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Death of Principal King, D.D.

The death of Principal King, which took place at 4 o'clock on Sabbath afternoon, was a surprise to many, as he was thought to be recovering from the attack of pneumonia contracted early in the year. His intimate friends, however, had feared the worst, as his system was so thoroughly weakened that vitality could not be restored. Feccas-L was the leader of the Presbyterian Church and college work in the west, and his death will be generally mourned. Coming here from Toronto in the early eighties, he at once began the work of building up Manitoba College and succeeded in making it one of the leading Presbyterian institutions of Canada.

Rev. John Mark King, D.D., Principal of Manitoba College, was of Scottish birth, having been born May 25th, 1826, in Roxburghshire, in the small but well known village of Yetholm. As a mere boy he attended Edinburgh University, and though so young, gained distinction in mathematics and other branches. In 1854 the M.A. degree was obtained at the close of his arts course in the university. In the same year he completed his course in the Divinity Hall of the United Presbyterian Church. The young graduate then crossed over to Germany, and in the University of Halle sat at the feet of its erudite professors and became a proficient in the German language. At this time the United Presbyterian Church was stirred up to take greater interest in Canada, and sent out a number of promising young men to engage in colonial mission work. Mr. King, who was one of these, was well received in the various vacancies, and purposely put off settlement in order that he might become better acquainted with the Canadian church. At length in 1857, he accepted a call to Columbus and Brooklyn, a charge some thirty miles east of Toronto. Here he was an eminently faithful and successful pastor.

In 1852-3 the congregation of Gould Street Church, Toronto, was reduced to great straits. They were a mere handful, with a heavy church debt. The noble father of the church, Dr. Robert Burns, came to their assistance, and, after aiding them for a year, advised them in 1863 to call Mr. King.

Here the young preacher's intensity in the pulpit and his untiring energy as a pastor gathered together a congregation which has since become greatly noted for its zeal and liberality. When the Gould Street Church building became unsuitable for the congregation, at the urgent solicitation of the pastor, the handsome new St. James' Square Church was erected. Twenty years of unremitting labor among the increasing members, many of whom were university and theological students, make a distinct type of church life in the congregation. During this time the pastor was married to Miss Janet Skinner, who proved a true helpmeet to him till the time of her death. For this long period of time also Mr. King was a prominent member of the Home Mission Committee of the church, acting at the same time as Home Mission Convener of Toronto Presbytery. It was no mere formality, but a well-earned honor, when in 1882 the degree of D.D. was conferred by Knox College, Toronto, in the first exercise of its newly-received power of granting degrees.

In 1885, at the call of the General Assembly, of which he had in that year been chosen Moderator, Dr. King accepted his present position of principal and professor of theology in Manitoba College, Winnipeg. During his busy pastorate Dr. King had taken much interest in Knox College, so that the new position was congenial. In addition to his teaching duties, the management of the financial affairs of the college has occupied much of his thought, and in eight years a heavy debt of \$40,000 was grappled with and removed.

Note and Comment

Of the six Presidents who have sought to control the destinies of France during the existence of the Third Republic, two have died while in office.

The Kingston Penitentiary will be equipped with a printing press, and all the report forms and binder twine bags will be printed in the institution. Printers will be to be created, as it is said, there are none in the institution.

Rev. Mr. Gibson Ireland has a deputy from the Presbyterian Church in Queensland. Licentiate towns and villages, and to some fifteen or twenty Queensland is prepared to guarantee stipends of £200 a year for three years.

Ranavaloa, the ex-Queen of Madagascar, who had been a captive on Reunion Island, was recently embarked, with a suite of ten persons, and is being prepared for Algiers, where a residence has been prepared for her. The French regarded Reunion Island as too close to Madagascar.

Mr. D. L. Moody has expressed his warm approval of the Endeavor work carried on in American prisons, many of which he has visited during the past few months. He says he is glad that Christian Endeavorers have entered into a field which Christian workers have neglected too long.

In an article, entitled "Gin-soaked Africa," the London Daily Chronicle says there is every reason to believe that one steamer took out from Rotterdam a thousand tons of gin for West Africa, and in two months some 2,227 tons of gin were sent out from the same source for the black populations of the Niger.

The reported discovery of the bodies of Andre and his companions is not credited in Sweden, and search parties have returned from Northern Siberia without finding anything to confirm the recent rumors. A Christiana gentleman has of fered to fit out a whaler at his own cost and place it at the disposal of a search expedition.

The passage of the Federation bill in the New South Wales Parliament is now said to be assured. The Governor, in his speech from the throne, said it appeared to the ministry that the other Australian Governments had gone so far to meet the objections of New South Wales that further delay or opposition to the completion of the great work of national union was unreasonable.

