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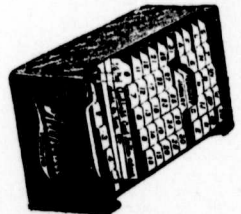
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Mr. H. R. Gilmour, a licentiate in charge at Blarney, Ireland, is about to proceed to Canada as a missionary.

Rev. Hugh Ross, of St. Stephen's Church, Glasgow, has obtained three months' leave of absence in consequence of ill-health.

Mrs. Wanehore, widow of the General has been elected to fill the vacancy on Liberton school board created by her husband's death.

The Queen has sent a contribution of £200 towards "The Smaller Living Fund" in connection with the Established Church of Scotland.

Mr. Robt. McGill, M.A., Ph. D., has been ordained at Blagerna, a congregation that has had among its ministers, Dr. With-erow, Professors Leitch and Dickey, and Dr. Hall.

Between 1897 and 1899 the consumption of Beer in the United Kingdom increased from 34,000,000 to 36,000,000 barrels, and the consumption of spirits from 32,000,000 to 35,000,000 gallons.

In the Manx House of Keys a bill to legalise marriage with a deceased wife's sister has been read a first time. A year ago the House passed a similar measure, but it was rejected by the Legislative Council.

Dr. Mathews, the secretary, has been requested by the Council of the Pan-Presbyterian Alliance to represent the Alliance at the first meeting of the Federated Presbyterianism of Australia. Other official duties will, however, prevent Dr. Mathews from visiting the Antipodes.

A United States architect expresses his ability to erect the highest 'skyscraper' in the world. The structure would be 1,500 feet high—half as high again as the Eiffel Tower, and would contain 125 storeys, affording accommodation for 6,000 offices, and at least 30,000 people.

At a meeting of the Liverpool Presbytery a call from Willeaden to Rev. D. Eyffe, of Fairfield Church, Liverpool, was disposed of. Commissioners having been heard Mr. Eyffe intimated his acceptance of the call, and the Presbytery with much regret agreed to his translation to London.

At the meeting of Glasgow Presbytery it was decided, on a motion by Dr. Marshall Lang, and by a large majority, to decline the petition of Rev. J. L. Skerret, minister of the congregation known as Free Established Church. Mr. Skerret was elected to Cathedral-square United Presbyterian Church in 1886, but was suspended in 1891.

The Westminster Gazette says: "It has just become known that Rev. Dr. Walter C. Smith, who was Moderator of the General Assembly of the Free Church of Scotland in 1890—the Church's jubilee year—was at that time offered a baronetcy by Mr. Gladstone." Dr. Smith contradicts this statement. He writes: "There was a brief paragraph at the close of Mr. Gladstone's letter which I did not read to the Assembly for the simple reason that it was a purely personal and kindly reference to myself. I cannot now recall it, but it was one of several generous greetings which I had from the distinguished statesmen and which were highly appreciated by me and my family. My son took possession of them as heirlooms to be faithfully cherished, and I suppose has them with him now in Cairo. I cannot therefore quote the words now, but I can assure you there was no proposal of honouring me with anything more than a kindly recognition such as I have received from him more than once before. More than that I neither desire nor deserve."



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Note and Comment

Show this paper to your neighbor.

The woman of Canaan who was willing to accept the crumb that fell from the master's table received a great deal more. She sat down to a banquet. Willingness to take small favors from God simply prepares the way for his richest benedictions.

Kipling's ballad of "The Absent-Minded Beggar," sung nightly in the London music halls for the benefit of the British soldiers' relief fund, has already brought in nearly \$100,000. One lady alone, it is said, has earned over \$500 a week for the fund by reciting the poem.

In Christ's sermon to Nicodemus, he presents the two great needs of the sinner: 1. spiritual life (ye must be born again) and 2. faith (whosoever believeth, etc.) Let the unregenerate of to-day pray specially for these two things, spiritual life and faith in the Redeemer.

There are many kinds of young men's societies. The latest is one in which every member pledges himself to go to church every Sabbath, or, failing, to pay twenty-five cents for the collection. It is to the credit of the club that its members usually attend and put in the twenty-five cents themselves.

Andrew Carnegie says that poverty is a good thing. The Roman philosopher, Seneca, wrote the praises of poverty on a table of marble and gold. Andrew Carnegie says his steel business is worth \$500,000,000 in the London markets when times are good. But Carnegie came of a poor Scotch family. He has memories of happiness in a poor man's cottage.

An Indian when asked what the Lord had done for him, gathered some dry leaves in a circle, and placing a worm in the centre, set them on fire. As the flames drew nearer on every side, and were about to consume the worm, he lifted it out, and placing it safely on a rock, looked up and said, "This is what Jesus did for me."

Principal Geddes, of Aberdeen University, Scotland, who died last month, spent most of his active life in connection with the University, becoming first professor of Greek in 1825, and then principal in 1885. He was a good Greek scholar, and published several useful books in this department. His chief service to the University consisted in the success which crowned his plans for enlarging the building of the institution which he served so faithfully. He was in his seventy-second year, and had been connected with the University for forty-five years.

Don't darken the young mind with your misanthropy. If you have lost faith in God, don't quench that heavenly light in youthful souls. If you have lost confidence in human goodness, don't chill the generous trust of a young soul in its fellow. If the sunshine has faded from your sky, don't blot out the brightness that irradiates the path of those who have just begun the march of life. Misanthropy is a moral disease, and its victim should keep it to himself. Yet there are men who go about exhaling the malaria of their swampy souls. It is a pity there can be no moral quarantine for these unwholesome individuals.

Dr. Patrick, of Free St. Paul's, Dundee, says the Christian Leader, has been loosed from his charge and expressions of universal regret. He has been a minister for twenty-two years, but his tastes have always been more academical than ecclesiastical. It shows great courage to take up new work, in a new country, but if he is granted health, he will make his mark in his new sphere as principal of Manitoba College.

The cheering report is made that in the large cities of the United States the number of cases of blindness occurring in young children is steadily diminishing. This is due partly to increasing knowledge on the part of the medical profession, partly to the advance of sanitation in home and school and partly to increased and more humane knowledge among the people.

The Michigan Presbyterian says:—A man who read the account of the hanging of the negro murderer, Levi Stewart, made the remark: "If I wanted to kill a man I should do it in Michigan and not in Canada. If I did it in Canada they would surely hang me. If I did it in Michigan, and I should happen to be convicted, I should only have to stay at Jackson until some of my friends could persuade a governor to parolon me out." We have no desire to murder anybody; but if we had, the Michigan law would be quite encouraging.

The Anti-Saloon League has begun an energetic crusade in New York city says the Presbyterian Standard and proposes to keep it up along this line if it takes all the twentieth century. The Anti-Saloon League is operating on a platform on which all who really desire the suppression of the liquor traffic can heartily unite. The league has already done large and effective service in Ohio and other parts of the Union, and its work is led by earnest, capable and experienced men. There is no State in the Union where temperance work is carried on in the face of so many difficulties as in New York, but we believe that the league will succeed in the end because it is based on sound and true principles.

Mr. Moody is reported to have said "I feel sure the great majority of people do like singing, and I purpose to make it a prominent feature of all my services. It helps to build up an audience—even if you do preach a dry sermon. If you have singing that reaches the heart it will fill the church every time." Now, please observe this was not a matter of personal taste. Moody had no ear for music. It was his sagacity, his shrewd perception of the power of song over the masses of mankind. We are suffering now from two hundred years' neglect of sacred music, a thing of which Luther said—"The devil can stand anything but good music—that makes him roar."

The Belfast Witness says: The Archbishop of Canterbury has issued a form of prayer for use at the present crisis, in which he sanctions petitions for the dead. Colonel Sandys, on behalf of the Evangelicals, who are incensed at the Primate, protested against this Romish innovation as illegal. To another protestor the Archbishop replied as follows—"Dear Sir,—In reply to your letter of the 18th inst., it has been decided at law that prayers for the dead are not forbidden in the Church of England." The Evangelicals' objection was that such prayers are "illegal," and the Primate's answer is a decision "at law." Neither takes any account of the Reformation principle that the New Testament is the supreme authority.

The Anti-Profanity League just started in Albany is an excellent one, and should extend. Its inception is due to St. John's Roman Catholic Church, Albany; but on this question Roman Catholics and Protestants are one.

Going to church by fits and starts says The Herald and Presbyterian is not adapted to promote one's highest spiritual good. When a man takes his meals irregularly, one time eating heartily, then little or nothing, and often not at all, he will soon suffer from indigestion. The same principal holds in regard to the nourishment of the soul, which, like the body, requires its food at regular intervals, or the consequences will be spiritual dyspepsia, which is the worst kind of malady. It is not strange that many people who are punctilious in feeding their bodies have so little compunction about affording their souls the proper nourishment.

In 1897 in Germany 1,883,790,000 gallons of beer were consumed; 1,190,000,000 were drunk in Great Britain; 180,000,000 in France, and 90,000,000 in Russia. It is estimated that 36 gallons per head are drunk in Belgium, 32 in Great Britain 25 in Germany, 21 in Denmark, 12 in Switzerland, 10 in United States, 9 in Holland, 5 in France, 3½ in Norway, 2½ in Sweden, and 1 in Russia. A writer in the "North American Review" declares that a large quantity of beer is consumed in order to satisfy the craving for the elements which are eliminated from wheat in making white bread.

An interesting story of "How Not to Do It" is given in the February number of Cassell's Little Folks. The writer says:—"Some preachers are past masters in the art of begging. Dr. Parker, of the City Temple in London, has few equals and no superiors in this respect, and his appeals meet with remarkable success. Other ministers don't know how to do it. One Sunday forenoon the preacher in a church in Highgate made a really powerful appeal on behalf of the Bishop of London's Fund. He urged his hearers to give generously according to their means, and not to be content with putting 'miserable sixpences' into the plate. One of his congregation was a small boy of nine, to whom his mother (unable to attend) had given a penny for himself and sixpence for herself. On his return the laddie said, 'Here's your sixpence, mother. I put my penny in the plate, but the preacher told us we were not to give 'miserable sixpences,' so I brought yours home again.'"

While everyone is thinking of the British soldier, it may be as well to point out that in the army and navy, the four religious branches at present receiving official recognition, are the Church of England, Roman Catholic, Presbyterian and Wesleyan. Every recruit on his enlistment is required to declare himself as belonging to one or other of these four branches and is entered accordingly for parade service. In the event of having no choice, he is usually entered as belonging to the Established Church of England. On one occasion, at Aldershot, among others who came before the commanding officer to answer the customary questions, was a recruit, who, when asked as to his religious belief, frankly avowed he had none. Whereupon the officer, who was a bit of a wag, with a twinkle in his eye, said, "Sergeant, this recruit has no religious belief. On Sunday see that he attends parade service with the Wesleyans at eight o'clock, with the Presbyterians at nine, with the Roman Catholics at ten, and the Church of England service at eleven." It is not stated for which Tommy Atkins ultimately declared, possibly that service which proved to be the briefest in length.

