, guide me to the shepherd's home
The while I lend the revel o'er the green.
The moon wanes fast; lend me thy beams divine,
Illumine the woods and dusky thickets nigh,
Show me the way with thy refulgent light,
And bring me safely to my longed for shrine;
No brigand, throttling travelers in the night,
But a true lover, bent on love, am I.

Published by Houghton, Mifflin & Co., Boston, Mass.

We have received a copy of "The Queen's Garland" a little volume of Elizabethan verse, gathered from Shakespeare, Sir Walter Raleigh, Sir Philip Sidney, Ben Johnson and other famous poets of the golden period of English literature. Selected and arranged by Fitz Roy Carrington. It is illustrated by fifteen quaint prints of the time. White and gold binding. Price 75 cents. R. H. Russell publisher, New York.

The Nineteenth Century for April presents a varied and interesting programme. Much space is as usual taken up with the

question of how best to increase the military and naval efficiency of the British Empire, the writers feel that England is just now placed in an exposed position and that every thing ought to be done that can make for a strong defence against any possible attack. The most important article to those who take an interest in theology is one on Mr. St. George Mivart and his relations to the Roman Catholic Church. The writer calls himself a Liberal Catholic and shows much sympathy for the laymen who recently ventured to defy the Roman ecclesiastical authorities. The essayist expresses his opinion that the philosophy of the Roman Church is medieval and that it must be transformed by the modern spirit unless thinking men are to be more and more alienated from the Church. Since this was written Mr. Mivart's spirit has passed away and his body is waiting for the Romanist authorities to decide whether he died in or out of the church.

The Century Fund.

The Century Fund started out nobly on its career at the last General Assembly and we trust that it will manifest the Persistence of the Saints and attain the object set before it. We must recognise that it has met with competitors, the serious turn of the war has caused need for Patriotic Funds and the Indian famine has again made its pitiful appeal. These things show us that at the beginning of a year we can never say exactly what special appeals may arise. Every week brings its common calls and every year has many special claims. Still if the sense of responsibility can be wide spread the weight of the burden may be distributed. The difficulty in many congregations is that all the calls come to comparatively few, "the deadly law of averages" does not apply, and the same difficulty confronts to some extent the whole church; if every one would do a little even the great effort would be light. The intention was to make the Century Fund effort not only a financial scheme but also a means of grace and this can best be accomplished by enlarging the area of the interest, so that many more may learn the lesson that it is more blessed to give than to receive. Many are dull and uninterested in regard to the larger life of the church, because they do not give of themselves to it, they seem to think that the church is to minister to them and do not understand that they also must minister to it. Some of these very people will complain about the feebleness and lifelessness of the church not understanding that they are accusing themselves, that by their attitude and spirit they limit the life of the church and they ought to hear and heed the apostolic injunction "be ye also enlarged." If the efforts on behalf of the Century Fund helps to bring this home it will be a success in the deepest sense, such is our earnest prayer.

The Quiet Hour

Jesus at The Pharisee's House.

BY WAYLAND HOYT, D. D.

"One of the Pharisees" (v. 36). Some writers sought to identify this Pharisee with Simon the leper (Mark 14: 3; John 12: 1-3). But Simon was as common a name among the Jews as Smith or Jones is with us, and there is nothing whatever about Mary of Bethany which ought to lead us to suppose her to be the woman of this narrative. Perhaps a "patronizing curiosity" on the part of this Simon was the motive for this invitation to Jesus. But Jesus accepts. Your Saviour does not frown on your rightful pleasures. Admit Jesus to your feasts, and never allow your feasts what you think Jesus would not smile on.

"A woman which was in the city, a sinner" (v. 36). "A woman a sinner," the Jewish name for one of the fallen and abandoned.

"Sitting at meat" (v. 37). Rather "reclining at table"; the Jews had, to a great extent, adopted this more luxurious habit. This fact easily explains the whole method of the incident. Thus reclining on a low couch next the table, our Lord's feet would be extended outward from it, and so would be easily reached by one coming behind Him. His feet would be bare also, for the Orientals always laid aside their sandals on entering a house. Nor is it surprising that even such a woman should have access to Simon's house; it was the universal custom that any might enter a house and gaze upon the guests while the feast was going on though they might not share with them.

"An alabaster cruse of ointment" (v. 37). The cruse was made of the translucent stone, and such a fragrant cosmetic was much in use among Orientals. It is frequently suggested that "this was doubtless one of the implements of her guilty condition, and her willingness to sacrifice it was a sign of her sincere repentance." Mark her tears; her sins had broken her heart. I think they must have been tears of gratitude, too, that the Master did not resent her approach to Him. That which is the glory of a woman (Cor. 11: 15) she puts at loving service. The word translated "kissed" means tenderly and repeatedly kissing.

"This man, if he were a prophet, would have perceived who and what manner of woman this is" (v. 39). Dean Farrar says, "The bearing and tone of the rabbi towards women closely resembled that of some mediæval monks; they said that no one should stand nearer to them than four cubits." And the literal meaning of "which toucheth Him" gives more vividness to the scene. "Toucheth" here means closely clinging. And Jesus is allowing it! Simon's inward thought

about it all is double; no prophet, because He lacks perception; He should know of what sort this woman is; no prophet, because he allows such a woman to cling to Him. Is it not a gracious fact that God's thoughts are not our thoughts, nor His ways ours? If they were, what chance would sinners have?

"And Jesus answering" (v. 40). Augustine says, "He heard the Pharisee thinking." Of our thoughts as well He takes reckoning.

"The one owed five hundred pence and the other fifty" (v. 41). One says, "Debt is the common condition of the East; the rate of interest is high, from 12 to 60 per cent annually." This commentator estimates the amount of the debts here as respectively about \$75 and about \$7.50.

"I suppose" (v. 43). Colloquial,—"I take it." "The original word has a shade of supercilious irony, as if Simon thought the question very trivial, and never dreamt that it could have any bearing on himself." Often what we think trivial is weighty in our Lord's sight.

"Seest thou this woman?" (v. 43). He had cast upon her but a disdainful glance. Our Lord would have Simon specially notice and discern the real meaning of the beautiful things which she has done.

"Thou gavest me no water" (v. 44). Even common civilities Simon had denied the Master—whom he had invited—no water for His feet; it was but the meagre hospitality to furnish this, in that hot climate, and with only the soles of the feet covered with sandals, so that dust quickly gathered on their upper portions. No kiss—among Orientals the common friendly salutation. Mark the contrast between "oil" and "ointment"—oil was the cheaper and more usual cosmetic for the head; this Simon had not yielded his guest, but she had drenched His feet with costly unguent. Simon's failures the woman had filled. Do any of us invite our Lord into our hearts and houses and treat Him in such neglectful fashion? How about family prayers and grace at table? Are there not many even professedly Christian people who omit them? Is not that treating our Lord as Simon did?