It is reported that Mr. Isaac Campbell, Q.C. of Winnipeg, has been offered and refused the Chief Justiceship of Manitoba, in succession to Sir Thomas W. Taylor, who recently resigned. Mr. Campbell's declination is to be regretted, as he is in every way well qualified for the position and his appointment would have given general satisfaction. The name of Mr. J. S. Ewart, Q.C., has also been mentioned in connection with the Chief Justiceship. He is an able lawyer, a man of unblemished reputation, and, if selected, would creditably wear the ermine.

The question of the danger to England that might arise in time of war from our dependence upon imported food, says the Christian World, has been considered at the Admiralty, at the Board of Trade, and the Board of Agriculture but the Government does not believe that there would be any scarcity of corn unless it should be declared contraband of war. "But," says Mr. Ritchie, "an enemy would be unlikely to make that declaration for fear of incurring the hostility of the United States and possibly that of other countries." "Protection," Mr. Ritchie declares, "is not within the range of practical policies," a national marine insurance "would impose so gigantic a burden upon the government that no ministers in their senses would ever undertake it and the establishment of public granaries is open to the same objection.

The "Interior" reports that 506 students were enrolled last year in D. L. Moody's Bible Institute, Chicago, covering thirty-eight States and Territories and eighteen foreign countries. Thirty-three denominations were represented, the Presbyterian and Methodist dividing equally between them more than one-third of the total enrollment.

The University of Edinburgh has conferred the degree of D.D. upon Rev. John T. Gibson, M.A., the well-known English Presbyterian missionary now home from China on a furlough. Dr. Gibson has done good work as a translator. His introductory lecture at the college in London on the afternoon of Wednesday next will be entitled, "Mission Problem and the Historical Background in China."

A Roman Catholic priest as being tried in Russian Poland on a charge of having tried his fanatical parishioners as a punishment for their errors. The women, it is alleged, were taken down into the vaults of the church, where, apart from the flogging they received, their superstitious fears were practised upon by means of bogus apparitions representing death and the devil.

The musical success of the season was the thoroughly artistic concert given in Windsor Hall Montreal, on Monday last, by Lady Halle, the noted English violinist, and Miss Edith J. Miller, contralto, of New York. Lady Halle has back of her a long series of successes, having secured the admiration of the British and European public. She is mistress of her art, and possesses freshness, perfect expression and technique. Miss Miller is a Canadian, of whom all Canadians may be proud, and commands a contralto voice of warmth, sweetness and beauty of tone. The versatility of the artist was shown in her selections, which included French, English, German and Irish ballad. Mrs. H. R. Ives was an efficient accompanist.

One of the most valuable features of Every Month, is the new and popular music, and in the March number appear "The Orpheus Fiddlers and I Wonder Why," by Paul Dresser (whose "Banks of the Wabash" have made him known throughout the length and breadth of the country); "The Feast of Lanterns," March and Two Step, a piano piece, with Chinese motif, and "The Girl Who's so Dear to My Heart," an Irish Ballad with a melody and pathos which will melt other than Irish eyes water. The general reading in this number is especially interesting. Every Month, New York, 10 cents.

The March number of the Canadian Magazine maintains the reputation of that useful monthly for providing instructive, as well as entertaining, literature for its readers. Canadians who are fond of reading the story of History of Canada will read with interest the "Early History of Canada" from the pen of Professor S. J. McLean, and the illustrated descriptions of St. John in reference to its suitability as a winter port, by Mr. A. M. Belding; while the article treating on "Municipal Reform in Montreal," by a writer who styles himself a French-Canadian, will be read with interest by all dwellers in the Island City, to whom the present condition of the local administration of public affairs appears little short of an open scandal. The present number opens with an excellent portrait, and a well-written biography of the Marquis of Salisbury, by Mr. A. H. U. Oshquinn; and this is followed by an account, by Professor Adam Shortt, of the early projection of the Nicaragua Canal, and the history and provisions of the Clayton-Bulwer treaty, and the writer's conclusions are that the canal cannot be built and maintained under the auspices of any Central American state, but only by the Government of the United States, who alone can provide the essential guarantee of its neutrality, and that as the circumstances which necessitated the treaty are no longer existent, it should be abrogated, and a pledge given by the United States for the use of the canal on the same terms as for their own vessels, by those of all nations at peace with the United States, and subject to the rules of international law in times of war.

