

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church

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## Note and Comment

The fees at Queen's University for pass examinations in science and arts have been raised from \$3 to \$6, and in honor examinations from \$4 to \$8. This is done with a view of raising more funds, and thereby making the college more self-sustaining.

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Confirmed drunkards are shamed into reformation in many of the towns of the Argentine Republic by being compelled to sweep the streets for eight days each time they may be arrested for intoxication. A similar enactment in the various Provinces of the Dominion might be productive of beneficial effects. It would be an extreme measure, but habitual drunkards require severe treatment to bring them to their senses.

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Norway has passed a law prohibiting the sale of tobacco to any boy under sixteen years of age without a signed order from an adult relative or an employer. Foreign travelers are also forbidden to offer cigarettes to boys, and make themselves liable to prosecution if they do so. The police are required to confiscate all the pipes, cigars, and cigarettes of boys who smoke in the public streets. A sliding scale of fines is provided. They vary from 50 cents to \$25.

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The Bibelot (T. B. Mosher, Portland, Maine) for April, contains a beautiful little sketch by Frederick Wedmore entitled "Orgeas and Miradon, Dream of Providence." It is a fine graceful story of a man who lost his daughter, and who believed she would return nine days after her burial. In the preface it is well described in the words Walter Pater used of Du Bellay as having "a certain silvery grace of fancy, nearly all the pleasure of which is in the surprise at the happy and dexterous way in which a thing slight in itself is handled." And we are told that in "Orgeas and Miradon the theme rises by exquisite gradations to almost unbearable analytic poignancy." A short story with such a reputation does not need to be reviewed or quoted, and we can simply advise the lovers of literary gems to get it.

An extraordinary story comes from Prussia. A schoolmaster of a town in Alsace was seized with cramps whilst bathing, and would have been drowned had not one of his colleagues sprung into the water, and at the risk of his own life saved the life of his comrade. In almost any other part of Europe the brave rescuer would have been rewarded with a medal. In Alsace he was rewarded by a prosecution for bathing at a prohibited spot, condemned to pay a fine, and 2 marks 50 pfennings costs.—The Fireside.

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Bonn on the Rhine has been investigating the liquor drinking habits of its small children. Out of two hundred and forty-seven children of the age of seven and eight years in the primary schools, there was not one who had not tasted beer or wine and about one-quarter of them had tasted brandy. Beer or wine was drunk regularly every day by one-quarter of them. Eight per cent. received a daily glass of cognac from their parents to make them strong, and sixteen per cent. would not drink milk because they said "it had no taste."

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Mr. W. T. Stead comments in the English Review of Reviews on Rudyard Kipling's poem, "The White Man's Burden." The poet, he says, has put the matter of expansion on the highest and most unselfish grounds. He has idealized and transfigured imperialism, and has shown its essence to be not lordship, but service. Empire over the undeveloped peoples is the burden he bids our kin to take up. He bids them send forth the pick of their sons, that in the exile of remote provinces they may supply the wants of the conquered races and train the sullen peoples, half devil and half child. He bids them learn the lesson of unostentatious service, of frank unthreatening intercourse, and of untiring altruism. Police wars, campaigns against famine, the battle with pestilence and with ancient sloth and stupidity—these are the arduous duties to which he invites American energies. He offers only the old reward, the hatred and censure and misunderstanding of the peoples you try to benefit; but he reminds them of the solemn fact that their conduct decides the judgment which the subject races will form of the white man's religion and civilization.

When the English captured the city of Benin, they found and sent to the British Museum some three hundred remarkable bronze figures with various ornaments in relief. The lines are strong and the workmanship of great beauty. The origin of these castings greatly puzzles ethnologists. It is now thought by some archaeologists, notably Mr. Read, of the British Museum, that they were the work of some European bronze founders who settled there in the sixteenth century.

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The decay of vital religion in many localities in the United States has been frequently referred to; but it remained for the Chief Magistrate of a New England commonwealth to indicate, in a public proclamation, the low level to which the people have fallen since the days of the Puritan fathers. Governor Rollins, of New Hampshire, in his Fast Day Proclamation, says: "There are towns in the state where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of the Christ and where marriages are solemnized only by justices of the peace."

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Mr. Zangwill, the novelist, has returned from his tour in America, and has given a Daily Mail interviewer an account of several of his experiences. Perhaps the most amusing is the following: "My experience of the American reporter leads me to the conviction that you must either accept him unconditionally or reject him absolutely. No temporizing or attempts to dodge him will pay. Perhaps the most extraordinary specimen of the American journalist that I ever met was a young man in Cincinnati. He called on me one night, told me that he was racked and torn with religious doubts, and asked my guidance. With such reasoning and thought as I have at command I tried to help him to a clearer view, and he went away full of gratitude. Imagine my utter astonishment when, next day, I found this young gentleman posing throughout the interview as a profound thinker, while I figured feebly as a shallow sophist."

## The Quiet Hour

For Dominion Presbyterian.

### Jesus Christ, the Way, the Truth and the Life.\*

Probably no words of the Master are dearer to the disciples in the day of sorrow than the opening words of this chapter, and none illustrate more strongly and beautifully the truth that the songs and speeches which have the greatest power to console and inspire are those which had their origin in the hour of trial. That was a strange word which the Lord Jesus spoke: "It is expedient for you that I go away." It seemed to be the opposite of the truth; that He who was their light and strength should depart, seemed the most inexpedient thing that could be imagined; instead of seeming expedient to the disciples it appeared to them to be foolish and fatal. How could the Master found a Kingdom if He departs at this critical time, and leaves them in their weakness? Ah! In this case also, the foolishness of God is wiser than man's wisdom; our Father's weakness is stronger than our strength. Even within the compass of this chapter we have proof that they could not see Him clearly because He was too near. When He is "lifted up" men will begin to understand the significance of His life. The words He speaks now will then have a fuller light falling upon them.

Faith in Jesus Christ is the real comforting power. To meet all our needs we must have Christianity as well as Theism; or in other words, the highest personal practical religion cannot grow out of a vague general belief in God. We must know the Father as revealed in the Son. Great revelations have been given to us by the Son, but the power to comfort is not so much in the knowledge of the future that He imparts, as in our personal trust of Him who has spoken in the Father's name, and made known the Father's love.

My knowledge of that life is small,  
The eye of faith is dim,  
But 'tis enough that Christ knows all  
And I shall be with Him.

Because He is the way, and the truth, and the life, it is our blessed privilege to follow Him in this life, and through the darkness of death to the glory that lies beyond. We have then His assur-

ance that death is not an end, but a change; in the Father's House there are many resting places. This great word was spoken in the most solemn hours of our Lord's life; and, having ministered to the first disciples, it has lived on as a constant message to all true believers when they pass under the cloud. Is there not something tenderly pathetic in the Master's statement that if it had not been so, if destiny had been dark and the message one of despair, He would have given it with the same faithfulness. He is the guide into those strange regions; He goes to prepare the place, and He comes to conduct His people. Indeed then in a very real sense He is the way.

Surely by this time they had learned that He did not belong to this world, but must go to the Father. Many a time of late He has spoken to them of this mystery, and sought to unveil to them the meaning of the Cross. But Thomas, who is not prone to overestimate his own, or other people's knowledge, says: "No; we do not know Thy destination, and how can we know the path that Thou wilt tread." Then is spoken this memorable comprehensive word, "I am the way, and the truth and the life." He Himself is our hope, our home, our heaven; because through Him we come to the Eternal Father, who otherwise is only dimly known. If they had really known Him they would have known the Father also, and from this time forth the Father is more fully revealed. But this statement also is challenged; how little after all, according to their own confession, these disciples really do know. They, like ourselves, are ignorant, stupid and slow to learn. They need much repetition of the lesson, and many explanations. If they have not much knowledge they have truth, hope and aspirations. This is expressed in the beautiful prayer: "Lord, show us the Father!" Philip feels that the answer to this prayer will bring real satisfaction. This is true, but it is also true that the revelation is nearer than we think; there was no need to ascend into heaven, or to descend into the deep; the pure human life upon which Philip could gaze was the noblest revelation of the Father. When such a life had been lived, what need was there of further sign of, or witness to, God's goodness. There is tenderness, and yet reproach, in the question: "Have I been so long with you, and dost thou not know me." Let us apply that reproach to ourselves; at many times, and

in many ways, the Christ has come to us and we have not known Him. Why are we constantly crying: "Show," "Show," as if the deep things of religion could be shown or demonstrated; if we would pray rather to have our blindness removed we might then find a new world.

The words and works of Jesus testify to the closeness of His fellowship with the Father and how that when we put our trust in Him we are leaning upon Almighty Strength and Eternal Love. Those who have fellowship with Him know that their fellowship is with the Father through the Son; but if there is in us any tendency to unbelief it should be driven away as we contemplate His works of might and mercy. But, what is more in the way of proof, He claims that He will impart unto believers the power to do still greater works. We know that this promise has been fulfilled; the unselfish zeal, the heroic effort of the disciples has carried everywhere the Master's name and power. He links us to the source of true power by teaching us the art of prevailing prayer. The name of Jesus faithfully confessed, intelligently used, is a power to prevail—to prevail with God and bring down the highest blessings through the sacrifice of love; to prevail with men and bring them to the Throne, seating before them the abiding truth and the living way.

"For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend?"

For so the whole round earth is every way Bound by gold chains about the feet of God."

### Be Glad.

By Marianne Farningham.

Be glad when the flowers have faded?  
Be glad when the trees are bare?  
When the fog lies thick on the fields and moors,  
And the frost is in the air?  
When all around is a desert,  
And the clouds obscure the light,  
When there are no songs for the darkest day,  
No stars for the longest night?

Be glad when the world is lonely  
And the heart has been bereft?  
When of all the loves of the young springtime  
Scarcely a friend is left?  
Be glad in the desolate valley  
After the sunny hills?  
When the joy of the morning is far behind  
And the gloom its task fulfils?

Ah yes! for the truest gladness  
Is not in ease or mirth;  
It has its home in the heart of God  
Not in the loves of earth,  
God's love is the same forever,  
If the skies are bright or dim,  
And the joy of the morning lasts all day

—Christian World.

When the heart is glad in Him.

Men do not object to a battle if they are confident that they will have victory; and, thank God, every one of us may have the victory if we will.—D. L. Moody.

\*International Sunday School Lesson for April 23. John xiv. 1-14. Golden Text. "Jesus saith unto him, I am the way, and the truth, and the life."—v. 6.

### The Words of Jesus—Feeding the Five Thousand.

By Rev. James Stalker, D.D.

MATT. XIV., 14 to 21.

The first word of our Lord in this miracle was addressed to the disciples—"Give ye them to eat." He told them to do a thing which was utterly impossible. They began to calculate how much would be required to feed so many—Two hundred pennyworth would not be enough, that everyone might take a little. They made strict inquiry as to their own resources, with the result that they could find only five loaves and two fishes; and what were these among so many? Why should Jesus have asked them to do the impossible? It was in order that they might realise how stupendous was the task which he was about to undertake, and how unequal to it they were themselves. Thus are we often left face to face with impossible tasks; or we try them, and discover how utterly they are beyond our power; and then we are ready to receive divine help. Is not all duty of this impossible kind? The law is exceedingly broad, and the ideal is exceedingly high. You know the lines of Emerson:

"So nigh is grandeur to our dust,  
So near is God to man,  
When duty whispers low, 'Thou must,'  
The youth replies, 'I can.'"

There is truth in these words, yet not the deepest truth. Youth flings itself, nothing doubting, on tasks which are beyond its capabilities; but the real problem of life arises at the point where we discover that the goodness at which we aim is beyond us. There is far deeper truth in St. Augustine's great saying: "Give what Thou commandest, and then command what Thou wilt." The grand moral discovery is, that the Grace of God is that by which we fulfil the law of God.