"Her sins, which are many, are forgiven" (v. 47). Literally, "have been forgiven." And this, I think, is the main key to the right interpretation of this exquisite incident. Consolation of such sin and of such forgiveness, a great and grateful love welled up in her and on Jesus love would lavish. So it is that sense of sin and forgiveness is the spring of love. And Simon really, though in different sort, had sinned. He was coldly and disdainfully respectable; but such mood breeds sins of bad self-complacency and superciliousness toward others, and these are really sins. But Simon had no sense of them and so, feeling no need of forgiveness—though we may not have sinned as the woman did, we surely have, in

some sort, as Simon did. We ought to have real, deep sense of sin. Not the greater the sinner, the greater the saint. The test of having been forgiven is love. That is no love which will not gladly and lavishly serve.

"Who is this that even forgiveth sins?" (v. 49.) If He be man merely, He is not even good, but is a pretender and blasphe-mer.

"Thy faith hath saved thee" (v. 50). Faith saves, because it is the hand by which we lay hold of Christ, who saves.

"Go in peace" (v. 50). Literally, "go into peace." And into what peace she went—the black past gone, conscience at rest, her soul cleansed, and a great love making delightful all sacrifice and service! If we are trusting Christ as this woman did, His word is to us also, "Go into peace."

For Dominion Presbyterian.

Psalms VI.

A new Version by W.M.M.

Not in Thine anger chasten me;
Lord, unto me be kind;
Have mercy; heal me; I am sick
In body and in mind.

How long, O Lord? Return and save;
Let Thy great mercy spare;
Let me not down to Sheol go:
I cannot praise Thee there.

Weariness with groaning, every night
I make my bed to swim
With tears; mine eye because of those
Who trouble me is dim.

Depart from me, all ye who work
Iniquity; beware:
The Lord hath heard my weeping's voice:
He will receive my prayer.

And all mine enemies shall be
Ashamed and vexed full sore;
For their repulse and sudden shame
Are certainly in store.

Happiness Never Comes by Seeking It.

An old lady, who had been all her life crabbed and sour, suddenly became quite the opposite. Being asked the reason of this, she replied: "I have been all my life striving for a contented mind, and finally concluded to sit down contented without it." Like many others, she made the mistake of trying to be happy.

No man ever yet said, "Now I will sit down and be perfectly happy." Happiness does not come by seeking it, but it is an accompaniment of a certain condition of soul. The only happy man in the world is he who seeks to be right, and does not make happiness his chief aim. He who seeks happiness as his chief object gets nothing, while he who seeks to be right gets that and happiness.

In religion many have no higher object than happiness. They never have been instructed that happiness is not salvation, but the result of salvation. They seek the effects more than the cause. Every preacher and evangelist is bothered with these butterfly seekers, who seek only the sweets of religion, and get neither the one or the other. The really happy man is the man who is happy, not because he seeks so to be, but because he is determined, by the grace of God, to do right.—Christian Commonwealth.

*S. S. Lesson, May, 18. Luke 7: 36-50.
Golden Text.—Thy faith hath saved thee.—Luke 7: 50.

For Dominion Presbyterian.

Saul of Tarsus.

BY GEO. W. ARMSTRONG.

Saul is introduced to the world in anything but an enviable way. It was immediately after the defence of Stephen which had such a marvellous effect that his audience "were cut to the heart and gnashed upon him with their teeth, and cried with a loud voice and stopped their ears and ran upon him with one consent and cast him out of the city and stoned him."

Such was the force of Stephen's eloquence and such the answer which prejudice made to it. Prejudice then, as now, hated the truth. The gospel has a wonderful power and produces exactly opposite effects upon those who hear it. It is either a savor of life unto life, or death unto death.

In this instance it had a hardening effect upon Saul, for we are told Stephen's murderers laid down their clothes at a young man's feet whose name was Saul, and Saul was consenting unto his death. It has been said that Saul must have had a somewhat blood thirsty disposition. I would rather think not. He was a Pharisee; intensely so, a Pharisee of the Pharisee's and he thought he was doing God's service. Saul's nature was intense; he did nothing by halves, everything was done with all his might. Mistaken he might be but he was sincere.

Saul had had educational advantages; he had been brought up at the feet of Professor Gamaliel and taught according to the perfect law of the fathers,—not the law of God, for traditions had got interwoven; but as Christ said, had made it of none effect. Saul learned much from Gamaliel, but he had not taken in his tolerant spirit. Gamaliel, a doctor of the law, had in reputation among his people; showed his wisdom and discretion by his toleration, he said to the council:

"Refrain from these men, let them alone; for if this counsel or this work be of men, it will come to nought. But if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

Remarkable words for a Pharisee to utter? How different Saul; intolerant and persecuting—breathing out threatenings and slaughter against the disciples of the Lord.

Saul's conversion was remarkable, sudden and complete.

He left Jerusalem for Damascus, breathing out threatenings and cursings, but when he got to Damascus his cursing had turned into praying.

He left Jerusalem morally and spiritually blind and on the way he became physically blind; but in Damascus the scales fell off the eyes of his body, mind and soul and illuminated by the Spirit of God he was enabled to see as he had never seen before.

He left Jerusalem a representative of the Moasic law—with its ritual and sacrifice, but when he got to Damascus, he was an apostle of Christ, a representative of the Lamb slain—the all atoning sacrifices once offered for the sins of the world.

He left Jerusalem, a blind, bigoted, pharasaical persecutor, he arrived at his

destination, a broad minded Christian, a consecrated preacher.

He left Jerusalem a nationalist in the narrowest sense; he arrived at Damascus an internationalist—a citizen of the world, an apostle to the Gentiles of the grace of God.

He left Jerusalem with a commission from the high priest—"that if he found any of this way, whether they were men or women he might bring them bound to Jerusalem"—when he terminated his journey he had a very different commission, one from the Great High Priest who is passed into the heavens—to preach deliverance to the captives and the opening of prison doors to them that are bound.

These are marvellous changes in a man's life and conduct, but how were they brought about?

"As he journeyed, he came near to Damascus and suddenly there shined round about him a light from heaven; and he fell to the earth and heard a voice."

A light and a voice from heaven. The light and the voice are one; effects from the same cause—Jesus the Christ.

Christ said when He was upon the earth; "I am the light of the world," and we are told in the Book of Revelations that Christ is also the light of heaven—"The Lamb is the light thereof."

When Christ reveals himself to erring men they become enveloped in light—for where Christ is there can be no darkness at all. When light breaks in, darkness flies away whether physical, mental or spiritual. Whilst the light from heaven blinded the physical vision by reason of its glory, the voice was a mental and spiritual revelation. Christ acknowledges Saul's sincerity of purpose—"It is hard for thee." Thy motive may be to serve God but thy plan is wrong. Thy desire may be good but thy procedure is contrary to my will. When truly great minds have their error revealed to them no wonder they tremble and are astonished—Saul with his deep-learning supposed he had right and truth but the voice taught him there was no truth apart from Christ. "I am Jesus whom thou persecutest." The greater the mind the more acute the astonishment when error—which was supposed to be Truth—is revealed. And now turning from the service of the Jewish high priest he seeks active employment in the service of the Great High Priest—Jesus Christ. "Lord what wilt thou have me to do!"

(To be continued.)

A Prayer.