Our Young People

For Dominion Presbyterian.

C. E. Topic for March 18th.

BY ALEXANDER.

Monday.—"If any man be in Christ he is a new creature." This is a great mystery. The old point of view has passed away. Every flower sends forth the same fragrance, but it is now realized as kindled by the hand of God. Every rivulet sings the same song, but somehow it has come upon the ear with a sweeter melody, the melody of the divine. In very truth everything appears to be new, for the soul of man has been touched with divine fire. Nature has not changed, but man has changed. A new factor has entered into his life. A new hope has dawned upon his heart. He has met God, in Christ, and under "the expulsive power" of this new relationship he can explain with the psalmist "bless the Lord O my soul, and all that is within me, be stirred up to bless and magnify His holy name."

Tuesday.—We are reminded too that the instrument of this new creation is none other than the 3rd person of the Blessed Trinity. Our souls are purified through the Holy Spirit. "Except a man be born of the Spirit, he cannot see the Kingdom of God." The Holy Spirit alone can teach us about our state by nature and our need of a Saviour. He alone can explain to us the Scriptures. The saintly George Muller, remarks that having once learned the above facts, by practical experience he learned more from the Scripture in a few hours than he had been able to learn in months previously. "Without me you can do nothing."

Wednesday.—This new life in Christ bears fruit in outward action. The things that were once our delight, we now hate. The sin committed before without a blush, now becomes an enemy, that we must fight. We loathe strife, variance, sensuality and such like. The divine voice within creates this loathing. Our hearts deceive us, but God is greater than our hearts, and shows us that we must put off the works of darkness and put on the armor of light. Meekness, temperance, self-control are not natural temperaments. If we walk continually in the spirit we are able to overcome the lusts of the flesh. We become more and more dead to the world's pleasures and worldly society. We seek only that society where not only the wing of the butterfly has been preserved, but even the gold dust on the way shines as brilliantly as ever.

Thursday.—This new birth from above is specially a new creation in the insight that is imparted to the student of God's word. What a new light dawned upon Peter, in his interpretation of the old Testament after he was filled with the Holy Ghost! How his words came home with new force to the assembled audience. God's book is a sealed one. We may read and read, and read and still the

man will not fall, until we have learned to know the Holy Ghost who is alone able to open our eyes and cause us to behold wondrous things out of God's law. How humble and child-like every student of the Scriptures ought to be.

Friday.—Another result of this life from above is service. "He that abideth in Me and I in him, the same bringeth forth much fruit." This new life creates within us a new love for our fellow men. We see them with new vision and love them with a new affection—We ask our Master what He will have us to do. As we become better acquainted with Him we follow more closely and become fishers of men. We walk not in darkness, but have the light of life. We are ever reminded that we are in this world, not to eat, drink and be merry, but to live for our fellowmen. We are among them as one that serveth.

"O Lord! that I could waste my life for others,
With no ends of my own;
That I could pour myself into my brothers
And live for them alone!"

Saturday.—The lesson for the day draws a contrast between the intoxication produced by wine, and the fulness of the Spirit. If any man be in Christ, he is a new creation. Yet it must be admitted that we grow in grace and in the knowledge of God. Yet how may one make real growth in grace and in divine knowledge? The fact is only too evident to many pastors that there is a decided lack of progress in the Christian living. This is where the monthly consecration meeting is in point. There must be a definite transaction with God. There must be a yielding of the body, soul and spirit, as living sacrifices unto God.

Sunday.—"Ye must be born again." This is the heart of the topic. You, reader, are the one addressed. Think now; Jesus had you in mind when he spoke these words. Through the pen of his servant and through the voice of His messenger, God is speaking to you. "You must be born again." This new birth is an absolute necessity before you can see the Kingdom of God. This is why Christ came to earth. This is why God gave his Son. This is why Gethesemane and Calvary were passed through. How may one be born again? "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth on Him should not perish but have everlasting life."

"I Won't Be Unhappy."

I remember the first year of my ministry I visited an aged and poor old woman. I found her very happy, notwithstanding her many infirmities. I asked her, "Are you always happy?" She replied, "Yes, always happy." "But are you never unhappy?" She replied with great earnestness; "No, I won't be unhappy!" I suppose I have thought of

this visit a thousand times, I am persuaded the will has much to do with our happiness. We may be determined to rejoice in the Lord always, and by grace be able to keep the purpose of our heart. Our peace being as a river, and our righteousness abounding as the waves of the sea.—Bishop Janes.

Evening Prayer.

BY ELIZABETH STUART PHILLIPS.

Take unto thyself, O Father!
This folded day of thine,
This weary day of mine;
Its ragged corners cut me yet,
Oh, still they jar and fret!
Father, do not forget!
That I am tired
With this day of thine.

Breathe thy pure breath, watching Father,
On this murred day of thine.
This wandering day of mine;
Be patient with its blur and blot,
Wash it white of stain and spot,
Reproachful eyes! remember not
That I have grieved thee,
On this day of thine.

Jesus at Matthew's House.

S. S. Lesson for March 18, 1930: Mark 2: 13-22
Golden Text. He said unto him, Follow me, —
Luke 5: 27.

Chronological Order.—This lesson is joined directly with the healing of the paralytic by the three evangelists, Mark and Luke placing the entire group of events at an early period, while Matthew narrates them all after the return from the Gadarene country. The arrangement of Matthew in chapters 5 to 13 is not chronological. Hence the earlier position of the entire group might be accepted, were it not that in Matthew it is stated that, while Jesus was speaking (as narrated in the lesson), the "ruler" (Jairus) came. This statement cannot be explained on the theory of the unchronological order of Matthew. Hence many harmonists place the call of Matthew immediately after the healing of the paralytic, and the feast, with the subsequent discourse, later, after the return from the Gadarene country; that is, between verses 21 and 22 of Mark 5. The grouping of the events in different places is due to the connection with the publican's call. (See Andrews, "Life of Our Lord.")

Place.—A toll-booth outside of Capernaum; the house of Matthew (Levi) in that city.

Time.—Just before the second passover (John 5), probably in the latter part of March, year of Rome 781; that is A.D. 28. If the feast is placed later, the date of that event is in the autumn of the same year.

Persons.—"Levi, the son of Alphaeus." Identical with Matthew the publican, the former being the ordinary name; the latter (meaning "the gift of God"), probably the apostolic name. He was a collector of customs for the Romans (see on v. 14), belonging to a despised class, many of whom attended the feast.

Parallel Passages.—Matthew 9: 9-17;
Luke 5: 27-39.—S. S. Times.

An old painter watched a little fellow who amused himself making drawing of his pot and brushes, easel and stool, and said: "That boy will beat me one day." And he did, for he was Michael Angelo.

For Dominion Presbyterian.

British Imperialism.

BY GEORGE W. ARMSTRONG.

The British troops with Buller,
With Roberts, French and White;
With Kitchener, Durnonald;
Are the bravest men to fight.

They have no fear of foemen,
Thy scorn the cannos roar;
With shot and shell and bayonet,
Disperse the treacherous Boer.

Assaulting strong entrenchments,
Storming the Kojje's high,
While foes unseen in ambush,
They valiantly defy.

Though they may halt and quiver,
From the "Earthquake's" trembling shock,
From the guns that belch forth fire,
They stand like flinty rock.

Their mission is most noble,
To relieve beleaguered friend;
They fight their way most gallantly
And triumph in the end.

Shall Kimberley e'er be forgot?
Or Ladysmith's bold stand?
Against Boer oligarchy,
The curse of Africa's land.

These fearless men are Britons,
From East, West, South they go,
From Africa's sands, Australia's plains,
From "Our Lady of the Snow."

From England, Scotland, Ireland,
From great Asia's continent
To help our much loved Empire,
Their loyal hearts are bent.

True heroes in a glorious cause,
None truer e'er has been,
And one and all join in this song,
God Save our Gracious Queen.

London, Ont., March 3, 1900

For Dominion Presbyterian.

Protestant Missions in Africa

PART III—SIERRA LEONE AND LOVEDALE.

BY JAMES COILL.

In 1796 several overtures were brought up in the General Assembly of the Church of Scotland, praying that some action be taken to institute missions to the heathen. Extraordinary arguments were advanced by opponents to the "innovation." Some went so far as to say that such a proposal—when there was so much room for Christian effort at home—was the height of absurdity, if indeed it was not criminal! This was too much for the venerable and attenuated Dr. John Inglis, who rose—spectre-like—from his seat and striding up rapidly to the clerk's table exclaimed, "Pass me that Bible!" This done, he commenced to read passages bearing on the subject and entreated the assembly to consider their duty in the matter. But all in vain, for the Assembly rejected the overtures by a decisive vote of 58 to 44, and for thirty years the church of Scotland took no steps in that direction. Dr. Inglis, however, did not abandon the idea. Through his efforts two societies were formed in that same year; one in Edinburgh, called the Scottish Missionary Society, the other was styled "The Glasgow Missionary Society." Both were undenominational.

Soon after their formation, their first joint mission was instituted by the appointment of two ordained missionaries from Edinburgh, two from Glasgow, and two from the London Missionary Society. They sailed from London in the autumn of 1797, and in due time arrived at Sierra Leone, where they resolved to separate and take up three distinct fields. Three of the six died from fever a few months

after arriving; a fourth went home inviolated. The two Edinburgh men, Messrs. Brunton and Greig, went into the interior about 100 miles, and settled among the Soosoo tribe on the Rio Ponga. Both were brought to the verge of the grave by fever and were encompassed by difficulties that seemed insurmountable. At length, however they got into the good graces of a chief who gave them protection and encouragement. But before long Greig was brutally murdered by men of another tribe, and Brunton left in despair. The Church Missionary Society took up the fallen standard and worked among the Soosoo for fifteen years, and then had to give it up for a bad job; first on account of the fatal fever; secondly, because of the obnoxious slave trade, which they were powerless to cope with. But, these pioneer missions were not lost. There are at the present time flourishing missions all along the west coast, south of the equator, the C.M. Society occupying a foremost place at Sierra Leone, where they have an excellent training college, a large staff of native ministers and teachers, and at least 20,000 communicants in the various stations.

In 1821 the Glasgow Society sent two missionaries to South Africa—Messrs. Thomson and Bennie. Two years later, they were joined by the Rev. John Ross, another missionary hero, who lived and laboured for fifty-five years, whose son, Richard, is in the field now, after more than forty years of active service, and whose grandson, Mr. Bryce Ross, keeps up the apostolic succession in that country.