The second word of this miracle is, "Bring them hither to me." The disciples had inquired and found the extent of the provisions available. These were inadequate, yet Jesus ordered them to be brought to Him. He might have fed the multitudes without any help from the store which the disciples were able to provide; but this is not His way. He started with what they had, and He employed the Twelve to distribute to the rest. God never works without means. Our prayers are in themselves of no avail to make us better; and yet no man will be made better who does not pray. The preacher's words cannot save any man's soul; yet, if we do not preach earnestly, souls will not be saved. All that the Church can do for the evangelisation of the heathen world is not of itself sufficient to make a single Christian; and yet the hope of a perishing world lies in the activity of the Church. It is a good thing to realise how totally inadequate the means at our disposal are for God's work; and

yet it is a sin to undervalue them, because God cannot, or at least will not, do without them. Jesus says, "Bring them hither to Me." With His blessing on them, the five loaves and two fishes provide ample for the wants of the multitude. And God is able to make even the humblest instrumentalities mighty for the pulling down of strongholds. It has been remarked that in the great age of the French pulpit, when it was adorned with such great orators as Bossuet, Fenelon, and Bourdaloue, the moral effect on French society was infinitesimal, whereas, in the next age, in England, the preaching of Whitefield and Wesley, transformed the face of that country. In the one case there was a vast expenditure of learning, wit, and eloquence; in the other, the prominent thing was the unction of the Holy One. Means of every kind go a long way if, before being applied to their objects, they are first brought to Christ. Even meat and drink can nourish and gladden the recipients far more if they are received from His hands. The home in which a blessing is asked on every meal, and where the necessities of life are received as covenant mercies, is sure to be a sunny place, and will exceed in true happiness even a palace, where there is every luxury, but which is without the blessing of the Creator.

St. Luke tells us that Jesus said to the disciples, "Make them sit down by fifties in a company." And St. Mark uses a very pretty word to describe the result. He says they were arranged in "flower-beds." The word calls up the picturesque scene—the well-ordered companies spread all over the green grass. Suppose Jesus had tried to feed the multitude without first reducing it to order, there would have been the wildest confusion, some seizing more than their share and others getting nothing at all. But the orderly arrangement enabled the miracle to be wrought with expedition, and with comfort to all. This is not without instruction. Order is Heaven's first law. For the Sabbath school teacher, for instance, order in the class is absolutely necessary; without it there can be no blessing. If a large Sabbath school is allowed to become noisy, God's work stops. I am afraid that in the Protestant Church the religious life of the individual often suffers from the lack of that method in devotion which the High Churchman cultivates to excess; and I am sure that in the evangelistic work of this city there is deplorable leakage, through the lack of a system by which the results should be garnered in the storehouse of the Church. At our communions we enjoy admirable order, and on this much of the blessing depends. It has not always been so in Scotland. Not long ago the most unseemly crowding and struggling were common at the ordinance; and in such circumstances the dove of peace could not alight on the heart. Our

beautiful, snowy tables bear a resemblance to the "flower-beds" of St. Mark; and, indeed, this miracle has a close connection with the communion, for the deepest truth in it is that Christ is the bread of the soul, and that life eternal is offered through Him to every creature.

### A Cheap and Effective Mode of Well Doing.

A pleasant look and a kindly word would seem to be so inexpensive a mode of well doing that every right-feeling man could have a part in it. Yet this is a method of helping our fellows that is neither valued nor employed as generally as it should be. The man who uniformly greets his acquaintances with a winsome look and word, as he meets or passes them in the street, is an exception in the community. Yet every one of us affects or influences his fellows by his looks and manner and greeting, in his daily walks, more than he has any idea of. He helps or hinders others in this way, hour by hour, day after day. We may shed light and cheer along our pathway of life to gladden and encourage those who meet us, or we may cast a shadow on our fellows, as we pass them, by our apparent spirit and feeling. We are influential all the time in the one way or the other. Yet few think of this as they ought to. It is because they do not think of it that so many fail to act in view of it. Of course a man must have a kindly feeling towards his fellows, and must be willing to forget himself for the moment in their behalf, if he would look kindly, and speak kindly, and give real help by his expression of face and in speech. But it would seem as if so simple and so effective a mode of well doing would be worth trying by more than attempt it.

A man who lately came over from America told the writer that on board the steamer one of the passengers went up to another in the smoking-room and asked him to have a drink with him. The man thus invited continued reading a newspaper and made no reply. The other man again asked him to drink with him. No answer again. A third invitation was then given in these words: "Sir, I have asked you in as friendly a way as possible to drink with me, and each time you went on with your reading, and had not the civility to answer me. Now I ask you for the third time if you will drink wine, whiskey, or anything else with me?" The man then put aside his paper and answered very quietly: "Do you see that glass, sir? Well, if I were to take even a quarter of it, I could not leave off until I had drunk all the liquor on board. This is why I would not drink with you." All present admired the man's self-control, and learned a striking lesson on the danger of putting temptation in a brother's way.—From "The Quiver" for March.

## Our Young People

"The Trivial Round, the Common Task."

Topic for April 23: "How Christ makes use of Common Lives."—Luke 14: 12-16.

For Dominion Presbyterian.

### Common Lives.

By Woodford.

Superstition in us, which is blindness and not religion, which is seeing, makes us to look for a sign, for the miraculous, for the extraordinary. To those who see, every common bush is afire with God. So much of what we call common or unclean is anything but this; and in considering this Topic, if the ideal rather than the actual be thought of, in all cases "common lives" will be the exception, and by no means the rule, as we too often make it. There is too much looking at life and man and the universe from the human, the finite side merely. This indeed will be so, just so long as in our beholding of these the seen and temporal only is what is beheld; the place whereon we stand shall be known as holy, life and man and the universe as of God, when to our beholding we bring a conception of the unseen and eternal. Thus every day shall be radiant with a divine light; every deed dignified by a divine purpose; every life lifted out of itself by a divine power and love. What proof we have of this in the Readings for the week.

Topic.—Notice in this heading the wisdom of Him whom we believe to be able to make such perfect use of common lives. Neither the house where the Passover was to be kept, nor the owner was to be named beforehand within the hearing of Judas. Two common men—so their fellow-citizens in all likelihood regarded them—Peter and John, who in Jesus' hands are being fashioned into heroes, are being changed from character to character, are sent into the city. In Jerusalem they would meet a common man—manifestly a servant—carrying a pitcher of water, a common errand. Him they were to follow until they reached the house whither he went; then they were to deliver His message to the master—not to ask for the upper chamber, but for the hostelry or hall (if an apartment, a common one; certainly not the best). He who was born in a hostelry, katalyma, was content to ask for His last meal, in a katalyma. As the result of this, and of His life and death, how many ones unknown here, common people, may we not expect to see in high places in his Father's house of many mansions. And

here, surely, while we are about the common tasks, we may be leaders to the upper room for many a soul. Is it not enough to make life for us a continual prayer to think that such as were Peter and John may be following us, silently but enquiringly, in the way we are travelling. Who will dare call his or her life common, when there is such a possibility.

Monday—Obedient. These men, by obedience to Christ, were raised from a lower to a higher fishing as David was from a lower to a higher feeding. (Ps. 78: 70-72.) Note His patience with our commonness, which makes us stubborn and to hide behind our weakness. The first call for Peter, James and John is recorded in John 1: 35-42; the second in this reading; the third in Luke 5: 1-11.

Tuesday—Loving. Matthew was not only a publican, but of the lowest kind, according to the Jews; one who himself stood at his custom-house, not great as he would have been counted had he employed substitutes. He was indeed a common individual of the most heartily despised and hated class of people among the Jews at this time. His being called by Jesus was the gain not of Matthew alone, but of all such poor and needy ones in Israel; and will not some say who read this, of all sinners among men. What may not be called clean, who may not be saved, if to one who was counted of the lowest and as altogether common and unclean, the Saviour's invitation is given. This most common man was fitted to write the life of Christ! Verily, they that long for, hunger and thirst after righteousness, shall be filled.

Wednesday—Loving. At the bidding and with the far-seeing inspiration of love they, whom we might call common women, were made famous. The love of a woman led her to anoint Him for His burying, when she merely did what her devoted love prompted her to do. The love of women led some of them to walk the sorrowful way with Him, when strong men had fled. The leading and strong, sweet compulsion of love it was that made them do wiser and kindlier things than did those who sought to reason all out ere they acted. Love truly is master of all arts and puts it into human hearts the strangest things to say and do. Love can hope and be kindly, and act wisely, where reason would despair. There's beggary

in the love that can be reckoned; but where love is large, on that life is the impress of Christ—never to be called common.

Thursday—Dutiful. Dr. Phillip was sent for, on one occasion, to go to a little village in an out-of-the-way corner of his great diocese in India, to baptize and receive into church fellowship some sixty or seventy adult converts from Hindooism. He went very gladly, examined them, and decided it wise to baptize them all. At the commencement of the proceedings he had noticed a boy about fifteen years of age sitting in a back corner, looking very anxiously and listening very wistfully. He now came forward "What, my boy, do you want to join the church?" "Yes, sir." "But you are very young, and if I were to receive you into fellowship with the church to-day, and then you were to slip aside, it would bring discredit upon this church and do great injury to the cause of Christ. I shall be coming this way again in about six months. Now you be very loyal to the Lord Jesus Christ during that time, and if, when I come again at the end of the half-year I find you still steadfast and true, I will baptize and receive you very gladly." No sooner was this said than all the people rose to their feet, and some speaking for the rest, said, "Why, sir, it is he that has taught us all that we know about Jesus Christ." And so it turned out to be. This was the little minister of the little church, the honored instrument in the hand of God of saving all the rest for Jesus Christ.

Friday and Saturday—Giving our Best. What stops our despair in this seemingly common life of ours is that we know from the Master's point of view, not what we do, but what we would do is it that exalts us. Knowing this, and encouraged by the incident of the widow's mite, what life is so common that it may not be, out of its littleness, made to be forever famous. It is paltry and faithless of us to worry over what we cannot do; it is mean of us to withhold the little because the amount of our money and the extent of our work will not receive the praise of men. There is need only of the cheerful giver and the 5,000 shall be fed; and by even two mites those who seek chiefly the praise of men will be put to shame, and the spirit of the Gospel made to be as a fire fanned by a strong wind.

Again, if ours be a position such as was that of the goodman of the house when he was asked for his hostelry, let us give Jesus the Upper Room—the best we have. So in the common routine of common life, being obedient, longing for light, loving, being dutiful, doing and giving our best, Christ will make such use of our common lives that they shall become so great as to have to go out from ourselves and be hid with Him in God.

## Hints and Helps on the Topic.

Flowers in the cranniel wall,  
I pluck you out of the cranies,  
Hold you here—root and all, in my hand.  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I would know what God and man is.  
—Tennyson.

For every great ocean steamship there are thousands of insignificant craft that carry more of the world's commerce than do the ocean greyhounds. For every gilt-braided general, there are thousands of common soldiers whose bayonets and bullets count for more than his gold lace. For every famous worker there are thousands of humble lives whose faithfulness and loyalty are the background of his work.

It seems certain that the world is to grow richer and better in the future, however it has been in the past; not by the magnificent achievements of the highly gifted few, but by the faithfulness of the one-talented many. It seems as if the heroes had done almost all for the world that they can do, and not much more can come till common men awake and take their tasks. If you are hiding yourself behind your commonness and littleness, come out! That shelter is a citadel of pride. Come out and take the work that God has given you. Cease to parade your feebleness. Work in His light and so escape the outer darkness.—Bishop Brooks.

Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees takes off his shoes;  
The rest sit round and pluck blackberries.  
—Mrs. Browning.

Years ago a poor seamstress persuaded a boy to go to Sunday school. The boy, Amos Sutton, was converted. He became a minister and missionary to India. It was by his influence that the Baptist mission among the Telugus was begun, and now there are connected with this mission over 30,000 converts. That poor seamstress went to her reward without knowing of the wonderful things for God to which her simple faithfulness led.

