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Dr. Lorimer, Boston, will occupy the Marylebone pulpit on the last three Sundays in July.

Rev. Mr. Murray, Kinross, has been appointed assistant in St. Paul's Free Church, Edinburgh.

It is believed that no child or woman was hurt during the whole bombardment of Ladysmith.

Rev. J. R. Colville, assistant to Dr. Watson at Sefton Park, has accepted the call addressed to him from North Shields.

The British and Foreign Bible Society has already sent out over 110,000 New Testaments, portions, and psalters to the troops.

According to the "Official Year-Book," the voluntary offerings of the Church of England for the year amounted to £7,464,434.

The Free Church Temperance Society embraces a membership of 75,000, including all the students and 821 ministers of the Church.

Bloemfontein means "The Fountain of Flowers"—a poetic description of what remains in the driest of dry seasons—a green oasis.

The Shah of Persia will arrive in London during the first week of July, and he is to be treated as a state guest, and will be lodged in Buckingham Palace.

Rev. Dr. Mathews has declined the request of the Council of the Pan-Presbyterian Synod to represent that body at the first meetings of the Federated Presbyterians of Australasia.

The senate of Glasgow University have decided to offer the degree of D.D. to Cavaliere Jean Pierre Pons, M.A., pastor at Torre Pellice, Italy, and Moderator of the Waldensian Church.

There are two churches within the bounds of Edinburgh Presbytery with a membership exceeding 3,000. These are North Leith (Rev. J. H. McCulloch, B.D.,) and St. Cuthbert's (Rev. James MacGregor, D.D.).

The Senate of St. Andrew's University has decided to confer the degree of D.D. upon Rev. James Aitken, M.A. of Ryehill Church, Dundee. Mr. Aitken recently declined a call from Maxwell Hill Church, London.

An unusual incident occurred recently in Uddingston Parish Church. The preacher was in the middle of a sermon on the war when a lady suddenly rose up, and declaring that it was "War, war every Sunday," marched out of the church, shutting the door with a slam.

Dr. John Watson (Jan Maclaren), who will be moderator of the Presbyterian Synod which meets two months hence in Manchester, has just completed twenty-five years of ministerial life. After labouring in Scotland he became minister of Sefton Park Church, Liverpool, in 1889.

Rev. J. B. Melharry, while on the voyage to Australia, wrote to his congregation at Crouch Hill, London. He had been warned against overwork when reaching the Antipodes, Sydney, it was said, had killed Drs. Hanna and Berry. He was surprised to find a great many Presbyterians on board the steamer, and regarded it as strange that while arrangements are made for the Episcopalian services amongst first-class passengers no similar privilege was allowed nonconformists. In the second-class, services were regularly conducted by Nonconformist ministers who happened to be amongst the passengers.

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Note and Comment.

One and all the Japanese papers believe in the justice of the British cause and the certainty of the final triumph of the British arms in South Africa

President Jordan, of Leland Stanford University, lecturing at Chicago recently prophesied the twentieth century would see the downfall of Great Britain.

Sir Charles Nicholson, who has been called the "Grand Old Man" of Australia, is now in his ninety-second year. He emigrated to Australia in 1834, and is the sole surviving member of the first Australian Parliament.

Dr. John G. Paton, who is about to visit Britain, is just now in Washington endeavouring to induce the Government to prohibit its citizens from selling intoxicants and guns to the New Hebrides natives. The British have long pursued this policy.

The induction of Rev. William Patrick, D.D., to be principal and professor of theology in Manitoba College has been fixed by the Presbytery of Winnipeg, to take place in Knox Church, Winnipeg, on April 19. Dr. Patrick sailed from Scotland on Saturday last.

In an interesting booklet just issued by Sir George B. Bruce, it is stated that in 1830 the number of Presbyterian congregations in London was only twenty-four. In 1883 they had increased to ninety-six. The total membership in 1890 was 7,087; in 1898, it was 22,585. The Presbyterian income in 1890 was £35,484; whilst in 1898 it had risen to £106,404. This satisfactory rate of increase was fully maintained last year.

Britain wanted to borrow £30,000,000. The great aggregation of people who have loanable funds pressed £35,000,000 upon her and begged her to content herself with that. And this was at a time when there appeared to be grave possibilities of war with one or more European powers. Evidently the money-lenders are satisfied with such guarantees of repayment as the national wealth and the national defences afford.

A book just published on men and things in South Africa has a typical story of Kruger and his ways of thought. He received one day two applications for grants of land, one from the Reformed Church, the other from a Jewish community. Both were granted, but presently the Jews complained that their piece of land was much the smaller. Kruger at once replied—'The others believe the whole Bible, and, therefore, receive an acre of land; you only believe half, and so are granted only half an acre. Why, therefore, complain?'

We see it stated in an exchange that a party of China Inland missionaries spoke of the income of the Mission coming in answer to prayer, in a sense in which this is not true of the denominational societies. Judging from the persistency with which appeal is made for this Society, this claim is not justified. If we mistake not, says the Canadian Baptist, this Mission has more agents engaged on the home field in pressing its claim than almost any other. We do not say this in disparagement, but in the interest of fairness.

It is said that Da Vinci would not touch the canvas for his great masterpiece, "The Last Supper," until the vision of Christ had flooded his soul. Just such inspiration do all of us need for the real duties of life "the greatest of which is no greater than the least" as compared with the spirit in which all should be done.

The Topeka Capital experiment has proved to be a splendid investment from the business point of view, which is to gain a big subscription list and advertising patronage. As a literary enterprise or as a newspaper it is a very large bubble soon pricked. The very first glance of the paper was sufficient to demonstrate the fact that Rev. C. M. Sheldon had mistaken his calling when he tried to run a newspaper. It is quite a relief to know that the affliction terminated at the end of the week.

Mr. Sims Reeves, the famous tenor, writing in a weekly paper, recommends Condy's Fluid for the throat. He says that a third of a teaspoonful in a tumbler of water, if used as a gargle every morning, will clear the throat and brace up the uvula. Mr. Sims Reeves, like the late Mr. Spurgeon, is very much opposed to all kinds of lozenges for the voice. But when the throat is inclined to be dry he recommends sugar and water or a little glycerine. Ministers may find a useful hint in this paragraph.

The veteran Dr. Edward Everett Hale has resigned his charge of the South Congregational Church, Boston. He has been minister there for forty-four years, and has now been elected pastor emeritus by the church meeting. Dr. Hale is almost the last of the renowned Boston society of thinkers and men of letters. Emerson, Lowell, Longfellow, Holmes, Hawthorne—all are gone. Some of them were lovingly commemorated by Dr. Hale in "James Russell Lowell and His friends," a chatty volume published last year.

Rev. William Nixon, D.D., emeritus minister of St. John's Free Church, Montrose, is not only the "father of the Free Church of Scotland," but the oldest surviving Presbyterian clergyman in the kingdom. Dr. Nixon was ordained in 1831, twelve years before the Disruption in the Church of Scotland, and thirty-one years ago was Moderator of the Supreme Court of his Church; he was a close friend of the late Dr. Begg, and he took an active part in the anti-union crusade in the early seventies. Dr. Nixon, who is in his ninety-ninth year, enjoys fairly good health, though unable to do much out of doors.

A Polish Jewess who married a Polish Jew was subsequently divorced in accordance with the communal law. Coming to England she represented herself as a widow, and was then wooed and won by a "Cohen." Now, a "Cohen," as one of the tribe of Aaron, must not marry a divorced woman. On discovering the real facts this man not only ceased to live with her, but he refused to maintain her. The magistrates, however, before whom he was brought, refused to recognise the communal law, and several times sent him to prison for non-maintenance. The man has been advised (says the "Chronicle") to apply to the Divorce Court for a decree of nullity of marriage. Will the Divorce Court recognise the communal action? The case reproduces curiously a problem set by Mr. Zangwill in "Children of the Ghetto."

The monster convention of the Society of Christian Endeavour is to be held at the Alexandra Palace from July 14th to July 20th. Preparations are being made for an attendance of 40,000, of whom at least 5,000 are expected from America. Australia will also be largely represented. Among the speakers already engaged are Dr. Clark, founder of the society, Dr. Lorimer, and the Rev. Charles Sheldon, author of "In His Steps." The Rev. F. B. Meyer, of Christ Church, Westminster, will preside.

No man has less false modesty about his early career than Colonel Hector Macdonald. Shortly after Omdurman the Prince of Wales expressed a desire that the hero of the day should be presented to him, and the introduction shortly afterwards took place at the Marlborough Club. "It is a curious thing, Colonel Macdonald," said his Royal Highness "that we should never have met before." "Pardon me, sir," replied Scot, "may I say that we have?" "Indeed, and when?" queried the Prince, who prides himself on never forgetting a face. Colonel Macdonald half stood to attention, and then astonished the group of Generals and equestrians by remarking with a smile, "I was corporal of the guard the day your Royal Highness landed in Bombay."

Mr. J. S. Moffat—son of the famous African missionary, Dr. R. Moffat—who was born in South Africa, and has spent nearly all his life there and who is surely antipathetic and competent witness, in writing to a friend, says—"Personally, I can say that if God does not give Great Britain entire and complete victory it will be to me one of those insoluble enigmas under the shadow of which we have to walk in this dark world until the dawning of the new day when all clouds shall be dispelled. I believe that Great Britain is entirely in the right, and the Boers entirely in the wrong. The question as it now stands is this—"Are we British and Blacks to be under the heel of a Boer domination throughout South Africa, or is every man, be he British, Black, or Boer, to live at peace with his neighbour, with equal rights and equal laws, under the flag of Great Britain?" Mr. Moffat holds tenaciously to the opinion that the best diplomacy in the world could not have prevented the war, for all Boerdom since 1881 were determined to drive the Englishmen into the sea.

Professor Rentoul of Melbourne has dissented from a clause in the Basis of Union as adopted by the recent Victorian Assembly. His reasons have been published, and they certainly raise some serious questions. The particular clause to which he objects gives, he says, to one fifth of the congregations of the United Church of Australia and Tasmania, the power to oppose and obstruct any change however slight, in reshaping, re-stating, simplifying or abridging the subordinate standard of the Church's Creed. This, says Dr. Rentoul, is quite a new thing in Presbyterian legislation and would be fatal to the principle of the church's freedom, self government and growth. He says that some of the decision of the Westminster Assembly itself, whose Confession is thus so hedged about, were carried by a majority of one. This numerical proportion of one-fifth, he says, quite arbitrary. Moreover, as he points out, the new clause ignores and leaves wholly out of view the rights of majorities. Dr. Rentoul thinks it would be better to trust for progress to the general growth of the Church's Christian consciousness, without these arbitrary checks and painful suggestions of separation.

Our Young People

Study of the First of Missionaries.

Topic for April 8.—“Christ Our Missionary Model.”—John 4:5-15.

“I am come that they might have life.”

For Dominion Presbyterians.

Christ our Missionary Model.

BY WOODFORD.

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday-school missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber and His last command was the missionary commission, Amos K. Wells.

The spirit of missions is the spirit of Jesus, manifest in His followers.—Bishop Leonard.

Topic.—Had Christ not been altogether a missionary there were many reasons why, at this time, He should have let missionary work alone—He was wearied; as a Jew, race prejudice would be expected to be strong in Him. His errand was to a place further on than Samaria. It was His missionary zeal that fitted Him to miss no opportunity. And because He so worked while it was day, the night found Him saying “It is finished.” Jesus, at this time might have emphasized the point of difference between the woman and Himself: to have done so would have meant antagonism. With her he stands on the platform of common humanity; if more of us thought of others in this way there would be less race and class prejudice. Having the confidence of the woman He arouses her sense of the supernatural, then her sense of sin. The appeal is then made to her instinct of worship, with the result that she recognizes Jesus as a prophet, so leading her to God that she is enabled to lead others to God through Him. Souls so aroused forget all else and hasten to their fellows with a message, that will bring them to God. A little leaven leaveneth the whole lump.