Lovedale was founded in 1830 by the Rev. W. Govan, of Glasgow. It was named for Rev. Mr. Love of that city, of whom the story is told that, on a certain occasion, while he was Moderator of Presbytery, a somewhat heated discussion arose as to who his successor in the chair should be, when a member, more conciliatory than the rest, arose and said,— "Fathers and brethren, let brotherly love continue." The effect was magical; Mr. Love was elected, and strife ceased.

The site originally selected was exchanged in 1851 for that which it now occupies, some 700 miles northeast from Capetown. With the exceptions of five Kaffir wars, when the missionaries had to flee for their lives, and when much property was destroyed, the progress of the mission has been steady up to date. In 1844 Lovedale was transferred to the Free Church of Scotland in whose hands it has become—so says Dr. W. G. Blaikie—"The greatest educational and evangelistic establishment in Africa." The visit paid to it in 1864 by Dr. Duff was of immense benefit; while the services, since 1868, of Rev. Dr. James Stewart, M.D.,—formerly associated with Dr. Livingstone, and who read the burial service at his wife's funeral—have been incalculable.

Dr. Stewart is not so well known as he ought to be on this side of the Atlantic. He occupies a position at the very head of his profession, a man of singularly attractive personality, whose long and successful career as a missionary enables him to speak with authority on the subject that lies so near his heart. He was elected Moderator of the General Assembly of the Free Church of Scotland last summer, and his opening address on his favorite theme

of missions was admitted to be a masterly and statesman-like presentation of the subject, such as had not been heard in the Capital of Presbyterianism since the days of Dr. Duff and Norman Macleod.

Lovedale combines the two ideas of Industry and Religion. Connected with it there is a farm of 2,800 acres, of which 500 acres are cultivated on scientific principles by the pupils of the institution, and yield good returns of wheat, maize, barley, rye, potatoes and pumpkins. The buildings are substantial, mostly of stone, and some of them elegant. The dining-hall seats 500 persons comfortably. The course of instruction is three-fold (1) elementary, (2) academic, (3) theological. Each course extending over three years. The staff consists of three ordained missionaries, seven European teachers, five superintendents of the industrial departments and nine assistants, 24 in all. The attendance of pupils, in all grades, is usually between seven and eight hundred. There are two congregations—the Lovedale Institution and the native Kaffir church. The former has 200 communicants on the roll. The latter embraces a floating population, with varying results. There have been as many as 750 communicants on the roll, but the present number is reported to be 315. The native pastor, Rev. P. J. Mzimba, the first Kaffir minister wholly educated in Africa, is assisted by eight native teachers and twelve deacons. The number of students in divinity last session was twelve.

Besides working on the farm pupils here may become skilled mechanics—massons carpenters, blacksmiths, waggon-makers shoe-makers, basket-makers, cabinet-makers, printers, and book-binders, etc. The girls are carefully instructed in the domestic and culinary arts. If this were all, one might say it is certainly a fine institution. But the half has not been told. Lovedale is the rallying point of seven suburban mission stations, and the solar centre of three active, self-governing stations—Macfarlan, Burnshill, and Pirrie, named after well-known Glasgow ministers of the time; and these again having out stations, 32 in number. Nor is that all. Blytheswood, twenty-five miles off, sprung from Lovedale in 1868, and is already a Lovedale in miniature—minus the theological faculty—another seven-branched candlestick of Scottish nomenclature—Cunningham, Main, Duff Somerville, Ross, Rainy, and Blytheswood, each of these seven stations in charge of an ordained missionary and a staff of teachers and other assistants, having connected with them 37 branch and 16 minor stations. Putting Lovedale and Blytheswood together, there are twelve ordained European missionaries, 269 native assistants, 6219 communicants, 6418 scholars in their schools.

Among other missions of the Free church in South Africa, there is the Gordon Mission in Natal, named after an elder brother of the Earl of Aberdeen who had purposed spending his life as a missionary in Africa. While studying at Cambridge, he was accidentally killed by the discharge of a gun, and his family supplied the necessary funds to establish this mission as a memorial to him. It has made considerable progress.

The Livingstonia and Blantyre Missions still remain to be reckoned with.

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Thursday, March 8th, 1900.

Two problems face the preacher to-day. He must be able to get at the truth for himself, and he must then be able to apply the truth to his people. The man who has passed through any one of our theological schools, if he has not abused his opportunity, can solve the former. The latter is not learned in the schools as they are now constituted. We have known men that were helplessly mixed in the attempt to solve it, yet they had led their class every time. The man who is to preach should be not only a good miner, but also a good minter.

We had rather serve in an aggressive than in a defensive campaign. Our brethren across the line are being drawn from the front to defend the interior. An unfortunate heresy trial seems imminent, and there are sore hearts among those who have been recalled to do garrison duty. The men who insist upon the trial of Dr. McGiffert are not those who demand a fight because they love fighting, nor are all those who plead for peace in sympathy with error. Why should Dr. McGiffert force this matter to such issue? If he loved the Church as he professes to do, he would quietly withdraw from its communion. Suppose he be wronged, does he stand alone!

Commissioners are being chosen to represent their respective Presbyteries at the General Assembly that opens at Halifax on the 13th June next. One third of the elected will feel constrained to resign their commissions because they cannot afford to pay the fare to the seashore. The man with the small salary is debarred

when a meeting place is chosen at either extremity of the Dominion. Doubtless the men who can afford to go will do the work of the Church quite as efficiently as their less wealthy brethren, but it is unfortunate that there should be any such discrimination. Is it not possible to put an end to this condition of affairs? Why should the man chosen to serve the church in her highest court, be taxed for the privilege of doing that work?

At Even.

The conditions of life are such, in many of the homes in our cities and towns, that family worship is impracticable in the morning. The father must be at his work when the clock is striking seven, and he leaves the home while the children are asleep. But does it follow that the family altar must be set aside. All meet at the evening meal, and, at its close is there anything to prevent the reading of a passage of Scripture and a brief acknowledgement of God's goodness to all during the day then closing.

Looking back through many years to a home that was too early broken by the passing of those who had made it, the memory that stands out most clearly is the memory of the evening prayer. We believe that our experience is not singular. The scene strikes deeply, and the engraving remains when much else has been effaced. The careless lad or giggling maiden, whom the father most often reproves, carries the memory of the tender pleading at God's throne on their behalf through many wayward years. For their sakes alone it is worth while calling all to join in thanking God as the day closes for His mercies vouchsafed for another day.

The Right Word.

There are those to whom the fitting word seems to come naturally. If the heart is sore because of wounded pride, that most difficult of all moods to speak unto, an apt phrase slips easily into the strained ear, and diffuses itself like a delicate perfume about every sensitive nerve. When the darkness has come suddenly down upon some lonely soul, because a life that was its light has passed away from it, this favored one seems to know instinctively what word to say or not to say, and the light begins to break again. Who has not envied these sons and daughters of consolation. They are the Light-Bearers of Life.

One who was not of this class met a young friend on the street, and enquired for a sick brother. Hope had almost died in the sister's heart, but she made a brave answer. "But," said the enquirer, "of course he will not get better"! Poor girl! She had to go into her brother's room with a cheery face, while she carried that ugly stab in her heart. Another of these veritable sisters of darkness, though

in the outward garb of saintliness, insisted upon talking of death to an invalid whose delicate nerves jarred when even pain was mentioned. This woman, she was a woman, seemed to imagine she was doing God service when she was torturing one of His beloved ones.

The difference between these two classes is not so much one of temperament as of cultivation. The one has trained herself to think of others pleasure and good, the other has thought only of her own wish. The one finds the most exquisite pleasure in giving joy, the other loves to see one delicately nurtured wince under her words. The one reflects the life of Him who came to bring peace to men, the other serves her master none the less faithfully because she rails against him, and professes eternal hatred to all his works.

The right word does not come naturally, even to the most gentle spirit. Its use is the result of long and patient effort. It is worth the effort. It is worth such search as one gives for the hid treasure, to discover the path that leads to the thought which we instinctively clothe in a word that heals, and soothes as soon as uttered.

Presbyterian Century Fund.

The following subscriptions from ministers have been received by Rev. Dr. Warden, Toronto, to this date:

Rev. F. McCuaig, Welland.....	\$ 75
" John Turnbull, Marlow, Que.....	25
" J. A. Fraser, Uxbridge.....	120
" R. M. Dickey, Belfast, Ireland.....	100
" R. Frew, Nelson, B.C.....	200
" A. MacDiarmid, Windsor, Ont.....	20
" A. V. Morash, Elmsdale, N.S. (Increased to.....)	150
" Robert Drinnan, Camlachie.....	40
" R. W. Anderson, Shelbourne.....	50
" M. A. Macleann, Lucknow.....	50
" Joseph Watt, Laskay.....	25
" W. A. Bradley, Berlin, (Additional).....	25
" M. J. Leith, Braebridge.....	50
" Thomas Dodds Mine Centre.....	25
" Dr. Sutherland, Fingal.....	50
" J. A. Conn, Blakeney.....	80
814 ministers—subscriptions amount to \$74,548	

State of the Funds.

We have received from the Rev. Dr. Warden the following comparative statement of receipts from the beginning of the ecclesiastical year—1st April—to February 28th, 1899 and 1900:

	1899	1900
Home Missions.....	\$ 48,522 86	\$ 51,898 71
Augmentation.....	15,502 45	15,841 75
Foreign Missions.....	37,365 22	36,335 41
French Evangelization.....	19,541 01	16,647 91
Pointe Aux Trembles.....	6,007 21	5,967 53
Widows and Orphans.....	4,423 74	5,385 28
Aged and Infirm Ministers.....	5,900 16	7,877 02
Assembly.....	3,832 81	4,495 80
Knox College.....	5,554 78	4,904 98
Queen's College.....	2,041 51	2,267 48
Montreal College.....	1,432 85	2,175 11
Manitoba College.....	2,324 11	2,981 59

All the funds are still greatly behind and it is earnestly hoped that without delay treasurers will forward contributions on hand. From a very large number of congregations no money has yet been received this year on account of the schemes.

Letter From Formosa.

Tamsui, Jan. 6th 1900.

Rev. R. P. MacKay, Sec. F.M.C.

My dear Bro:—On page 140 "From far Formosa" there is reference to the mother of Go Ek Ju, who was so bitterly opposed to her son becoming a Christian. She is now "In the Christian's home in glory."

Li Rui, a native of Tek-chham was baptized in 1880, being then 18 years of age. Since 1885 he labored as teacher of the gospel at several stations. For two years he has been really an invalid in the city, suffering from consumption. Last July he quietly breathed his last, looking to Jesus as his only Saviour.

Iap Ku was also a resident in Tek-chham, and one of the first there to stand up for Jesus. He was baptized in 1879 and ordained elder in a few years afterwards. He presented the site of the city church which is the largest in our field. He had his own way of saying and doing things; but continued to the last a staunch follower of Jesus. He was called home last July and is missed now that he is gone. I enclose his photo.