The great things in this world are, as a rule, not done by the worldly great and powerful. It was not a king on his throne, but a shoemaker on his bench, who began the great modern missionary movement. The Saviour of mankind was born, not in a palace, but in a stable.—Kind Words.

## For Daily Reading.

Monday, April 17.—The fishermen of Galilee. Matt. 4: 18-22.  
Tuesday, April 18.—The tax-gatherer of Capernaum. Matt. 9: 9-13.  
Wednesday, April 19.—The women of Galilee. Matt. 27: 55, 56.  
Thursday, April 20.—The lad with fishes. John 6: 5-14.  
Friday, April 21.—The widow in the temple. Mark 12: 41-44.  
Saturday, April 22.—The goodman of the house. Luke 22: 7-14.  
Sunday, April 23.—Topic. How Christ makes use of common lives. The man with the pitcher. Mark 14: 12-16.

## Evolution and Man.

By Rev. John Thompson, D.D.

One of the most representative audiences that has convened in Sarnia for some time, says the Observer, was that which assembled in the school room of St. Andrew's church when Rev. Dr. Thompson delivered a lecture entitled "Evolution and Man." The school room was crowded to the doors and the reverend lecturer was listened to with marked attention from the commencement to the close of the lecture.

The lecturer began by referring to the old views of nature and creation, and how these are modified by the new evolutionary philosophy which asserts continuity in nature and an organic connection among all living things, and the creation, instead of being an instantaneous act, or series of acts, is a continuous process without cessation, and as many believe without breaks. He next discussed the questions of origin, purpose and destiny; the whence, the why and the whither, and then asked why do all these discussions bear on man himself and his place in Nature? Looking out on the universe that stretches away on every side of us into infinitude it is natural to ask regarding the place we occupy, How are the other parts and ourselves related to one another? He next showed that there is no reason to make man an exception. He, too, is a child of evolution. This is not degrading to man's nature, for scripture assures us that man, as to his physical nature, was, like all other animals, made from the dust of the ground. The early condition of the earth as a heated molten mass made all life upon it impossible, and the further back we go from the present, life becomes smaller and feebler, all pointing to a beginning. All life has come from the fountain of life, and has therefore had the same origin. He then showed that the Bible asserts the Divine energy, but never discusses mode; while God created and made all things, it never tells how, or in what way He works. And if it be shown that creation, instead of being a magic stroke, is a magic process, it does not detract from the dignity of the Creator. To come from dead matter by a magic stroke is to some minds more dignified than to have come by a slow process of a Divine creative act that was continuous, rather than instantaneous, gathering up all the past into higher and yet higher forms, till man was made to crown the series. He showed that the fact that God is a creator every moment and not on great occasions merely, is both were honoring to God and more in harmony with philosophy, while it is equally in harmony with scripture. For evolution instead of banishing God from the universe, makes Him imminent in all nature. He next showed that the gradual process is God's way of working and that the history of the unborn infant, the stages it passes through before birth, is an epitome of life upon

the earth, the whole history of it from its earlier forms brought into the compass of a few months.

There is a two-fold account given in the Bible of man's origin, the one with reference to his spiritual life, and the other to his physical, but in neither is there anything to contradict, but rather to confirm, the theory of evolution. On the one side of his nature he is related to God and the spirit world, and on the other to the earth and the animals around him. It is generally conceded that, as to his body, man is a child of evolution, but as to his conscience and moral life, it is not so obvious, and yet if this latter could be shown it would not affect our faith. Why should the evolution of conscience and character exclude God any more than the evolution of his physical nature? Why should not God be immanent in the one sphere as well as in the other?

As to the conditions of primitive man, the lecturer showed that the Bible says very little and is surprisingly reticent; that we have gathered our ideas largely from poetry and especially Milton's "Paradise Lost," not from Scripture. It was but the beginning of intellectual and moral life upon the earth. He was innocent and without sin. But that does not imply his full, rich, ripe experiences of knowledge, character and moral life. Primitive man had with him the possibility of morality, and his experiences could be gathered only by contact with the world. But yielding to the lower side of his nature, man fell and sin entered as an element into all his life. Man is the end of creation, had in view from the first, and the end explains the whole evolutionary course. But no one supposes that man is to be superseded by any higher being. He is the last and final result to whom creation has travelled this age-long journey. Any change now is to be growth of man himself, who has already met God in the person of Jesus Christ, and now we are to grow into His likeness, and to be filled with all the fulness of God. He closed by showing what an exalted idea this gives us of the Divine presence and working. His will, linking all events together, and His ceaseless work through the ages running out to the limits of existence, and appearing in the smallest forms of life and growth, not one atheistic atom of process in all the universe, doing all things according to the council of His will, so that all nature is holy, and all life and change His great and everlasting miracle.

The men-of-war of the ancient Romans had a crew of about two hundred and twenty-five men, of which one hundred and seventy-four were oarsmen working on three decks. The speed of these vessels was about six knots an hour in fair weather.

# World of Missions

## China's Millions.

At the recent meeting of the Executive of the Foreign Missionary Committee (Dr. Moore, of Ottawa, in the chair) many matters in connection with the mission work were discussed, but no business of importance was transacted. The annual report of the Honan Mission was received, and, for the first time in ten years, was encouraging. The missionaries in that field are now obtaining some practical results, after several years of diligent work.

The society for the advancement of Christian and general knowledge among the Chinese is making an effort to secure the services of the Rev. Donald MacGillivray, of the Presbyterian Mission at Honan. The aim of the society is to engage Mr. MacGillivray in the preparation of Christian literature for circulation amongst the Chinese, which, it is claimed, would have a direct educative influence. The society points out the necessity of providing some such literature by stating that many of the Chinese officials are now being educated, and the only reading matter available to them is that published by Chinese who are hostile to the Christian religion.

The condition of the work in India is similar to that of Honan, and many appeals have been received for additional missionaries.

The mission work among the Indians in Canada will be given particular attention at the next meeting of the committee, which will be held on the 16th of next month.

The Rev. Ng Poon Chew, of Los Angeles, Cal., is about to start a paper in the Chinese language to further the interests of missions among the Chinese on the Pacific Coast. For this purpose he has procured 250,000 type, which represent 11,000 different characters, and require that number of separate boxes in which to keep them.

The Mission World says there are in the church over 100,000 proselytes from Judaism, and in the Church of England alone 250 of the clergy are either Jews or sons of Jews. The gospel is proclaimed in more than 600 pulpits of America and Europe by Jewish lips. Over 350 of the ministers of Christ in Great Britain are stated to be Hebrew Christians.

## From Far Formosa.

It is reported that Japan has been successful in her attempt to pacify this beautiful island, which came into her possession as one of the results of the war with China. All but one of the surviving rebel chiefs are said to have surrendered, and bodies of insurgents have laid down their arms. Those who have followed with deep interest the missionary work of Dr. G. L. Mackay will hope that the government of the island may be prudently and justly administered. The Friend of China is responsible for the statement that the Japanese government is steadily pursuing its plan of restricting the sale of opium to those among its new subjects in Formosa who have already become habituated to the drug, and is thus preparing for the total extinction of the vice. Many opium smokers have not been willing to endure the ignominy of being registered as such. Only 6,796 opium smokers have registered out of a total of 11,444 reported previously as the result of a careful official inquiry.

Careless seems the great Avenger; History's pages but record  
One death grapple in the darkness twist old systems and the Word.  
Truth forever on the scaffold; wrong forever on the throne;  
Yet that scaffold sways the Future, and behind the dim unknown,  
Standseth God within the shadow keeping watch above his own.

—J. R. Lowell.

A missionary of the American Presbyterian Church, who writes of his evangelistic work at Vengurla, Konkan, India, tells us that the people are naturally intelligent and clever, and were originally related to our own race, but they are now for the most part uneducated and ignorant, degraded and superstitious. "It is a mistake for you to think that they welcome us with open arms and receive the gospel eagerly. They are very proud in spite of their degradation and ignorance, and often treat us as enemies, and are either opposed or indifferent to the message of salvation. They are entrenched in their own customs and philosophy, and imagine themselves superior. This attitude of the people is our greatest trial and obstacle."

"A commonplace life," we say and we sigh,  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.

God often leads His people through dark depths to heights of peace and praise.

## The Fifty-Fifth Session.

### Dominion Presbyterian Special.

On Thursday last Knox College sent out its fifty-fifth class of students to enter the ministry of our Church. The class of this year numbers twenty well-equipped men. Their names are F. H. Barron, B.A., Thos. Todds, B.A., Thos. Eakin, B.A., J. F. Evans, B.A., J. A. Harcourt, E. R. Heyland, T. C. Hood, B.A., J. W. Little, B.A., Jas. McCrae, B.A., A. H. MacGillivray, B.A., F. Mathieson, B.A., J. L. Murray, M.A., T. R. Robinson, B.A., R. G. Scott, B.A., R. J. Ross, B. A., J. T. Taylor, B.A., B. M. Smith, E. A. Wicher, M.A., C. M. Wyse and H. D. Cameron. In the course of the next three months these men will have received license, some of them ordination, and some, perhaps will have entered upon their active work. As already stated in the Dominion Presbyterian, seven of them are going out to fields in the Northwest and British Columbia, three have decided upon the Foreign Mission field, and one at least, will pursue a farther course of study.

Mr. E. A. Wicher, M.A., is the winner of the Post-Graduate Fellowship, and, in accordance with its provisions, will study abroad for the next year. He will probably spend the year in Germany. Mr. Wicher also holds the Prince of Wales Scholarship, won in competition with the men of all the years. Until this year this prize has been offered only every second year, but will now be put in competition every year, and will not, as formerly, debar the holder from holding other scholarships won by him. Mr. Wicher is the first to come under the new regulation. He has also won the First Proficiency Scholarship in his class this year. In addition to pursuing the ordinary course of study, and these special courses, he has conducted the Greek classes in the Preparatory Department during the Session. His brilliant success has been all the more remarkable in that he has had several strong men against him, any one of whom has taken a sufficiently high percentage to merit a scholarship.

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Among the graduates perhaps the most brilliant speaker is Mr. T. R. Robinson, who has won the Brydon Prize for two years in succession, and who is one of four to divide the fourth, fifth and sixth Proficiency Prizes in his year. Dividing the honors with Mr. Robinson as a popular preacher is Mr. Thos. Eakin, who has for two years been selected to fill the pulpit of Rev. Wm. Patterson, when that faithful son of Erin makes his annual pilgrimage to the old land, to get a whiff of the Maghera air once more. Mr. J. T. Taylor, the winner of the third Proficiency Prize, has already given his name to the Foreign Mission Committee for work in the foreign field. He, with his college chum, Mr. T. C.

Hood, also a prize man, has done splendid work in fostering a missionary spirit in the college during the later years of their course. Mr. J. L. Murray and Mr. J. A. Harcourt are also candidates for the foreign field.

All are good men. It will be noted that almost all are graduates of the University, and most of these are honor men. They will give a good account of themselves, and will honor the College in which they have received their training, and whose diplomas they now hold.

Mr. J. W. MacNamara is again the winner of the First Proficiency Scholarship in the Second Theological year. His success last year was exceptionally brilliant, and while it is not so apparent this session, it is none the less real. F. J. Maxwell and H. Mathieson divide the honors for second place, while for the third place there are three equal: N. H. Macgillivray, A. C. Wishart and R. S. Scott. W. A. Findlay and W. J. Knox are bracketed for fourth place. Mr. Findlay is also the winner of the Clark Prize for proficiency in the Greek of the New Testament, and he too has conducted classes of the Preparatory Department during the session. Here the men are grouped so closely that it would be difficult to predict the leader in the final year. Mr. MacNamara was easily first in '98, but several have crept up on him this year, and may easily divide expectation with him for 1900.