The Quiet Hour

Christ the Good Shepherd.*

Written for Dominion Presbyterian

This section must be read in close connection with the last lesson, having the same time and place. Jesus had cured the blind man, but there is more than one kind of blindness, and even Our Lord found the spiritual blindness more difficult to cure. But He could not allow it to go unnoticed and unrebuked. When those who claimed to be men of light and leading were blind, He who was the true Light must point out to them that evil passion and bigotry was darkening their minds. Such faithful words must produce great effect; but the effect was often in the wrong direction; men of high official position regarded the new Teacher as a presumptuous imposter and turned scornfully away from His noblest teaching. Thus we find in this lesson the sternest rebuke linked with the most beautiful parable. The figure of the Shepherd, representing divine care and control was familiar to readers of the Old Testament. "The Lord is my Shepherd, I shall not want." "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock." "He shall feed His flock like a Shepherd." Our Lord's use of this figure is then another form of the same claim to be the God-sent Christ the Saviour of men. It is possible for men now to sit down and discuss this claim calmly; but, in the days when this beautiful parable was spoken, it roused the very fiercest excitement, political as well as personal. In verses 1-5 we have a parable, "An earthly story with a heavenly meaning." The twice repeated verily marks its solemn import. The picture is that of an eastern sheepfold, where a number of flocks of sheep have been enclosed for the night, and the porter set to guard, while the shepherds take their rest. Robbers coming to this sheepfold would seek to climb over the wall, and catch the porter unawares, but a shepherd will come to the door, saluting the porter and calling his sheep. In eastern lands the shepherd does not drive but leads the sheep; and when, having called them, he steps outside the fold, they know that they can safely follow him, for he will lead them into pleasant places where they will find food and rest. The sheep are wise in their own way, they know the shepherd's voice, and run willingly at his beck and call, but they will not run after every strange

new voice. In this we may well learn a lesson from the sheep; when we have found a good shepherd, why should we run after empty novelties? In verse 6 we are told that this parable was not understood; the words were easy and the figures familiar, but the meaning was not plain, "They understood not what things they were which He spoke unto them." The men to whom these words were spoken claimed to be pastors, shepherds of faithful souls, and they did not at first discern in the parable an indictment of their conduct. But we might ask how had they treated the blind man in his perplexity? How did they regard the ignorant and poor? Had they given the new Teacher a fair hearing? On the dark background of their faithlessness He places the picture of His own devotion and self-sacrifice. He would teach them that elders, ministers, synagogues and churches are for the helping of men. The Church was made for man, not man for the Church. There are times in the life of the Christian Church when we need to have this fundamental principle re-asserted.

Verses 7-10 explains the parable and prepares the way for a still fuller revelation. He is the door, through Him men enter into a secure sheepfold, and into rich spiritual pastures. He is the way to life and to God. Deliverance, free activity and abiding satisfaction come through Him. How many had used their position simply for their own advantage. Men regarded place and power in church and stall as prizes to be fought for and enjoyed, rather than as a stewardship to be unselfishly administered. The sheep, that is the people, were taxed and worried, no one gave them comfort and help. Jesus had compassion on them because they were as sheep having no shepherd. He came not to get but to give, not to impoverish but to enrich; not to kill but to make alive. "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." The very purpose of His coming was to meet the desire of the penitent soul which cries for more life and fuller. "I am come that they might have life, and that they might have it more abundantly."

No single figure can completely express what the Christ is to those who trust Him. He is the "Shepherd" as well as the "Door," as He is also the "Vine," "the Living Water," "the Life-giving Light," "the Bread from Heaven." He is not only the entrance to life, He is the giver of life, and the life He gives is His

own. The hireling stands by the sheep only so long as he can make profit out of them; in the hour of danger he quickly flees to save his own skin. Every man who puts into his work no higher motive than the love of money is a hireling, no matter what his calling may be. But he who pursues a sacred calling from such base motives and in such a mean spirit is a contemptible creature. The Jewish Church could not have been built up without good shepherds, but we know how often the true prophets were opposed and persecuted by those who sought only popularity and pay. Each man, however, is true to his own character; the hireling fleeth because he is what he is; because he does not understand love and self-sacrifice; he has never entered into that realm.