Lim Poe was one of the first five converts baptized in North Formosa. At that time (February 9th 1873) he was 42 years old. After some time he lost his eye-sight and earned a living by shelling rice. His reception of the Gospel was rapid and decided. Having put his whole trust in Jesus of Nazareth, he at once began to proclaim Him to others. Over and over again he was reviled, threatened and assaulted in the streets. His former companions derided and deserted him; but all to no purpose. With faith ever increasing, he lived a Christian life, and, on 24th ult. died a Christian death. Many Christians followed his remains to their resting place, and there sang a hymn of praise to God. I was away in the country, but heard on my return that the funeral greatly impressed the heathen. "Look," they said "how the Christians show love and respect for one who was poor and blind." Quite true. Only too true. Poor in this world's goods, still he left enough for his burial and \$10 over for Tamsui church.

Glory be to God for such a life—26 long years of unwavering, unceasing, unflinching faith in our risen and ascending Lord. I am yours sincerely,

G. L. MACKAY.

P.S. Hope Rev. Wm. Gauld is having a pleasant and profitable time. G.L.M.

Pride foreruns a fall. There is a truth in this old saying that it will be better to remember than to forget—better not only for individual men and women with respect to themselves, but also for Christians with respect to their churches and for patriots with respect to their countries. "Is not this Big Babylon which I have built?" asked Nebuchadnezzar doubtless with an air that was quite as "modern" as we may wisely make the application of the lesson taught by his picturesque and memorable example. God changes not. Nor do his laws. And human nature, with essentially the same environment, is to-day but a production of what it was in the ancient and vanished centres of civilization.

Literary Notes.

Of all the pretty calendars for 1900, the "Little Sweethearts" Art Calendar is the best for the home. Its six sections of bright, pretty children's faces will cheer and gladden any household. This calendar is sent free to all subscribers to Frank Leslie's Popular Monthly for 1900. Frank Leslie Publishing House, 141-143 Fifth ave., N.Y.

Sir Walter Besant comes to the defence of Mr. Kipling from the furious assault lately made upon him by Robert Buchanan, in an article entitled "Is it the Voice of the Hooligan?" which The Living Age for Feb. 17 reprints from the Contemporary Review. Mr. J. Cuthbert Hadden's article on "Tinkering of Hymns" in The Living Age for Feb. 24 will strike a responsive chord in the hearts of all who object to the mutilation of the classics of hymnology.

Ev'ry Month for March well sustains its reputation for varied and interesting selections in music, song and story. In the thirteen pages of music are included: "Rollicking boys from Yale," march; "In the light of her radiant eyes," song; and "Nevermore," song. The literary department is most complete, and "Seasonable dishes" prepared at Mrs. Lemck's Cooking school, New York, should be of interest to every housewife. Ev'ry Month Publishing Co., New York, \$1.00 per year.

Frank Leslie's Popular Monthly opens with a comprehensive article on "The British Army: At Home and in South Africa," by Major General Nelson A. Miles, which will find many readers now that all eyes are turned towards, the scene of war. "The Trans-Siberian Railway," by Theodore Waters, gives a good idea of the vastness of this stupendous undertaking. "Boys in the Naval Service," by Captain Robley D. Evans, U. S. N., and "Women in Action," by Mrs. General John A. Logan, complete the solid articles. The serial and other stories complete the number.

The united numbers of the Cosmopolitan for 1900 well retain the reputation of the popular magazine. The February number has several interesting articles. "The Czar of Russia" is a clear character sketch of the record of Nicholas, by the able, but erratic editor of the Review of Reviews, W. T. Stead. From Ore to Armor Plate, showing the various delicate processes through which the iron ore passes before it becomes the steel plate capable of resisting the onslaught of cannon balls, is very fascinating and is profusely illustrated. One dollar a year; Irvington, New York.

Mr. Augustus Thomas' Popular American Drama, "Alabama," will be issued at once in a profusely illustrated edition, uniform with "Arizona," the successful drama of Western Army-post life. The latest addition to the list of Reading Plays issued by R. H. Russell—Clyde Fitch's "Nathan Hale"—makes the ninth in the series, the titles of the others being as follows:—Trelawney of the "Wells," The Adventures of The Lady Ursula, Cyrano De Bergerac, The Weavers, Lonely Lives, Romeo and Juliet, Arizona and Alabama. A new addition of "Drawings by Frederic Remington" is on the press, and will be ready March 10th. R. H. Russell: 3 West 29th street: New York.

The Bibelot (T. B. Mosher, Portland, Maine, 5cts.) is again to hand with its neat specimen of rare literature, the subject this month being Lyrics by Cosmo Monkhouse. This sonnet will show the light and delicate touch of the poet:

THE SPECTRUM.

How many colors here do we see set
Like rings upon God's finger? Some say three,
Some four, some six, some seven All agree
To left of red, to right of violet,
Waits darkness deep as night and black as jet,
And so we know what Noah saw we see,
Nor less nor more—of God's emblazonry.
A shred—a sign of glory known not yet,
If red can glide to yellow, green to blue,
What joys may yet await our wider eyes
When we awake upon a wider shore?
What deep pulsations exquisite and new;
What keener, swifter raptures may surprise
Men born to see the rainbow and no more!

Many questions as to the use and workings of foreign missionary boards are answered by Secretary Arthur J. Brown in an article on "Missionary Administration" in the Missionary Review of the World for March. Dr. Brown shows clearly the necessity of having our great societies with their secretaries and machinery. The duties of the various officers are described and the cost of administration is given. Dr. Pierson, the editor-in-chief, contributes an article on "D. L. Moody as an Educator." Published monthly by Funk & Wagnall's Co., 30 Lafayette Pl., New York. \$2.50 a year.

"A March Pot-Pourri," by Lucy Elliot Keeler is the opening article in the March issue of Table Talk. It is interestingly written and will entertain as well as profit its readers. "About the house" is a third paper of a series of articles on this subject, written by a practical housekeeper. "Family Cake Baking for Young Housekeepers," is an article full of plain practical instructions of great value to new beginners in housekeeping; perhaps to some older ones too. "The Household inquiry Department answers all questions that perplex the worried housewife. This department is made up entirely of questions asked by the subscribers and answered by the editor. It teaches exhaustively the art of good cooking, of wise and economical living. Our readers can obtain a specimen copy of this helpful magazine by addressing the Table Talk Publishing Co., Philadelphia, Pa.

To Have and To Hold. By Mary Johnston, author of "Prisoners of Hope." Illustrated. Cloth. 12mo. Pp. 403. \$1.50. Houghton, Mifflin & Co., Boston.

This fascinating story has but recently been concluded in the Atlantic Monthly where it excited keen and widespread interest. The plot is dramatic and centres round the early colonial life in Virginia, when the Indians were all about and life was a struggle with the element and the stern savages. A young woman comes with a number of others, whose passage over was paid in tobacco by men who chose them as their wives. This one marries Captain Ralph Percy. Their marriage results in an absorbing love, for both are of noble character, and she is beautiful, while he is a knight of spotless honor and bravery. Many are their adventures. An English lord comes over and claims her. It proves that she is a ward of the English king, with station and lands, who fled to escape this lord. Miss Johnston's mastery of the events and spirit of the time is strong and firm.

The Quiet Hour

A Strange Thing.

It is a strange thing that any person should be indifferent to the claims of God. The more we consider it the stranger it seems. God expresses himself in many places in his Word as being not simply grieved, but amazed, that any human being should be indifferent to his warnings, his invitations and his many tender appeals.

Religious indifference seems utterly without reason and without excuse. The very highest interests are involved. The most important considerations present themselves to demand our awakened interest. Eternal issues are at stake. The loftiest motives appeal to us. The infinite grace of God presses upon us in love. And yet, in spite of all, multitudes go on as though the subject of religion were of no more interest to them than if they were beasts of the field or fowls of the air, with no possibilities of eternal blessedness within their grasp and no danger of eternal doom hanging over their heads.

The first and natural expectation would be that men would be deeply interested in the matter of religious life, as presented to them and pressed upon their attention. The fact is that indifference is the product of familiarity. The child has a tender heart, and is easily aroused to take a deep and loving interest in religion. Even the heather world, sunk as the people are in sin and false beliefs, is more ready to turn to Christ, when offered them, than our own adult population. Our missionaries in foreign lands report many more conversions in proportion than do our own home ministers. The fact is that it is only by long rejecting that men become hardened and indifferent to the claims of Christ.

There are multiplied reasons why people should be Christians. It is the right and proper thing. Religion should be as general as education; and the irreligious person should be expected to be as much an exception as the one who can neither read nor write. We regard the blind man a peculiarly unfortunate person, an exception to the generally happy condition enjoyed by those who see, but we should have a so generally prevailing religious life in our world that the solitary individual, here and there, who is not a Christian, would excite surprise and sorrow as does a blind man now.

We are here in this world for only a little time. The days of earthly life are hastening swiftly by. We are moving on to the eternal life and world for which if we are wise, we shall seek preparation. All the reckless infidelity in the world is never going to change the fact that the most important thing in life for us is to make preparation for living the eternal life in peace and joy. This truth is never to be lost sight of as old-fashioned while the sun shines and while the earth, filled with its myriads of graces, whirls on its ceaseless orbit. If we have but a little

time to live here, as we have, it is amazing that this little time should be entirely consumed with care for material interests.

If we were to live on the earth forever the reasons could scarcely be fewer in number or less weighty in favor of a religious life for each and all. It would be a terrible thing for a race of godless immortals to be consigned to this earth. It would become a veritable hell of selfishness, a carnival of crime, an empire of warring passion. The only thing to make earth tolerable were for all persons to be converted and filled with love for God and for one another. This is the need of our world to-day. To this God calls us. To this the gospel points the way. For this Christ died. To this the Holy Spirit calls us.

It is strange that all men do not heed God's voice as soon as they hear it. It is strange that any can look on Calvary and not yield their hearts to Christ, who there died to save them. It is marvelous that any should reject the Holy Spirit and send him away from their closed hearts a mocked and mourning messenger of grace. It is most surprising that any should esteem lightly the consolation of religion in a world of tears and partings and new-made graves. It amazes us to know that they can listen unmoved by God's warnings as he pleads with them not to go on to perdition, or that they can be unaffected as he invites them to the glory and bliss of heaven. Why should men do any of these surprising things? Why, rather, should they not yield themselves to the love of God, walk with Him the ways of earthly life, be guided by his counsels, while they live in the world, and afterward be received into glory?—Herald and Presbyter.

For Dominion Presbyterian.

Psalm IV.

A NEW VERSION BY W. M. M.

When I call, answer me, O Lord,
God of my righteousness,
Who hast delivered me of old,
When I was in distress.