Mention has been made above of the "Clark Prizes." These are two complete sets of Lange's Commentary, presented each year, through the liberality of W. Mortimer-Clark, Esq., to the student who in examination shows the best acquaintance with the New Testament, Greek, and with the Old Testament Hebrew, one prize in each department. It is safe to say that, in generously providing these prizes year by year, for many years past, Mr. Clark has done much to stimulate independent study and accurate scholarship among the students of Knox College. This too is but one of many acts that indicate real interest in the affairs of the College.

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The first year men have a fine leader in Mr. Richard Davidson. Besides winning the First Proficiency Scholarship in his year, he is the winner of the Clark Prize for proficiency in the Hebrew of the Old Testament, and also the winner of the Bayne Scholarship for proficiency in Hebrew on entering theology. J. H. Lemon, B.A., holds the second proficiency and J. W. Stephen, N.R.D. Sinclair, F. C. Harper, B.A., J. H. Bruce and W. J. Allison follow in the order named. Mr. Davidson may not be distanced, but there will probably be changes in the order of these names next year.

Rev. J. McD. Duncan, B.A., of Woodville, received the degree of Ba-

achelor of Divinity. He has been one of the most distinguished of the recent sons of Knox. When the Chair of Apologetics became vacant by the lamented death of Prof. R. Y. Thompson, Mr. Duncan was chosen to carry on the work of the succeeding session, and so well did he fill the position that his name was freely mentioned, and indeed he received several nominations to fill the Chair permanently.

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The honorary degree of D.D. was conferred upon T. B. Porteous, M.A., of Harrowsmith, Orange Free State, S. Africa. Mr. Porteous has done excellent work in this new field, especially in the work of Church Extension.

One of the pleasant features of the afternoon meeting was the spontaneous outburst of applause on the incidental mention of the name of Prof. McFadyen. He has more than met the anticipations formed for him when he was appointed, and there is no more popular man in college halls to-day than the man who looked so thoroughly uncomfortable when round after round of applause greeted the mention of his name. Knox has been singularly fortunate in the appointments she has made. Prof. Robinson remained but a short time, but he has left his mark upon the College, and the Post-Graduate Scholarship, initiated largely through his effort, is a fitting tribute to his energy and zeal. In Prof. Ballantyne the College has one whom it has treated as a too willing burden-bearer, who has done magnificent work in spite of this treatment, and who will, it is expected, receive much needed relief very shortly by the appointment of a new Professor to take one of the Departments he has been carrying for two years. May the choice of the new man be as good as the former choices, is the devout wish of the Knox men everywhere.

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The Central Church auditorium would have held many more on Thursday evening. Dr. MacLaren's address to the class of '99 was eminently characteristic of the real man. Strange that so few students know Dr. MacLaren! It is only in after years, when it is found that the man who has followed with the utmost care every phase of their career is the man whom they expected would soon forget them. The old student, who brings his trouble to his erstwhile Professor in Theology, and seeks counsel, will find how really great and good the man is whom he once thought distant and perhaps cold. It is safe to say that to almost every man of the twenty facing him on Thursday evening as he spoke, the evidence of genuine feeling in the closing sentences was a revelation. Knox men have no truer, kindlier friend than the Professor of Systematic Theology.

The address of Rev. Wm. Patterson was straight to the point. We are glad

he decided to address the students rather than to address general remarks to the audience. His warning to avoid crutches, his advice to strike out for themselves and so gain the power to use the endowments God has bestowed, was most timely. His characterization of the ready-made "skeleton" with bones enough to make an elephant, upon which there was but flesh enough to make a boy, was a gem.

All join in the prayer, "God bless the men of '99 as they step into the active service." Of many of them we shall hear again soon, of all of them in good time. Some will work more quietly than others, but if the Master be there, they will not mind the absence of applause. Only let there be faithful work, and each life will fill its true purpose.

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At the afternoon meeting of the Alumni Association, Rev. R. C. Tibb, B.A., was elected to represent the Alumni on the Senate of Knox College for the next three years.

#### The Book.

We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower fields of the soul.

And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

—Whittier.

#### Adventures of a Wedding Ring.

In Germany the Continental custom prevails that wives should give their husbands a wedding-ring at the nuptial service in return for the one they receive from the man they have accepted. Married women are often superstitious as to the removal of their own wedding-rings, and it will surprise nobody to learn that Teuton dames are very touchy as regards the respect paid by their spouses to the token of union they have accepted. A steady-going butcher of Meissen lately lost his ring, and he was much troubled as to how he could prove that the loss was an accident. But one day a female customer from the country came into the shop. "Have you lost your wedding-ring?" said the stranger to the butcher. The latter boldly replied in the affirmative. "Well," she said, with a knowing smile on her lips, "here it is. I bought a sausage here the other day, and whilst I was cutting it up for supper my knife came upon this ring. I presume it fell off your finger whilst you were making sausages!" The brawny butcher was in a state of ecstatic joy at the ring's recovery. How few think of the sadness and grief of the Saviour when He sees men wilfully casting away the jewels of redemption He has purchased for them! (Ephesians i. 7.)

## The Dominion Presbyterian

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### Ministerial Success.

At this season of the year a number of young men are saying farewell to their respective colleges, and looking forward to a career of usefulness as messengers of truth, and ministers of mercy. They are told that they have chosen a noble profession, and that life is before them; so that all they have now to do is to go forward and make great conquests. They may be told at the same time that they must be men inspired with a great message, and that there is much "clerical driftwood" on the one hand, and on the other important congregations that hardly any man in sight is competent to teach and guide. They will thus see the situation is complex, but with the hopefulness of youth they are expected to go forward in the face of difficulties, and make a brave fight. Let us not say anything to discourage them, but rather let them understand the real conditions of the case and be ready to take a noble view of what is meant by ministerial success. In the Presbyterian ministry we are supposed to have free trade, and the survival of the fittest. A man may have a good character, fair reputation, and average power of service, but the Church does not take any responsibility in providing him with a sphere of labor. Our Methodist brethren have protection and regulations. It is not for us to say which system produces the noblest type of ministers; it is sufficient for our present purpose to note that the two systems are radically different. It is hardly possible to have the advantages of both without the disadvantages of either; every system has "the defects of its qualities." And we are afraid that those who think that a little tinkering can take the place of a revolution are doomed to disappointment. Any system

of itineracy must involve some such over-sight and regulation as is given by the Methodist Conferences. Our Methodist friends have been known to use drastic means for the purpose of equalising supply and demand. We are not prepared to classify the whole spirit and method of our ministry at present; and if there is unsettlement, and other evils, they can only be met by the cultivation of a deeper spiritual life on the part of both ministers and people. We may, however, note that the "survival of the fittest" here, as elsewhere, does not necessarily mean the ideal fittest, the noblest and best in any lofty spiritual sense. In the old time the prophets failed because of their lofty spirituality and their real loyalty to God and truth. This was the case, not only with a few great men, whose names have come down to us, but with numberless, nameless lives that constituted the true Church at that time. And, unless we are prepared to maintain that congregations are perfect, and the Church absolutely pure, we must admit at least the bare possibility that men sometimes fail because of qualities that are of the highest rank, viewed from the standpoint of Christian character. A fine well-tempered blade might fail to do the work of an axe, though, considered in itself, it might be the purest steel. We express, then, our conviction that, even in the Christian civilization of today, noble men sometimes lack what we foolishly call success, because they refuse to pandor to vulgar demands, or to play fast and loose with the cause of truth. Such men have been bowed down in spirit and broken in heart, because they could not meet the hard, cold Christians of their day.

What, then, is success in the ministerial sphere? We do not presume to dogmatise; but, in a spirit suited to the solemn subject, we venture to offer a few suggestions. Success in this sphere does not mean exercising one's ministry in a large city, as in that case, seeing that we have few large cities, it would be confined to very few. Neither does it mean ministry to a specially large congregation; some of the most faithful ministers have worked in small places and ministered to comparatively small numbers. But they have sent out young men who in larger spheres could show the union of real thoughtfulness and real piety. These external measurements, then, are of little use; there are some splendid men in our cities, and some noble men who have the power to reach the crowd, but these have no monopoly of true success.

The successful minister continues to be a student of life and literature; he does not allow all his energy to be consumed by Church business or needful pastoral work. He seeks to carry all through life the noblest ideals of his youth. He seeks to provoke thoughtfulness in others, and will not sacrifice

principle for the sake of popularity. He comes through many failures and disappointments without giving way to a cynical temper. The truth that man cannot live by bread alone, which is the keynote of his ministry, is also the guiding principle of his own life; so that he ever distinguishes between the mere display of life, and life itself. Thus the minister who is really successful is one who not only maintains his faith in God through Christ, but also applies its healing power to the service of his own and other lives; and whether his sphere is large or small he is able at last to rejoice that by God's grace he has been true to his vocation.

The hearing of the Hughes libel suit against The Herald has resulted in a verdict of not guilty; and on this outcome of a long and impartial trial we heartily congratulate our contemporary. The Herald has fought a good fight for honesty in civic administration, and has earned hearty commendations from all citizens who desire good government in municipal affairs. The judge, in giving the case to the jury, expressed the hope that the trial would mark a new era in the management of city business. We trust this utterance from the bench may prove a prophecy of a change for the better. That such a change is urgently needed is quite apparent to the most casual observer; and should the Hughes trial prove the beginning of a new era in which righteous dealings shall take the place of "ways that are dark," all right-thinking citizens will rejoice—even if The Herald's outspoken defence of the city's interests has been a costly one for its proprietors. There is a pleasing feature to this unanimous verdict. It proves conclusively that differences of race and religion do not necessarily prevent citizens uniting in a vindication of the freedom of the press, and in demanding that our fair city shall be well governed.

Prof. J. Clark Murray, of McGill University, contributes to the current issue of the International Journal of Ethics a fine essay on "Shakespeare's Merchant of Venice as an Exponent of Industrial Ethics." It is a re-acting of the play from an interesting point of view, and shows us how wonderfully suggestive the work of a great poet is. "In some respects," as Dr. Clark Murray says, "more philosophical than philosophy itself." Those who have enjoyed the great drama will enjoy it all the more after reading this appreciation. We do not think the interpretation at all strained historically or psychologically, and if there seems so much more suggested than the poet saw or stated clearly, "it does not seem irreverent to reply that, that this spoke he not of himself, but being a great high priest of humanity at the time, he prophesied for the guidance of that industrial era upon which the world was entering."



### The Goforth Fund.

For some months the further maintenance of the Goforth Fund has been under consideration by the Alumni of Knox College. The annual revenue from the contributions of Alumni has been gradually decreasing, partly because those who have graduated recently have not become contributors, partly because some of the first contributors have felt it necessary to reduce their contributions on account of the claims of the congregations to whom they minister, and partly because of lack of interest. A circular letter was sent out in February, asking for an expression of opinion as to the advisability of keeping up the fund. The answers received were about equally divided between those who thought it better to drop the Fund, and those who wished it continued. To test the matter a resolution was submitted to the effect that the Fund be continued, suggesting at the same time certain changes in administration. This resolution was all but unanimously adopted, only one voting against it. The changes proposed are that in future contributions shall be sent in, with other mission contributions, through the mission Treasurer of the congregation, this contribution being specially designated; also, that Rev. Dr. Warden, the Agent and Treasurer of the Church, shall be Treasurer for the Fund. These meet many of the objections urged. The amount contributed to the Goforth Fund will now be duly credited to the congregation, as a special contribution, and will be sent in with the other funds, and acknowledged with the other contributions to the schemes of the Church. There should now be no difficulty in reaching the desired amount.