Jesus dwells in a different world. It is His very nature to be the ideal Shepherd, to live and die for His sheep. He knows them and they know Him, in this knowledge there is mutual satisfaction and strength. They who know Him have eternal life, and though many reject Him, He shall see of the travail of His soul and be satisfied. His knowledge links Him on the one side to the Father and on the other side to faithful men. He knows the needs of men and He knows the infinite resources of the Divine Love. The Cross is not an accident, it is not an ignorant venture, a leap in the dark; it is based upon this sure knowledge of the human and the divine. It is after entering deeply into both sides of the case that He lays down His life to make God and man at one. This is a voluntary act; the life is not lost or snatched from Him against His will; it is the highest sacrifice, the most complete self-surrender that the world has ever seen. This is the meaning of the Cross, "I lay down my life for the sheep," and this is not to be construed in any small sectarian sense. He has other sheep, who though they may be in different folds belong to the same flock. For convenience it seems to be necessary to have different folds, perhaps men have made too many folds, but the central fact is that there is one flock, one shepherd. That fact, which even now underlies all superficial differences shall one day receive a clearer manifestation; the Christ shall unite those who in separate places have had the same spirit, and these shall become one flock and one shepherd. The way in which we may help forward that time is by now acknowledging the one true Shepherd and following in the spirit of love the path He has marked out. He who has given His life for us has the strongest claim upon our love and service.

Giving.

Unto the erring, charity,
Unto the suffering, swift relief,
Unto the sad our gift may be
A tender sympathy with grief—
Our time for giving is so brief.

—Mrs. McVean-Adams.

*International S. S. Lesson for March 19, 1899. John x. 1-16. Golden Text, verse 11. "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep."

A One-Minute Sermon.

Rev. J. G. Hamilton, B.A., minister of the Islington Presbyterian Church, Liverpool (formerly of Dromore, Co. Tyrone), has lately introduced the idea of a one-minute sermon on Sunday evenings, previous to the ordinary sermon. Last Sunday, taking as his subject, "The Grace of Humility," he said—Humility is a virtue which we like to see practised by others, but which we often fail to appreciate thoroughly or to make it a practical part of our own lives. Humility is not a theory, but one of the most important factors in the Christian life. It is practised by Christ, and so illustrated by Him that there is no need to expatiate on its meaning. Humility is the oil that keeps the bearings of life from getting heated. A steam engine needs a safety valve, yet the best work is taken out of the engine when the safety valve is not needed, when the heat is properly regulated, when the working parts are oiled, and when the engineer looks to the general working of his engine in all its parts. There is no need for the safety valve in the Christian life; it is a symbol of danger. It is the point of danger's relief; and if a Christian thinks that it is one and the same thing to blow off the steam or regulate his life, he makes a sad mistake indeed. We need humility as the counterpoise to our tendencies of pride and haughtiness, that we may regulate our lives in success and prosperity. If we must on the one hand beware of pride, we must also take care on the other lest we take in that false humility that is so often mistaken for the true. The doing of so-called humble actions and the utterance of presumably humble words may too often proceed from a spirit of pride, and not from the humility that centres itself in the example of Christ. The true humility never speaks of itself or its own humble actions, and is generally unconscious that it is striving towards humility.

The United Presbyterian Sessions and Presbyteries in Scotland have, with remarkable unanimity, expressed their approval of the proposed union with the Free Church. Four only of the presbyteries have reserved the approval until a completed scheme of union has been submitted. Returns have been received from 539 Sessions. Of these 509 approve of the union, 15 disapprove and 15 give a qualified answer.

"Six things," says Hamilton, "are requisite to create a home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection and lighted up with cheerfulness; industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God."

Man and Evolution.

By Prof. John Moore.

The Bible states distinctly of the special creation of man. His body was formed out of the dust of the ground, or material elements that belong to the earth. He is a being of mind. His soul came directly from God. The Creator breathed into his nostrils the breath of life, and he became a living soul. This is the pictorial way of expressing the crowning fact of creation.

Does this account of the origin of man accord with the facts of science as thus far revealed? The answer, yes. We know that man exists, consisting of body and soul, or mind. He was the masterpiece of creation. Science and the Mosaic history correspond here, as we easily see.

Properly speaking, there is only one human species, consisting of three general varieties, the Caucasian, African and Mongolian. There are sub-varieties, but these are the three general ones. Analogous to this is the significant fact that there are three families of languages, according to Max Muller. We find that the African was the same thousands of years ago, as depicted on monuments, that he is now, and the same is true of others.

Those who reject the Bible account of the origin of man, generally attempt to account for it by the doctrine of evolution. Mr. Darwin, in his first book, "Origin of Species," did not apply his theory to man, but the inference was that he ascribed the origin of man to the same principle he applied to all other living beings. A few years after he published his "Descent of Man," in which he applied his theory to the human race. He tried to prove that man as a physical organism came up gradually from the lower animals. He spoke of monkeys as man's "nearest allies," in this as in other respects. If this be the case, we ought to find grades between the ape and man, or connecting links. But nothing of the kind has been found. The oldest remains of man show that he always existed distinctively as man.