How long, ye mortals, will ye turn
My glory into shame?
How long will ye in vain rebel,
And urge your lying claim?

Know that the Lord hath set apart
The golly for His friend;
The Lord will hear me when I call,
And help to me will send.

Let fear deter you from your sin:
Consider, and subside;
Worship the Lord in righteousness,
And in His strength confide.

Oh, who will show us any good?
Inquire the wavering crowd,
Lord let Thy countenance's light
Shine on us through the cloud.

Thou hast put gladness in my heart
Far greater than their cheer
When corn and wine most largely crown
The labors of their year.

In peace and confidence I will
Both lay me down and sleep;
For it is Thou, O Lord, alone,
Who dost me safely keep.

For Dominion Presbyterian.

The Effect of Criticism on the Religious Value of the old Testament.

BY J. L. G.

There is a criticism of the old Testament honest and reverent from which it cannot suffer any harm. There is also a criticism unfriendly and irreverent which may destroy temporarily its value. Such writers as Paine and Ingersoll turn the sword of the Spirit against themselves and against all who accept their teachings to their own destruction. Undoubtedly the value of the old Testament by such criticism, if it may be dignified by the name, has been greatly depreciated, particularly in the eyes of the masses who have come under its slimy influence. But the effect of all true criticism, higher and lower, cannot have any other than a beneficial effect on the value of the old Testament Scriptures. In so far as these Scriptures have gathered about them misconceptions or errors, criticism will tend to purify and strengthen them by causing these to fall off and cease. Truth never fears, honest, faithful, reverent, criticism.

Fires of criticism purify the nuggets of golden truth. Truth welcomes faithful, friendly criticism.

The bible is a much misconceived and much misused book. If criticism removes false conceptions and ends wrong uses of the book, it will greatly enhance its religious value thereby.

The old Testament was of religious value in the recorded estimates of Christ and of Paul. These Scriptures existed in their day practically as they do now, and the place they gave them must be noted by us because, after all, their estimate is, worth more than that of modern critics however scholarly they may be. Christ's word, to the Christian, is final, not by any means causing him to despise all criticism and its results, but always giving him a refuge from the storm and a sure foundation for faith and quiet. In uttering the Golden Rule, "Whatsoever ye would that men shall do to you do ye even so to them," Jesus said, "This is the law and the Prophets." Again He said, to the Jews, "Ye search the Scriptures and they are they which testify of me." "Moses wrote of me." After rising from the dead we are told "He began at Moses and all the prophets and expounded unto them (His disciples) in all the Scriptures the things concerning Himself." He said to them, "All things must be fulfilled which were written in the law of Moses and in all the Prophets, and in the Psalms concerning me."

We gather from these and similar statements that Christ gave supreme importance to the Old Testament Scriptures and assented to the current belief of the Jews as to their divine and human authorship. In His view these sacred books contained the whole duty of man and were given to prepare men to know Him, the Messiah, when He came.

However, on one occasion, He said, when questioned as to the propriety of the Mosaic law of Divorce—"On account of the hardness of your hearts Moses suffered you to put away your wives, but from the beginning it was not so," indicating that the law was not perfect but defective, yet suited to the moral condition of the people at that time.

Paul, speaking of his own religious experience testifies, "The law is good and the commandment is holy, and just and good;" and "The law was our schoolmaster to lead us unto Christ." Writing to Timothy, he says, "Thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus," and, "All Scriptures is given by inspiration of God is profitable for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."

He also wrote to the Romans and to the Galatians, "The law was weak—worketh wrath—was added because of offences—entered that the offence might abound." It was like an "afterthought" to meet an emergency.

From these words of the great Apostle we see his estimate is the same as that of his Master, as to the excellence, and also as to the defectiveness, of the Old Testament Scriptures, and especially of the Law.

These books are what they are, however they became such, as certainly as man is what he is, however he became such. The What? is quite a distinct question from the How? the Why? and, the By Whom?

The twenty-third Psalm is of religious value, has proved itself such, and is still proving itself such although we may not be able to prove David wrote it, nor when nor why.

The one hundred and twenty-first psalm's literary beauty and spiritual power cannot be destroyed by questions of authorship, place and time. Some say it is was written by David, others that it is the work of a pious Exilian Jew, and others, that the author lived in Jerusalem and in the Post-Exilian age.

The pious sentiments of the song remain for the comfort and strength of those who seek, even during the time wordy warfare may be waged over matters, non-essential, which may never be settled to complete satisfaction of all.

What is true of these psalms holds equally for the Pentateuch, on Hexateuch, the Prophets and the poetical books and for their component parts. 'Genesis' may be later than 'Job,' or even 'Moses' as to date of composition or of compilation. It may, in its present form, be due to the work of 'redactors' many; and it may have had many various original sources; yet it need not lose its religious value, its intended religious value, in the eye of the reverent scholar, nor of the unlearned Bible student. The origin of human history will always be surrounded by difficulties which may never be fully explained. 'Genesis' is a rational account, the most rational in the world, of the beginning of this earth and of all that it contains, including man, sin, and salvation. It harmonizes with the later writings of the New Testament and give the key to many parts of Paul's writings. It does not claim to be the work of Moses and it will probably be impossible ever to settle the question as to 'whence' it came, but its value remains. Moses may not have written much more of the Pentateuch than the Decalogue and other portions declared to have been written by him. The so-called 'Levitical Code' may be the addition of a later hand and added not from the highest motive even; the expressions

'spoke' and 'wrote' possibly are not to be understood literally always when used of Moses but germinally or germinally, (what is attributed to him was in his statements as in embryo or germ, yet the general drift and influence of the Pentateuch is in keeping with that of the New Testament, and certainly tend to glorify God and lead to a holy and righteous life.

Moses surely lived and wrote, or we must conclude Christ bore false witness. Away the thought! The interpretation of the record of Moses' life and work, and the account of the origin of the record itself may, for all time, give rise to difference of opinion, and leave unbounded scope for investigation, but pious souls may be fed and nourished from what we call the sacred page.

The learned student of these Holy writings having ascertained the truth concerning the authors, dates and purposes of the law, the prophets and the psalms, must have a more intelligent view than the unlearned, and is in duty bound to impart his knowledge to his more unintelligent brother that he too may be freed from misconception and error. Ignorance cannot be the mother of devotion, and He who is the Truth must be worshipped in truth. God does not seek ignorant worshippers, but spiritual, faithful, intelligent. Superstition is not pleasing unto Him. True religion has suffered more from lack of, rather than by supply of information. Truth makes devout as well as free. If the Psalter is the work of not one, but many hands; if its songs were not composed at one age, but at different ages, their acquaintance with these facts is to be desired and secured.

If Isaiah's sixty-six chapters are not the work of one but of two or more authors, and if criticism can prove that the latter part (chaps. 40-66) is the writing of a Deutero-Isaiah who lived some two hundred years after the first Isaiah, this fact is to be received and cannot destroy the religious value of this evangelical prophecy, however much it may startle conservative interpreters and expounders of the Bible. Conservatism must not exclude light without suffering sooner or later thereby.

If modern criticism (of the Bible) denies prophecy, inspiration and miracles, as it often does, asserting or holding that in their very nature these are impossibilities, we may well conserve our ground and hesitate to accept its conclusions in reference to words which we have believed holy men, moved by the Holy Ghost, spoke from and for God. Since we believe in God we may believe men were empowered by Him to foresee and foretell events hundreds or even thousands of years before their taking place. It is true, miracles are not to be unnecessarily multiplied, and if without them we can explain the facts and phenomena of scripture truthfully they must be excluded; but if miracles are necessary for the explanation of the record of the events, as well as for the events themselves, then we are not to deny the events nor their record, because of this necessity. Radicalism must be truthful too.

"Anyhow," writes Delitzsch, "the influence of criticism on exegesis in the book of Isaiah is practically nil." This conclusion of so great a scholar and student of British lore in reference to the

whole of Isaiah may be drawn in respect to the influence of criticism on the law the prophets and the psalms. Their exegesis is untouched and their religious value remains.

Let criticism do its work; let faith accept its results; and let not the one be antagonistic to, nor fearful of the other.

Faith's motto must be "Prove all things, hold fast that which is good," while criticism, confidently, yet meekly (perhaps more meekly or less confidently than heretofore) exhorts all believers—"Judge, what I say—if I speak not the truth believe me not—but if the truth condemn me not."

The Christian with a pious Jew may sing:—

"My comfort, and my heart's delight,
Thy testimonies be:
And they in all my doubt and fears,
Are counsellors to me."—Ps. 119: 24.

Hope On.

BY REV. M. E. M'LENN.

Hope on, fond heart, there yet is brightness
Struggling thro' the shadows gray;
Hope on, O Soul, there will be lightness
When you east your fears away.
Struggle on, Hope's dawn is clearer
When the depths of night precede;
Look up, dear heart, relief is nearer
When you deeply feel its need.
Hope is the fainting heart's best balm;
It lifts the darkness from the way;
The steadfast hope each storm shall calm,
And night shall vanish into day.

The Family Altar.

It is greatly to be regretted that in so many of our homes the family altar has fallen into neglect, and in so many cases has even wholly disappeared from the home. Personal prayer and private devotion will not, can not, take the place of family prayer. Family worship was ordained of old, and the father was ordained as the priest to minister at the family altar. The value of such a service, morning or evening, or both, cannot be overestimated. It calls down the blessing of Heaven; it assuages temper; it mollifies misunderstandings; it knits the family together in love and affection; it makes character and determines destiny. The editor of the Religious Telescope aptly says: "Who can estimate the value of the influence upon the sons of that father, long since gone home to heaven, who each morning before beginning the day's toil, could bow before God with the family and in humble prayer devoutly ask the divine blessing on all through the day? On their lives it is still like the dew of Hermon and the showers of Lebanon. Fathers, mothers, think of this. Your children are yet in your homes. A few years more, and they will have gone forth to combat toils, hardships and evil influences of the world. Are you, by keeping up the family altar, stamping upon their lives an influence that will be for them a stronghold and hiding-place in times of danger and a refuge when the storms of passion rage? God bless you. God bless your children."—Lutheran Presbyterian.

Ministers and Churches.

OUR TORONTO LETTER.

Rev. J. A. Brown, the new moderator, took his seat at the Presbytery on Tuesday. He had a heavy docket before him, but kept the members well down to business, and it was disposed of in good time. The new Moderator promises well. Kindly, but firm, he allows full liberty, but checks what threatens to merge into disorder.

As an onlooker one is struck with a lack of leadership in the Toronto Presbytery. There is no one dominating mind. This is unfortunate in some respects, and often, we should judge, leads to tiresome debates. There is a man in the Toronto Presbytery who is a natural leader of men, who by the very force of his personality could incline almost any man to follow him, but he took no part in the discussion of the last meeting. Is this keeping a talent rolled in a napkin?