### "Christian Science" and Controversy.

"Christian Scientists" decline to enter into controversy, and in that they are wise. Religious debates often tend to degenerate into petty, quibbling or small personalities; and again it is easier to issue manifestoes than it is to conduct controversy in a right spirit. The founder of "Christian Science" concludes his latest in these words: "I shall decline entering into newspaper controversy." But there is after all another view of the case, and that is that "Christian Science" is carrying on a newspaper controversy all the time; it may be called missionary work, but it is controversial all the same. When a system becomes organized and has its regular journals, and scatters "free supplements where we feel that good will result," what is that but controversy? When those who have settled principles, and see in the thing only a fad are spoken of as "those of narrow intelligence, full of prejudice and a little pent up religious bigotry, who are slower to conceive and whose capacity to comprehend

the truth when they see it, is like looking through a glass darkly," the controversy can scarcely be called gentle. One would think that the "Scientists" would be eager for argument, because they themselves say that "another beauty of Christian Science is its simplicity. While exceedingly idealistic and sublimely transcendental, it is as logical and practical, as capable of demonstration, as a mathematical problem." But as a matter of fact it is assertion, not demonstration, which is offered to those who seek truth in this quarter; and the central assertion is always the same, but by way of variety it is sometimes put in rhyme, thus:

Lo! the ages quicken onward. Christ comes again to reign.  
Lo! the birthday of our mother brings the Truth to earth again.  
Lo! the Star of Bethlehem riseth, Science, Health has come to stay,  
Mary takes Eddy bringeth forth the Christ-Love of to-day.  
Oh! Shout the world in glory! ye rocks, ye hills rejoice,  
Ye mountains and ye valleys join in the glad-some voice.  
The Star of Bethlehem reigneth, Christ heals now as of old;  
Our Mother Shepherd bringeth the sheep back to the fold.

When "the dear mother" has been enshrined in rhyme of this high quality this will doubtless ensure to her a kind of immortality! However we have constantly the same claim put in plain prose; in an Easter editorial we find this lady placed on an equality with Jesus. He, it seems, discerned "Christian Science," and she "re-discovered it." Then unaided (as Jesus was in the garden), she, as He did, turned to the Father for wisdom, for understanding, and with a voice that shall never die said, "Oh the depths of the riches of the wisdom and the knowledge of God, etc." We do not wonder that this kind of rant provokes men of science to use strong language, but it is better to keep calm in the face of superstitious folly.

We can imagine some of our innocent readers saying this is merely the foolish enthusiasm of weak admirers. Surely the good woman herself would not encourage them to make such a claim? Well, let us see. In her manifesto referred to above we find these swelling words: "I submit that Christian Science has been widely made known to the world, and that it contains the entire truth of the Scriptures, as also whatever portions of truth may be found in creeds. In addition to this, Christian Science presents the Divine Principle and rules of the Bible hitherto undiscovered in its translations and lacking in the creeds." Surely that is plain enough, and the claim it contains is big enough to satisfy the most exacting demand for a new religious sensation. The pretentious nature of this claim will lead some to turn aside in disgust, but some will ask, is there any evidence presented? Yes; here it is from the same letter: "In evidence thereof I query, do Christians who believe in sin, and especially those who claim to par-

don sin, believe that God is good and that God is all." We answer, we have nothing to do with those who claim to pardon sin, we leave that bit to the "kind priest" who provoked the manifesto; as for ourselves, we believe that the Son of Man has power on earth to forgive sin, and that His method is not that of Mrs. Eddy. We believe, further, that God is supreme, and we believe this in spite of "the problem of evil," of which the "Scientists" make such short and easy work. Again, "Does he who believes in sickness know or declare that there is no sickness or disease, and thus heal it?" No; because he would thus contradict himself, as "Christian Scientists" are able to do without compunction. We do not profess to believe two opposite things at the same time, although we may have to believe things that we cannot exhaustively explain or completely harmonise. It has been well said that such a system asks men to deny their sense. We go further and say that it asks them to stultify their reason; in the name of "Science" to give up real Science; and in the name of "Christian" to be false to the fundamental principles of Christian truth. This is not controversy; or, if it is, it is the kind in which the followers of this false light indulge, only somewhat gentler in its tone.

In the current number of the International Journal of Ethics the Rev. T. J. Fraser, M.A., of St. Stephen's Church, New Brunswick, discusses in a clear, calm manner, "The Ethics of Prohibition." He tells us: "It has been facetiously said that the temperance question is being given over for its solution to 'ministers, women and cranks.' While I am proud to belong to this noble army of reformers, I must confess that there is too much truth in the saying, and that we do often seek a settlement of this question on a very narrow basis." He concludes that a priori prohibitionists and a priori anti-prohibitionists are both wrong, and he seems logically to cut the ground from under their feet. To the first he says the national basis of legislation is not absolute moral law, but the social weal, and to the second, the State has a right to protect the life of society, if that life is in danger. A great emergency might even justify total prohibition. The form of the question then ought to be, "Will prohibitory legislation if enacted do harm or good? Will it educate the nation into a healthy temperate sentiment, or will it be so openly, flagrantly violated as to lower the tone of public morality and lessen respect for law and order? Will it promote self-control or breed hypocrisy? Will it bring a national blessing or a national calamity, etc." The question, as thus stated, the essayist does not attempt to answer. A right statement of a question is, however, something gained.

# The Inglenook

## Signs of Times in Japan.

By William Imbrie, D.D.

Christianity in Japan is face to face with heathenism—and heathenism is simply godlessness—just as truly as it was in the Roman Empire during the early centuries of our era; and now, as then, the national religions are manifesting their powerlessness. Only a few months ago some hundreds of Buddhists met in the city of Tokio and organized a Buddhist Association, the purpose of which is to reform the faith and to fit it to meet the moral exigencies of the country. How much of promise there is in the movement may be judged by the principles adopted; loyalty to the emperor, a more intense devotion to things Japanese a reformation of the Buddhist priesthood. These are the watchwords. Nothing about God; no recognition even of his existence. Nothing about sin, or the suffering that follows it as the harvest follows the planting; and of course nothing about a redemption. These are things which it did not enter into the mind of the reformers to conceive of. On the other hand, it is becoming more and more widely known that Christianity has at least a message to the individual and the nation; that it brings peace and hope and a new life—that the gospel of Christ is not a thing to be ashamed of.

At the same time it is right to repeat what has been often said recently that the condition of affairs, from the evangelistic point of view, is not what it was some years ago. There is certainly a change. After the first period of patient waiting there came a time that has not had its match in the history of modern missions. Invitations to preach Christianity in towns and villages were so common that they ceased to cause surprise. Their consideration was a part of the mission routine. It was a matter of no difficulty to gather an audience of five hundred men and women to listen to the gospel. A little preparation and public notice would fill a large theatre for four or five hours to hear half a dozen speakers in succession. Christianity seemed to have a power of self-propagation. Those who witnessed these scenes will never forget them. In every three years the membership of the church doubled. Then came the change now so well known. It is not necessary to go into details, or to repeat the causes. No wonder that the tone of letters sent home was suddenly different. Men

who had been buoyant with hope were filled with sorrow and anxiety. The position of the missionary was not what it had been. The feelings of some were grievously wounded. It was hard for some to keep from growing soured. Young men who had heard a tale of wonderful success, and had looked for a place in a great Christian movement, came to Japan and found themselves standing in the market-place idle with no one to call them. Nor is it strange that some should still feel oppressed with disappointment, or even more than half suspect that the results would have been different had different methods been followed. The whole situation has been such as naturally to encourage criticism.

The truth is that the Church in Japan has passed through a history in many ways remarkably resembling that of the Church in the New Testament. It has seen the new joy, the new hope, the new enthusiasm, recorded in the earlier chapters of the Acts of the Apostles. It has seen believers scattered abroad preaching the word, and multitudes with one accord giving heed to the things that were spoken. If churches were established in Philippi, and Corinth, and Ephesus, and elsewhere, that also has had its parallel. And the mingled good and evil in those churches recorded in the epistles has been reproduced in the churches in Japan, sometimes with a startling exactness. But there came a change in the life of the Church in the New Testament, the change from the condition where the Lord added to the Church daily, to the condition underlying the letters to Timothy and Titus, the Epistle to the Hebrews, and the messages to the seven churches in Asia. This is, in many respects, the condition of the Church in Japan to-day.

It has just been said that Japan is not so eager, or so curious to hear the gospel as it once was. But it is well worth while to correct some statements that appear from time to time in the home papers to the effect that it is now very difficult to find any who are willing to listen. A wider knowledge would give a more encouraging account.

Nobody seems to know what imperialism is; but everybody knows what justice is, and what fair play is. That is to say, everybody knows what these things are when people get near enough to one another and know each other well enough to put themselves each in the other's place.—The Christian Register.

## Why She Trusted Him.

The lady of the house was standing in the vestibule, casting an anxious eye down the street.

"Are there no boys in sight?" asked a voice from within.

"Yes, plenty of boys on the street; but you know how particular I am about Pet. I should like to be sure that the boy who rides her will not be rough with her."

Just then a sturdy young fellow of ten came whizzing past on a bicycle. It was not his own, but one that its owner was generous enough to lend the boys who had none; and he was taking his turn, while the other boys lay on the grass and played jackstones, wishing, as he rode along, "My! if I only had a wheel for my trip to the farm!"

Just then he suddenly straightened himself up. "Ting-a-ling-ling!" rang out the bell of the bicycle, sharply; and, as he slowed up, the others boys half rose and looked wonderingly. They could see nothing to ring for.

"What was it, Dick?" they demanded.

"Oh, nothing but a sparrow. I was afraid I'd run over it, the little thing stood so still right in front of the wheel."

"Ho, ho! rings his bell for a sparrow!" sneered the other boys. "Mamma's itty, witty baby!"

I don't care how much you make fun of me," he replied good-naturedly, yet not without a red flush on his brow. "I guess I wouldn't run over a sparrow even, when I could help it by ringing or stopping."

"Come here, please, Dick," called a voice from the doorstep of one of the handsomest houses on the avenue. "You are the very boy I want to drive a pony to the country and back. It is out at the Darlington Boulevard. Would you like to go?"

"Why, yes, ma'am," quickly answered Dick. "I have an errand out there, and was just dreading the walk."

"Then I am glad you may ride. I was wondering, if I could trust one of those boys to be kind to Pet, when I overheard about the sparrow. That made me willing to trust you."

A man must not choose his neighbor; he must take this neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. The love of our neighbor is the only door of the dungeon of self.—Macdonald.

Love is the greatest thing that God can give us, for Himself is love, and it is the greatest thing we can give God, for it will give ourselves and carry with it all which is ours.—Jeremy Taylor.

## What Kitty Missed.

"I'm going to read to my dollies, as papa does," said Kitty.

So she got her dolls, and placed them in a row against the wall.

Near by she stood the pussy cat that was made of cotton flannel and stuffed with bran; and the donkey who could move his head up and down, but was hollow inside.

Kitty took up the paper and began to read. It was a wonderful story about a little girl who had a pair of red shoes, who went out to walk and got into the mud; but the story was hardly finished when she heard her mamma calling: "Come upstairs, Kitty; I wish to see you."

But Kitty went on reading, as though she did not hear. Then her mamma called again: "Come upstairs, Kitty, I wish to see you."

And the little girl answered: "I'm reading a story to my dollies."

Then once more she heard her mamma call: "Come upstairs, Kitty; I wish to see you."

But the little girl would not move. She waited a long time. Then, when she was tired of playing with her dolls, she threw aside her paper and went slowly upstairs.

"Do you want me, mamma?" she asked.

"I did want you, but it is too late now."

"What did you want me for, mamma?"

"I wanted to dress you in your new dress, so you could go out walking with Aunt Carrie. She wanted to take you down the street to see the man who had the performing bear, and then she wished to take you to get some ice-cream."

"Oh!" cried Kitty, dancing for joy; "I'm glad! I like that!"

"It's too late now," answered mamma; "Aunt Carrie has gone. I called my little girl three times, and she answered, but did not come. So she has lost the treat Aunt Carrie wanted to give her, and must stay at home. Besides, Kitty has done wrong; she has not obeyed her mamma."

After that Kitty was more careful, and when she heard her mamma call, she obeyed. As she grew older, she learned that to obey her mamma is the very best way to show true love for her; and that any other kind of love is only "make-believe," and not real love.—Sunshine.