Monday.—The true missionary is always about the Father's business. So many are waiting for great opportunities,—waiting for the vision of a man of some Macedonia, while they are in Macedonia, and some acquaintance is waiting for the message of God from them. Such opportunities are sure to be missed by any who are not always about the Father's busi-

ness; they are never missed by them who are.

Tuesday.—We are not to be hindered from doing what our hand findeth to do because of unbelief or opposition. Such a condition of affairs never hindered Him from continuing His work. His care was to deliver His message. That He delivered this message we know; we also know that at the end of nineteen centuries He is waiting to see of the travail of His soul and be satisfied. For His sake then, what can we do in whatsoever sphere of life we have been placed by God?

Wednesday.—Is there any greater hindrance to effective missionary work than the seeking of place and fame. The model missionary has been and is a servant of God, and seeks above all to be a laborer together with God. It is enough for Him if the Master say “Well done good and faithful servant.” To be minded after the manner of sons of Zebedee is to be cruelly indifferent to the cause so dear to Christ.

Speak, History!—Who are Life's Victors? Unroll thy long annals and say Are they those whom the world called the victors—who won the success of a day? The martyrs or Nero? The Spartans who fell at Thermopylae's tryst, Or the Persians and Xerxes? His judges orocrates? Pilate or Christ?

Thursday.—If all men have been created in the image of God, there must be seeking and working to the end that there shall be not one missing. For all sorts and conditions of men Jesus has been and is an Advocate with the Father. The expediency of His going to the Father, and, in the going, making Himself to be the propitiation for the sins of all is seen by how following this was given the command “Go ye therefore and make disciples of all nations.”

Friday.—By the inspiration of the model missionary we are being made to respond to the appeal of India—famine-stricken, physically and spiritually. Is the response to this appeal so hearty, so ready, that in this we have proof for ourselves that we really believe in the Fatherhood of God, and the brotherhood of men? The terms come readily to many lips, yet there is a neglect of and indifference to the needs of dark continents, that shows our deeds are not as our words.

Saturday.—For this reading, as for much in the others for this week. Kipling in his “White Man's Burden” says much that is decidedly to the point,—as to the orthodoxy or heterodoxy, etc., of the poet, some church papers here and in the States will inform us definitely sometime.

The White Man's Burden.

Take up the White Man's Burden
Send forth the best ye breed,
Go, bind your sons to exile
To serve your captives need;
To wait, in heavy harness,
On fluttered folk and wild—
Your new caught sullen peoples
Half devil and half child.

Take up the White Man's Burden
In patience to abide,
To veil the threat of terror
And check the show of pride;
By open speech and simple
An hundred times made plain
To seek another's profit
And work another's gain.

Take up the White Man's Burden
The savage wars of peace—
Fill full the mouth of famine
And bid the sickness cease,
And when your goal is nearest
(The end for others sought)
Watch sloth and heaven folly
Bring all your hope to naught.

Take up the White Man's Burden
And reap his old reward—
The blame of those ye better—
The hate of those ye guard
The cry of hosts ye humour
(Ah, slowly) toward the light:—
“Why brought ye us from bondage,
Our loved Egyptians night.”

Take up the White Man's Burden
No iron rule of kings
But toil of serf and sweeper
The tale of common things.
The ports ye shall not tread,
The roads ye shall not tread,
Go, make them with your living
And, mark them with your dead.

Take up the White Man's Burden—
Ye dare not stoop to less,—
Nor call too loud on Freedom
To cloke your weariness,
By all ye will or whisper,
By all ye leave or do,
The silent sullen peoples
Shall weigh your God and you.

Take up the White Man's Burden
Have done with childish days—
The lightly-proffered laurel,
The easy ungrudged praise:
Comes now, to search your manhood
Through all the thankless years,
Cold edged with dear-bought wisdom,
The judgment of your peers

For Daily Reading.

- Mon., Apr. 2.—The mission spirit in Christ. Luke 2:41-49
Tues., Apr. 3.—He came unto His own. Mark 6:1-6
Wed., Apr. 4.—Spending life for others. Matt. 20:17-29
Thurs., Apr. 5.—His plan includes the world. 1 John 2:1, 2
Fri., Apr. 6.—He brought man to his kin. Mark 3:81-85
Sat., Apr. 7.—He taught us to give. Matt. 5:42-48
Sun., Apr. 8 Topic Christ our missionary model John 4:5-15. (Quarterly missionary meeting.)

Hints for Talks and Testimonies.

- What is to be learned from Christ about preparation for missionary work?
What does Christ's method suggest about the choice of places for missionary effort?
How is Christ our model in His attention to individuals?
What does Christ's course suggest as to the value of medical missions?
What may the missionary learn from Christ's way of approaching men?
How does Christ's work show the importance of seeing the best that is in men?
What does Christ show to be the true missionary motive?
What truths did Christ make prominent in winning those He sought?

For Dominion Presbyterian.

Queen Vashti.

BY GEO. W. ARMSTRONG.

In ancient story it is told,
A fact though many centuries old,
Truth, strange as any fiction;
Ahasuerus was the Persian king,
Right regal, as the poets sing,
Unused to contradiction.

His consort was a noble queen,
Of dignified and stately mien.
As e'er wore diadem;
She scorned to heed the king's behest,
And spurned immodesty's request
Before assembled men.

The king in wrath uncrowned his queen,
Divorced, and sent her forth, I ween,
From Shushan's princely halls;
Divorced, but not disgraced that day,
Queen Vashti held more queenly sway—
True virtue never falls!

Queen Vashti, glory and renown,
Virtue and honor are the crown,
Sweet modesty and grace;
For though thy crown of worldly state
Be lost, as ancient looks relate,
None can thy deeds deface.

Thy royal conduct as a star,
Brighter than constellations are,
Thy deeds of good repute;
A lustre bright and fair and clear,
In contrast with the darkened sphere,
Proud Ahasuerus' court.

Right noble queen of royal blood
In history's page Vashti is told,
Imperial in thy fall;
Better to fall in virtue's name,
Than wear a crown enshrined in shame,
Such honours but enshame.

Side Lights on the Bible.

BY FRANCIS E. CLARK, D.D.

How Christ Answers Our Questions.

From Matthew's very interesting account of the way in which our Lord replied to the shrewd Sadducees and Pharisees who tried to entrap him in their legal disputes, concerning the seven times married woman, and concerning the greatest commandment of the law, we learn many things about our Lord's dealings with all men. To be sure, it is only one class of men whom we here meet, men who are cavilling and questioning, not as sincere inquirers, but with the idea of tripping him up in his speech. Nevertheless, we learn from this interview how he treats all men. In the first place he patiently hears their questions. Even when he knows that these questions are paltry matters of casuistry, asked with a sinister intent, he does not turn away in scornful disdain or cold indifference, but gives a fair answer even to an unfair question.

Indeed, he sees in the question a great deal more than the questioner himself. "Which is the great commandment in the law?" asked the theological quibbler, and he expects a quibbling answer. From almost any Pharisee he would have received it, an answer based on fine-spun argument and absurd deduction from uncertain premises, but in this question our Lord saw a query that was well worth answering. He saw the opportunity of laying down a principle which should stand for all time; he saw the longing of the world's heart for the greatest and most expansive truth; not only the great commandment of the law, but the great precept of right living, and so, instead of answering the petty lawyer's pettifoggish question in a pettifoggish way, as was

expected of him, he sweeps aside the little questions of the precedence of this or that law, or the relative importance of a particular kind of Sabbath observance, or a special method of washing the hands, and goes to the very heart of all truth in his demand of supreme love to God, and a love for others that is no less than our love for ourselves. Thus always is communion with our Lord broadening and inspiring. No one can go to him with a serious question without having the question interpreted by his infinite mind, and the answer given is to a far larger question than the disciple at first intended. If this is true of the hostile critic, of the caviller, of the enemy, how much more is it true to the humble believer! His questionings are always given the largest interpretation. His desires are filled with a fuller spiritual meaning than he dreams, his requests are granted, not exactly as he makes them, but in a tenfold measure. He asks for daily bread, and is given the Bread of life. He asks for ease and comfort, and is given, not earthly ease and comfort, but the source and spring of all comfort and joy.

He asks that the cup of sorrow may be taken away, and, though it is still pressed to his lips, he finds at last the sorrow transmuted into joy, and Marah becomes Naomi. Our Lord is never content with answers or questions according to our own narrow expectations, or with supplying our wants according to our own small desires.

Again, the wisdom of Christ is seen in the way He silenced the Pharisee. We would call it shrewdness if there were not connected with that word a certain unpleasant sinister meaning; but we can say that his answer reveals the very highest reaches of intellect. They show his alert, quick, eager mind. He at once turns their weapon against themselves. They presented to him the sharp point of a legal precedent on which they thought he would at once impale himself. He deftly turned end about, so that the point is presented to them, and the handle is in his own grasp. He had no time for premeditation; the questions apparently came upon him unawares, but his divine stores of wisdom were always ready; his clarified vision saw the truth as a flash of lightning reveals the mountain's outline in a murky night. Surely to such a one we may go for wisdom as well as for sympathy, for illumination of the intellect as for comfort of the heart. He will give to every humble soul that lacks wisdom, and he will give liberally and without upbraiding.

It is most interesting to note, too, that our Lord bases his questions and answers upon authority. He goes back to the Scriptures, he quotes the first commandment from Deuteronomy and the second from Leviticus, and when he would prove to them that the Messiah is the Son of God he quotes from David. Though he himself is the seat of all authority, he does not disdain to quote the written words.

There are some to-day who have become wiser than Christ in this respect. His constant practice is a rebuke to those who would dishonor even the comparatively dim revelation of the Old Testament.

Once more, Jesus, in silencing the

Pharisees, puts emphasis upon the grandest and greatest thing in the world; not wisdom or might, not shrewdness or skill, not learning or a miraculous gift, but love. Love to God and love to the neighbor; love with heart and soul and mind; love that engages the whole heart and the whole "life"—as "soul" might well be translated—and the whole mind. The emotions, the vital principle, the reason, the conscience, the appetites and passions, the intellectual powers and activities all must be used in the love of the Lord our God. No part of our physical, mental or spiritual equipment can be left out. He is supreme and demands the whole of every man.

And our neighbor, too, must have his share of this supreme bestowment of love. We must care for him no less than we care for ourselves. "This command," some one has remarked, "goes farther than the Golden Rule, though one interprets the other. That affords a measure of conduct. This calls for that love which can alone inspire right conduct."

From this noble command Paul evidently obtained his inspiration to write his wonderful paean in praise of love—the love that suffereth long and is kind, the love that envieth not, that vaunteth not itself, that is not puffed up, the love that beareth all things, believeth all things, hopeth all things, endureth all things, the love that never fails. This is the love to God and our fellow-men which constitutes the sun of all the commands.

We see very clearly how these precepts swept away the small cavillings of the Jews, how they settled their questions of casuistry and routed them in their citadel of conceit and self-sufficiency; but do we see as plainly how this supreme and wonderful answer does the same for us? Here is the answer to all our petty questions, Shall I do this or shall I do that? How shall I keep the Sabbath? How much time shall I give to Bible reading and to prayer? What proportion of my time should be given to business and to study, and how much to my devotioa? Shall I dance and play cards and go to the theatre? Can I smoke, and drink wine? We all have our questions of casuistry, and our Lord answers them all in this one supreme, eternal command: Love the Lord thy God with all thy heart and soul and mind. Think as much of thy neighbor as thou dost of thyself, and all these questions will take care of themselves. You will be able to answer every one of them in the light of God's love, for on these two commandments hang not only all the law and the prophets, but the solution of our deepest problems and all the conduct of our daily life.