It is unusual to have three resignations on the docket for one session. The first to be dealt with was that of Rev. A. L. Macfadyen of Mt. Albert. After years of good work Mr. Macfadyen feels constrained to lay down the charge committed to him there, and seek other fields. The Mt. Albert congregation has done well, but the outlying and weaker charge has grown restless and spiritual work seems to have come to a standstill there. The Presbytery agreed to release Mr. Macfadyen, and his resignation will take effect about the end of the month.

St. James' Square will also be declared vacant on the first Sabbath in April. When the Rev. Louis H. Jordan accepted the invitation of the congregation some seven years ago he plainly stated that it would be but for a term. That term has considerably lengthened and Mr. Jordan closes it now with regret, but he wishes to resume the studies that have been interrupted by this return to the pastorate. During the years spent in St. James' Square Mr. Jordan has become increasingly well-known and well-beloved both by the members of his own congregation, and by those whose privilege it has been to know him outside that circle. Many sincerely regret his departure, but, deferring to his own strongly expressed desire, did not place any obstacle in the way of the acceptance of his resignation. Principal Caven will act as interim Moderator of Session.

There was genuine sorrow when the resignation of Dr. Parsons was tabled. It was not considered, but will be dealt with at the April meeting. It comes at a critical period in the history of the congregation. Knox Church has held a leading place since the inception of Presbyterianism in Toronto. Its once large congregation has passed, some to swell the great congregation, some to form other congregations in new sections of the city and some remain. These speak of selling the old site, and selecting a new one. Where?

OTTAWA.

Rev. Mr. McFarlane, who for the past two weeks has been delivering a series of suggestive and useful lectures on the life of our Lord in Bank Street Church, has consented to continue them during the present week in the same place. The addresses are the result of much study and research, are of a high order of merit, and should be largely attended. Sabbath School teachers especially will find them invaluable.

The report of session of Erskine Church (Rev. Dr. Campbell, pastor) states: "The condition of the congregation is much the same as it has been for several years. The attendance at the Sabbath services of the church is comparatively good. This, coupled with the profound attention of the worshippers, such as to call for devout thankfulness." There were 28 members received during the year; and 28 infants were baptized. Receipts amounted to \$2,084.98; and the expenditure to \$2,187.38. The average attendance at the Sabbath School was 170, with a full staff of teachers. Mr. James Baxter continues to discharge the duties of superintendent to the entire satisfaction of the session. All the societies in connection with the congregation continue to do excellent work.

Under the ministry of Rev. J. W. H. McIne, B.A., the Glebe Presbyterian Church is making solid progress. The membership is now 97, and there is a growing attendance at the Sabbath School, of which Mr. John K. Reid is superintendent as well as teacher of the primary class. The members of session are John K. Reid, T. T. Stoddart, John Tully and H. F. Webb. There is a Board of Management composed of 15 members, with Mr. James Skead, chairman; Mr. A. T. McKinnon, secretary; and Mr. T. T. Stoddart, treasurer. The total receipts amounted to \$1,403.70, which the expenditure was \$1,081.84 leaving a balance on hand of \$8.45. The minister's stipend was increased by \$50.

The report of Bank Street Church for the past year, just published, indicates growth and a satisfactory outlook for all the congregation's Christian activities. There were 65 persons received into full communion, 25 of these on profession of faith—making the membership 572. There were 31 baptisms. Messrs. W. R. Blyth, Crawford Ross, A. W. Ault, A. W. Fraser and Richard McGiffin were elected managers, to serve for the next three years. There are 12 elders with Messrs. John Hardie and Samuel Stewart as joint clerks of session, having been ordained in August 1859—47 years ago next August. The total receipts amounted to \$5,620.50. The expenditure footed up \$5,571.04, leaving a small balance in the treasury with which to begin another year. The Sabbath School is in an efficient condition, under the superintendency of Mr. Richard McGiffin, with an average attendance of 211. Reports of an interesting character are printed from the W.F.M.S. Auxiliary, from the Ladies' Aid Society, and from the Young People's Society, all evidencing active work for the Master. Rev. Dr. Moore has been the pastor for this congregation for nearly 40 years; and his bow still abides in strength.

EASTERN ONTARIO.

Rev. Henry Gracey, of Gananoque, occupied his pulpit last Sunday for the first time in nine weeks.

Rev. Dr. Jordan, of Queen's, preaches anniversary sermons in St. Andrew's church, Renfrew, next Sunday.

A Union meeting of the Methodist and Presbyterian congregations was held in the Presbyterian church, Winchester. Rev. Mr. Bennett of the British and Foreign Bible society, having charge.

It is understood that Principal Grant will be relieved of a part of his arduous duties at Queen's University, in the spring by the appointment of another professor to the faculty of theology.—Ottawa Free Press.

The Rev. John Scott, the pioneer Presbyterian minister of Nanapanee, died at Jamestown, North Dakota, 19th Feb. Deceased was born at Bellingham Eels, Northumberland, England, 22d Dec., 1824, and received his early education in that county. His parents emigrated to this country in 1837, and settled in Ayr, Ont. Mr. Scott's first mission station was at Bath, Ont. He shortly removed to Nanapanee, where he remained eighteen years.

The annual congregational meeting of Chalmer's church, Kingston, was held recently. Mr. G. M. Macdonnell was chairman, and Mr. John Wright, secretary. The various reports showed considerable activity in the different departments of church work, and very gratifying results. The congregation comprises about 182 families, upwards of 400 members, and 160 single persons not connected with families in the congregation. The revenue was larger than that of the preceding year, and the accounts were closed with a small surplus. Contributions for all purposes about \$6,000. Messrs. A. P. Knight, W. H. Macnee and W. H. Dyde were re-elected trustees for a term of three years.

The Rev. J. R. MacLeod, sub-agent for the Presbytery of Glengary, has just completed the winter campaign in that Presbytery. Since the middle of January he has visited and canvassed, Lunenburg, Pleasant Valley, Newington, Finch, Chrysler, Avonmore, Roxborough, Gravel Hill, Apple Hill, St. Andrew's and Burns' Martintown, Summerstown,

Dalhousie Mills, Cote St. George and Alexandria. A great snow storm on the 25th Feb. interfered with the canvass at Glensandfield and East Hawkesburg; and a greater storm at the beginning of March rendered work at Kirk Hill impossible. Mr. MacLeod returns to occupy his own pulpit, at Three Rivers, for a few Sundays, after which he will begin Century Fund work in the Presbytery of Quebec.

The Woodville Church reports a year of average prosperity. The membership is now 264, with 165 families under pastoral oversight. The minister, Rev. J. McD. Duncan, while frequently called to Presbyterial and General Assembly duties, never neglects pastoral work; and his pulpit preparation is always of a high order. Mr. Duncan is assisted in the oversight of the congregation by the following elders: William Reid, J. C. Gilchrist, John Gunn, William Cameron, John Campbell, James Bole, L. Gilchrist, M. Stoddart, and N. L. Campbell. It should be noted that the Northwest Mission Fund of \$100 per annum is continued; and that nearly \$1,100 have been subscribed to the Century Fund. In looking over the list of contributors to the minister's stipend it is interesting to note the large preponderance of Highland names. Thus we find 15 Campbells, 8 McMillans, 7 MacKays, 7 Grants, 5 Gilchests, 4 McLeods, 3 Carmichaels and 3 McArthurs. Then there are Mathesons, Fergusons, McCrimmons, Camerons, Ures, McFaddens, McEacherns, McDougalls, McCorquodales, McTaggarts, McIntyres, MacLeans, McCallums, McNabbs, McKinnons, McCuigis, with many other Scottish names not quite so Highland. Woodville almost rivals Vankleke Hill and localities in Glengary for purely Highland names. But it is in just such places many of our strongest and staunchest Presbyterian congregations are to be found.

A fair sized audience assembled in Convocation Hall, Kingston, on Sunday, to hear addresses by principal Grant and Rev. Dr. Lindsay, of Kilmarnock, Scotland, on the present famine in India. Dr. Lindsay spoke about the principles at the basis of all Christian philanthropy, taking as a text Philippians ii. 11. "Look not every man on his own things, but every man also on the things of others."

WESTERN ONTARIO.

The Presbytery of Hamilton meets in Knox church, Hamilton, on the third Tuesday, (20) March, at 9:30 a. m.

Rev. Dr. Johnston, the pastor, conducted preparatory services in St. Andrew's Church, London, recently when 36 members were received. The attendance was large.

Rev. Dr. W. Waits of Owen Sound delivered one of his excellent discourses at the preparatory services on Friday afternoon. The tea meeting in church was a grand success, the proceeds amounting to \$86. This makes the amount in the treasury of the Ladies' Aid towards the building fund nearly \$1000. The contract for the new church has been given to Mr. R. Clark of Owen Sound, who had had long experience in church building.

A very successful concert was held in the Deer Park church last week. Miss Maggie McGregor, the choir leader, had charge of the affair, and provided a splendid programme of Scotch songs and recitations of a humorous, sentimental and patriotic character. The following artists took part: Miss Jean Welldrum, Miss L. McKenzie, Miss H. N. Robinson, James Fax, Donald C. McGregor and John Scott. Mr. Robert Swan presided. The proceeds will be divided between the Patriotic fund and the choir.

There were 489 communicants partook of the Sacrament of the Lord's Supper in Chalmers Church, Guelph, on Sunday last. In the evening Rev. R. J. M. Glassford delivered an eloquent and patriotic sermon in which he eulogized the bravery of the British soldiers and our own Canadian troops. He referred to the responsibility that rests with us in evangelizing South Africa. For the postlude Kule Britannia, God Save the Queen, The Maple Leaf, a fantasia of national airs, were played.

The Inglenook

Small Things.

BY H. ISABEL GRAHAM.

A paper prepared for the annual meeting of the Haron Presbyterial Society held in Hensall, Jan. 17th and published by request.

It is said that some of the most notable events in history have been brought about by what appear to be very trivial occurrences, and that the greatest forces in nature are silent forces. How insignificant, says E. Paxton Hood, have been the trifles which have aroused great nations: sometimes a hymn, sometimes a song, sometimes a martyr's scaffold, sometimes a discovery in science, sometimes a ship lighting by chance on a foreign shore; a common soldier—a child—a girl at the door of a inn, have changed the face and fortune of empires. The smallest thing may give equilibrium to the world. If He weighs the mountains in scales, so He does also the small dust of the balance. Taking these facts into consideration are we not justified in concluding that none of His creatures are too weak, obscure or illiterate to play a part in carrying out the great purposes of Him, who taketh the base things, and things that are despised to bring to naught things that are.