Will weary hours never leave the earth?  
O doubting heart!  
The stormy clouds on high  
Veil the same sunny sky  
That soon (for spring is nigh!)  
Shall make the summer into golden mirth.  
—Adelaide Proctor.

Place not thy amendment only in increasing thy devotion, but in bettering thy life.—Fuller.

## Old Age the Happiest Period.

That old age, after a well spent life, is the best and happiest period of human existence, is the conviction of a well-known man who has himself already lived beyond the allotted span. "To me," he writes, "old age has come in such a pleasant guise that I have no cause to quarrel with it.

"If peace may be called happiness—and I think it may—then the last years of one's life are the sweetest, for then comes the tranquil period. The blood has cooled, love has become purified, ambition is no longer insatiate; there is no longer the hot rebellion against fate.

"In youth we feel there is so much to be done. Love, ambition, fame, wealth, all seem to beckon to us and we rush madly in pursuit of them, but with old age comes the sense of well-earned rest; the veteran of life's wars has found peace, and knows how to appreciate and enjoy it.

"He has reached the time for reflection and for intellectual pleasures. If he has resources within himself he may now enjoy them to the fullest extent.

"It is very true, as was said long ago, that old age is the consummation of life. All men wish to attain it, and yet they complain of it when they have attained it. Of course every time of life has its own peculiar pleasures, but old age fewer desires.

"I can conceive of no greater blessing than to live to a ripe old age, surrounded by those we love, and looking back on the panorama of life as at something pleasing passing before us on the stage, while we are merely interested spectators. And then comes what has been called the happiest end of life, 'when the mind and other senses being unimpaired the same nature which put it together takes asunder her own work.'"

## Character in Photographs.

Even at a glance we may see the qualities of a person in a photograph. Not by formation of feature, but by the pose and expression.

When the mouth looks unnatural, there is something of conceit in the nature of the person photographed. There is a forced, stern expression, too, and a supernaturally energetic look in the eyes. Conceited persons rarely have a pleasant, peaceful expression when photographed.

Those people who are to be failures in life have a look of patient suffering, which gives one the idea that the man at the camera has expended much time in trying to take a good photograph of his subject.

The easy, natural, modest expression shows the best character. It is alike in persons of great attainments and those of small ones. When the expression suggests that the sitter has been taken "just to oblige the photographer," you have the person who finds life interesting.

## Sport That Kills.

When Turgenieff was a boy of ten his father took him out one day bird shooting. As they tramped across the brown stubble a golden pheasant rose with a whirr from the ground at his feet, and with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came to him in that moment) the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

"Father, father!" he cried, "what have I done?" as he turned his horror-stricken face to his father. But not to his father's eye had this little tragedy been enacted, and he said: "Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father; never again shall I destroy any living creature. If that is sport I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."

## Something for Girls to Do.

Turn down the front side of the printed paper cover of a pin-book so that the entire cover can be laid down smooth and even; then place it flat on a piece of writing paper, and with a lead pencil draw a line round the cover of the pin-book, making an outline on the writing paper the exact size and shape of the cover.

Cut out this pattern, and, with strong paste, fasten it on the cover of the pin-book. When dry, encase the pin-book in bright colored silk by covering both sides with the silk, which must be neatly over-handed together along the edges. Turn the front side back in place, and pierce two holes through both book and cover; then run a silken cord through the openings, and tie it in a bow on the front of the pin-book. Next thread another piece of silken cord through the top of the cover, to form a loop by which to hang up the wall pincushion. Fringe out the ends of the cord, and wind silk thread around the cord where the fringe begins to form the tiny tassels.

Hammer a little brass-headed nail into the wall of your bed room, or wherever you wish the pincushion to go, and hang it up by the loop.

Rats do not like chloride of lime and avoid places where it is placed.

## Ministers and Churches.

### OUR TORONTO LETTER.

The feature of last week was the closing of the Session at Knox College. Do the graduates of Knox College consider the disheartening effect of the presence of a baker's dozen of alumni at the opening and closing functions? Not only the staff of Professors, but the men who give valuable time and effort to manage the affairs of the College, like to know that they have at least the sympathy of the graduates. Some time ago we commented upon this feature of, at least, lack of friendly manifestation on the part of those who might be expected to be the friends of the College. We did not specify those at whom the comment was aimed, we did not suppose it to be necessary, thinking there was still some shred of conscience left them. Our comment was misapprehended, and no guard this year from a similar fate, but a materially that we do not refer to professors or to any one officially connected with the institution, but to the graduates.

A large section of the graduates of Knox College have acted in most unworthy towards her. As students they carp at her methods, specially at those which prevented them slipping through quickly and easily, but they took from her the best that she would give. As ministers, trained by her for the places they fill, they have left her to sink or swim, only casting a stone now and then, to make swimming more difficult. It is used as seeking to win such men to loyalty. The true sons of Knox must draw the more closely together that the baneful influence of her infatuated sons may be counteracted. Let it be known that she has many friends left it be inferred that she has few or none. Her own children sometimes make her hang her head; let those who are proud of her declare themselves!

There are in every Presbytery some who are true to their Alma Mater. Let them get together on Presbytery day, if it be but to dine together, and let the table talk be of Knox College, and her splendid opportunity. Out of such meetings some way to help her to realize her opportunity will emerge, and those at the heart of the work here will feel the pulsings of the new life at the extremities. Knox College deserves well at the hands of her sons, and in their hands, to a great extent, lies her future development.

One of the largest of the Assembly's Committees met in Toronto last week. It met in camera, and all that was allowed to leak out was a ten line paragraph that might have been written beforehand. There is a craze for newspaper notoriety that is nauseating, but there is a reluctance that is hurtful. Would it not be well to make better use of the press in prosecuting the work of the church? She has a right to know something of the methods pursued in carrying on her work, and if all that was accomplished in a two days' sitting was really to be compressed in a ten line paragraph of the daily paper, it should be known.

It was said, in the parting words of counsel given to the Class of '99 on Thursday evening, that the press was one of the most valuable allies of the minister. It might have also been said that the Press is one of the minister's most willing allies, so long as he does not seek to use it for selfish purposes. We admire the editor who tells the man who sends in a personal puff, that he must pay for it at so much per line. The same editor will be glad to give space to the record of an action that may contribute to the promotion of good.

Some object to their good deeds being published. Its publication, however, while distasteful to them, may stir others up to similar deeds. All men cannot originate action, instead most of us simply follow where another leads. Guides to selfish and evil deeds abound, why not furnish examples of right deeds, that a stimulus may be applied in the direction of the right. It is not right to hide light under a bushel, it was intended to give light to others. If this motive govern then let the world know that the good deed has been done, though it is not necessary to state by whom.

In this connection it may be noted that the receipts for the Schemes of the Church during the closing days of March have been unprecedentedly large. We have a shrewd suspicion that all did not come from congregations that had waited till the eleventh hour. We believe that Dr. Warden is a repository of many secrets that it would do the Church good to know. He could furnish one of the most telling articles of the month if he would but give the record of the private donations received from the 21st to the 31st of March, to enable the funds to close the year free from debt.

It is rumored in downtown circles that St. Andrew's congregation is about to call Dr. Warden. The name suggested is that of Rev. Dr. A. Black, of Birkenhead, Eng. If it be true the committee have made a good choice. Dr. Black is well known both in Scotland and England. He has held a charge in Edinburgh, but

resigned it on account of impaired health. Should he receive the call of St. Andrew's, and accept it, he will be a distinct acquisition to the church in this city. We shall watch the result with interest.

Rev. Male, MacGillivray, of Chalmers Church, Kingston, presided in Old St. Andrew's last Sabbath. Dr. Milligan and he having exchanged for the day. The people of Old St. Andrew's were delighted with both sermons, and especially with that of the evening one.

In the absence of Rev. W. G. Wallace from his pulpit last Sabbath the services were conducted in the morning by Rev. Dr. Warden, and in the evening by Rev. J. A. Macdonald, both members of the Bloor street congregation. This congregation, by the way, could supply its own pulpit from its membership for the balance of the month and have a different preacher at each service.

We see that the suggestion made some time ago in the Dominion Presbyterian that a Presbyterian College for boys should be established, is taking shape in the city. A committee is now considering the project.

### WESTERN ONTARIO

The Rev. P. Scott, of Cromarty, has been visiting friends near Dunblane.

Rev. Dr. Fraser is preaching a series of sermons in Knox Church, Hamilton, specially to young men.

Rev. J. A. Grant, of Richmond Hill, exchanged last Sunday morning with Rev. R. G. E. Large, of the same place.

The congregations of Thamesville and Turin have extended a call to the Rev. John McInnis, of Knox church, Elora.

The Rev. J. Kay, pastor of the Deer Park Presbyterian Church has been unable to attend his duties owing to indisposition.

Last Sunday services were conducted in the Bloor street Mission Church, Brantford, by Mr. J. A. Wilson, B.A., of Knox College.

Rev. W. Amos, Aurora and Rev. J. A. Brown, of Agincourt, are elected moderators, respectively for Newmarket and Sutton, Ont.

Rev. W. A. Bradley, of Knox Church, Mitchell, has received a call from a Presbyterian congregation at Pasadena, Cal. The salary offered is \$2,500.

The Senate of Queen's University, Kingston, has decided to confer the degree of D.D., honoris causa, on the Rev. W. G. Jordan, B.A., pastor of St. Andrew's Church, Stratford, Ont.

The Board of Managers of the Central Presbyterian Church, Hamilton, report that \$101 is yet needed to complete the \$800 improvement fund. The balance will speedily be forthcoming.

The Rev. Dr. Jackson, of Cleveland, formerly of Galt, was, at a men's meeting recently, presented with a high grade bicycle, the occasion being the second anniversary of his pastorate there.

Rev. Alex. McMillan, of St. Enoch's Toronto, has been lecturing in London on the "Hero Martineau and the Scotch Reformation," and the rich theme was worthily handled by the eloquent minister.

The Rev. W. G. Jordan, B.A., of Stratford, completed the ninth year of his ministry there on Sunday, 26th ult. and in the morning preached an appropriate sermon on the Christian Ministry and the Christian Life II Cor. 1, 24. Mr. Jordan is one of the ablest preachers in our Church, and is held in high esteem by his people.

About Knox Church, Embro, many hallowed memories cluster. It has had a succession of able and zealous preachers. Rev. G. C. Patterson, M. A., the present pastor, is a comparatively young man; but he worthily fills the pulpit from which Donald Mackenzie for so many years faithfully proclaimed his Master's message. Mr. Patterson ministers to a large congregation, and arrangements are now being made for a thorough renovation of the old church.

The electric light was first turned on in presence of the congregation at Knox Church, Acon, in connection with the Easter Monday concert. The effect, says the Free Press, was very pleasing and satisfactory. The church is brilliantly lighted and the congregation is delighted with the change from the coal oil lamps. Messrs. McDonald & Wilson, of Toronto, supplied the outfit and put the various fixtures in place.

St. Andrew's, King street, Toronto, has been having farewell in fine style to Dr. Edward Fisher, organist of the church for twenty years. Mr. Justice MacLennan presided, and in the name of the congregation presented Mr. Fisher with a magnificent cabinet of solid silver cutlery. Mr. George Macdonald, on behalf of the church, presented the retiring organist with a cut glass berry dish with silver mountings. Mrs. Fisher was also remembered with a beautiful bouquet.

### NORTHERN ONTARIO.

Rev. Mr. Hunter has been re-elected moderator of Owen Sound Presbytery.

Rev. Dr. Bryan has been nominated for the Moderatorship of the General Assembly by the Presbytery of Owen Sound.

Next meeting of Owen Sound Presbytery will be held in Knox Church, Owen Sound, on 27 June, at 1.30 p.m.

Dr. Waits was appointed convenor of the Presbytery's Augmentation committee in place of Mr. McLean, who resigned the position.