Darwin has not been able to produce the race of apes from which the human species sprang, and thinks that it existed in some parts of Africa. Haeckel attempts to explain the difficulty in a novel way. Not being able to find any living or fossil remains adapted to the case, he assumes that such lived in a continent that long ago became extinct. He thinks that a continent once existed which he calls Lemuria, that sunk under the Indian Ocean, where a special kind of monkeys lived. In his "History of Creation" he writes: "We as yet know of no fossil remains of hypothetical primeval man, who developed out of anthropoid apes during the tertiary period." He thinks the evidence is quite strong that man's immediate predecessors existed in that buried continent. The prospect is not very encouraging that there will ever be

an opportunity of digging there to find such fossil remains. There certainly is not much science in this. His credulity and imagination must be very large.

But Darwin holds that man as a being of mind originated in the same way. In the third chapter of his "Descent of Man," he writes: "My object in this chapter is to show that there is no fundamental difference between man and the higher mammals in their mental faculties." If this be the case, we ought to find in apes a degree of intellect approaching that in man. They ought to be susceptible of a considerable degree of mental training and instruction; so much so, that schools should be established for their education. But we never think of any such thing.

Dr. Alfred Wallace, who has the honor of working out independently the theory of the evolution of organic life by natural selection, differs from his co-laborer in regard to the origin of man in his higher nature. He writes very decidedly against Darwin's position respecting the rational life of man. In speaking of Darwin's position he says: "This conclusion appears to me not to be supported by adequate evidence, and to be directly opposed to many ascertained facts." Thus these two eminent workers in the same field are at variance on this essential point.

When we view man as a religious and moral being, the theory of evolution fails. Man is naturally a religious being—he has a powerful tendency to worship. But we see no manifestation of this in the ape or any other animal. Man has a moral nature, which renders him capable of distinguishing between right and wrong, of feeling responsibility, of obeying or disobeying moral law. But we do not see the slightest evidence of any such faculty in any other creature. We never think of instructing monkeys or other animals in ethics, or holding them morally responsible for their acts. Here the theory entirely fails.

Take another phase of the subject. Man has the wonderful faculty of language, corresponding with the lofty claim we urge for him. Says Max Muller: "The nearer we approach between the physical nature of the ape and that of man, the wider and the more wonderful will that gulf appear which language has fixed between them." No ape ever spoke. This objection is fatal to the Darwinian theory. Thus we see that the Bible account of the origin of man stands unshaken, and that those who hold the absurd and unscientific theory of materialistic and atheistic evolution must have a monstrous amount of blind credulity.

Not failure as a fact, not failure as a confession, but failure as an excuse, brings hopelessness. Not the surrounding colors of the enemy, though they be thick as autumn leaves, but the white flag on its own ramparts shows that the fort has fallen—Anon.

World of Missions

Educational Work and the Indore Mission College.

By Frank Anderson, Y.M.C.A. Secretary, Bombay.

[It is but fair to the writer to say that we are compelled to condense his valuable paper, which was too lengthy for the space at our command.]

It is with the greatest hesitation that I take up the pen to write a few words on educational mission work generally, and the Indore Institute in particular, which the Canadian Presbyterian Church has established; yet I trust I can see the matter in its true perspective; and it may not after all be so presumptuous for me to express my conviction that the activities of educational work are making immense contributions towards the evangelization of India, and that, like all other forms of work, they are capable of accomplishing far more.

It may be observed at the outset that there is a close parallel between the position of the educationalist and the medical missionary; and the justification of the one is the justification of the other. The medical mission combines in its scope soul and body; the Christian college combines soul and mind. A writer has remarked that "A sound mind is surely as desirable a preparation for the Gospel, and as real a part of the Gospel blessing, as a sound body. Does it more promote the glory of God to banish disease than to banish ignorance?"

Moreover, the educationalist finds himself in a position to reach a class which the street preacher has difficulty in touching; we must guard against an exaggeration of this argument. It is not true that the educated people will not listen to preaching. In Bombay we find them ready to hand in large numbers, while we speak on the sea front near Church-gate Railway Station. But a closer contact between the missionary and the individual is the great desideratum, and in the constant intercourse in the college this personal element is introduced, and we must bear in mind that these men are determined to have education; the treasure of western learning, itself one of the noblest products of Christianity, are being poured into India, the young Indian sees that they are worth having, and every facility is put before him by the impartial, though perhaps from the Christian standpoint, unfaithful and ungrateful government to acquire all that the spirit of Christ has during the centuries unveiled of truth and knowledge, but without the Christ himself. An education such as this is a doubtful blessing, and it is not

improbable that the government will one day be awakened to see the real fruits of their much-lauded "neutrality."