A Mother's Kiss.

A girl in New York confessed to a magistrate the other day: "My mother never told me that she loved me; she never kissed me, so far as I can remember." An exchange aptly and forcefully says, "Hear that, ye mothers, and go home and kiss every one of your children, even if it wakes them from their sleep. Why a mother's kiss is one of the sweetest means of grace God has given to his world!

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Thursday, March 29th, 1900.

It is announced that the Senate of Glasgow University will confer the degree of D. D. upon Rev. Allan Pollock, Principal of the Presbyterian College Halifax; and the same degree is to be conferred on Rev. Charles M. Grant, of St. Martin's church Dundee, by the University of Edinburgh. Mr. Grant is a brother of Principal Grant of Queen's.

A despatch from Durban, Natal, says: "The Natal presbytery met and unanimously adopted a resolution setting forth the righteousness of Great Britain's cause, and declaring that no settlement of the war will be satisfactory, unless it provides for the inclusion of the two republics under the British flag.

"Bear ye one another's burdens," said the minister, and the congregation listened intently for thirty minutes while he spoke to them of the beauty of Christian helpfulness. As they went out he spoke to one another of the fine sentiment of the sermon. Then one of them spent the afternoon planning how to get rid of the widow who occupied one of his houses, and could not pay the rent. He didn't want to turn her out, but he had no objection to the bailiff doing it for him. So he concluded to call up the bailiff the next morning. And he remarked to his wife at tea-time, "I believe I shall wait to-night, and tell our minister how thoroughly I enjoyed his sermon this morning."

Some men delight in litigation, and view with undisguised alarm any attempt

to make an appeal to law more difficult. The aim of the proposition to increase the powers of the Synods, now being considered by Presbyteries, is not mainly repressive, though it is being very generally interpreted as if such were its chief import. It is an honest attempt to relieve the congested Assembly of some of its routine business, and to give to the attenuated Synod some real business to transact. But the litigant discovers that an appellant in certain instances, would not be able to reach the Assembly with his plea; it must be issued by the lower Court. Why should it not be so, in nine cases out of ten? Every year the best men of the Assembly are drafted off to listen to evidence in some puerile dispute, in the settlement of which no principle is involved, and which ought to have been finally issued by the Session or Presbytery in which it originated. But the humblest member has the right of appeal. He doesn't use it, but his bumptious fellow-member does, and at present, no one can stop him. Why should a measure of real benefit be wrecked to give such men the opportunity to prolong strife?

Shall the bible be used in our public schools? The question is again being asked, and an answer demanded. It is said that in many schools the Bible lesson is read. We wonder if any of those who make this statement have been present during the opening exercises of a public school. A balder performance than the said opening frequently is, could scarcely be imagined. The remedy proposed by some is the introduction of the Voluntary School system, which is only another name for denominational schools. That certainly will not secure a foothold in Canada. The true remedy would seem to be that Christian teachers, who not only reverence, but who love the Word of God, should be put in charge of our public schools. Then, too, the atmosphere of the home must be permeated with love of the Scriptures. Half-an-hour's teaching of the Bible at the hands of a godless teacher would be half-an-hour of wasted time. But the child that comes from a godly home and listens to a description of what a teacher has learned from the Book, will receive real benefit and an actual increase of spiritual knowledge.

Civilized Savagery.

We were one of the guests at the meeting of the W.F.M.S., and among others, met one of the officers, whose enthusiasm on behalf of Foreign Missions was plainly evident. We thoroughly enjoyed a brief ten minutes conversation. The next Sabbath we were early in church and, yielding to an almost irresistible temptation, we turned to look over the gathering audience. Almost the first one

our eye fell upon was the ardent friend of the foreigners. Something seemed wrong with her headgear. The long slender bill of a beautiful English snipe pointed straight into her left eye, while the bill of another piteously pointed upward from the other side.

Somehow we had suggested to us a scene we had witnessed in an Indian camp, where a brave was decked with the teeth and the claws of the grizzly bears he had killed in the hunt. We smiled at the conceit of the half-savage. He knew no better. But this cultured young lady, whose heart was so evidently in sympathy with the effort to carry the gospel to these same savages, why should she allow herself to be decked out with the dead bodies of the birds whose death she had caused!

Do the ladies who wear about their persons as decorations, the dead bodies of birds and other animals, know with what disgust four out of five of their gentlemen friends feel when they see these trophies of cruelty. Such things are not beautiful as ornaments. They are so entirely out of place as to appear monstrous rather than attractive. Yet so long as our women consent to wear such adornments, so long will it be decreed by fashion that they should be worn. The fashionable fad is a matter of commerce. When the demand for an article ceases the fashion instantly changes. Let our women refuse to wear dead birds on their heads, and dead birds will not be temptingly displayed in the milliners windows.

The Ideal Newspaper.

The Topeka Capital has made a high profit out of the experiment of the Rev. Chas. M. Sheldon. The attempt to run an ideal newspaper for one week was widely advertised and subscriptions have been literally pouring into the office, and advertisers have been tumbling over each other in an attempt to secure space. Already the company is quarrelling over the division of the profits, which is certainly a most un-Christ-like proceeding. And what has been accomplished? Will such a paper pay? Mr. Sheldon cannot tell. Will it stop the demand for sensationalism to say to the reader, "This is not fit for you to read!" It might be retorted, "We are of age to judge for ourselves." Mr. Sheldon has gone on the assumption that the newspaper has created the demand for the stuff it serves up, and that it is fostering the appetite for sensationalism. It is not nearer the truth to say that the newspaper ministers to a demand already existing, and, in some instances at least, seeks to elevate the standard of thought and action? On the whole we think our own "Witness" nearer the mark than the last week's edition of the Topeka Capital.

The Home Mission Deficit.

Dear Editor.—As you are aware, the Home Mission Committee is threatened with a deficit of \$8,000, and the Church is asked for a special contribution to avert so unpleasant an ending for the year. The cause of the deficit is honorable to the Committee. The presbyteries and committees in Western Canada strongly urged the Committee to begin a forward movement a year ago, and 43 new missions were put on the list. Two of these have in one year become self-sustaining, and two more augmented charges. The average cost of a mission to the Committee is about \$250.00; forty-three missions meant \$10,750. Here is one item that contributed to the deficit.

For years British churches and congregations have been giving from twelve to fifteen thousand dollars a year to help the H. M. work. A year ago they warned us that they were withdrawing; this year \$6,000, not \$12,000, was remitted. The Church, in increased contributions, offset the falling away in British help, but failed to meet the demands of the expansion.

This deficit should be met at once, and steps taken to prevent a recurrence. Into Western Canada during the past two years 90,000 souls have gone, and the immigration this year promises to be the largest in the history of the country. Of the newcomers, about one-half are foreigners from Northern and Central Europe. This extension of settlement in the West demands prompt attention. New Ontario promise to become the home of a considerable population, they must be cared for. To meet the demands made upon it, legitimate demands, patriotic demands, the Committee should have the requisite means placed at its disposal.

This spring the Committee is starting missions in 33 new districts in the West alone, and it has voted \$5,000 to begin work among the foreigners. Do you ask whether it was wise, in the face of a deficit, to undertake so much new work. I reply, would it have been wise to stand still? If we do not meet the needs of our Home Mission field as they arise, what hope is there of making up the leeway of years at some future time? The Americans have inflicted cruel wounds on their church and country by marking time for the past 8 years instead of advancing. By the neglect of fifty years ago they lost their South and West, and fifty years will not reclaim them. And should the alien population filling up our West be left uneducated, unevangelized, unassimilated. Is there not some danger of our having a second South Africa west of Lake Superior? If our own people are neglected, do we not stand to lose them as we lost in Nova Scotia, the Eastern Townships and on the north shore of Lake Erie?

The church is getting good value for the expenditure. In Western Canada 26 missions became congregations during the year now closing, and at least 38 more can qualify to become augmented charges. In 1881 there were only two congregations in the West, now about 140, of which 100 are self-sustaining.

For the maintenance of the work last year—the figures for the year now closing are not at hand—Ontario and Quebec contributed, on an average, 17 cents per communicant—one cent every three weeks of the year. Surely this is playing

with a large and important branch of the church's work. But I have faith in the people when they get the facts; will not the ministers give the people the facts? Let all help to get this deficit out of the way by the 14th of April.

J. ROBERTSON

Toronto, March, 24th, 1900

Home Mission Fund.

At the meeting of the Committee last week, the state of the fund was considered at length. After deliberation it was resolved to pay in full the grants due missionaries, and to make an urgent appeal to every congregation of the church for a special collection upon behalf of the Home Mission Fund to be taken on or before the 22nd of April.

In the confident hope that their action will be sustained by the whole church, the committee have promised grants for the year beginning 1st April which will necessitate a revenue of \$100,000.

The Augmentation Committee.

The Augmentation Committee of the Western Section of the Church commenced its annual meeting in Knox Church, Toronto, on Tuesday. Rev. Dr. Lyle of Hamilton, occupied the chair, and Rev. Dr. Sommerville of Owen Sound acted as Secretary. Those present were: Rev. Dr. Warden, Dr. Kellock, of Richmond, Que; Dr. Robertson, Mr. Tolmie, Windsor; Rev. Dr. Findlay, Barrie; Dr. Herridge, Ottawa; Rev. J. Hay, Renfrew; Rev. W. J. Clarke, London; Rev. A. Henderson, Appin; Rev. W. G. Wallace, Toronto; Rev. E. D. McLaren, Vancouver; Rev. M. MacGillivray, Kingston; Rev. J. A. Grant, Richmond Hill; Rev. J. A. McDonald, Toronto; Mr. A. T. Crombie, Toronto. Claims from the Presbyterian churches for the half year ending March 31st were passed, amounting to \$11,355. The fund showed a balance at the beginning of the year of 3,025. The receipts to date amounted to \$20,256, making a total \$23,281. The expenditures to date were \$12,926. The proportion given to general expenses was \$400. Expenses and interest amounted \$425, making a total of \$13,751. The amount on hand was \$9,530, leaving \$1,825 to be made in order to close the year free from debt. It was resolved that the members of the committee in their respective localities should make an effort to secure this sum before the close of the week, so that the grants to ministers in augmented charges might be paid in full. During the year just closed it was found that a considerable number of congregations had become self-supporting and had passed from the care of the committee, while a still larger number were asking to be allowed to pass from the status of mission stations to that of augmented charges.

Literary Notes.

Captain Henry Drisler, for twenty-two years with Harper & Brothers, has purchased a substantial interest in Frank Leslie's Popular Monthly and the other properties of Frank Leslie's Publishing House. He has been elected a Director and Treasurer of the Leslie house, and will in conjunction with Mr. Frederick L. Colver, the President, manage the company's affairs. A continuance of the remarkable progress of Frank Leslie's Popular Monthly as a ten cent magazine is assured by this new connection and Captain Drisler added experience bids fair to further the line of advancement. Mrs. Frank Leslie remains as editor, with Mr. Henry Tyrrell as managing editor and Mr. H. M. Eaton art manager.

"The Real Thrums of Barrie" is to be one of the features of the May Ladies' Home Journal. It is a most charming picture of Mr. Barrie and his beloved Thrums, penned by Miss Mary B. Mullett a writer whose profound admiration for the author led her on a pilgrimage to Thrums. She chatted of Barrie with his neighbors and with the prototypes of his characters in "A Window in Thrums," identified the scenes portrayed in that book, and caught a glimpse of all these with a freshness and enthusiasm which bring Barrie and his home into realistic view, a picture full of spirit, atmosphere and action—literally a moving photograph of the people and place.