We acknowledge with sorrow and humiliation that, though we are sure that thou wilt not forget us, we are afraid that we may forget thee. Our hearts are inconstant. Our strong purposes are soon broken. We resolve to keep thy commandments, and yet are easily tempted to sin. Have mercy upon us, O Lord, according to thy loving kindness. Strengthen our weakness that we may not grieve thee by our wrong-doing. Shelter us from temptation. Reveal to us thy majesty and thy glory, that we may fear to break thy laws; reveal to us thy laws, that we may long to obey them. Who knoweth the blessedness of abiding in thy love? Lord, help us to abide in it.—*The American Friend.*

The Devil's Handcuffs.

I have read in the memoirs of a detective that once, having discovered his man he joined himself to him as a boon companion, went with him to his haunts, secured his confidence, until at length when all suspicion had been allayed, he got him, as a mere jest, to try on a pair of handcuffs, and then, snapping the spring that locked them, he took him, all helpless as he was, an easy prey.

So sin does with its victim. It first ministers to his enjoyment, then drowns his vigilance, and then leads him away in helpless bondage to utter ruin. O ye who are setting out of this awful course, allured by glowing promises, let me beseech you to pause and ponder what shall be "at the last," "at the last." "at the last." Oh, think of that, and leave it off before it be meddled with!—*Dr. W. M. Taylor.*

The New Principal of Manitoba College.

"Dr. as Cromarty," writing in the Christian Leader, says: "Dr. Patrick goes to his great field of labour with every one's good wishes" . . . again. "Dr. Patrick possesses the national quality in one of its south-country forms, a Teutonic form chiefly, which gives him his business-like, platform, manner, his straight delivery of what he has to say on any occasion, his capacity for "active service." A severe physical disability is as completely hidden as a Mauser wound through the breast. It is there; he knows about it; but you would never guess. Let us hope that he will not take on too much work—he is sure to do enough!—and that Canadian air will prove not unsuitable and that he and his colleagues—Dr. Kilpatrick of Aberdeen, and the rest—will have the honour of sowing broadcast the seed of a sound and frank and manly theology in their vast new home.

Of the late Principal the same writer goes on to remark: "Dr. Patrick succeeds to a man of the old Scottish order who has had almost no memorial in his native country though he was more worthy than many. Principal King, once the United Presbyterian minister in Earlston ought not to be so easily forgotten. The old love of literature shared in his nature the decision to walk, theologically, on proved and settled paths. He would not wander, but he would enquire and know—and did, with the firm animation of the men who made Scotland a generation ago what it was and what it will never be again. Dr. King could write well and clearly. I wish I could have met him and heard him speak. I know the caution that was in him was touched with something keener. May it be that from his work and that of the men who now follow there will arise, beyond the sea, a new and powerful Presbyterianism, the heritage of a new and robust race! The growth of Canada, especially of Scottish Caaada, will be one of the most interesting developments of the next century, and fraught with as much import to this country as anything in the world. To be called to take part in it is an onerous honour, but a very real one and a peculiarly good reason for offering one's congratulations."

Ministers and Churches.

OUR TORONTO LETTER.

At the May meeting of the Presbytery of Toronto held on Tuesday last, a synopsis of the Statistical and Financial report of the Presbytery was laid upon the table. It was by no means complete, for thirteen congregations out of the eighty five have not sent in returns this year. There is on the whole a gain in the Presbytery. One congregation Egypt has been organized during the year and one change Fairbank and Fisherville, is about to be raised from the status of a mission station to that of an augment-charge. The seating capacity throughout the Presbytery has been increased by 403, there are 892 more families under pastoral oversight, while the young persons under the care of the different ministers are 981 more than last year.

The gains and losses may be summed up briefly as follows. There are 172 more communicants than last year, and 920 have been added on profession of their faith in Christ. But the removals, from various causes total 1651. There have been 562 children baptized and 77 adults.

Coming to the working force of the Presbytery, there are 500 ruling elders and 708 managers or deacons. 1517 are engaged in Sabbath school work and there are 17 Missionary Associations, 56 auxiliaries of the W. F. M. S., 31 societies of Christian Endeavor, and 6 Home Missionary Societies. But only 2852 out of a total membership of 17,865 attend the weekly prayer-meeting, not counting the adherents who may be more or less regular attendants. There are 13,069 in the Sabbath Schools of the Presbytery.

The congregations and mission stations paid \$68,689 for stipend during the year, and \$106,728 for building and current expenses. The total amount spent upon themselves, for maintenance and stipend and other expenses has been \$175,734.

Some of the contributions to the Schemes of the church have fallen off during the year, notably the contributions to the College Fund, except in the case of Knox College, which marks an advance. The total amount contributed for the Schemes of the church is \$593 dollars less than last year. The average contribution per communicant towards the Church is a little under \$2 per annum. The total contribution for purposes amounts to \$231,908, an average of \$13.22 for each member.

Queen's has been quick to recognize the worth of a brother from over the sea, and have bestowed the degree of D. D. on the Rev. Armstrong Black of St. Andrews, Toronto. Mr. Black preached the baccalaureate sermon at Queen's last Sabbath, curiously enough choosing the same text that a distinguished graduate of Queen's chose some three years ago.

Special services are being held in East Church this week, conducted by the pastor, Rev. B. Atkinson, assisted by the Rev. W. Meikle, who has been working in British Columbia recently. Mr. Meikle is well known as one of our most successful evangelists.

At the Presbytery of Toronto on Tuesday, the Presbytery received and agreed to transmit an overture to Synod of the boards, asking that, if desired by any Presbytery, the printed Minutes should be accepted as the permanent record of the Presbytery, and that the Clerk should not be required to transcribe them, as has been heretofore done. Should this carry in Synod it will confer on Presbyteries the privilege now enjoyed by Synods and the General Assembly.

The Rev. E. McL. Smith intimated his acceptance of the call from Knox church, Milton, and he will be early released by the Presbytery of Stratford and inducted to his new charge. The vacancy at Milton has been a very brief one and the congregation has suffered little if any from not having a minister.

Rev. Chas. T. Campbell of Maple accepted the

call from Lakefield, in the Presbytery of Peterborough, and will be released from his present charge about the middle of the month.

A spirited discussion arose in the Presbytery in connection with the report of the Sabbath School committee. It was stated that our Presbytery Sabbath Schools are not so progressive as they ought to be, and that we are actually losing ground. Various reasons were assigned for this unpleasant condition of affairs and the Presbytery will look carefully into the matter.

Preparations for the Synod are well advanced. It will meet this year in College St. Church. The pastor of that church is the Moderator of Synod, and will preach the opening sermon on Monday evening.

The conference topics have been carefully chosen and should prove helpful to all members who will take part.

The Rev. Joseph Watt, of Laskey and West King tendered his resignation at the last meeting of Presbytery. It will be considered at the regular meeting in June next.

OTTAWA.