In India it is worth while remembering that Christian education cuts at the very spirit of caste. The force of caste can hardly be realized by those who have not been in contact with the system; it is nothing short of marvelous to observe how completely it enchains the minds of even the educated and enlightened, and it seems plain that those who read and think must be led to do so from the Christian standpoint, before they can be expected in any way to set themselves in opposition to this dominating principle.

And this leads us to reflect that the educational missionary is reaching the brain of India. "Hindu society is an organism, and the educated men must not be looked upon merely as so many souls, but as the brain of the organism, possessing an enormous and disproportionate influence over the other members; it is evident then that missionary work, if intelligently conducted, must devote, even for the sake of the mass of the people, a considerable part of its energy to the propagation of the Gospel among the educated classes.

* * *

The time seems to be past when it is necessary to answer objections to the educational form of missionary work. The position of the Christian college is a recognized one, now, and there is scarcely a large society which does not include it in its methods, the C. M. S. at Agra and Masulipatam, the Free Church at Calcutta, Bombay and Madras, the Established Church of Scotland at Calcutta, the L. M. S. at Calcutta, and Belary, the American Presbyterian at Lahore, the Methodist Episcopal at Lucknow, and others are exhibiting a consensus of opinion as to the value of Christian education in promoting the common object of their work.

You may say that the college produces no results. The reply is that the silent results are infinite and immeasurable. This fact has already been touched on above, but if the fewness of actual converts be urged as an objection, it must always be remembered that Hinduism (and indeed Parseeism and Mohammedanism to a great extent) is not so much a religion as a great social system. Within this system vast numbers outwardly remain, while they to a great extent adopt Christian conceptions of God and religion; the compliances of idolatry are reduced to a minimum and explained away. It is true that these

men are compromising with sin, and making no outward confession of faith; they are not yet baptized, and reckoned as converts. Much as we may wish to see and pray for thorough conversion and open confession of Christ among the students, it may well be that the moral and spiritual influence exerted on those who remain unbaptized is as genuine Christian work as the work of baptizing men whose moral and spiritual preparation has to be begun after baptism. "There is an intensive view of Christian work as well as an extensive; there is a real preparation for the Gospel which is more valuable than an unreal profession of it. The history of the 'conversion' of our European nations and of the baptized savagery of the Middle Ages, might teach of thankfulness that we have in India a great class of educated men to whom we may give, be the cost what it may, a firm hold of the morality and spirituality of the Gospel."

But it is not true that there are no visible results. Many of the strongest and most valuable converts are the direct result of educational work. George Bowen used to say that the majority of all the converts in Western India were the fruits of education; and at the same time the number of secret believers is probably considerable. Rev. J. C. R. Ewing of the Forman Christian College, Lahore, records how a student in the B. A. class in the college, believing himself to be seriously ill, made in his presence and in the presence of a number of his fellow-students, the declaration that for more than a year he had been fully convinced of the truth of the Gospel, acknowledged his personal sinfulness, and his entire acceptance of Jesus as his personal Saviour. Within my own short experience, I can recall many students in mission colleges on whose minds and hearts, by their own confession, the Gospel has left an indelible imprint.

* * *

Last October I paid a brief visit to Nagpur and Indore for the purpose of conducting a special series of evangelistic services among the educated young men in these places. In each case I was much impressed by the position which the Mission Colleges occupied; they seemed like foundation stones of truth which nothing could shake. I will confine myself to a word about Indore. It seemed a little short of a miracle that the College should be there at all and as much a miracle that there should be any students in it, raised after a tremendous fight not only with the dissolute and hostile Hindu prince who rules the native State, but even in face of opposition from the British Agent Governor-General, it represents much persevering effort and a grand succession of answer to prayer. The building is admirably situated in British territory, just outside the boundary of the native State; it has a striking appearance and is designed with every attention to usefulness and dura-

bility. The difficulties that had to be encountered may be judged when I saw that soon after its commencement the Maharaja determined to reduce its influence by competition. He accordingly founded and endowed a College of his own, in which the fees were fixed lower and gave it to be understood that he did not wish his subjects to attend the Mission Institution. I do not know the exact effect of this step, but it did not empty the mission class-rooms; there was something in the missionaries and their message which attracted the young men, and from personal conversation with some of them I soon discovered that the Word of God was telling on their hearts and lives. I am convinced that there has been steady, faithful work there, which is bound to bear fruit. I had only to talk a few moments with Mr. Wilkie and Mr. Ledingham to discover that they were working with all their hearts for the personal salvation of the men under their charge; and even the missionaries themselves were surprised when for six nights in succession 150 to 200 young men, in face of the known wishes of the Maharajah, gathered together and gave a patient hearing to the simple Gospel message. It was the College alone that made such audiences possible. May it not yet make others possible?