The Copp, Clark Company, Limited, of Toronto, have just published in book form the letters written from South Africa by the late Mr. G. W. Steevens to the London Daily Mail, from Oct. 10, the day he landed in Cape Town, on the very eve of the war, to Dec. 6, when within a few days of his fatal illness he wrote the wonderful word-picture, "In a Conning Tower," where he shows us the Naval Brigade manfully playing their part in the defence of Ladysmith. The volume will be treasured by all who read it as a memorial of a man who had won, in a brief career, a well-deserved eminence among his comrades of the press. His friend, Mr. Vernon Blackburn, has added a "Last Chapter," telling us something about Steevens himself. Unlike many who have gathered fame at an early age, he was unspoilt by his success. He had a singularly winning character. One cannot pay a better tribute to his memory than to say, as can be said with truth, that in his few years of strenuous, active life he had made a host of friends and not one enemy. In this, his last work, as in his other writings, the two most prominent features are the wonderful vividness of the descriptions and the simple directness of the narrative. Mr. Steevens, it will be remembered, died in Ladysmith from fever.

The Quiet Hour

Precepts and Promises.*

By WAYLAND HOYT, D. D.

"Judge not, that ye be not judged" (v. 1). Beware of censoriousness. It is the easiest sort of sin. It is startling how common this sin is, of harsh judgement of others. Take a company of even Christian people; have you never noticed how much more usually their conversation is blaming others instead of excusing them or praising them? I knew a fellow once who, though in good position and getting good pay, was wont to wear well-brushed, but worn and even somewhat shabby, clothing. He was much criticised, railed at sneered at, wittily and contemptuously remarked upon, and judged. But at last it was discovered that he had a widowed mother and a invalided sister, and that he was heroically denying himself as to clothing and in other ways, he might make them more comfortable. It is the motive which gives moral quality to action, and we are bound to impute good motives until we are absolutely certain bad are present. Against this easy, bitter, biting censoriousness we are to set ourselves, because by thus judging others we condemn ourselves, for we may be allowing ourselves in the very things, in spirit, at least, which we condemn in others; because, severely judging others, we are and ought to be not leniently, but severely, judged by others; because God's judgment of us will be according to our judgment of others. Quaint Matthew Henry well says, "He who usurps the bench shall be called to the bar."

"Why beholdest thou the mote that is in thy brother's eye, but considered not the beam that is in thine own eye?" (v. 3) "The ground of censure is, not that one sees another's fault, however small, but that, while seeing that, he does not think about his own fault, even though great." Allowance of known and admitted fault in ourselves has the inevitable tendency to make us unduly severe in our judgement of others; it is the commonest of selves for conscience to be mightily fierce against other's sins and so seek to quiet the reproaches of conscience against ourselves because we are denunciatory of sin in others.

"Let me cast out the mote" (v. 4) Admitted and known sins in ourselves must make us blind and bungling in helping others out of their sins. We lack sympathy, clear vision, all sweet skill; it is only he who has fought against and conquered his own known and plaguing sin and fault, who knows how hard the battle is, and how difficult the triumph, and who has thus come into the clear conscious-

ness of the right himself, who has got the ability, tender, loving, true, clear-visioned, rightly to point out another's fault and help him to quit it.

"Give not that which is holy unto the dogs" (v. 6.) Use wise adaptation. Dogs and swine care nothing for pearls. It is possible for a man by a long course in sinning, by a long and determined tendency toward evil and infidel ways of thinking, to extirpate his capacity for Christian truth. To such it is useless, and only irritating, to tell the truth. Do not do it. But there is great need for the most loving caution here. There is great need that we do not excuse ourselves for difficult attempt toward others.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (v. 11.) Prayer toward God is as natural as is the reaction of a child to a parent. Here is great comfort in praying. We know so little what is best for us that we often do ask for stone rather than loaf and serpent rather than fish. But, in such case, God's very love will ensure the giving of the best for us. We may therefore be very brave in prayer, utterly trusting the loving Father.

"All things therefore whatsoever ye would that men should do to you, even so do ye also unto them" (v. 12). Here is the clear and comprehensive rule for right living well called the Golden Rule. I think the "therefore" points backward to the prayer, and means, if you would sincerely pray for the best, then live the best you know. And this is the best, even the Golden Rule. Yes, it is true Confucius said, "Do not unto other that which you would not they should do unto you." And there are other similar precepts scattered through the best and wisest of the ancient, merely human, teachers. But do not be troubled at this. It was part of our Lord's wisdom to adopt and adapt truth which these before Him had found out. So He sets His seal on truth. But what Confucius made negative, our Lord made positive. As another suggests, apply this rule in thought; where, then, will be evil surroundings and suspicions? in word; where, then will be evil speaking, abuse, backbiting, detraction? in deed; where, then, will there be overreaching in buying and selling? How, like oil in machinery, would this rule take the friction out of our social relations!

"Enter ye in by the narrow gate" (v. 13). Entrance into the narrow gate necessitates different action. You must turn out of the broad way; such entrance may mean lonely action; it may separate you from the crowd. It is easy to be heedlessly swept along with the crowd. The way beyond the gate is narrow in the way that sin may not be one's companion in it. "It is not because the gate is difficult to find, but because we are unwilling to find it, that they are few who enter."

For Dominion Presbyterian.

Sins of Ignorance.

REV. M. H. SCOTT, HULL.

The other day I read Leviticus, Chap. 4, at family worship, and evidently it was pretty dry reading for some of them—a fourfold repetition of ceremonial observances for the ancient Hebrews. Before I had time to close the book one of my listeners spoke up and asked, "What possible use can there be in all that?" I saw at once that I was to be thrown on my resources in defense of the Scriptures as to the reasonableness of their contents, not only for the Jew but for ourselves. My answer spread out into a little sermon something like the following. This chapter was given in order to impress upon the Jew that sins of ignorance were real sins; it is very essential that we to-day should be fully impressed with a like conviction. The reality of a matter which might otherwise be ignored is thrust upon the attention by a fourfold repetition.

1st.—All classes and combinations of persons are liable to these sins of ignorance. The fourfold statement in the chapter covers the case of the High Priest, the whole congregation, the ruled, and the common citizen. The law of the land gives the same decision as the law of God. A few years ago two leading evangelists in Canada in publishing a hymn book, quite innocently on their part, used a piece of music which had already been copyrighted in Canada. They spent hundreds of dollars in securing copyrights of other pieces of music, but this piece, for various reasons, was thought to be common property. But the end of it was that they had to quietly settle the matter by a generous compensation, with a large publishing company who had the whip handle of the law upon their side. The General Assembly of our Presbyterian church is liable to sins of ignorance in the prosecution of Home or Foreign Missions, and such sins are deeply offensive in God's eyes. It is the privilege of the Presbyterian church to know her duty and then to do it. Jesus prayed "Father forgive them for they know not what they do." Rulers and people were sinning in dense ignorance in the terrible events of the crucifixion. Paul spoke of the events of his previous life as being done in ignorance and unbelief. In the light of these things is it not well for us to read Lev. iv, in order that the liability of each and all the sins of ignorance may be indelibly imprinted on reason and conscience.

2nd.—There was a difference in the heinousness of the offence, according to the character and office of those concerned. This is indicated by the offerings they had to present. The priest and also the congregation had to present a young bullock; the ruler presented a male goat and the citizen a female goat or a lamb. It was worse for the priest to sin in ignorance than the ruler, as his was the higher office. The moderator of the General Assembly is a more important man than the Lieutenant Governor of a province. It is worse for a minister of a congregation to sin in ignorance than it is for the reeve of a township or the alderman of a city. The 4th of Leviticus emphasizes the necessity for the gospel ministry, and the people of the church being wise in the knowledge of all things divine and human. For they are the

*S. S. Lesson for April 8. Matt. 7:1-14.

Golden Text—"Whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

leaders of Society, and the ones responsible before God for the inclination of the nation at large.

3rd—These sins of ignorance were to be confessed, repented of and put away by atonement on the part of priest and people. They were not to be condoned or passed over as of no importance, but were the subject of appeal to the divine mercy. It is not sufficient for us to say "I did not know there were awful penalties attached to an individual or national disregard of the scriptures or of the Sabbath." These are the things we ought to know and be solemnly assured of, and our ignorance is only the measure of our peril. It is not sufficient for the shattered man to say, "I did not really know as a boy that the cigarette was so deadly." These are the things that every parent and child ought to know, and knowing, avoid. God is abundantly justified in asking us to read and ponder every line of Lev. 4th chapter, and to strive to attain to the spirit and practice of it.

Evangelical Christianity Not Declining.

The negative side of the much mooted question, "Is Evangelical Christianity Declining?" receives editorial attention in *The Presbyterian*, and is ably discussed. The writer maintains that Evangelical Christianity is not on the decline, despite "the taunts of a bold rationalism, of a cultured Unitarianism, of a pretentious liberalism and of a boastful infidelity," and then says, in conclusion:

In testing its staying and widening power we must rise above the isolated instances of divided counsel or of particular phases of religious activity and consider its vast and increasing agencies at home and abroad. Its evangelical Christianity that is the great missionary, reformatory, uplifting and redeeming instrumentality in this and other lands. The nineteenth century attests its mighty transformations in the individual and collective life everywhere visible. It is the hope of the twentieth century. The churches that preach it and uphold it are as influential as ever. Money is lavished abundantly upon its extension. Men and women by the thousands are accepting it every year. It is compassing the nations as never before. There may be a decline in spots, but on the whole, it is making progress. Some of its professed adherents may not measure up to the full standard, and may want more readaptations and modifications, but the old gospel never had greater multitudes to sing its praises and to trust in its redeeming power. Here and there, new prophets may arise with syren voices to lure men in other directions, but God's Spirit still lifts up the cross as the only hope of every man who seeks to be saved from sin and death, and the evangelical pulpit and press under His guidance and blessing are exerting a convicting, converting and sanctifying influence among all classes of men. Some years may not be as fruitful in saving results as others, but God has His set time to favor Zion, and surprising ingatherings from the world come in the day of His outpoured Spirit to dumbfound the adversary and to gladden the heart of the friends of an aggressive and conquering Christianity.

The Words of Jesus.

By REV. JAS. STALKER, D.D.

His Panegyric on the Baptist—Matt. xi, 2 15.

Our Lord's answer to the message which John the Baptist sent to Him from prison was full of dignity. At the very moment, one of the evangelists tells us, when John's messengers arrived, He was engaged in works of healing of every variety; and all He did was to point to what was taking place before their eyes. His description of His own acts falling naturally into the form of one of the great prophecies of the Messiah in the book of Isaiah. Jesus did not need to argue His case, but only to point to facts; and this is the best kind of argument always. A genuine conversion is best proved by a humble walk and conversation, a genuine revival by the changed lives of its converts, even a creed by the holiness and consistency of those who hold it.

The climax of the answer of Jesus is in the words, "To the poor the gospel is preached." This He looked upon as the most divine of all his works, and as the final proof that He was the Messiah. And in all ages this will be the best demonstration of a Christianity that really comes from above. It has been said that in the last century the great achievement of the Church of England was to produce books on the evidences of Christianity, like those of Paley and Butler, but that the preaching to the poor of Wesley and Whitefield, and the effects thereby produced, were a far more effective demonstration of the reality of Christianity. The church is always haunted with the temptation to turn to the learned and the wealthy; but it is when it turns with its whole heart to the evangelisation of the poor and needy that it most effectually convinces the world of its divine origin. Learned arguments may be met with replies equally learned; but, when drunkards are changed to sober men, and the homes of the poor are made to shine with intelligence and virtue, this is an argument which nothing can refute.