Readers of THE DOMINION PRESBYTERIAN are already familiar with the terrible calamity that last week overtook the Capital and the sister city of Hull. The flames swept three miles of closely built territory, rendered 4,000 families homeless, and destroyed property to the value of \$20,000,000. It was, in the ground covered, and in the number of people affected, the largest fire that ever took place in Canada. From all quarters relief contributions are rapidly coming in; and it is expected that these contributions will aggregate a million dollars before the lists are closed. Two Presbyterian churches were destroyed; Erskine and the French Presbyterian church on Wellington street.

Rev. Mr. Springer, will be inducted on the 11th inst. at Taylorville.

Rev. J. A. Wheeler, of Montreal, was appointed to the charge of Portland congregation.

Rev. Mr. McLaren, late of Carp, has been appointed to the charge of Plantagenet for the summer months.

Rev. W. Patterson, of Buckingham, and Rev. R. Gamble, of Wakefield, have been appointed commissioners to the General Assembly.

Mr. McLeod, of Montreal Presbyterian College, has been called to Billing's Bridge; and Mr. Ferguson, of the same college, is called to Fitzroy Harbor.

Zion Church, Hull, was hardly outside the fire zone, and escaped, although many of the members have lost heavily. The basement of the church is being used as a centre from which relief supplies are distributed, the pastor, Rev. H. Scott, taking an active part in the good work.

AS THE DOMINION PRESBYTERIAN goes to press, the annual meeting of the W.F.M.S. Society is being held in Knox church, Ottawa. There is a good attendance of members. The Treasurer's report showed an expenditure of \$36,714.91, with \$5,406.03 additional for the Indian Famine Fund. The estimates for the coming year are \$57,478, and the advance in contributions over last year \$818.17. Full report will be found in next week's issue.

In the Glebe Church Rev. J. W. H. Milne made appropriate reference to the fire. Face to face with the awful calamity which has taken place in our city, we may be perplexed, he said, but we do not consequently lose faith in God's wisdom simply because we only know in part. The aim of God is the development of man. Whatever tends to a higher manhood is not really loss. There may be great expenditure in order to obtain ultimate gain. The loss of property is not truly loss if it adds something to character.

The congregation of Erskine Church, which was destroyed by the fire, worshipped last Sabbath in the Concession Street Sunday School hall, which has been generously placed at their disposal, till other

arrangements can be made, by the Bank Street Church. The was a large attendance. A solo, "Consider the Lilies," was beautifully sung by Mrs. Thomas McJanet, and made a profound impression. Dr. Campbell did not preach a sermon, but spoke on the lessons of the fire. He said the calamity ought to call attention to the importance of setting our affections on things that could not be taken away, and that as the relief of the sufferers was bringing out the best traits in the characters of those who had escaped, it should teach us that there is more good in most people than we give them credit for. In the evening Dr. Campbell and Rev. Dr. Moore of Bank Street, exchanged.

Erskine Church, a handsome building, fell a victim to the flames. Nothing remains but a heap of bricks and mortar. The loss will be heavy. There was an insurance of \$7,500, but when debts are paid not over \$2,800 will be left towards the erection of a new edifice. It is expected that another and more central site will be chosen. The congregation faces the new conditions imposed by this great calamity with courage and enthusiasm, and with gratifying prospects of success. It should be added that the neighborhood of the church was swept by the flames; and many of the members and adherents lost their all. The pastor, Rev. Dr. Campbell, is also a heavy loser, his house and library having been destroyed, and the insurance will not cover the books alone.

WESTERN ONTARIO.

Rev. Jas. Sieveright, B. A., was presented with a purse by the people of Stokes Bay on his departure for Algoma.

Rev. Mr. McConnell, after a long illness, was able to resume his duties in the Lefroy Church here on Sunday last.

St. James congregation, London, have decided to increase the salary of their pastor, Rev. J. A. Mc Gillivray from \$1,400 to \$1,900.

Rev. F. H. Barron, graduate of Knox College, preached in the Bradford Church last Sabbath, Rev. J. A. McLean, of New Brunswick, will preach next Sabbath.

Rev. A. H. Drumm, lately pastor of Port Elgin church, has purchased the Thamesville Herald, and in doing so goes back to his first love. Mr. Drumm was formerly pastor of the Avonton church.

The Rev. Geo. Arnold, B. A., preached at the preparatory service in the Orillia church on Friday evening, and the Sacrament of the Lord's Supper was dispensed on Sunday morning last.

Rev. Alex. Gilray of the College Street Church, Toronto, is attending the Ecumenical Council in New York. On Sunday morning his pulpit was occupied by Dr. Warden, and in the evening Mr. R. J. Wilson, a Knox College student, preached very acceptably.

NOTES FROM CARLTON PLACE.

Both congregations at Carlton Place are in a prosperous condition. While St. Andrews has a beautiful modern church edifice, in the principal street, Zion, on the whole, is probably fully as well situated, in as much as the church building, older fashioned though it be, is quite commodious and comfortable and the manse is up to date in every respect, adjoins the church, and its bright, sunny aspect leaves nothing to be desired. St. Andrews has also a good manse, but at some distance from the church.

St. Andrews has a membership of 335. Addition during the year 31, and no debt to report. The total contributions for missionary and benevolent purposes amounted to \$1,316.73; Sabbath collections aggregated \$1,821.68. The spiritual affairs of the congregation are in charge of a strong session, made up as follows: Rev. G. A. Woodside, M.A., Moderator, Wm. Baird, clerk, and Messrs. James Gillies, P. Struthers, Geo. Tait, John F. Cram, A. G. Campbell, Jos. Vuill, Robt McLennan, R. Latimer, jun., R. J. Robertson and John Menzies. A

new organ was recently installed and the service of praise receives careful attention. Indeed every department of congregation work is prosecuted with vigour and efficiency.

Zion congregation reported an addition of 23 names to the membership last year and there were 25 baptisms. All the reports presented were optimistic in their character. The total receipts amounted to \$3,738.49. There is no debt, excepting about \$400 on the new organ; and a portion of this is subscribed but not yet collected. The Rev. A. A. Scott, M.A., has been pastor of this charge for more than a score of years; he is an able preacher and greatly beloved by young and old in the congregation. The session, like that of the sister church, is exceptionally strong. Rev. A. A. Scott, M.A., moderator; Frank Donald, clerk, and Messrs. Peter Ewing, James Moffatt, jr., W. J. Patterson, N. M. Riddell, Neil MacDonald, E. M. Ewan, M.D., A. Cochrane, J. M. Sinclair, M.D., W. A. Patterson, Jas. Cavers, and D. H. McIntosh, M.D.

In this town the medical men are largely Presbyterian—there being five altogether who are members of one or other of the churches here. Of them three are elders in Zion Church.

In the session report of Zion Church are found the following pugnacious sentences, worthy of a wider circle of readers than the annual report affords. Here they are: "The performance of duty! Why that is the chief mission of every man in living his human life. It is duty and not success, it is duty and not even happiness that is the chief end of life. Christ the "Grand Man," said, "I came unto the world to do the will of Him that sent Me," that is "Duty is the chief goal of My Life." As it was with Christ, so it must be with us: we must seek duty and surrender ourselves to it. If the church of Christ brings with it a duty, it should be our chief aim in life to find what that duty is, and then do it."