While some are prone to think more highly of themselves than they ought to think there are not a few who underestimate the latent powers and possibilities of their nature and life. In our congregations we have many women of this type, faithful, industrious, kindhearted women who are not opposed, to mission work but who hesitate about uniting themselves with our auxiliaries lest they should not come up to the standard as some one else does. It is in the hope of encouraging and stimulating such that I have chosen this subject. Many look at the president of their presbyterial or auxiliary with admiration and not unmixed with envy and say, "If I could preside as she does, I would only be too willing to assist, but then you know she is a clever woman and I have no talents." She is gifted, it is nothing for her to address a meeting, but remember that you only see the God-inspired, God-strengthened effort, the president alone knows the trembling that laid hold on her, the misgivings, anxiety and nervous strain that probably preceded and followed it, but if some one had not ventured you would never have had a president.

Waste not the precious moments, when you might be doing something, in wishing that the Lord had fitted you for some great work. Do not be over-anxious for the highest place in His Kingdom on earth, lest like the mother of the apostles, you afterward find that you knew not what you asked; to be qualified for it might mean to be baptized with a baptism from which your humanity would shrink. The gods sometimes give genius when

they take all else. If we knew the application, suffering, discipline and terrible experiences necessary in some cases to the development of talent, we would draw back and feel thankful that God has set us in the lowly places. Some writer says:

Will you seek it? Will you brave it?
Tis a strange and solemn thing,
Learning long before your teaching
Listening long before your preaching
Suffering before you sing,
And the songs that echo longest,
Deepest, fullest, truest, strongest,
With your life blood you will write.

There are diversities of gifts, but it is God who maketh one to differ from another.

The more talents He has endowed us with the greater our responsibility, for to whom much is given of him shall much be required, I fear we shall all some day be like the young minister who was sighing for a larger field and wider scope for his abilities and to whom one grown grey in the service remarked, "You will find your congregation quite large enough when you have to give account for each of them." How much truth there is in the statement that "Between the great things we would do that we can't do, and the small things we can do that we won't do we are apt to do nothing at all." Once when Sir Michael Costa was having a rehearsal with a vast array of performers and hundreds of voices as the mighty chorus rang out with thunder of the organ and roll of drums and ringing horns and cymbals clashing, some one man who played the piccolo far away up in some corner said within himself, "In all this din it matter not what I do," and so he ceased to play. Suddenly the great conductor stopped, flung up his hands and all was still, and then he cried aloud, "Where is the piccolo?" The quick ear missed it and all was spoiled because it failed to take its part. This striking illustration suggests such questions as these to each one of us. While others are doing their best does the great leader, miss my praise? Are there, dark, despairing souls who will never listen to the song of the redeemed because my hand has failed to do its work? Am I doing nothing because the part assigned me is so insignificant that I have concluded it is not worth while. Just think! this grand missionary movement which is striving to win the world for Christ may be retarded by a single individual. What our auxiliaries need is not ten-talent members but women who are willing to do what they can.

A few years ago we had two ladies in our own congregation who were interested but rather loth to join our auxiliary. They said we cannot pray or take any part in the meetings, after further consideration however they decided to become members and do what they could. When we were arranging for our Thank-offering

meeting they offered to make the coffee which is usually served at the close of the service and everyone who was present can testify that the fragrant, delicious coffee which they prepared was one of the most pleasing features of the programme. How many little things there are to be done which every one can do, speaking a word to stranger, gathering up the hymn books, lifting the offering, keeping the door and last, but not least, washing the dishes, a department of domestic science in which I think we have all graduated. If we cannot speak with the tongues of angels or pray like a Solomon, there is always room at the Master's feet and at the monthly meeting for the Mary's who care to listen and brighten it with their presence, and you have no idea how much a bright face encourages the two or three who meet so often under discouraging circumstances, or what an inspiration it gives to the President to know that you are interested enough to attend and contribute of your means to the society. And who can tell the feeling of joy in the heart of the God of missions to see one woman witnessing in this way for Him. It seems to me that when the secrets of all hearts and lives shall be revealed that it will not be the men and women of genius that have made the world ring with their plaudits who shall receive the Master's sweetest smile of approval, but those who are patiently and bravely doing for love and duty's sake the disagreeable ungenial, insignificant things which are all unseen of men, but not unseen of Him who had for the widow and her mite the wonderful commendation "she hath cast in more than they all." Others may be kept back from fear of being asked to engage in prayer. This should not hinder any one. I am sure no one would insist upon you doing so if you weren't inclined; but if, after you have become accustomed to the ways of the auxiliary, some person should request you to do so, do not decline without considering a moment. So many people conclude they cannot do a thing before they try. We do not know how many talents God has entrusted us with until we begin to use them. Like the man in the parable we will probably discover that in using those we have gained or developed other five. Begin with the Lord's prayer until you get accustomed to your voice and the sound of it does not terrify you. If you never get any farther you have gained a point in being able to repeat a prayer, divine in its nature and origin, embracing every claim of God and need of man, and far transcending any human effort. When you have thus gained courage and confidence attempt a short prayer of one or two sentences. Do not be discouraged at its brevity.

The model prayers of the Bible are short prayers, and we are told of a publican who could not so much as lift up his eyes toward heaven, whose prayer "Lord be merciful to me a sinner" was heard and answered while the Pharisee's egotistical and lengthy petition was disregarded. Depend wholly on God and rest in His promise, "It shall be given you in that hour." You may never have had the advantages of a liberal education, but the secret of the Lord is with them that fear Him. He can teach you deep spiritual truths and fill your mind with

knowledge higher than that found in any college curriculum. It is not a beautiful thought too for the members of the mission bands that nothing is too small for God to employ. You often dream of what you will do and be when you get big if God spares you. But you must not forget that there is something you can do now. Much can be accomplished by little things. You know that there are many lovely coral islands in the Pacific ocean. Now these islands were constructed through centuries of patient toil by creatures far smaller than you are, insects so small that they have to be placed under a microscope in order to be seen. What they have done for the natural world you can do, in the mission band, for the spiritual world. You can help to build islands of peace and righteousness in the hearts of the dark-eyed heathen children. God takes a special delight in the work and gifts of the little ones who save up their pennies so carefully and lay them so lovingly in the mission box for Jesus. Some of us may not have much time, money or influence, but let each of us, old and young, give what we have, do what we can. What seems small in our own sight may meet a great need. It was here that Moses, the man of God so signally failed, and are we not too often like him? God called him to a special work—that of speaking to the Egyptians. He assured him of His presence, strength and assistance, but Moses' mind was so filled with thoughts of himself, his diffidence, his inefficiency, his stammering tongue that he lost faith in God and limited His power. He said who am I that I should go before Pharaoh and his learned and magnificent court. Instead of listening to my message they will scorn me and I will be a hindrance rather than a help to the cause. If he had looked upward, instead of inward and outward, he would have known that the God who made his mouth could give him words of wisdom. God dealt very patiently with Moses, encouraging and almost entreating him to rise to the occasion, but in spite of all this he said send some one else. His hesitancy provoked the Lord to anger and he took the Kingdom from him, as he did from Esau and as he will from us if we neglect or delay. God can carry on His work without us. He will not force us into His service. He can raise up others to do His bidding but like Moses and Esau we will miss the blessing. An opportunity once past can never be recalled. No penitential prayers or tears will ever bring it back again; it has gone forever. Perhaps in all history there is no sadder or more heart-rending cry than that wrung from the heart of Esau when he prostrated himself at the feet of his father and pleaded, "Hast thou but one blessing my Father? Bless me even me also, O my Father." In that moment of awful agony he knew the worth of what he had lost. He saw what he might have been and what he might have done; but it was too late. When he would have inherited the blessing, he was rejected and found no place of repentance, though he sought it carefully with tears.

Let us pray that the Holy Spirit may open our eyes, day by day, to see and seize our opportunities, that we may not

at last in bitterness and anguish of soul say with the poet,

Oh! what a glorious record,
Had the angels of me kept;
Had I done instead of doubted
Had I warred instead of wept.

Just for To-day.

BY CANON WILBERFORCE.
Lord, for to-morrow and its needs,
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray,
Let me be kind in word and deed
Just for to-day.

Let me be slow to urge my will,
Prompt to obey;
Help me to mortify me flesh
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.

Lord, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

Dishonesty Recompensed.

The late Duke of Buccleuch, in one of his walks, purchased a cow in the neighborhood of Dalkeith, which was to be sent to his palace on the following morning. The Duke, in his morning dress, espied a boy ineffectually attempting to drive the animal forward to its destination. The boy, not knowing the Duke, bawled out to him:

"Hie, mun, come here an' gie's a han' wi' this beast."

The Duke walked on slowly, the boy still craving his assistance, and at last, in a tone of distress, exclaimed:

"Come here, mun, an' help us, an' I'll gie' you half I get."

The Duke went and lent the helping hand.

"And now," said the Duke, as they trudged along, "how much do you think you'll get for this job?"

"Oh, I dinna ken," said the boy, "but I'm sure o' something, for the folk up at the big house are gude to a' bodies."

As they approached the house the Duke disappeared from the boy and entered by a different way. Calling a servant, he put a sovereign in his hand, saying:

"Give that to the boy who brought the cow."

The Duke, having returned to the avenue, was soon rejoined by the boy.

"Well, how much did you get? said the Duke.

"A shilling," said the boy, "an' there's half o' it t'ye."

"But you surely got more than a shilling?" said the Duke,

"No," said the boy, "that's a' I got—and d'ye no think it's plenty?"

"I do not," said the Duke; "there must be some mistake, and, as I am acquainted with the Duke, if you return I think I'll get you more."

They went back, the Duke rang the bell and ordered all the servants to be assembled.

"Now," said the Duke to the boy "point me out the person that gave you the shilling."

"It was that chap there," pointing to the butler. The butler confessed, and at-

tempted an apology, but the Duke indignantly ordered him to give the boy the sovereign. "You have lost," said the Duke, "your money, your situation and your character, by your covetousness; learn henceforth that honesty is the best policy." The boy by this time recognized his assistant in the person of the Duke, and the Duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school at his expense.—Telegraph.

Boys Who Became Famous.

A Swedish boy fell out of a window and was badly hurt, but with clenched teeth, he kept back the cry of pain. The king, Gustavus Adolphus, who saw the boy fall, prophesied that the boy would make a man for any emergency. And so he did, for he became the famous General Bauer.

A boy used to crush the flowers to get their colour, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

A German boy was reading a blood and thunder novel. Right in the midst of it he said to himself, "Now this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

Are Your Lungs Weak?

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

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

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

If the reader is a consumptive or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, post-office and nearest express office address to the T. A. SLOCUM CHEMICAL CO., Limited, 179 King Street West, Toronto, when three large sample bottles (the Slocum Cure) will be sent you free. Don't delay until it is too late, but send at once for these free samples and be convinced of the efficacy of this great remedy.

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

World of Missions.

The Sword and Christianity.