Drs. Fraser and Somerville were appointed by the Presbytery of Owen Sound, to report to the Assembly's committee on Statistical Forms.

Dr. Fraser, of Annapolis, presented at the last meeting of the Presbytery of Owen Sound, the report on Young People's Societies, which was adopted and ordered to be transmitted.

Rev. J. Neil, M.A., of Toronto, lectured recently on "Killarney," at Woodville, under the auspices of the W. F. M. S. It is needless to say that the lecture was both amusing and instructive.

The following are the commissioners from Owen Sound Presbytery to the General Assembly: Messrs. Acheson, McLaren, Smith, Somerville and Waits; Elders Messrs. Boyd, Wm. Gardiner, Jackson, Wm. McIver and Dr. McCullough of Walker's Falls.

Presbytery of Owen Sound approved of the principle of appointing Synodical committees on Home Missions; but it did not approve of the change proposed in the Constitution of the General Assembly, and opposed any scheme for paying travelling expenses.

At the last meeting of the Presbytery of Owen Sound, Mr. Eastman presented an exhaustive report on Church Life and Work, the report with its recommendations was adopted, and instructions given that the recommendations be read from the pulpits on the occasion of the interchange of pulpits recommended in the report.

Rev. George Arnott, B.A., of Waubesa, recently addressed the Christian Endeavor Society of the Orillia Presbyterian Church on "The Home Mission Problem and its Solution." He gave a sketch of the great advance the missions of the Northwest had made in the last twenty-five years. In his opinion the solution to the missionary problem lay in more knowledge of the work doing, more prayer, more loyalty to the Church, and more love for Christ and the souls of men.

### OTTAWA AND VICINITY.

Rev. Dr. Armstrong, of St. Paul's church, and Rev. R. Harbison, of Sturarton Presbyterian church, exchanged pulpits last Sunday evening.

Miss Jamieson, of Ottawa, addressed the Jeffery W.F.M.S., on Tuesday evening. Her subject, which was treated in a very interesting way, was "Early Missionaries."

Rev. Jas. McFarlane, former pastor of the New Edinburgh Presbyterian church, addressed the congregation of that church at the morning service last Sunday. In the evening the pastor, Rev. N. MacLeod, preached.

"Presbyterianism in Ireland, its origin, obstacles, characteristics and influences," was the subject of a valuable address at the Christian Endeavor meeting in Knox church last Monday evening by Mr. C. R. Cunningham.

On Sunday next the usual quarterly communion services will be held in the New Edinburgh Presbyterian church; and on Friday evening the pastor, Rev. H. MacLeod, will conduct services preparatory to the communion at the usual hour.

At the morning service in Sturarton Presbyterian church, six new members joined. The membership of this church is steadily growing. In the evening Rev. Dr. Armstrong, of St. Paul's, conducted the services, preaching from the text, "If I be lifted up I will draw all men unto me."

Mr. C. E. Dobbs having announced his intention to withdraw from Valcartier and Stoneham at the end of September next, the Presbytery desire to secure the services of a licentiate, or an ordained minister, to enter upon the field in the beginning of October. Correspondence may be had on the subject with the Rev. K. MacLennan, at Levis, P.Q., he being Moderator pro tem. of the Session of Valcartier.

The Rev. James Nairn preached his farewell sermon at St. Lambert's last Sunday, and on Tuesday left for New York, from whence he sails for England, where he takes up work under the English Presbyterian Church.

**WINNIPEG AND WEST.**

Rev. C. W. Whyte has left Binscarth for Winnipeg, where he will engage in journalistic work.

Rev. Mr. MacBeth is preaching a course of sermons on the Psalms at the morning services in Augustine Church.

Mr. J. S. Mackay, evangelist, of Stollarton, Nova Scotia, is now holding services in Kildonan Presbyterian Church. The attendance at these services is growing day by day, and the interest deepening.

New churches are the order of the day in the west just now. The points at which they are to be erected would be too numerous to mention; but the settlements are outgrowing the early houses of worship.

Rev. Jas. Carswell was inducted on the 11th of April to the pastoral charge of Meadow Lea and associated stations, Rev. Joseph Hogg, Donald Munro and R. G. MacBeth, taking part in the induction service.

Pending the rebuilding of their church, some time ago destroyed by fire, the Presbyterians of Minnesota are holding their services in Peterson's Hall. The new building is expected to be ready for occupation in June.

It is likely that the Board of Manitoba College will hold a special meeting at an early date to discuss the vacant principalship. It is a good thing to know that the Canadian Church has material at hand to meet the situation.

Peditions are ruing in upon the Local Legislature asking for a prohibitory liquor law as far as the Province can give it. There is no doubt that such a law could be enforced here as the sentiment of the people is overwhelmingly in favor of it.

Rev. D. Carswell, Carberry, who has been unwell for several weeks, was able to conduct service last Sunday, dispensing the sacrament of holy communion to his congregation. There was a good turn out, a good service, and his people were glad to see him in his pulpit again.

The students are beginning to gather in from the mission fields for the summer session in Manitoba College. There is every indication of a large attendance and there certainly will be a strong professional staff. Professor Baird will deliver the opening lecture on the evening of April 18th in the Convocation Hall on a question of practical interest.

Municipal ownership is a phase of the social problem here; and the citizens of Winnipeg have just voted on a by law for raising money for a city lighting plant. The result of the vote is still in doubt, but in any case the example of Glasgow and other cities is leading men to think that private companies absorb too much of the people's money.

The Ministerial Association of Winnipeg the other day, discussed the question of "Federation of Churches in city work." The discussion was opened by Dr. Duval and proved of much interest. There was a general feeling that churches should be made responsible for the several sections of the city so that no part of it should have a non-churchgoing population.

The Town Council of Portage La Prairie having expressed the intention of taxing the Presbyterian Inman School there some cross-firing has taken place between them and the Synod's Foreign Mission Committee. Some members of the Council made statements which drew such a warm reply from the conveners, Prof. Hart and Baird, that one of the councillors threaten a libel suit. Whatever be the merits of the correspondence we feel sure that the Portage Town Council has shown a very poor spirit in wishing to tax an institution that brought money from outside to their town and that had advertised Portage La Prairie very widely.

**HAMILTON.**

The anniversary services of Central Church, Hamilton, were held last Sabbath, (April 9th). Rev. Prof. McPadyen, of Knox College, preached at both services. In the morning his text was "We Would see Jesus," John 12, 21. A question asked Philip by certain Greeks. This was the moment Jesus had waited for, those thirty-three years. The hour was come when the Son of Man would be glorified. It is never easy to see Jesus; it requires an effort. These enquirers did not go to the scribes, but directly to one of Christ's disciples. We are called to know nothing, but the highest: "Thou art the Christ," was Peter's cry; and it is the only one we need. We do well to leave our service, but we must be careful not to leave Christ out. The Jews missed seeing Him, Christ has lifted everything on earth up to Him; he has transfused the world and can be seen everywhere. To see Christ, as He was, to hear what He said, we must go to the Gospel and nowhere else. No man can describe Him for another. Matthew

saw in Him the fulfilment of Jewish hopes; Luke—the gracious Lord; John—the Son of God, who was in the beginning with God. We must see Him if we are to be at our best. Finally, to see Jesus is to see God. A German writer says "Before Christ we heard of God, but in Christ we saw Him." Come unto Him by daily, patient study of what He did. He who was in the bosom of the Father, He hath descended. His Messengers, Mr. E. Martin sang solos. On Monday evening Prof. Mackenzie of Trinity University lectured on "Kipling" and the Recessional hymn was sung.

**Presbyterian College Convocation.**

Exceptionally bright and interesting were the proceedings in connection with the annual convocation of the Presbyterian College which took place last week at the David Morrice Hall, three well known clergymen, in the persons of the Rev. W. T. Herridge, pastor of St. Andrew's Church, Ottawa; the Rev. Alexander Falconer, of Petou, N.S., and the Rev. K. Johnston, pastor of St. Andrew's Church, London, received the degree of Doctor of Divinity; three others, in the persons of the Rev. R. F. Byers, of Edinburgh, and the Revs. J. C. Robertson and W. F. B. Crombie, of this city, were advanced to the degree of Bachelor of Divinity, while fourteen members of the graduating class received testamurs.

The addresses, especially that of the Rev. Dr. Herridge were eloquent and graceful, and were listened to by a very large audience.

Rev. Principal MacVicar presided. He was accompanied on the platform by Principal Peterson, of McGill University; the Rev. Prof. Campbell, the Rev. Prof. Gossarat, the Rev. Prof. Scrimger, the Rev. Prof. Ross, the Rev. Prof. Patterson, the Rev. Dr. George, Mr. J. E. Stevens, the Rev. Dr. A. B. McKay, the Rev. Dr. Johnston, the Rev. Dr. R. Campbell, the Rev. Dr. Barclay, the Rev. Dr. Herridge, of Ottawa; the Rev. Dr. Amann, the Rev. Mr. Waddell, the Rev. Mr. Mowatt, the Rev. Mr. McLaren, the Rev. Mr. N. A. Macleod, the Rev. Mr. Mackenzie, the Rev. Mr. Woodhouse, the Rev. Mr. Macartlane, the Rev. S. J. Taylor.

The list of medallists, scholarships and prize winners, as given elsewhere in this issue, was read by the Rev. Prof. Campbell. The conferring of degrees followed, the candidates for Bachelor of Divinity being presented by the Rev. Prof. Scrimger. The Rev. Prof. Campbell presented the Rev. R. Johnston for the degree of Doctor of Divinity, and the Rev. Dr. Barclay appeared in a similar capacity for the Rev. Mr. Herridge. Both gentlemen delivered short addresses eulogistic in the main of the life work and attainments of the reverend gentlemen who were to be so signally honored by their Alma Mater. The Rev. J. L. George, M.A., requested, in the case of the Rev. Mr. Falconer of Ottawa, who was unable to be present at the convocation proceedings, that the degree of D.D. be conferred on him in absence.

**THE VALEDICTORY.**

On behalf of the graduating class was delivered by Mr. W. T. B. Crombie. It was an able effort, being quite original and humorous in its character.

The presentation of diplomas to the graduates of the year followed the reading of the valedictory, their names being as follows: Messrs. J. N. Brunton, M. Byron, W. T. B. Crombie, B.D., B.A.; H. G. Crozier, R. J. Douglas, B.A.; C. Houghton, W. E. Knowles, A. S. MacLean, S. MacLean, B.A.; D. Oliver, A. D. Reid, Rev. J. C. Robertson, B.D., B.A.; J. T. Scrimger, B.A.

**DR. MACVICAR'S ADDRESS.**

The convocation proceedings were brought to a close by the annual address of Principal MacVicar, who said—

There have been added to the library during the past year, 150 volumes of recent works on theology; 65 of these are the gift of the chairman of the Board of Management, Mr. David Morrice, to whom we tender cordial thanks.

The graduating class which takes leave of us to-night is one of excellent promise, and we shall confidently hope to hear of the success of the several members in the Master's service. Four of the fourteen are sons of ministers, and the class has been addressed wisely and ably, as you have heard, by one of our alumni, Dr. Herridge, himself the son of a minister.

I am glad to say that we have always had among our students a considerable number of ministers' sons, and we can wish for no better men. The Blue Book directs ministers to be on the look out for men of the right stamp for the sacred office in fulfilling this duty not a few of them begin at home. They show their appreciation of their own blessed work by commending it to their offspring. There are, of course, exceptions to the rule. I remember a minister when I was elected to begin the work of this college offering me condolence upon my

being appointed to make men miserable. This was pessimistic and utterly erroneous. Ministers as a class are the happiest, as they certainly are the most useful, members of society. Hence the obvious inference that the proper support and development of colleges for training men for the office is fundamental to the stability and growth of the church.