MARITIME PROVINCES.

The convocation of the Presbyterian Theological College was held in St. Matthews church on Wednesday evening, the 25th, Principal Pollok presiding. There was a large congregation present that is usual on such occasions and much interest was manifested in the services.

The report of the faculty showed that 38 students has been enrolled for the term, of whom fourteen were third year sixteen were second year and six were first year. There were also two general students.

The graduating class numbered fourteen, as follows: Frank Baird, New Brunswick; Murdoch Buchanan, Cape Breton; J. G. Colquhoun, Pictou; Gordon Dickie, Milford; G. A. Grant, Trinidad; A. J. Macdonald, Cape Breton; D. J. Macdonald, P. E. Island; F. H. Mackintosh, Pictou; R. P. Murray, Cape Breton; H. R. Read, Cumberland; D. M. Reid, Musquodoboit; D. C. Ross, Pictou; W. A. Ross, Pictou; G. A. Sutherland, Colchester.

The college degree and diplomas were presented by Principal Pollok and the degree of B.D. was conferred on Rev. A. F. Fisher, B.A., George A. Grant, M.A., Hilbert R. Reid, B.A., and George A. Sutherland, M.A., and also on Rev. A. M. Hill, B.A., a graduate of the session of 1899.

Mr. George A. Grant mentioned above is a son of Rev. Dr. Grant, missionary in Trinidad.

In his address to the graduating class Principal Pollok paid a high tribute to their ability, studiousness and manly Christian character.

On the following evening (Thursday) at a meeting in Fort Massey church, Messrs. Sutherland, Grant, Colquhoun, McIntosh and W. A. Ross were licensed by the Presbytery of Halifax to preach the everlasting gospel, following which Mr. W. A. Ross was ordained for home missionary service in connection with St. Andrews Church, St. John's, Nfld., and Messrs. Sutherland and Colquhoun were ordained for home missionary work in British Columbia. Two others of the graduating class have also volunteered for home mission work on the Pacific coast.

Rev. H. H. Macpherson, who has been pastor of

St. John's Church, Halifax, for upwards of twenty years, a few weeks ago tendered demission of his pastorate. The pastoral he will be severed the sixth of May and Mr. Macpherson, it is understood, will go back to his native province, Ontario.

According to paragraphs published in the newspapers, the name of Rev. A. Gandler of Fort Massey, among others, is mentioned in connection with the pastorate of St. James Square, Toronto, vacant by the resignation of Rev. L. H. Jordan. The people of Fort Massey will regard such a move as an aggravated breach of the commandment, "Thou shalt not covet."

Four of the graduating class at Pine Hill are going to the North West.

Rev. H. H. McPherson preaches his farewell sermon in St. John's church on the 6th May.

Rev. J. M. McLean of St. John's church, Chatham N. B. is laid up with quinsy.

Rev. Dr. Bruce of Church Point N. B. has been away for his health and is expected home in May.

The congregation of Souris P. E. I., presented Rev. J. R. McKay with an address and purse of \$100 on the eve of his retirement from the pastorate of Souris and Bay Fortune.

The collection taken up at the closing exercises of Pine Hill College in St. Matthew's church last Wednesday evening amounted to \$338.37.

State of the Funds.

There has never perhaps in the history of the country been a year in which so many special appeals have been made to our people. It was naturally expected that these would interfere, to a greater or less extent, with the contributions for the regular schemes of the church. It is, therefore, encouraging to know that the contributions for the schemes were larger during the year which recently closed than in any preceding year in the history of the church. A few days before the close of the year, it was feared that there would be a deficit in the Augmentation Fund, and a heavy shortage in the Home Mission and Widows and Orphans' Fund. The books were kept open for a few days beyond the usual time. Before they were closed, because of generous responses by a number of friends and congregations, the deficit in the Augmentation Fund was made up, and the Home Mission deficit reduced to \$9.0. Since the closing of the books, and in response to a special appeal, this amount has been received, so that the Home Mission Fund is now free from debt.

At the beginning of last year, the Aged & Infirm Ministers' Fund was \$1,810 behind. Now the Fund is free from indebtedness, as are all the other funds of the church with the exception of the Widows' & Orphans' Fund. For this fund the revenue last year, was \$2,625, less than the amount required. To have equalized the expenditure with the revenue would have meant the reduction of grants to widows for the past half year, from \$75 to \$58. The Committee, however, believing that this would not be creditable to the church, resolved to pay the grants in full, under the conviction that when the facts were known, the shortage would be made good. Now that every other fund is free from debt, the Committee has issued an urgent appeal for a special collection to be made on Sabbath the 2nd of May in every congregation and mission station of the church. They earnestly appeal to every minister and missionary and to every session, asking that the opportunity be given to their people, and a special collection announced for the Sabbath named. Many of the annuitants on this fund are the widows of ministers who bore the burden and heat of the day in earlier years, when salaries were small. The church entered into an agreement with these ministers whereby it pledged itself that, if they contributed a certain fixed annual rate for Widows' and Orphans' Fund, it would, at their death, give their widows an annuity. The honor of the church is, therefore, at stake in connection with this matter. Now a few of the widows of these early ministers depend for their support, in a large measure, on the annuity received

from the Fund. The Committee, therefore, expresses the hope that every session will give their people an opportunity to contribute toward this special collection on the 20th of May, so that they may be able, along with all the other Committees of the church, to report to the General Assembly that their fund is free from debt.

The following are the receipts for the several schemes for the year ending 31st March 1900:—

Home Missions	\$ 80,239 29
Augmentation	23,124 53
Foreign Missions	116,461 55
Indian Famine Fund	19,709 40
Aged and Infirm Ministers' Fund (including bequests, Ministers' rates &c.)	14,035 27
Widows' & Orphans' Fund	10,060 41
Assembly Fund	4,491 83
French Evangelization	26,597 31
Pointe aux Trembles	10,126 82
Knox College, including Scholarship Endowments, &c.	8,818 71
Montreal, Presbyterian College	12,881 83
Queen's College (Toronto Office exclusively)	2,121 00
Manitoba College	3,586 00
Sundry funds	14,475 27
	<hr/>
	\$316,776 25

This does not include the amount received as interest on investments, nor does it include the contributions for the Century Fund. Counting these, the receipts in the office last year considerably exceeded half a million dollars.

Quite a number of congregations last year neglected to contribute to one or more of the church schemes. In many cases, especially where contributions are made by Sabbath collections, this is owing to the fact that for the first two or three months of the church year, no special collection is taken, and the others are crowded into the remaining months of the year. The remedy for this is to begin early in the church year to take collections for the schemes. The contributions, this year, for the general work of the church are likely to be seriously affected by the special effort on behalf of the Century Fund. It is, therefore, of the utmost importance that measures be adopted to prevent this and it is hoped that from the very beginning of the new church year, the matter of the ordinary schemes be kept prominently before our people, and also that the utmost economy, consistent with efficient administration, be exercised by the several committees and boards. According to the action of last Assembly the detailed receipts for the several schemes are hereafter to appear in the annual report of the Statistical committee.