It seemed to me to be a wise course to plant this institution in Central India. So far as I am aware the Hislop College of Nagpur, 250 miles away, is the only Christian College within a radius of 400 miles round Indore. Here, then, is a point of vantage on which the brightest beacon might well be fixed and kept ablaze for God with the very choicest material which the Church can give. The City of Indore is just given over to wickedness. It would be surprising if the Hollean State, of which it is the capital, is not even worse, but Christ must triumph over every device of the evil one. "Often," writes one in eloquent periods "The Truth of Christ has to go forth to her work among the heathen poor and solitary, 'the voice of one crying in the wilderness,' and even then she has been strong and has prevailed. But when I conceive her worthily furnished for her glorious mission with such equipments as it behoves the Churches of Europe and America to-day to endure her with, far other is the vision that rises before me. She goes forth among the sin and sorrow-stricken nations erect, commanding, confident, swift. Her glad message is written over her vesture that men may read it; it is proclaimed from her lips that men may hear it; it shines from her face and all her person that men who will not read nor hear may yet feel the power of it. And on either hand she has ministers bearing gifts on the right, gifts of light and freedom, of purifying and quickening for the mind; on the left, gifts of succor and healing for the body. And while the threefold utterances of her message never ceases,

with lavish hands she flings these gifts before her, she scatters them round her, she leaves them behind her as she goes; so that wherever she comes, not only is the acceptable year of the Lord proclaimed but the New Year's Day has dawned."

Fellowship.

Here's my hand, my brother;
Let me grasp your own,
One in Christ, we cannot
Serve him well alone.

We must stand together,
Face a common foe,
Cry a mutual watchword,
On to victory go.

Naught shall e'er divide us
Till our work is done;
If we are the Master's,
We must aye be one.

W. H. G. Temple.

The twenty-third annual meeting of the W. F. M. S. (west) will be held in Knox Church, Woodstock, on May 3, 4 and 5. Names of delegates should be sent to Miss Margaret Craig, Convener of Committee on Credentials, 228 Beverley street, Toronto, early in April, so that the name and address of hostess may be sent those desiring a billet. The hope is expressed "that in no case will the travelling expenses of delegates be paid out of missionary funds." When it is found expedient to pay said expenses, a special fund should be provided.

In Tidings for March, the Rev. A. B. Winchester, of Victoria, B.C., gives a graphic account of the unspeakably sad condition of the 500 Chinese women who are at present resident in various parts of British Columbia, principally at Victoria, Vancouver and Westminster. He says: "The condition of the best is in sad contrast to that of the Christian women of Canada—that of the average deplorable."

The following list of life members of the Woman's Foreign Missionary Society (western division) is announced:—Miss B. Scott and Mrs. J. McNeil, Toronto; Mrs. A. Graham, Lancaster; Mrs. I. Anderson, Franktown; Miss Munroe, Woodstock; Mrs. James Moore, Brockville.

Character in Business.

By Dr. James Stalker.

Idleness is one of the greatest enemies of character. As some one has said, "The devil tempts other men, but idle men tempt the devil." Do not envy the idle man, whoever you may envy. You may have too much to do, and too many things to think about; still, do not envy the man who has not enough to think about, and has to fall back upon himself. The passions of human nature break loose in idle men, and wander over forbidden places seeking what they can devour.

There is no cure for the despair and the nervous misery, from which so many

among us are suffering, like a long and steady piece of hard work. Work reacts on the worker. If it is slovenly it makes him slovenly, even in his outward appearance. If he does it, not with any love, but merely as drudgery, it gives him the careless look of drudgery. In fact, as somebody has said, "To scamp your work will make you a scamp." On the contrary, when work is well done it yields its reward long before pay-day comes round, because it communicates solidity and dignity to the character.

One hears too often of assistants in business tempted by their employers to do things against their conscience. Only the other day, I read in a reputable paper an article on this subject, giving instances known to the writer; and recently a business man who had written a book sent me a copy, in which he gave instances which had come under his own cognisance. I have no doubt there are tricks of the trade, and business men find it difficult to avoid what others are practising; and especially do assistants find it exceedingly difficult to conform to them; but any practice which makes daily work a daily degradation instead of a daily discipline of character, cannot be the will of God for any man.