We may theorize as we please about home and foreign missions, but this simple fact is undeniable that where we have godly, able, and thoroughly educated men placed, there good and great work is done, whether at home or in heathen lands, and where we have not such men missions and congregations languish, and prove a failure.

It is, therefore, matter for thankfulness that in the last thirty years we have done fairly well—some would say unusually well—in securing the bare necessities of a theological seminary. Yet I am constrained to repeat what I have said before, that we are far from being fully equipped. There is still ample room for benefactions to be in liberality to those we have enjoyed in the past. Our endowments are quite inadequate. We should have a larger number and more valuable scholarships offered for competition, and these should be endowed. We should have one or two travelling fellowships or foundations for lectureships, enabling us to secure from time to time, the services of eminent alumni and others who have pursued special lines of study.

How are these wants to be supplied? Will our alumni who are pastors of wealthy congregations, persuade their people of the great and permanent good to be achieved by attending to them? Or will the Century Fund projected at last General Assembly bring us relief in these respects? Let us hope so.

As a rule it has been our good fortune hitherto to close our annual accounts without a deficit. From intimations given me by our treasurer, this year is likely to be an exception. There have been several expenditures unavoidably in connection with drains and repairs to the buildings. I trust that before the Board of Management reports to the General Assembly no adverse balance will remain. At any rate I cannot personally give the matter further attention just now, as I leave in a few days, along with my colleagues, Dr. Scrimger, on duty in the work of the summer session of the Manitoba College, which has suffered a severe loss by the lamented death of Principal King, whose large and long-continued services to our Church and country all gratefully recognize.

I may add in this connection that the college for which he worked so ardently and successfully could not, and cannot now, carry on its classes but for the services rendered without remuneration by the professors of this and other institutions. This state of things is not satisfactory. Let us hope that better and brighter days are seen to dawn upon us all.

The meeting was closed with the singing of the doxology and the pronouncing of the benediction by the Rev. A. J. Mowatt.

**Graduates and Prize Men.**

The results of the examinations at the Presbyterian College are as follows:—

**ACADEMIC AWARD.**

- Gold medal, Hugh Mackay scholarship, value, \$60 prize in architecture—Mr. J. C. Robertson, B.A.
- Silver medal, prize in architecture—Mr. W. T. B. Crombie, M.A.
- Crescent Street scholarship, value \$50—Mr. S. MacLean, B.A.
- David Morrice scholarship, value \$100—Mr. F. J. Worth, B.A.
- W. Brown scholarship, value \$50—Mr. G. McGregor.
- St Andrew's, London, scholarship, value \$50—Mr. W. J. Inglis, B.A.
- Peter Reipath scholarship, value \$70, prize in elocution—Mr. H. H. Turner, B.A.
- Walter Paul scholarship, value \$50—Mr. A. G. Cameron and J. D. Campbell, equal.
- James Sinclair scholarship, value \$25, first prize in architecture, prize in English reading—Mr. J. T. Scrimger, B.A.
- Northwest scholarship, value \$25—Mr. H. S. Lee.
- Lochead scholarship, value \$40—Mr. A. W. Lochead.
- Prize in elocution—J. T. Reid, M.D.
- Prize in public speaking—Mr. H. G. Crozier.
- Prize in English essay—Mr. Hector Mackay.
- Baikie Prize—Messrs. L. Hardy and D. Stewart.

**French Prizes.**

- Wm. Ross scholarship, value \$40—Messrs. M. Byron and J. Roy, equal.
- Knox Church, Perth, scholarship, value \$50—Mr. L. Abram.
- McAvoy Church, Hamilton, scholarship, value \$40—Mr. C. Lapointe.
- Emily H. Frost scholarship, value \$35—Mr. H. Joliat.
- Prize for French essay—Mr. J. E. Coulin.

## British and Foreign

Rev. Andrew Geobie, B.D., Rochdale, goes to Plantation, N.P. Church, Glasgow.

The organ presented to St. Cuthbert's Church, Edinburgh, by Mr. Robert Cox, M.P., has now been dedicated.

Rev. D. S. Mackenzie, of Gairloch, has attained his ministerial jubilee. He has occupied the charge at Gairloch since 1851.

Dr. Thomas Leishman, Moderator, opened the new church which has been built for Kense congregation at Grange-mout. The church seats 750.

Dr. Ewen, of Kinning-park, Glasgow, in celebration of the semi-jubilee of his ministry in that charge, has been presented with a cheque for 105 pounds and other gifts.

Rev. George Christie, M.A., of Lunna, Shetland, has died at the manse there. Mr. Christie, who had been in indifferent health for over a year, was ordained in 1885.

The death took place last week of the Rev. A. F. Mitchell, D.D., LL.D., Emeritus Professor of Church History in St. Mary's College, St. Andrews. He was in his 77th year.

Highbury Congregation (Rev. P. Carmichael) reports a membership of 453, and an increase of 1,383 pounds. The congregation has just entered the fortieth year of its existence.

A mission church is being erected in the Ardeer district of Stevenston parish, Ayrshire, which will seat 300. The population at Ardeer has recently largely increased, and is still growing.

The Diamond Ministerial Jubilee of the Rev. Emeritus Professor Thomas Smith, D.D., of Edinburgh, was celebrated last week. Some further particulars are given in another column.

Mr. W. N. Watts, LL.D., barrister-at-law, son of the late Rev. Professor Watts, D.D., has been appointed to the chair of English Law in Queen's College, Belfast, vacant by the resignation of Professor J. A. Strahan, LL.B.

Lord Herschell (then Mr. Farrar Herschell) was for several years a member of the Regent Square Presbyterian congregation and a regular worshipper in the church. He also gave an address at one of the annual meetings.

During the recent religious fetes in Turkey the government sent police officers to all of the druggists' shops to seal up packages of potassium chlorate in order to prevent its use in the manufacture of explosives.

The Bible has been printed in over 400 languages and dialects. The New Testament is now being done into Tagalog for the Philippine Islands, and into Lusoga for use in the districts east of the Nile by the British and Foreign Bible Society.

The Rev. William Ritchie, who recently left England for New Zealand, has accepted the joint pastorate of the Presbyterian churches at Greytown and Gladstone, in the northern province.

The Queen has been pleased to approve the appointment of the Earl of Leven and Melville to be Lord High Commissioner to the General Assembly by the Church of Scotland which meets in May.

The many friends of the Rev. Dr. Cameron Lees will be glad to learn that his health has greatly improved during his stay at Antibes. Dr. Lees went recently to Cimiez, and had the honor of an audience of the Queen. He hopes to return to Edinburgh in the beginning of May.

Rev. Donald Stuart, M.A., of Kilmuir-Easter, Ross-shire, has been granted an assistant and successor by the Presbytery of Tian on account of the state of his health. Mr. Stuart has been minister of the parish for thirty-three years, and clerk to the Presbytery for the same period. During the last thirty years he has also acted as clerk to the Synod of Ross.

It was noted by Sir Samuel Baker that a negro has never been known to tame an elephant or any wild animal. A person might travel all over Africa and never see a wild creature tamed and petted. It often struck Sir Samuel that the little negro children never had a pet animal.

A good story is told of the late "A.K. H.B." He once went to visit a woman who had lost her husband. By way of comforting the widow, he proceeded to set forth with great earnestness and beauty of language the joys of the state to which the departed one had attained. The bereaved woman, with a vivid recollection of her husband's defects, found it hard to share in the minister's hopes, although she wished to show her sense of his kindness. She unburdened herself thus—"Weel, Dr. Boyd, you're maybe no' vera instructive, but you're aye amusing."

To "plain living and high thinking" the *Lancet* attributes to a large extent the Pope's wonderful recovery. His example adds another to the many instances of patriarchal years attained by hard-working men, professional and other, in whom "mind and soul according well," with a physique unbroken by excess and braced by manly exercise, have resulted in that "old age" immortalized by Woodsworth as "beautiful and free." That poet himself and his official successor, Lord Tennyson, the Duke of Wellington, and the Emperor William I. are typical examples of that serene "sunset of life," which, succeeding its "fitful fever," shed so rich an afterglow on their decline.

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If carbolic acid has been swallowed, large quantities of olive oil should be taken by the sufferer. After this administer an emetic.

If a particle of lime enters the eye, mix a little vinegar with water—about one-fourth of the former to three-fourths of the latter. Bathe the eye with this, allowing the fluid to make its way beneath the eyelid.

Egg Salad.—Put the crisp leaves of a head of lettuce in a salad bowl, and add four sliced hard-boiled eggs. Sprinkle a dozen minced capers over the whole and add a plain dressing made of one saltspoon salt, one-fourth saltspoon pepper, one tablespoon oil. Mix and add to salad, toss the lettuce lightly and add one tablespoon of vinegar. Serve.

There are now six sanitariums in Germany at which consumptives are treated by constant exposure to air at a low temperature. Currents of cold air are allowed to pass through the bedroom at night, and during the day as much as possible. The pure cold air quiets cough, lessens temperature, arrests night sweats, improves appetite, and modifies or arrests the course of the disease.

Favorite Gingerbread—Take 1 full cup molasses, 1-2 cup sugar, 1 egg, some shortening the size of an egg (melted), then add salt, with any spice or flavor you like, and 1 spoon soda, then add 2 1-2 cups sifted flour and no more. Now stir well together and, lastly, pour over and stir in a cup of boiling water. Bake in sheets. This recipe, flavored with vanilla and put in layers with chocolate, is very nice. Or add fruit and you have a nice light fruit cake.

Orange short cake.—One cup of butter, two cups of sugar, three cups of flour, one cup of sweet milk, four eggs, two teaspoonfuls baking powder. Cream butter and sugar add gradually the eggs, well-beaten, the milk, and, last of all, the sifted flour. Bake in three jelly-cake tins. When cool spread each layer first with a thick stratum of grated coconut, then with inch-bits of ripe oranges. Sprinkle all plentifully with powdered sugar. Serve with whipped cream, if desired.

Oatmeal Shrub.—To make an excellent drink for an invalid, place in a large pan a quarter of a pound of fine fresh oatmeal, six ounces of white sugar and half a lemon cut into small pieces. Mix with a little warm water; then pour over it one gallon of boiling water, stirring all together thoroughly, and use when cold. This makes a most refreshing and strengthening drink. If preferred, raspberry vinegar, citric acid, or any other flavoring may be used instead of the lemon. More oatmeal may be used if desired.

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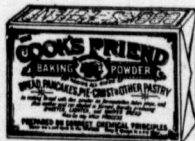
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## Literary Notes.

There is much excellent reading in the April number of the *Cosmopolitan*, and the illustrations reach a high point of excellence notably those used in the article "Napoleon at Moscow," which are reproductions of Verestchagin's pictures. A novel by Count Tolstoy is commenced in this number and promises to be interesting. The paper by Edith Elmer Wood, entitled, "The Ideal and Practical Organization of a Home," which obtained the first of three prizes offered by the Magazine to writers on the subject, out of about five hundred, contains golden maxims which we heartily commend to all our readers, particularly to the minister's wife struggling to keep the housekeeping expenses of the Manse, and still to make it an ideal home of her husband's sphere of usefulness. There is an extraordinary article, "How the French Crossed the Channel," giving an account of the total demolition of the English fleet by French torpedoes, written by a French writer, it goes without saying, and which can only be described as being just a little too previous. It may, however, serve a useful purpose if it brings to the minds of readers the horrors of naval warfare, and make them besiege the "Throne of Grace" with prayers for the continuance of the blessings of peace, unity and concord among all nations, blessings which are greatly imperilled by such "pin-pricking" articles as the one now before us. For charming writing we also commend "The Nemesis of Motherhood," by Harriet Prescott Spofford.

In the whole of Great Britain there are 2,000,000 less Catholics than a century ago, though the total population has vastly increased. In 1841 the Catholics were 26 p.c. of the population of Great Britain, in 1891 they were but 16 per cent. Since 1891 the Catholics have decreased 237,000. In the United States there are 8,347,218 Catholic communicants.

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