ROBT. H. WARDEN.

Toronto, May 1, 1900.

Dr. Mowat's Jubilee.

An interesting feature of the exercises in connection with the Queen's convocation was the celebration on Wednesday of the fiftieth anniversary of the ministerial work of Rev. John B. Mowat, D. D., professor of Hebrew in the faculty of Theology at Queen's. Prof. Mowat, who is a hearty old man though well advanced in his seventies, began ministerial work in Kingston fifty years ago to-day and for 42 years has held his present position to the satisfaction of the college and the great advantage of those who attended his classes. Prof. Mowat is a brother of Sir Oliver Mowat, and in his manner of speech is not unlike the Lieutenant-Governor of Ontario. The honor of which he was recipient was tendered by the Presbytery of Kingston, and among the many members present were not a few whose hair has silvered in the service of the church alongside of Dr. Mowat. The Rev. W. M. McLean of Belleville presided and among those who took part were Dr. Wardrope, who recalled the fact that besides Dr. Mowat and himself there were only two who were present at the opening of Queen's College Toronto, The Rev. W. T. Wilkins of Trenton, clerk of Presbytery read a handsome illuminated address to which Dr. Mowat replied in fitting terms.

The Inglenook

Just Be Glad.

O heart of mine, we shouldn't
Worry so.
What we've missed of calm we couldn't
Have, you know.
What we've met of stormy pain,
And of sorrow's driving rain
We can better meet again.
If it blow.
We have erred in that dark hour
We have known,
When the tears fell with the shower,
All alone.
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.
For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

James Whitcomb Riley.

Rubbing Up The Diamond.

BY EDWARD A. RAND.

"Well, Miss Fanny, what did I see you doing yesterday noon, Sunday?" Arthur Mildmay asked one Monday of his neighbor, Fanny Prince. "I thought you made a vigorous application of soap-suds to a youthful face."

Fanny Prince laughed and replied—"Oh, that was a candidate for my Sunday school class, and I must say I never found such an uncleanly child, and I was in plain language, washing her face."

"I should say you were. From Poverty Lane, and a gypsy, I dare say?"

"You guessed right about Poverty Lane, for the girl came from there, almost the last house before you got to the river. The child's name is Mignon, and while of foreign birth, I don't think she is a gypsy."

"Hopeful case?"

"I should say it was, though a dirty one. You see I was just rubbing up the diamond."

"Polishing were you?"

"Trying to do so."

"Well, I don't know about such cases. How old is the child?"

"Seven about."

"Well, you may like the work, and I have a great respect for your motive, but I don't feel so confident about such cases, I shake my head at them. I am very fond of the water, you know, and like to be out on our river and take a row beyond the harbor's mouth, but if I had such a case I should make a more extensive application of water than you favour. More dirt than diamond in this case, I am afraid. However if I have occasion to change my opinion, you shall know about it. Good-bye." "Good bye," she said aloud. Inwardly she told herself, "We shall see about the diamond part. Now I believe something is there worth rubbing."

Arthur Mildmay was a young man who

did not have much faith in the hopefulness of Poverty Lane. "Diamonds, diamonds there?" he asked himself. "All dirt! It is a low class, and they will stay down. They don't want to come up."

Fanny took her diamond to that gem-case, the Sunday-school, and Mignon was enrolled as a member of the primary department. To the teachers great satisfaction, the new scholar showed much quickness of mind, and a deep interest in the new Sunday-school world opening about her, not only interest in the teacher but the teachings, in the studies as well as the scholars.

She found a special charm in the Bible stories that the teacher told, and of these her great favorites were the stories that had a boat in them, for Poverty Lane knew all about boats. These fisherman stories attracted her, for Poverty Lane abounded in such men of the sea. Then she loved to hear about Jesus at or upon the waters of Galilee. His walking on the little sea, one wild, wild night, how it impressed her. It was a theory the teacher cherished that in the telling of a story, impressive lessons could be stamped on the young mind, and that of all Bible characters none could make so great an impress on the class as the character of Jesus.

So Fanny prepared herself to tell about the wonderful story of Jesus walking on the sea. The night was so dark, the wind was so wild, the waves were so violent, and the disciples in the boat were so full of fear, when, lo, a light came moving toward them. With the light came a form. And the form was Jesus. He stilled the storm. He entered the boat. He comforted the disciples.

The teacher tried to print deep this lesson upon each heart—that we could not walk upon the sea as did Jesus, but we might in some other way help those in need upon the water, and Jesus would be pleased to have us do so.

All this effected deeply the youthful Mignon. What could she do for those upon the river, when the bad nights came on? She might take a lantern out upon the shore, which was near her home. There might be somebody on the water in need of a guiding light.

There soon came a very provoking night. It was not a cold, dreary, ocean-blast that swept up the river. It was only a soft curtain of fog that dropped its folds upon the river and refused to lift them at the wish of anybody on the water who sought the shore. There was only one such seeker that night. It was a young man, alone, in a big, old-fashioned dory. He had gone to "the other side" of the river, and now wanted to get back again, but how bewildered he was!

"Never had such a time in my life," he declared, resting on his oars and looking up into the mass of fog hanging all about him. He finally decided to row

"up stream." He quickly stopped. "What do I hear? Dead Man's Rocks, the tide about them? Oh, dear, I must get out of this."

Then he rowed back, but his course was checked by the sound of a suspicious whistle, sh—sh—sh! He rested again on his oars. "Oh, dear! I do believe that I am near that ugly current which flows about the ledges they call the 'Graves.' Ugly place! I think they have the most horrid, most frightful names ever invented to scare folks. The names though are no worse than the reality, if you run upon those rocks. What next? Oh, I have it."

He felt a light wind blowing in his face. He remembered that the wind had been blowing in gentle fashion from the west. "Well," he reasoned, "if I go with the wind, it will take me to the side of the river I want to reach."

He kept on rowing, and three strokes took him to a spot where he caught the hoarse, ghostly sound of water running about rocks. "Another cemetery, another attractive name, I suppose," he exclaimed, backing water.

Where would he go next? He could not say how long he kept on pulling in various directions, till at last he declared that one could not be more confused if set down in the centre of the great African desert, and told to make his way home. The wind though began to blow, and this change he welcomed.

"Anything," he said, "to break up the monotony. A volcano in the sea would be a relief, provided it did not swallow—" he stopped wishing for volcanoes, and gave his thoughts to the fact that a wind was blowing. It kept on blowing, blowing and had it broken a hold in the fog's dreary curtain? He saw a light. He pulled eagerly toward it. He quickened his stroke, and pushing harder—he heard something that sounded hum-in.

"Come this way," cried a voice.

"It couldn't sound sweeter if an angel's voice," he declared. "Somebody has heard the sound of my rowing, and thinks I need guiding."

"Coming," he shouted, eagerly in response. "Coming!"

When he had beached his boat, he saw a child holding a lantern, and near her was a young woman.

"You here, neighbor Fanny?" he asked.

"Yes, Arthur, just by chance. I was going home, and at the head of Poverty Lane, I heard voices calling and they seemed to be on the river, and I came down to see what the matter was. I found somebody with the lantern I knew, and now you turn up."