Much discussion has taken place as to the Baptist's state of mind when he sent this message to Jesus. Some think that he had lost faith altogether. Others have supposed that his own faith was intact, and that it was for the sake of his disciples that he asked the question, in order that their faith might be strengthened by the answer which Jesus would give. But the solemn words with which Jesus concluded his message to him—"Blessed is he whosoever shall not be offended in me"—show that John must have been beginning to doubt. His imprisonment was telling on his spirits. The progress which Jesus was making was too slow for him, and he wished to challenge Him to act more promptly. This was a dubious attitude for anyone to take up towards Christ, and Jesus warned him that his feet were standing on slippery places. It is quite possible to be offended in Christ—that is, to feel the evidence for his Messiahship too slender, or the conditions of His discipleship too hard, or the progress of His cause too slow—but we should consider what it would be, to be without Christ at all. There is no alternative between Christ and utter despair. "To whom can we go but unto Thee?"

Jesus waited till the messengers of John had departed, and then gave vent

to His feelings about his forerunner in terms of the highest eulogy. It was characteristic thus to speak the best about a friend behind his back. John's question had revealed his weakness, but Jesus recalls the time when he stood like a rock against the world—no reed shaken with the wind, but a pillar of the truth. John's message had betrayed impatience under suffering, but Jesus recalled the time when he had trodden the floor of the palace, not as a courtier, but as the faithful preacher of righteousness. John was not only a prophet, but the greatest of the prophets—nay, the greatest of the children of men. This, however, Jesus did not mean of his personal greatness so much as of his official position. He stood on the boundary of a new world, and pointed to its coming. All the prophets and the Law prophesied until John; but he brought about the fulfilment, which is as much greater than prophecy as the substance is more solid than the shadow. He set agoing a movement, which, entering into men's souls, inspired them to press into the kingdom of God; and their violence was rewarded by their actually getting possession of the kingdom. John, however, himself belonged rather to the old than to the new. He was like Moses, who led to the borders of the promised land those who were to go in and possess it, but he himself only viewed the country from the top of Pisgah. And so our Lord says that the least in the kingdom of heaven is greater than he. He felt that what He brought to men, and what they received by associating with Him, raised those who received it far above the most privileged of the foregoing dispensation. Alas, we have to confess that many children of the new era fall far beneath their privileges—that prophets and psalmists, with their inferior privilege, passed far beyond the point which many of us reach with far ampler means. But, at all events, it is open to every one of us to stand on a loftier platform than Moses, or David, or Isaiah was able to occupy. And the greatness of Jesus Christ lies in this, that He has opened the gateway of unlimited progress to all believers.

An Acted Parable.

While the late Dr. Alexander Proudfoot was pastor of the First Presbyterian church, Springfield, Ohio, he told the following story at a social gathering of the teachers of his Sunday school:

"A good old Scotch elder, who was deeply concerned because his pastor persistently refused to allow children to be admitted to church fellowship, invited him to his house. After tea, the elder took the pastor out to see his large flock of sheep put into the fold. Taking his stand at the entrance to the sheep-fold, the elder allowed the sheep to enter, but as the little lambs came up he roughly pushed them back with a heavy stick.

"The pastor became very indignant, and exclaimed: 'What are you doing to the lambs? They need the shelter far more than the sheep!'

"'Just what you are doing to the children of the church,' was the prompt reply. 'The object lesson did its work. Never again did the pastor attempt to shut out from the fold of the church one of Christ's little ones.'

Ministers and Churches.

OUR TORONTO LETTER.

Thursday evening last Chalmers church welcomed its new minister, and so numerous were the brother ministers who were present to say a word of welcome that the chairman allowed each but three minutes to say it. The utmost harmony prevails, and an eagerness to be at work is evident among the members.

Large congregations greeted the new minister on Sabbath. In the morning he spoke of the "Ministry of Christ on Earth," and in the evening, to an overflowing congregation, upon the ministry of man. The church is situated in a district where good work is possible, the congregation is well equipped, and already they have confidence in the man whom they have chosen to lead them.

Rev. Louis H. Jordan said farewell to St. James Square congregation last Sabbath evening. The occasion marked the closing of a six years' ministry there, and, to many, these have been most profitable years. Mr. Jordan's address was a resume of the work of the past years, a statement of his belief that this work though checked for a time by the withdrawal of their minister, would soon go on as before, and a brief, frank statement of his own future intentions. As already stated to his Presbytery Mr. Jordan intends to devote his time to the study of Comparative Religions, to the arrangement of the materials already in hand, and to search for new material. He will carry with him into his future work the hearty goodwill not only of his congregation but of all who have come to know him well.

Some things in connection with the report of the annual meeting of the Home Mission committee are worthy of an hour's careful thought. It is stated that there is a deficit of \$9000. It is also stated that, in the belief that the church would meet this within the next month, the committee did not include this deficit in the estimates for the next year, and that these estimates total up to \$100,000. These two items should be well noted. Then when one glances over the list of appointees, students still predominate, though there are unemployed ministers in plenty. We do not say that the committee are to blame for the non-employment of these ministers without charge. We should not be surprised to learn that every ordained man who offered himself was chosen. If therefore a man did not send in his name, he has no ground for complaint though students in the relation of 20 to 1 were chosen.

The Augmentation committee appointed by the Synod to revise the applications of Presbyteries met on Monday afternoon last. If all Presbyteries act in the irresponsible way that a certain metropolitan Presbytery has done, the lot of the Synodical committee will not be a happy one. The said Presbytery calmly rode down its own committee, that had given thought to the affairs of the congregations applying for grants, and made its own recommendations, at least, in two instances, in defiance of its committee's recommendation. What plea the representative of the Presbytery could honestly put forward in support of these applications we fail to see except that his Presbytery has asked for it.

It is said that Mr. Morgan Wood (he declines to be called Reverend, is about to leave Toronto). He has said many things since coming here and some of them have been wise. He has dabbled considerably in social problems, more, it would seem for the purpose of finding something out, than for the purpose of carrying out any definite plan. He is one of the men whose voice can fill Massey Hall and to whom many flock to hear what he will say. Undoubtedly he will be much missed in Toronto.

It has been decided to continue the Thursday mid-day meetings in Knox and the body of the auditorium looks fairly well-filled. Evidently this half-hour is appreciated and we have seen the same faces at each meeting. Many have not learned to set aside the half hour as yet, but will, we presume,

before the month of April is out. Rev. Armstrong Black will be the speaker this week.

At the closing of Knox College on Thursday next, the Rev. Dr. Johnson, of St. Andrew's, London, will deliver an address. Those upon whom are conferred degrees, and those who receive diplomas will be presented by Revs. Dr. R. N. Grant, J. McD. Duncan and Prof. MacFadyen. Members of the college glee club are expected to help the service of praise, and members of the faculties of sister institutions will occupy seats upon the platform. We expect the evening will abundantly demonstrate the necessity for a convocation hall with accommodation for 80 instead of 400.

The leaders in the great Home Missionary movements of the Church are seen about town these days. Dr. Robertson has wintered it well, and grips one's hand with the same insistence as of yore. Rev. A. T. Love is here from the seats of the mighty. Rev. Alex. Henderson peers at one with half-shut, but most observant eyes, from some unexpected corner. Dr. Somerville looms up as one breasts the throng on Yonge St. Dr. Hamilton, the ideal of the genial, scholarly Scotch minister, smiles benignantly out of the crowd upon one. Rev. A. Finlay, of Barrie, who if service counts for anything, ought to be Dr. Findlay, glowers dourly at the unaccustomed throng, and pushes his way through it as if he was up against a Muskoka snow-storm. These, and a score of others, all more or less well known, give the streets an assembly appearance these days. But they are busy men, and the scribe sees little of them, unless it be at the lunch hour.

On Saturday afternoon last the death occurred of Rev. Walter Coulthard, who was stricken about two weeks ago with paralysis, and with the exception of a few moments was unconscious until the end came. Rev. Mr. Coulthard was born at Greta Green, Scotland, in April 1829, and came to Canada as a young man. He was educated at Knox college and graduated in 1859. Mr. Coulthard occupied charges at Valleyfield, St. Louis de Gonzac, Quebec; Gananoque and Picton. He came to Toronto in 1892, and resided here continuously until his death.

OTTAWA.

The board of management of Erskine Presbyterian church, is arranging for a concert to include a chorus, patriotic drills and other special features.

Rev. Mr. Eadie of Bethany Church, is down with an attack of grippe. There appears to be an epidemic of this disease in Ottawa just now.

Mrs. Alex. Lumsden has donated a gold medal to the educational committee of the Young Women's Christian Association to be given at the end of the present course.

Mr. and Mrs. J. E. Miller, organist of Stewarton church, entertained the choir at their home on a recent evening. A pleasant gathering was held, and during the evening games, singing and refreshments helped to pass the time away.

The sudden death of Mrs. John Carruthers, came as a sad surprise to her many friends in Stewarton church, and throughout the city. She took a lively and intelligent interest in all church work, and her womanly sympathetic nature made her a welcome visitor in homes invaded by sickness or sorrow. The family bereaved of an affectionate wife and loving mother, have the sympathy of many friends in their sad bereavement.

NORTHERN ONTARIO.

The presbytery of Owen Sound approved of the overture for term service of five years in the eldership and deaconate and forwarded it to the synod for approval and transmission to the General Assembly.

The following were appointed by the presbytery of Owen Sound commissioners to the General Assembly: Messrs. Hunter, McLaren, Somerville, Thompson, Waits ministers; Messrs. J. Armstrong, Jas. Gardiner, Dr. Henry, Wm. Robson and A. Fringle, elders.

WESTERN ONTARIO.

Rev. M. McGregor has resigned the pastorate of Tilsburg.

Rev. Dr. Mungo Fraser, of Hamilton, occupied the pulpit of St. Andrew's Church, London, at both services last Sunday, and lectured on Egypt on Monday evening in the same church.

St. Andrew's congregation, London, in response to an appeal by Dr. Johnson contributed \$1,000 last Sabbath for the India Famine Fund. The amount has since been considerably supplemented.

The following were appointed by Chatham Presbytery as commissioners to the General Assembly, Rev. Messrs. Keith, McGregor, Munro, Battersby, Larkin and McInnis, ministers, and Currie, Stewart, Trotter, Bartlett, Law and Laird, elders.

Guelph presbytery has elected the following as commissioners to the General Assembly: Dr. Ward-oope, by acclamation; Dr. Middlemiss, Wm. Millican, E. Strachan, Dr. Torrance, A. M. Hamilton and W. Robertson, ministers; with Richard Hanna, Charles Hay, D. M. Allan, James Chambers, John Rutherford, David Russell, and Wm. Weir.

The Rev. Mr. McMillan, of St. Enoch's Church, Toronto, delivered his lecture on "The Homes and Haunts of Sir Walter Scott," in Guelph on the 27th inst. The body of the church was well filled with an interested audience. The lecturer was introduced by Lieut.-Col. McCrae, and for an hour and a half held his audience in touch with the life work of the great Wizard of the North.

A call from the congregation of St. Andrew's Church, Strathroy, accompanied with the usual relative papers, to Mr. Macpherson of Knox Church, Acton, was laid on the table at last meeting of Guelph Presbytery. At his request consideration was delayed till the meeting in May, at which his congregation is to be cited to appear in their interests.

Commissioners to the General Assembly appointed by presbytery of Barrie. By rotation: Messrs. J. A. Ross, N. Campbell, G. Crow, J. Skene, P. Nicol, J. E. Smith. By ballot—Messrs. McLeod, Findlay and D. L. McCrae. Elders—Messrs. W. Dampbell, Duntroon; G. Grant, M.A., Orilla; C. Cameron, Allandale; Theo. Stott, Wyevale; E. Garrett, Bradford; W. Wright, Bondhead; John Rogerson, Barrie; W. M. Lawrence, Collingwood; Samuel Jacobs, Minesing.

At a meeting of the congregation of St. Andrew's Church, London, the building committee presented a report, showing the total cost of the church renovation to have been \$12,500. The need of a Sabbath school was urged, and a committee consisting of Messrs. Alex. Fraser, Angus Gunn, C. R. Somerville, John Lochead, John Marr, H. G. Hopkirk, M. H. Rowland and R. Ironside was appointed to secure plans, etc., and report at the next annual meeting, January, 1901.