How far it is right to make use of sword and gun in order to prepare the way for civilization and Christianity is a question which puzzles many. Before the advent of Christ, when the Jewish Church and State were united, God sometimes directed the use of the sword for the destruction of heathen peoples who occupied territory given to Israel and whose influence was calculated to contaminate His chosen people. Conquest by force even for the sake of spreading truth and righteousness was, however, never commanded. The time for enlarging the church had not yet come.

Christ preached a Gospel for the whole world; He advocated and commanded the propagation of Christianity, but not by force. His method was the simple witness bearing by the lives and words of His followers empowered by the Holy Spirit. Peace between God and man, and between man and man on the basis of righteousness and love is the Gospel message. "They that take the sword shall perish with the sword." Christians as such are to be men of peace, battling only with spiritual weapons against evil in all its forms. Islam is a religion of the sword; Christianity is a religion of the Word. The one has conquered and maintained itself by physical force and is bound to fall; the other is conquering and establishing itself by preaching spiritual truth and practising self-sacrificing love, and is sure to prevail. The sword does not help the Word except in so far as it may destroy or limit the power of darkness. No nation has ever yet truly been converted to Christianity by force, and in India, China, and elsewhere use of the sword has undeniably prejudiced the people against the religion of their conquerors.

To-day, however, the State and the Church are separate, and their aim and methods are different. The one seeks to rule for temporal advantage, the other for spiritual and eternal welfare. Unfortunately the ideals of the State are growing further away from those of the Church. Consequently their principles and methods are different. Governments, as such, can not be called Christian, though many high in authority may be actuated by Christian principles. Selfishness characterizes the mass of politicians, and few indeed are the wars waged purely from Christian motives. The Almighty still, as in days of old, causes good to come out of evil, and a way for the messengers of the Kingdom of God may be opened by force of arms. This, however, cannot be called a Christian act, and is, we believe, opposed to the spirit and teaching of Christ. Christians are to go everywhere preaching the Kingdom, not relying on human but on Divine power; persecution is to be expected, but the only retaliation is to be by new acts of love overcoming evil with good.

To the Deaf.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No 9926, The Nicholson Institute, 780, Eighth Avenue, New York.

THE HOME MISSION COMMITTEE

(Western Section)

will (D. V.) meet in the Lecture Room of

KNOX CHURCH, TORONTO

ON

Tuesday, 20th March, 1900

A 9.30 A. M.

Forms of application for mission work can be secured on application to the Secretary, the Rev. D. Somerville, Owen Sound, to whom the annual and half-yearly schedules should be sent prior to the 16th March.

ROBERT H. WARDEN, Convener.

A Revolt from Rome in Austria.

From numerous sources we have been hearing of a remarkable politico-religious movement in Austria. One protestant pastor is reported as having received twenty-five hundred Roman Catholics and their families into his church. Bohemia is experiencing a like transfer from the Roman communion, five thousand people being reckoned as already gone over to the Protestant churches. The Chr. Welt draws up a statement founded on records of the Vienna Church Council, chiefly, for the first six months of 1899, showing that the Lutheran and Reformed churches received 3,275 persons from the Romish church.

Mr F.W. Baeleker, writing from Styria to the Christian of London, says the movement is so great that it can not but be recognized, and various efforts are made to destroy the force of its being a religious movement at all. The Roman Catholic press says it is principally national and political. But it seems to be acknowledged that nine-tenths of the German population have been alienated from Rome. Mr. Baeleker thinks the real origin of the movement is in the pressure brought to bear on the people in 1898, by the Roman clergy, when they made a treaty with the Slavones. But the conduct of the Roman clergy in many ways is distasteful to the people and that of the Protestant pastors is more commendable, while here and there is found a Bible, and its influence is decidedly against the papal ecclesiastics. But one thing is plain, that the Roman church sternly pursues, and persistently persecutes these secessionists from its fold, and the fact remains that these people stoutly resist and endure this antagonism and loss, giving evidence that their transfer of allegiance is based on conviction and conscience.

This revolt from Rome affords an opportunity to carry the truths of evangelical religion to various provinces in Austria, through the distribution of the Scriptures and evangelical literature, and the appeal is made for aid to do this, by the Association for Christian Colportage, with Baron Gemmingen, of Baden-Baden, directing it. Of course, in a period of religious turmoil like this the danger is that many will slip from their old moorings to be swept away in the current of Rationalism. There is a "tide in the affairs of men." Such crises are a challenge to immediate work.—J. T. G. in the Missionary Review.

Notes.

There are 835,000 Protestant Christians in Dutch East India.

The New Hebrides Training institution, on Tangoa, Santo, has completed its first four years' course, and sent out its first class of graduates to labor among the heathen.

The Poona and Indian Village Mission has recently been increased by a fresh Australian contingent of 35 missionaries. Nine young men, who will form part of the party, arrived in Sydney from New Zealand.

In New Guinea, a little more than a quarter of a century ago, there was not a spot in that great island where the name of God was heard. Now 117 chapels can be pointed to where He is worshipped, and in those a large proportion of the people will be seen with open New Testaments in their hands.

We learn says the Missionary Review that the "Kellogg Memorial Presbyterian Church," which is to be erected at Landour, will consist of a neat and comfortable building, capable of seating from 200 to 250 persons, the cost of which would be about Rs. 10,000. The church will be for the use of the Presbyterian and Nonconformist troops, civil residents, and visitors to the station. As some corporate body of a permanent character should be made responsible for the care and security of the property, it is proposed to ask the missionary society—the American Presbyterian, with which Dr. Kellogg was connected—to hold the property in trust for the purpose for which it was erected.

A GIRL WHO WAS SAVED.

HAD SUFFERED FOR NEARLY 12 YEARS WITH ANAEMIA

Severe Headaches, Heart Palpitation, Nervousness and Extreme Feebleness made Her Life Miserable - Her Doctor told Her She Could Not Recover.

Doctors have given the Greek name anaemia meaning "bloodlessness," to a disease which is much more prevalent among young women than is generally believed. In its early stages the disease is not marked by any decided symptoms, and often makes considerable advance before its presence is noticed. A feeling of fatigue after slight exercise, breathlessness and palor of the face are the first noticeable signs. Unless there is prompt and effective treatment the disease then makes rapid progress and the victim presents every appearance of going into a decline or consumption. The only successful method of treating anaemia is to build up the blood and the best medicine in the world for this purpose is Dr. Williams' Pink Pills for Pale People.

Miss Adeline Dumas is one of the thousands of young ladies who can testify to the efficacy of Dr. Williams' Pink Pills in cases of anaemia. Miss Dumas resides with her parents on a farm near Liniere, Benace Co., Que. To a reporter who called upon her for the purpose of getting the particulars of her illness and cure, Miss Dumas said: "Since I was about sixteen years of age I have been ailing more or less, but for a long time, except for periodical headaches, the trouble did not seem serious: About two years ago my case began to assume an alarming nature. The headaches came with greater frequency, I became very pale, and the slightest exertion would leave me breathless. I tried several medicines, but instead of finding benefit, I was steadily growing worse, until at last I was unable to do any household work, and had to sit in a chair almost the entire day. I had now become extremely nervous, and the least noise would set my heart wildly palpitating. I had neither desire nor relish for food, and the doctor who attended me finally said the trouble was incurable, and that he could do nothing more for me. I did not despair, however, but tried other medicines, but still without relief, and then I began to feel that death only would release me from my suffering. At this time a friend of mine brought me a newspaper in which was the story of the cure of a girl whose symptoms resembled mine, through the use of Dr. Williams' Pink Pills, and urged me to try them. I sent for a box, but they did not seem to help me, and I was afraid they would prove like other medicines, not suited to my case. My parents insisted that I should continue their use and my father got two boxes more. Before these were all used I had no longer any doubt that they were helping me, and I procured another half dozen boxes. They completely restored my health, and I am able to go about and do work with an ease I have not enjoyed for years before. I think Dr. Williams' Pink Pills are a blessing to the sick, and I always urge my friends who are not well to take them, and I will be glad if this statement is the means of bringing new courage and health to some other sufferer."

Rev. Matthew Kerr, for twenty-six years minister of Queen's street Church, Cork, has died in his seventy-fourth year.

Chicago University is to have an additional endowment of \$4,000,000 this month. Half of this comes from Mr. Rockefeller. This will increase the "substance," of the University to \$11,000,000.

Health and Home.

Croquettes.—Boil until very tender chicken or veal. To two pounds of meat add three raw eggs, butter, salt, pepper, nutmeg and onions, a little celery salt is good. Add the juice boiled down to about one-half cup, thickened a very little. Make into small pyramidal forms, roll in egg and cracker and fry in hot lard. Serve hot.

A sandwich that has been seen at afternoon teas this winter is made of celery and cheese. The celery used should be the whitest and crispest part of the stalk, chopped very fine. It is then made into a paste with cream cheese, seasoned well with salt and white pepper, and used between thin slices of brown bread. If the mixture shows a tendency to crumble instead of forming into a paste, a little thick sweet cream may be added.

Plain Pudding.—To a pint of rich, fresh buttermilk, add two tablespoonfuls of cream, one teaspoonful of dissolved soda, a pinch of salt, and flour enough to make a very stiff batter. Turn into a well-buttered mould part of the mixture, then add some bits of jelly then some more of the batter, then jelly, placing it evenly over the surface, and lastly covering and finishing with the batter. Steam two hours or until it bursts open at the top. Eat with sauce.

Cream Pie. Butter the size of an egg, one cup of sugar and two eggs stirred together. Add one-third of a cup of milk, two cups of flour with two teaspoonfuls of baking powder stirred in before sifting into the mixture. Bake in two pie tins for two pies. For the filling, one pint of milk, taking out enough to wet 1 1/2 cup of flour, and scald the rest; two-thirds cup of sugar, and yolks of two eggs, stir the filling mixture together and boil for three minutes. When cold, flavor with lemon or vanilla and spread between the upper and lower crusts when cut smoothly apart. Put frosting over the top if desired. This makes two delicious pies.

The Sun Versus the Doctor.

Where the sun does not go, there will go the doctor. All sorts of diseases, from consumption down, are mitigated or cured by sunlight and pure air. Watch for the sun, for life and health dwell in the sun's beams; and when it is shining, open every window in the house until it goes down again. There is every reason to believe that the germs of such diseases as scarlet fever, diphtheria, typhoid fever, and other such deadly enemies, are entirely destroyed by strong sunlight. Not only, however, has the sun the power of making germs die, but it is equally endowed with the potency of making men live. Let every woman and child make sure that not only themselves, but also their children and their servants, shall have the fullest opportunities of taking in unlimited quantities of the inexpensive, life-giving sunshine.—The Hospital.

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ST. ANDREWS HOME.

(Church of England),
REV. J. FREDERICK RENAUD,
 Secretary and Immigration Chaplain,
 46 Belmont Park.

Montreal, Nov. 30, 1899.

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