"I was shouting, and I expect my yell frightened the neighborhood. Yes, I have turned up. I have been bothered in that fog fearfully. This lantern guided me." He turned to the lantern bearer. "Let me see your face, dear. I want to know my benefactor."

He was speaking to Mignon.

"Hold up your lantern. Oh, what eyes! Like diamonds."

"Arthur, that is the diamond you saw me with one Sunday."

"Indeed! This is the diamond that was polished and I did not speak appreciatively of? Well, well, I did make a big mistake."—New York Observer.

Something About You.

You are a complex and ingenious machine, "fearfully yet wonderfully" made. If your age is fifteen years or more, you can be figured up to a dot.

You have 160 bones, and 500 muscles; your blood weighs 25 pounds; your heart is nearly five inches in length, and three inches in diameter; it beats 70 times a minute, 4,200 times an hour, 100,800 times a day, and 30,722,200 times a year. At each beat a little over two ounces of blood is thrown out of it; each day it receives and discharges about seven tons of that wonderful fluid. It is the most remarkable pump in the world.

Your lungs will contain a gallon of air and you inhale 24,000 gallons a day. The aggregate surface of the air-cells of your lungs, supposing them to be spread out, is 20,000 square inches.

The weight of your brain is three pounds or more. Your nerves exceed 10,000,000. Your skin is composed of three layers, and varies from one-eighth to one-fourth of an inch in thickness. The area of your skin is about 1,700 square inches, and you are subjected to an atmosphere pressure of 15 pounds to the square inch, a total of 127 tons.

Each square inch of your skin contains 3,5000 sweating tubes, or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long making an aggregate length in the entire surface of your body of 201,166 feet, or a tile ditch for draining the body almost 40 miles long.

Dr. Parkhurst's Advice to the Country Boy.

The subject is a very broad and serious one. In a general way I am inclined to discourage any boy from coming to the city, and especially the average youth, against whom the odds of getting on are very great, and becoming greater. We need the extraordinary man, but the country town and districts need him just as much, and the average man has two chances in the country to one here. There are, of course, many more opportunities here, but for each one of them there are ten applicants. The difference in the cost of living over-balances the difference in wages, and so it is harder to save a dollar here than in the country. No, the average person should stay out of this great vortex of mediocrity, misery, temptation and crime. The great corporations and trusts are now absorbing every business. There is no room for the small man with the small business. On the other hand, the corporations have no soul, and no brotherly love can be expected from them. Competition grows fiercer and fiercer, and this competition, instead of developing initiative, is destroying it in the minds of thousands of men, and making nothing better than human machines of them. As the bank or the shop grows larger, the men with only one idea, with the ability to do only one thing, increase. We are increasing the cogs, and not the wheels.

The Pleasure of Life.

"Take your fun while you may. You'll never be young but once." There never was a more egregious lie told to young and trusting ears than is urged by this


well-known saying. Some never grow old and some are never young, and the whole secret of youth and age lies in the individual and not at all in any question of dates. As to the enjoyments of childhood, the wild delirious glee of life, the laugh that spills at the lips, these may leave us, but who would barter them for the delicate, delectable sense of humor that takes their place—that elder sister of mirth. Fun is a priceless gift of the gods to all mankind. It should never leave us while breath is in our bodies, if it does desert us it is generally because of our own inhospitality. We can cultivate a sense of humor, and it is our duty to cultivate goodness. Indeed, the two have much in common. There is a certain inhumanity that goes with a lack of humor. No one on earth need fear to see the years of their youth slipping by if their fear has root in the notion that with the passing of youth, joy and mirth must

go also. A green and jolly old age is a jolly as a gay youth—far more so if the mind has been kept active and the nature open, for them every year that passes only brings its gift of added power to enjoy.—Harper's Bazar.

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Dr. Slocum, the famous scientist, whose lectures and demonstrations in New York and London this winter have astounded medical circles, has at last perfected his new system of treatment for the absolute cure of tuberculosis and all pulmonary diseases.

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World of Missions.

The Success of Protestant Missions.

The estimate of success in missions must be a variable quantity. The judgement formed as to the measure of success attained will depend largely upon the point of view from which we regard the enterprise, upon our faith in its resources, and our capacity to discover and appreciate the signs of progress which it gives.

A true estimate of missionary success must take cognizance of many things besides mere visible results. It must take a wider survey and have a deeper insight than can be maintained from a mere study of statistical tables. It must consider the substantial basis, which there is for faithful missions, in view of the divine purpose to redeem the world. It must take into account the cooperation of God in the enterprise, and must calmly weigh the power of those resistless spiritual forces which have been instituted by God for the very purpose of pulling down strongholds.

It must not forget our Saviour's parable of the leaven; it must measure the reserve force which there is in the encouragement and practical support of Christendom, the growth of the missionary spirit in the churches, and the increasing sense of obligation which is beginning to have such a manifest grip upon the Christian conscience.

It must mark the rapid growth of the missionary plant in foreign lands, and the growing power of native converts themselves to push the work.

It must take into consideration the astonishing progress which the missionary enterprise has already made, although conducted with an utterly inadequate force, with only a moderate measure of Christian public sentiment in its favor even at home, with formidable and multiplying difficulties to contend with abroad, where Christianity is in conflict with the misguided and hardened conscience, national pride, antagonistic public sentiment, and fanatical religious opposition.

It must not fail to note that the missionary himself has been much of the time in the attitude of a despised foreigner, with civilization itself frequently placing him at a still greater disadvantage by its discreditable failure to cooperate in any sense with him and his work.

It must be remembered that apparent failure is often the herald of success, and that long delay in the harvest may mean nothing more than that the natural processes of seed sowing and growth toward ripened maturity are allowed to go on according to the laws and process of the spiritual kingdom.

The modern era of missionary progress may be dated from these majestic words of Carey, "Expect great things from God: attempt great things for God," and from his sailing for India in June, 1793.

The foundation of the English Baptist Missionary Society in 1792 was followed by that of the London Missionary Society in 1795, the Scottish Missionary Society in 1796, the Netherland Society in 1797, what is known as the Church Missionary Society in 1804, and the American Board of Commissioners for Foreign Missions in 1810.

But these signs of a quickened missionary conviction in the hearts of Christians at home were as yet unattended by any manifest intervention on the part of divine providence for the purpose of opening the heathen world, then so tightly closed to the entrance of missions.

At the beginning of the century almost the entire world outside of Christendom was closed to mission effort. It was inaccessible. No Christian mission-

ary could name the name of Christ among the heathen nations. At least a thousand millions of souls were, with scattered exceptions, inaccessible to the Christian missionary.

The islands of the Pacific were known only through the discoveries of adventurous navigators, and so barbarous and cruel were the inhabitants that it was death to land upon their shores, and moreover there were practically no facilities for reaching them. Now 27 of the more prominent groups have come under the protection of Christian powers, while missionary work is conducted in the great majority of them, and the Gospel has triumphed in those dark regions as in no other part of the heathen world.