The many friends of Mrs. Blair, wife of James Blair, 50 Alma street, London, were greatly shocked to hear of her most unexpected death on March 14. Mrs. Blair came to London at the time of her marriage, fifteen years ago, and from training and association, as well as principle, as a daughter of the manse—only of the family of the late Rev. Dr. George, formerly of Kingston and later of Scarboro—almost immediately entered upon all the Christian activities of St. Andrew's congregation, with which she associated herself, notably the W.F.M.S. in which she was a valued and most helpful worker.

Chatham Presbytery met in Windsor on March 18th. Mr. Tolmie was elected moderator for six months. A deputation of Presbytery was appointed to visit South Bush Mission to determine a site for a new church building. It was agreed to recommend Mr. S. T. Martin to the H. M. Committee for work in Home Mission field. The translation of Mr. Lindsay having been granted by London Presbytery, arrangements were made for his induction on April 17th. A call from Dawn in favor of Mr. R. J. Ross, of Tamarek, was reported by Mr. Brown. The call having been sustained, was accepted by Mr. Ross and arrangements were made for his induction on April 11th.

EASTERN ONTARIO.

The Rev. H. H. Macpherson, Halifax, preached at Cobourg on Sabbath, March 26th, and will preach and dispense the Sacrament of the Lord's Supper there on April 1.

The Rev. Mr. Patterson, of St. Andrew's Church, Buckingham, and the Rev. Mr. McIntyre, of Cumberland, exchanged pulpits on Sunday last. The sermons of Rev. Mr. McIntyre were very much appreciated by the large congregations at both services.

The congregation of Lakefield and North Smith at a largely attended meeting extended a most hearty call to the Rev. Chas. A. Campbell, B.A., of Maple, Ont., Presbytery of Toronto. The stipend promised is \$900, with manse and two weeks holidays. The congregation is to be congratulated on the brevity of the vacancy and in the unanimity and hearkness of the call to a successor to Rev. A. C. Reeves.

The pulpit of Cook's church, Kingston, is again filled, after a vacancy extending over eight months, the Rev. Alexander Laird, late of Fort Hope, being installed to the pastorate on Tuesday evening. Rev. Mr. Laird, Sanbury, father of the candidate, officiated, and preached the customary sermon, at the conclusion of which the candidate was called upon to answer the usual questions set down by the General Assembly, after which he was addressed by Prof. W. G. Jordan, Queen's University. Prof. Jordan congratulated Mr. Laird on behalf of the Kingston Presbytery and offered him a few words of council. Rev. T. J. Thompson, Belleville, delivered the address to the congregation, congratulating the member on the settlement of Rev. Mr. Laird. Among the members of the Presbytery present were: Rev. Mr. Laird, Sanbury; Rev. T. J. Thompson, Belleville; Rev. T. W. Wilkins, Trenton; Rev. D. J. McNeil, Picton; Rev. Mr. Gracey, Gananoque; Rev. D. W. Best; Principal Grant, Rev. J. Mackie, Prof. Jordan, Rev. G. Shore, city. The Rev. K. Laird, Brockville, brother of the newly-inducted pastor, was also present. On Monday night next, the congregation will hold a reception, when greetings will be extended to Rev. Mr. Laird and Mrs. Laird.

MONTREAL AND QUEBEC.

The Chinese attending the Presbyterian Schools in Montreal contributed over \$700.00 last year.

Rev. A. H. Scott, of Perth, was nominated by the Presbytery of Montreal, as Moderator of Synod.

Rev. Dr. Kellock, of Richmond, Que., has been nominated by the Presbytery of Quebec as Moderator of the Synod of Montreal and Quebec.

Rev. J. Horsburgh Beath, M.A., of Rockburn, Que., will give an illustrated lecture on Scottish Song in Victoria Hall, Westmount, on Friday this week.

Antent the resignation of the Rev. N. Waddell, of Lachute, it was moved by the Rev. Dr. Scinger, at the Montreal Presbytery meeting, duly seconded and agreed to:—"That the session of Lachute Church be notified that the resignation of Mr. N. Waddell will take effect on the last sabbath of May, unless the congregation show reason at the meeting of presbytery to be held during the session of synod at Perth, in May, and that the pulpit be declared vacant in the first Sabbath of June."

The annual meeting of the Richmond, Que., Church was held on the evening of 12th inst., when a goodly representation of the congregation assembled in the lecture room to consider the business of the business of the year. After devotional exercises by the chairman, Rev. Dr. Kellock—the Kirk Session report was read, in which they expressed satisfaction with the past year's progress, seventeen new members having been added to the roll. The treasurer's report as read by Mr. C. Campbell showed the financial position of the church to be encouraging in every detail. In the Ladies' Aid Society the usual amount of activity had been displayed in raising and expending money for the maintenance of the church. The

Lanarkshire Society had been usefully employed in raising funds for the payment of a furnace which had been placed in the Manse at their cost. The Church Building Fund showed that all the floating debt had been removed with a balance towards capital account. The usual thanks of the congregation were tendered the Superintendent of the Sunday School, the organist of the church, and to the other workers, a standing vote being given to the pastor—Rev. Dr. Kellock—for his efficient services during the year. Before the meeting broke up quite an interesting discussion took place as to the means for entirely removing the church debt. After expressions of opinion from many as to the desirability of adopting some course for the attainment of this object the meeting decided to leave the matter open until after the visit of the sub-agent of the Century Fund, who might be in a position to assist the congregation. The sub-agent comes on Sabbath, April 8th. The meeting throughout was hearty and harmonious and exhibited a kindly and affectionate interest in the life and work of the church.

MARITIME PROVINCES

Rev. J. M. Allan is laboring at Lawrencetown.

Bass River, N.B., has called Rev. A. L. McKay. Rev. Adam Gun preached at Montague last Sabbath.

Rev. A. F. Fisher is called to Quoddy and Moser River, N.S.

The congregation of Annapolis have called their missionary Rev. J. R. Douglas.

Rev. P. M. Macdonald has called his acceptance of the call from St. Paul's Church, Truro.

The collection in James' Church, New Glasgow, for the Indian Famine Fund, last Sunday, amounted to \$112.

Rev. Mr. Greenlees has been appointed to Belle Isle, N.S. and Rev. W. A. Ross as assistant to Rev. A. Robertson of St. John's.

Rev. Jas. Maclean or Great Village will not retire from the pastorate until next July and then he will retain the position of pastor emeritus.

Revs. J. D. McGillivray and Allan Simpson, both retire ministers, are laboring faithfully among the miners of Dufferin, Moore River and Caribou.

Rev. Thos. Cumming preached in St. John's Church, Stellarton, last Sabbath and lectured on Monday evening on "What I saw in the Land of Egypt."

The S.S. convention held in connection with the last meeting of the Presbytery of Truro was very successful. It embraced S.S. and Y.P.S. in Truro and vicinity.

The Presbytery of Halifax has approved of the scheme of Deferred Annuities and enlarging the powers of Synods, but disapproves of the proposed changes in the mode of electing the moderator of the General Assembly.

The Truro presbytery has approved of the remit on increased powers of Synod and disapproved of any change in the mode of election of moderator of General Assembly. It approved of the scheme of Deferred Annuities and 'Aids to Social Worship.'

Truro Presbytery has elected the following commissioners to the General Assembly: Ministers, Jas. McLean, D. S. Fraser, J. B. McLean, John Murray, A. B. McLeod, F. S. Coffin; elders, J. B. Turner, C. B. Spencer, Geo. Forbes, Geo. Burris, Geo. Campbell, John Kirker.

The following are the commissioners to next General Assembly from the Presbytery of Halifax: Drs. Black, Burrows, Pollok, Forrest, Revs. Prof. Falconer, Gandier, Dickie, Henry, Fowler, Dusan, Rosborough, ministers, and Messrs. T. A. Malcolm, W. H. Chase, A. G. Troop, J. K. Munns, Sheriff Archibald, George Cunningham, Dr. Fraser, Dr. Creelman, I. Creighton, Professor W. C. Murray.

WINNIPEG AND WEST.

A new Presbyterian church is to be built at Kennell, Assa.

Knox Presbyterian Church, Trill, and Fernie Presbyterian church, both in the Kootenay Presbytery, have become self supporting.

Arrangements are being made for the induction of Rev. Dr. Patrick, as principal of Manitoba College. The ceremony has been fixed for April 12, in Knox Church, Winnipeg.

Rev. Dr. Bryce has returned from Selkirk, which place he visited in the interests of the Century Fund. On Saturday over \$1,000 was subscribed by the Presbyterians of that place toward the Century Fund, and the \$1,450, which has been settled upon as the limit for this congregation, will soon be realized. This will clear off the debt, and leave \$800 for the common fund. Knox Church of this city will endeavor to raise \$19,000, and of this about \$13,000 are already secured.

Rev. Dr. J. Frazer Smith, for three years Canadian Presbyterian church missionary in Central India, recently invalided, has been largely restored to health by his sojourn in the south of England, and expects to return to Canada in June next.

The Revs. P. McNabb, of Kilsyth and Stewart Achison, of Wiarnt exchanged pulpits last Sabbath. The latter presented the claims of the Century Fund to large congregations. The prospects for the Fund are bright.

Rev. Mr. Kippan, recently, the pastor of Tara Presbyterian congregation, has accepted a call received from a church in Richmond, Va.



Placer Mining Claims in the Yukon Territory.

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

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

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

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

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

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

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

PERLEY G. KEYES,

Secretary.

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

The Inglenook

Walking as a Fine Art.

The criticism is generally made that the American woman do not walk well. A prominent Englishman is reported to have said recently that he had never seen an American woman who walked properly.

Most women hobble. The effect may be due to tight shoes or physical infirmity, but it is ungraceful and undignified. Some women walk with a lunge, notably the business woman with masculine ambition. The fashionable girl walks with rigidity. Some women flop and some jerk, but none, like the heroine of the romantic novel, "glides."

In England an ungainly gait is the exception and not the rule. The reason is apparent. English women walk habitually. From early childhood the walk is as much a part of the day's routine as dinner.

The majority of women do not know that the elastic muscles in the balls of the foot act as a cushioned spring to avoid a jar and make the foot rebound lightly.

The reason why American women do not walk as well as their English cousins is not alone climate. It lies deeper. The fact is that the importance of the subject is not recognized. Parents ignore it, and children grow up without forming the habit of walking.

There are other reasons for taking a daily constitutional than the acquirements of a fine carriage. But if this were the only good attained it would be sufficient reason d'être.

To walk well is an art that should be learned by every woman when she is young and then as she grows older she will walk gracefully as a matter of course.

The training of a child to walk correctly should begin at its earliest years. As soon as it is old enough to be taught how to do it properly. Most children are put on their feet by their nurses and allowed to run about anyhow.

When you walk you should put the foot firmly, yet lightly on the ground. Do not mince. Hold the body erect, the head up and shoulders back.

For a walk to do good, one should always have a companion, as in talking the blood circulates more freely in the brain and the benefit one derives from the open air is greatly increased.

A walk with an object in view is better than an idle saunter. Avoid a long walk when the stomach is empty or immediately after a full meal.

If the mouth is kept closed and breathing is carried on through the nostrils the fatigue of a walk will be lessened.

The Greeks who made so much of beauty regarded a graceful gait as the crowning charm of a beautiful woman, and to a Roman poet it was a revelation of the divine.

Certain it is, a beautiful face fails of half the charm if the figure of the owner be ungainly and movements ungraceful.

Think of abounding life and the joy of living, in walking. If such be held in the mind, the body will take on a similar expression.

Walking well, is often a simple affair of shoes.

Great care should be taken that the boots and shoes worn should be perfectly easy and comfortable to the foot.

A comparatively new, well made boot supports the foot because it has not lost the shape.

On no account should too small a shoe be chosen or the foot will be cramped, and walking will be awkward.

On the other hand, too large a shoe is nearly as bad as then the foot slips about from side to side,

instead of walking firmly; one is apt to shuffle like a flat footed person and to look inelegant.

A sole a trifle longer than the foot is said to be beneficial and quickness of step increase in height of heel.

To get out of the ordinary activities of life all that is possible one must learn to stand and walk.

A drawing of twelve persons, chosen at random, would undoubtedly show a flattened chest and distended abdomen.

Unconscious bias in walking is common and can only be explained on physiological principles.—By Katherine Louise Smith, in Table Talk.

March in a Swamp.

By FRANCIS STERNE PALMER.

For months King Winter has ruled in the swamp
With ice and snow and glittering pomp,
A frosty tyrant, as hard to get at,
As icy as ever was autocrat;
But now wood creatures laugh again,
For the spring has risen against his reign.

March has come; and the South wind blows,
Sounding a warning to lingering snows,
Telling the brooks they soon shall be freed
From chains the Winter King decreed,
Starting the buds on poplar boughs,
Bidding the forest birds to rouse,
And in the branches overhead
Marshalling squirrels in coats of red.

In madcap frolic the white hare goes
Dancing over the melting snows—
"If it's mad to dance when Spring's in the air,
Then say that I am a 'mad March hare.'"
—The Outlook.

The Dangers of Palmistry.

Mr. Andrew Lang is an appropriate person to write on palmistry, seeing that he has steeped his mind for these many years, in thoughts of fairyland and the spirit world. He may safely be taken as an authority on all matters pertaining to superstition. But in regard to subjects of common interest—less ethereal, but perhaps a little more important—he is not always so trustworthy. In the Westminster Gazette of last week, he takes exception to the law which regulates the art and practice of palmistry. Mr. Lang does not support the palmist, for the sufficient reason that he does not believe in him. But he wishes to know why the palmist, who charges a guinea for his "reading," should remain unmolested by the police, while another of the same fraternity, who charges two shillings and sixpence, should be collared, taken to Bow Street and fined. We do not know that there is any real distinction of the sort, but we can quite understand how it is essential to put down such superstitions among the poor. Wealthy people who care to throw away a guinea in such a fashion, do so without much injury to themselves; but the poorer classes who are many of them ignorant enough to think palmistry is among "the exact sciences," and who consult one of its learned votaries, are really being cheated. Moreover such dealings tend to increase their originally quite sufficient stock of superstition, while the palmist often takes this method as a ready, safe and easy one to extort larger and larger sums of money. This abuse of a science, which Mr. Lang terms a very harmless one, should be dealt with effectually. We do not say there is any excuse for the invidious distinction between half-a-crown, and one guinea palmists, but as long as there are people in the world who delight in doing foolish things, and have the money to carry them through, consultation of the latter kind of palmist is not more foolish than most foolish things of which we hear nothing.—Christian Leader.

Substitutes for Ivory.

The following information on how ivory may be distinguished from bone or other substances is given in the December part of "Work"; Ivory differs from bone in its finer structure and greater elasticity, and in the absence of those larger canals which carry blood-vessels through the substance of bone, and appear upon it as specks or streaks according as the bone is cut lengthways to or across the grain. On examining a cross section of a tusk cut at a distance from the growing pulp, its middle is seen to be occupied by a darkish spot of different structure; this is the last remains of the pulp roughly calcified. The outer border of the tusks consists of a thick layer of cementum (commonly called "bark"), with which the whole tusk is coated, and the rest is ivory. The different ivories are the mammoth, found in Siberia, African, Indian, Ceylon, and Desert, found in the sands. The best ivory is African. The largest quantity comes from Africa; less than one-fourth comes from India. African ivory is closer in the grain, and has less tendency to become yellow by exposure than Indian ivory. When first cut it is semi-transparent, and of a warm color, and as it dries it becomes more lighter and more opaque. Ivory also shrinks considerably during the drying process, so that it is necessary to season it like wood when such things as box lids are to be made from it. In buying ivory it is not always possible to judge its quality before the tusk is cut up. The tusk should be smooth and polished, and of a deep copper color, and should not show any large cracks. As about one-half the length of a tusk is hollow, when cutting one up great care must be taken to cut it up to the best advantage. With age ivory turns yellow, and various receipts have been given for restoring its whiteness, but they mainly depend on the removal of the outer surface and no more satisfactory method is known than exposing it to the light. Ivory may be made flexible by submitting it to the action of phosphoric acid; when washed and dried it becomes hard, and when moistened again resumes its flexibility—but at the sacrifice of many of its properties. Ivory takes dye well without interfering with the subsequent polish of its surface. Of other ivories, the canine teeth of the hippopotamus furnish an ivory harder and whiter than that of the tusk of the elephant, and less prone to turn yellow. The tusks of the walrus furnish ivory of a dense and rather imperfect consistency. The spirally-twisted tusk of the nar-whale, the teeth of the sperm whale, the ear bones of the whales, and the molar teeth of the elephant are also made use of as sources of ivory.

The Shah of Persia.

Muzafer-ed-Din, Shah of Persia, who is coming to Britain in the summer, has a genealogical tree that puts the alleged Norman ancestry of our old nobility out of all comparison. He traces his descent from Japhet, the son of Noah, and sports enough titles to dazzle the understanding of the most ambitious tuffnut. Not only is he Shah of Persia, but he is the King of Kings, the centre of the Universe, the Shadow of God, the Well of Silence, and the Footpath of Heaven, besides bearing several other appellations of minor importance. He is, nevertheless a very simple man in his habits, and is never so happy as when out with his gun "plotting" game, large and small. A strict Mussulman, he never touches wine. He rises early, performs his devotions, and receives his ministers at eight o'clock.

The Shah is described as a tall, broad-shouldered man, with a heavy, lethargic, dull-eyed, morose demeanour. His walk is very awkward, as he suffers from an incurable malady, which causes him great agony. He is very well read, and is a great Arabic and Turkish scholar. He speaks French with great fluency, and knows his Bacon well. He is a generous patron of education. When he comes to England he will have to reform his manner of eating, which is not at all elegant. His favorite delicacy is marrow, and he loves to stick his hand among the rice, searching out bones from which he can suck the marrow. He is attended by an English doctor, Mr. Hugh Adcock.

Ministers and Churches.

(The following items of news were crowded out of last week's issue.)

EASTERN ONTARIO.

Rev. D. McKenzie of St. Columbia church, Kirk Hill, will preach a sermon on the Transvaal war in Dalkeith on the 25th inst.

Rev. Alex. Laird, late of Port Hope, who is to be inducted into the pastorate of Cooke's church, Kingston, on the 27th inst., and Mrs. Laird are spending a few days with his brother, Rev. Robert Laird, Brockville, pastor of the First church.

The members of the Young People's Society of St. John's church, Brockville, enjoyed an intellectual treat on the occasion of the lecture on "Rome and Italy," by the pastor, Rev. D. Strachan. The chair was occupied by Mr. Geo. Wright. The lecturer has visited Rome and other places of note in Italy and his descriptions were both interesting and vivid.

The report on statistics, given by Rev. D. MacLaren in the Presbytery of Glengarry, showed progress all along the line. The chief figures are:—39 churches, 2,116 families, 4,131 communicants, 4,100 Sabbath school pupils, \$18,837 paid for Stipend, \$33,240 for congregational purposes, \$9,905 paid for missions, \$1,093 paid for the Century Fund, and \$48,580 for all purposes.

The annual report of Knox Church, Lancaster, shows the congregation to be in a flourishing condition. Each department of church work has had a most successful year. The communion roll, which had 169 names on at the beginning of the year, now has 198, being an increase of 29. The treasurer's report shows the total receipts to have been \$2749.45, while the expenditures were \$2693.18. The Sunday school treasurer reports the receipts to have been \$175.66, while the Women's Foreign Missionary Society collected \$116.91. Kenyon congregation of Danvegan reports for the year 23 additions and 6 removals. The receipts totalled \$1928.10, while the expenditures amounted to \$1905.59. The W.F.M.S., in connection with the church, collected during the year \$121.26, while the Young People's Society contributed \$75.00 towards the salary of Mr. Ledingham, Missionary of India. Under the pastorate of Rev. Mr. Gollan, Kenyon congregation is meeting with a large degree of success.

TORONTO

Rev. A. L. Geggie was the speaker at the Thursday war time noonday meeting in Knox Church and spoke on "Patience in Adversity."

The appointment of Dr. Norman Anderson as organist of St. Andrew's Church has been confirmed. Dr. Anderson is well known as one of the most accomplished organists and conductors of the city and will fill this important position most satisfactorily. He has been organist at St. James' Square church for some years past and his departure will be greatly felt.

WESTERN ONTARIO.

The Presbytery met in Hamilton on March 20th. A satisfactory report of progress in the matter of the Century Fund was given. Leave was granted to the congregations of Bridgeburgh and Drummonds Hill for moderation in a call. A call from Glamis and Amon to Mr. McEachern will be dealt with at a meeting to be held on April 8. Commissioners to General Assembly have appointed the following ministers: Dr. C. McIntyre, R. H. Abraham, S. W. Fisher, Mungo Fraser, E. B. Chestnut, W. A. Cook, J. Young, J. D. Edgar, J. Mair, A. McWilliams, D. H. Fletcher., Elders—F. Keid, R. A. Thompson, J. B. Hamilton, D. S. McKinnon, A. I. Mackenzie, J. Charlton, R. McQueen, W. R. Leckie, Geo. Rutherford, A. McPherson, R. Lawrie. Dr. Fletcher was nominated for moderator. Leave was granted to Knox Church, Dundas, to sell the manse

property on the Hamilton Hill; and the action of the session and congregation re the appointment of a permanent assistant pastor, R. H. Gray, was sanctioned. An overture on the use of the Bible in the universities and schools of Ontario was adopted and sent up to the synod; and another on revising the Book of Forms was adopted and sent up to the General Assembly.

NORTHERN ONTARIO.

Presbytery of Lindsay: Next regular meeting at Uxbridge, Tuesday, 26 June, 10.30 a. m.

The Presbytery of Lindsay has nominated Dr. Carmichael of King as Moderator of the next General Assembly and the Rev. J. R. L. Burnett as Moderator of the synod of Toronto and Kingston.

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

MARITIME PROVINCES

Rev. E. D. Millar of Yarmouth has completed his canvas of Western Nova Scotia, in the interests of the Century Fund, and has obtained \$1500 or \$2000 more than was expected. When he entered the ministry 20 years ago there were only six churches where there are now nineteen besides mission stations.

The straits of Northumberland have been remarkably free of ice this winter. Not once has it been necessary to use the ice boat. There has been scarcely a day when the steamer could not have crossed from Point Du Chene to Summerside. The Minto is running regularly from Pictou to Georgetown.

WINNIPEG.

The Manitoba College Literary Society held an open meeting recently, which was well attended. Rev. Dr. Bryce occupied the chair. The programme opened with a chorus from the glee club, followed by an essay by Miss Henry on "The Genius of Shakespeare." The feature of the evening was a debate, "Resolved that the Transvaal is not justified in its resistance against the British Empire." Messrs. H. Hamilton and A. O. Macdonald were for the affirmative and N. F. Ingols and L. A. Clarkson for the negative. The judges, Dr. Kilpatrick, Prof. Hart and Dr. Manahan decided in favor of the former. Mr. Stanley Adams gave a stirring rendition of "Soldiers of the Queen," and Misses McKechnie and Callander gave an instrumental duet, which was followed by a chorus from the glee club. The singing of the National Anthem closed the proceedings.

Marriages.

On February 29th, 1900, at the residence of the bride's father, Upper Ormstown, by the Rev. D. W. Morison, B.A., James McNeil, of Hamilton, Ont., to Angelina, only daughter of Mr. Robert Roy.