Japan had banished Roman Catholic missions in 1614, and closed its doors to the entrance of foreigners, but on July 4, 1859, they were thrown open, and before January 1, 1860, three missions had entered and established themselves.

Korea remained long hidden from the outer world, but in 1884 it was opened, and six societies have entered for missionary work, and the whole country is accessible both to the traveler and the missionary.

China with its vast dependencies, except where a foreign nation had secured a foothold, as at Hong Kong, was closed until 1812, when five ports were opened, and in 1860 the Treaty of Tientsin threw the whole empire open to the world, and missionaries are occupying the most important parts of every great province. The same story is practically true of Siam and Burma.

Carey and his companions had a struggle to secure an entrance into India. As early as 1813 liberty of evangelization was conceded by the East India Company, a stipulation which was secured at the time of the renewal of its charter. The country is at present occupied by 53 missionary societies and 12 independent missions.

Madagascar was entered in 1818, the Turkish empire in 1820, and Persia in 1831.

When most of us were born the great interior regions of Africa were unexplored and unknown. Today they are the scene of the political, commercial, and missionary activities of all the great nations of Christendom, and European governments have assumed over four fifths of the area of the continent.

There has been a rapid multiplication of missionary agencies; missionary literature has grown to remarkable proportions; missions have been established in 3,388 principal stations, and 13,482 substations in the heathen world.

An important element in the successes of the century is the introduction of the Gospel leaven throughout the heathen world. No believer who has studied the significance of the Saviour's parable can doubt that wonderful and mysterious force is at work in our own mission fields. Wherever mission work has been inaugurated and the Bible introduced among the people an unseen work is silently progressing, the significance and power of which is known only to God.

When we consider the actual conversions that have resulted from mission work, the record is indeed a cheering and inspiring one. There are over 900,000 living Church members in what has been known as heathen lands. At least 200,000 more have died in the faith during the century. Those who have found Christ, but have not joined the Church, probably number 500,000, and in addition there are probably 8,000,000 of those who are adherents of the Christian religion, in distinction from those who are identified with other religious faiths.—James S. Dennis, in *Foreign Missions After a Century*.

News comes from Shanghai, China, announcing the engagement of the Rev. Donald McGillivray, M.A., B.D., lately our missionary (maintained by St. James' Square Congregation, Toronto) in Honan and now in Shanghai on the editorial staff of the Society for the Diffusion of Christian and General Knowledge among the Chinese, to Miss Elizabeth A. Bovey of Devonshire, England, a missionary of the London Missionary Society in Shanghai.

Heart Palpitation

A QUEBEC LADY RELEASED FROM GREAT SUFFERING

She Had Tried Many Medicines Without Avail, But Ultimately Found a Cure Through the Use of Dr. Williams' Pink Pills.

Few bodily afflictions are more terrible than disease of the heart. To live in constant dread and expectation of death, sudden and with last farewells unspoken, is for most people more awful to contemplate than the most serious lingering illness. The slightest excitement brings suffering and danger to such people.

For several years, Mrs. Gravel, wife of P. H. A. Gravel, foreman in Barry's cigar factory, St. John's suburb, Quebec, was such a sufferer, but thanks to Dr. Williams' Pink Pills she is again in the enjoyment of good health. Mrs. Gravel says:—

"My general health was bad for several years, my appetite was poor, and I was easily tired, but it was the frequent sharp pains and violent palpitation of my heart which caused me the greatest alarm. I tried many medicines and was treated by several doctors, but in vain. Finally I became so poorly that I was not able to do any household work, and was frequently confined to my bed. At the suggestion of one of my friends I decided to try Dr. Williams' Pink Pills. After taking a few boxes I began to gain new strength and vigor. The pains in my heart were less frequent and less severe and in every way my health was improving. I continued using the pills until I had taken eight boxes, when I had completely recovered my health. I have gained in flesh; my appetite is good, and I am able to do all my household work without feeling the awful fatigue I was before subject to. I am very thankful to Dr. Williams' Pink Pills for they have truly released me from much suffering, and I hope that others may be induced to try this wonderful medicine."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Rev. Samuel Graham, of Moira, Ireland, has completed his ministerial jubilee. The event was marked by a valuable presentation of silver plate.

It is the bitterest element in the vast irony of human life that the time-worn eyes to which a son's success would have brought the purest gladness, are so often closed forever before success comes.—John Morley.

To save trouble in packing always keep a list in either your trunk or your traveling bag of those things which you will need while you are away from home. Half the labor of packing is saved by knowing exactly what you want to pack, and a list like the above will be found most useful.

To the Dead

A rich lady, cured of her Deafness and Noises in the head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free, Address No. 9526, The Nicholson Institute, 780 Eighth Avenue, New York

Health and Home.

Lemon Potato Raisins.—Beat well together half a pound of cold mashed potatoes, half an ounce of sugar, one ounce of warm butter, juice of half a lemon and the grated peel. Form into small balls, dip into egg, and then into bread crumbs and fry a golden color. Sprinkle over with powdered sugar and serve quickly.

Chicken Rice.—Boil a fowl until tender, remove the meat, chop finely, season with salt, cayenne, and lemon peel. Moisten with cream. Place a layer of the meat in a pie-dish, then a layer of rice, more chicken, and rice again, until the dish is full. Cover with bread crumbs, put a few pieces of butter on top, and bake in a quick oven.

Chocolate mangle.—Soak half an ounce of gelatine over night in a little cold water. Next day place the gelatine, one and a half ounces of sugar, and two ounces of good grated chocolate in a basin in a saucepan of boiling water. Stir until dissolved, then strain into a pint of lukewarm milk, and pour into wetted moulds.

Broken china may be mended with the following cement: Dissolve a little gum arabic in water so that it is rather thick; put enough plaster of Paris into this to make a thick paste. Cement the broken pieces of china together, and in half an hour they cannot be broken in the same place. Hot water seems to make it firmer.

Dried orange peel allowed to smolder, will kill a bad odor.

Strong lye or soft soap will keep pots and pans clean and bright.

A tiny bit of blue in water you wash glass in adds to its brilliancy.

In preparing carrots for cooking always scrape; never peel.

Doctors say that cold ankles kill more women than nerves and disease put together.

Boiled fish is improved by adding a cup of good cider vinegar to the water in which it is boiled.

Sugar in the water with which veal is basted gives an added flavor. It may be used with all meats.

For a nice dish take the best end of a neck of lamb, cut it into steaks and chop each bone so short as to make the steaks almost round. Egg and strew with crumbs, herbs and seasoning; fry them of the finest brown, mash some potatoes with a little butter and cream and put them into the middle of a dish raised high. Then place the edge of one steak on another with the small bone upwards, all round the potatoes.

Patent leather is very delicate, especially when new, and a very slight pressure in cold weather will crack it; so, before putting on shoes of this leather they should be placed before a fire for a short time in order to make the leather pliant. Sweet oil is a preservative of patent leather.

Water becomes specially contaminated by standing over night in the pipe, and several cases of poisoning have resulted from persons habitually drawing off and drinking some of the water in the mornings without previously allowing it to run.

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