At Toronto, on March 14, 1900, by the Rev. Lewis H. Jordan, B.D., assisted by the Rev. John Neil, B.A., Annabella, youngest daughter of the late Richard Uren, and adopted daughter of the late John M. Flaws, of St. Mary's, Ont., to George T. Graham, B.A., both of Toronto.

Deaths.

At his residence, Skye, Glengarry, Ont., on February 25th, James Roderick McKenzie, J. P., aged 63, native of Isle of Skye, Scotland.

On March 8th, at her late residence, 347½ Well-estey street Toronto, Martha Lewis, widow of the late Rev. Geo. Haigh, formerly of Hespeler, in her 62nd year.

At Whitewater, Manitoba, on Feb. 27th 1900, the Rev. George Law, native of Aberdeenshire, Scotland, in his 57th year, Presbyterian minister of Deloraine and Whitewater.

At the Elliott House, Toronto, on Sunday, March 11th, David Smith Ross, in his 93rd year. Born at Parkhill, Rosshire, Scotland, agent for many years at Holland Landing, Northern Railway.

BINDER TWINE.—THE TIME FOR RECEIVING orders from farmers for Binder Twine manufactured at Kingston Penitentiary has been extended to 1st May next. Further particulars on applications to J. M. Platt, Warden of Penitentiary, Kingston.

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

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

In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St., branch), Toronto. Full particulars from E. C. DAVIES, Managing Director. TEMPLE BUILDING, TORONTO, March 19th, 1900.

World of Missions.

The Call to Personal Service.

(Be ye doers of the word. James 1: 22)

If you are prepared to do anything for God that is in the least degree worthy of him, gird yourself and be ready to face almost overwhelming difficulty. If you mean only little things for God, you will have little trouble in doing them; and if you mean less things than that, you will have no trouble at all; but if God has put a great thought into your heart, it will mean a sacrifice and a battle. You never do a really large thing easily. The work you passionately desire always looms impossible.

Circumstances fetter you, but you must resolutely work in fetters. Physical weakness must not deter you. Robust people are always going to the seaside to keep up their health, whilst frail men and women, reeds shaken with the wind, keep the Church going. Do not excuse yourself because you have no leisure. Half the work of the world is done by men who have no time, and who therefore make it.

The lack of money is sure to embarrass you. "For to their power, I bear record, yea, and beyond their power they were willing of themselves." The widow with two mites felt herself poor, so did the millionaire in 1 Kings 6, building a golden palace. If you are one of God's loved children you have a soul bigger than your circumstances; thank him. Plenty of people have circumstances bigger than their soul.

What a magnificent giver God is! We see that in the boundless, infinite outpouring of the riches of nature. We see that in the never-ceasing shower of good and perfect gifts imparted by the government of God. And we see that supremely in the redemption of the world by our Lord Jesus Christ. "Thanks be unto God for his unspeakable gift." If we take our richest gift and grandest sacrifice to Calvary, they dwindle into nothing in sight of the cross. Then it is that we pour contempt on all our pride. God has given us mountains of gold, and when we give him back the most, it is but a few particles of the shining dust.

Sometimes you may have to grieve over the lack of sympathy and co-operation, but if it should prove so, still set your hand to the task and dare a splendid isolation. Do not allow the gathering infirmities of age to quench your zeal and effort. Put into the narrowing range of work higher qualities of faith and devotion. Do not even allow private sorrows to deny or discount your public service.

To the Deaf

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 9926, The Nicholson Institute, 790 Eight Avenue, New York.



INDIAN SUPPLIES

SEALED TENDERS ADDRESSED TO THE undersigned, and endorsed "Tenders for Indian Supplies," will be received at this office up to noon on Monday, 2nd April, 1901, for the delivery of Indian Supplies during the fiscal year ending 30th June, 1901, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned or to the Indian Commissioner, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer and no claim for payment by any newspaper not having had such authority, will be admitted.

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa, 1st March, 1901.

"So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded."

When a young Greek soldier complained that his sword was short, a veteran instantly answered him, "Then add a step to it." And I say to you who find yourselves short of time, short of money, short of strength, short of opportunity, "Add a step;" in other words, make up for the deficiencies of material opportunity and instrument by an intenser resolution, enthusiasm and sacrifice. They who would do anything for this world must do it in spite of circumstances, they must do it by the skin of their teeth, they must pull it out of the fire.

"Well," you reply, "a man can do no more 'han he can do!'" Now, that sounds like a very deep philosophical saying that you must take slowly in, but in fact it means nothing. Men never know what they are, what they can give, what they can do, until their soul awakes, "Stir up the gift that is in thee."

"If you seek for hidden riches dig in your ribs — the splendid treasure, the magic gold is there. The solution of all difficulties is in the soul. Life is not a question of tangible means, deft tools, soliciting opportunity, it is a question of interior power and enthusiasm finding means in things that are not, and making things ridiculously inadequate to have wonderful magnitude and efficacy.

"Out of my trouble have I done this," might have been the confession of Tycho Brahe, who made his great discoveries without a telescope, showing that what an astronomer chiefly wants is not a big glass but a big eye. "Out of my trouble have I done this," might have been the confession of Christopher Columbus, who crossed the Atlantic in an old tub that we should hardly use to-day for a Newcastle collier.

"Out of my poverty have I done this," might have been the plaint of Turner, who painted some of his masterpiece with colors mixed in broken teacups. "Out of my trouble have I done this," says John Milton, old, poor and blind, as he enriches the world with "Paradise Lost." "Out of my low estate have I done this," says John Bunyan, when he gives you out of Bedford jail the Land of Beulah, the Palace Beautiful, the shining ones, the country that is green the year round, the city of gold and glass, which, when we see, we wish that we were there.

If, then, when at our best we are poor, let us not live below our best. If our best work is poor, let us not offer God less than our best. David, at least did his best; let us do ours. Let us not mock God by any paltriness of spirit. Let the language of our soul be, "More shouldst thou have if I have more." Let us prove the reality of our gratitude, faith, and consecration by doing to the last point of possibility whatever in us lies.

Do not wait until you have "spare time," "spare cash" or "spare" anything else; do your best with things as they are, and faith, which is the genius of the heart, will surprise you and the world.

"Missions Means Me"

is the suggestive name of a monthly bulletin published by the city missionary committee of the Cincinnati Young People's Union. The following acrostic is clipped from it:

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Number of Missionaries in China.

The Chinese Recorder states that the Presbyterian Mission Press of Shanghai has just issued a revised list of Protestant missionaries in China. The total is 2,818, of whom 596 are ordained ministers and 858 are unmarried women.

The Singers' Song.

"A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years,
And the hopes which the dead past kept,
And souls in anguish their burdens bore,
And the world was sadder than ever before."

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear,
And the trust of a little child;
And souls that before had forgotten to pray,
Looked up and went singing along the way."

ST. VITUS CURED.

THE STORY OF A BRIGHT YOUNG GIRL'S RECOVERY.

She Was First Attacked with La Grippe, the After Effects Resulting in St. Vitus' Dance — Friends Despaired of Her Recovery.

From the Acadian, Wolfville, N. S.

The mails from Wolfville to Gaspereau are carried every day by an official who is noted for his willingness to accommodate and the punctuality with which he discharges his duties. His name is Mr. Merriner Cleveland and his home is in Gaspereau, where he resides with his wife and grand-daughter, Miss Lizzie May Cleveland, a bright girl of fifteen years. A few months ago the health of their grand-daughter was a source of very great anxiety to Mr. and Mrs. Cleveland and the neighbors who learned of the physical condition of the little girl gravely shook their heads and said to themselves that the fears of the fond grand parents were by no means groundless. When the news reached the ears of an Acadian man, a short time ago, that the health of Miss Cleveland had been restored, he hastened to interview Mr. Cleveland as to the facts of the case. When he explained his errand both Mr. and Mrs. Cleveland appeared only too eager to give him the information sought and it is in accordance with these wishes that we give to the public the fact of this remarkable cure. Early in December, 1898, Miss Cleveland was taken ill with a severe attack of la grippe and fears of her recovery were entertained. Careful nursing, however, brought her through this malady but it left her system in a completely run-down condition. This showed itself principally in a weakness of the nerves. In January symptoms of St. Vitus' dance began to show themselves. At first these were not very prominent, but it was not long before she was rendered altogether helpless by this terrible malady. In a short time she lost all control over the movements of her hands and feet. For weeks she had to be carried from room to room and was unable to feed herself. Her grand-parents naturally became very much alarmed and having tried other remedies without effect determined to give Dr. Williams' Pink Pills a trial. Developments showed that their confidence was not misplaced. When three boxes had been used the condition of the patient had improved considerably. Then Mr. Cleveland bought six boxes more and continued their use as before. The sufferer rapidly began to recover. When she had consumed the fifth box Mrs. Cleveland reduced the dose to one pill a day and by the time the sixth box was gone a complete cure was effected. Miss Cleveland is now as vigorous and healthy as could be desired. Her grand-parents are persuaded that Dr. Williams' Pink Pills are alone responsible for her cure and are devoutly thankful for the results which, under Providence, they have produced.

Sold by all dealers or sent post paid at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to try something else "just as good."

Health and Home.

A raw potato will remove mud stains from black clothes.

Beef's heart should always be soaked in vinegar and water.

Small Oriental rugs make effective coverings for floor cushions.

A sink should be rubbed with lamp oil twice a week to keep it clean.

Iron rust will disappear if a little cream of tartar is tied in the stained parts and the garments boiled in few moments in clear water.

A meat fret, which is intended for making the meat tender without destroying the juices or mutilating the steak, cuts it by piercing tiny holes through the surface.

To remove white marks from mahogany furniture rub the stains with a little sweet oil. Rub it off and then apply a few drops of spirits of wine and polish with an old silk handkerchief.

Fricassee - Chop the scraps of meat and place in a stewpan with a little water, salt, pepper and a little lump of butter. Add one-half cupful of milk, in which is some thickening. Serve on slices of toasted bread, and be sure that the dish is hot when sent to the table.

Meat Cheese.—Boil the meat scraps which you have on hand—the more kinds the better—in a very little water until soft enough to mash to a pulp. Add salt, pepper and a little sage, put in a dish with a plate and heavy weight on top. The next day turn out carefully and serve cold. Cut the slices with a sharp knife. It is very nice for supper.

For Vegetable Pie boil a quarter of a pound of macaroni till tender, having first broken it into short lengths; strain. Now melt two ounces of butter in a stew-pan, and fry in it two onions, cut in rings, and half a pound of mushrooms. Put layers of macaroni, mushrooms, onions, and veal stuffing, with pepper, salt, and a little grated cheese, also a gill of milk. Cover with flaky pastry, and bake for an hour.

Flavors.

One scheme of the good cook to make a homely dish appetizing is to use various seasonings. Below is a list of some flavors that will make even an epicure's mouth water:

When boiling ham, put in a cup of black molasses, one onion, a few cloves and pepper corns. Adding a bunch of hay it seasons finely. Let the ham cool in the water in which it was boiled, skin, rub with brown sugar, and brown in a slow oven for an hour, basting every fifteen minutes with some of the stock in which it was cooked. When boiling chickens for salads or pressed loaf, put in a quarter of a pound of good salt pork—it is an excellent seasoning. Shred the chicken from the bones, press into mold and pour the water (which has largely boiled away) over it, and it will form a delicious jelly all through the bits of meat.

Put sugar in the water used for basting meats of all kinds; it gives a good flavor, to veal more especially.

To give a fine flavor to corned beef hash, use good stock for moistening, with a pinch of salt, sugar and cayenne.

When making tomato soup, add a raw cucumber sliced fine, boil soft and strain with tomato. It gives a very pleasant seasoning.

Add a cup of good cider vinegar to the water in which you boil fish, especially salt water fish.

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