You have all heard it said that in our day it is impossible to do business honestly. Depend upon it that is just the cant of scoundrels. Would you not despise a minister if he suppressed the truth in the pulpit to please his hearers? Would you not despise a soldier who turned his back when he came near danger? You know perfectly well the verdict that you have to pronounce on yourself, if, for any worldly consideration, you go on outraging your own conscience. No, it is honesty that succeeds. Perhaps it does not succeed immediately, and therefore those who are for immediate results sometimes are impatient; but a high-minded man will place his faith in a genuine article and a fair price, and in the end he will not be disappointed.

I cannot refrain from referring to a wrong which is very frequently brought under my notice. I mean the unfair and indefensible hours often imposed, especially upon young employees. I refer especially to the grocery trade. There are hundreds and thousands of young men, hard wrought all the week, who on Saturday night do not get away until after 11 o'clock, and not unfrequently are detained so long in cleaning every thing up that it is Sabbath morning before they can get away home through the streets. I know that customers are to blame who have allowed themselves to fall into ridiculously late habits of shopping; but I maintain that it is not creditable to the representative man in this branch of business that they have not been able to unite in putting an end to such abuses, and it is a case in which I believe the legislature of the country might very fitly interpose to put an end to an odious form of white slavery.—Christian World Pulpit.

Our Young People

The Noblest Conquest.

Topic for March 19: "Self-Mastery."—Cor. 9: 24-27.

The Godlike Will.

By Rev. John E. Pounds, D.D.

He who knows how to master himself has the best possible education; he who does so has triumphed gloriously—for "he that ruleth his own spirit is greater than he that taketh a city." He who rules his own spirit reigns as king more truly than does the monarch who is ruled by it.

The source of self-mastery is the will. A man's lower nature is made subject to it. "Resist the devil, and he will flee from thee," is the great declaration of human independence. To the man who says, "There shall be no Alps!" there will be none.

The will has power over the body, so great as even to conquer death for a time. To conquer spiritual death is still more within its power. The man who sets his will unalterably to go to heaven may begin to sing the song of triumph; for to him who knocketh at the gates of heaven they shall be opened.

The will is the most Godlike faculty man has. He can almost create with it; character, success, he can create. The will is given for our self-control.

The loss of self-mastery comes through the weakening of the will and the strengthening of the passions. The will, like all other human faculties, grows stronger by exercise and weaker by neglect. The hand can be opened and shut at pleasure, but if left shut for two or three years it will remain shut forever. And he who thinks he can drag down his will from its place on the throne of his life—where it reigns by divine right—trample it under his feet for a score of years, and then re-instate it, has made a fatal error.

God made man's will stronger than his passions. But when he has cultivated his appetites until they are stronger than the enfeebled will, then he is helpless, so far as his own strength is concerned. The dead line is where the will and the passions pass. Only the power and grace of God can save the man who has permitted this. The sin of being mastered by the lower self is very great. We condemn the saloon-keeper in the strongest terms, and rightly so. But the drunkard is a guilty man also. He has spent for liquor the money which the Lord gave him for his children's bread and education. He has tainted his son's blood with death and his daughter's with

passion. He gave his wife his name, and then made it a reproach and disgrace. He took her from the safety of her father's home, swearing before God and men that he would love and honor and cherish until death—and then he led her into the lowest valley of humiliation and chained her there for the vile to scoff at. The early graves of his parents are monuments to his guilt as a son. He has proved a traitor to the highest interests of his native land, for if all were drunkards, every city would be a Sodom, and the fire would destroy it, and the country about it.

But he excuses it all by saying that he is helpless now and cannot quit, for his appetite masters him. This is only a confession that he has also destroyed his manhood, his God-given power of self-control. He has sinfully wasted his years of opportunity for cultivation of the powers which were given for his self-mastery, and guiltily stimulated his appetite until it has enslaved him. God's just sentence of death awaits him—nay, it has been almost executed. May God save each of us from a worse punishment in the next world than the slave of appetite knows in this!

Every Endeavorer should be an imitator of Paul, who, by force of will and by divine strength, kept his body under and brought it into subjection. — Christian Endeavor World.

Self-Mastery.

Be thine own soul's law learn to live,
And if men thwart thee take no heed,
And if men hate thee have no care;
Sing thou thy song, and do thy deed,
Hone thou thy hone, and pray thy prayer,
And claim no crown they will not give,
Nor boys they grudge thee for thy hair.

Keep thou the soul-sworn steadfast oath,
And to thy heart be true the heart;
What thy soul teaches learn to know,
And play out thine appointed part;
And thou shalt reap as thou shalt sow,
Nor helped nor hindered in thy growth,
To thy full stature thou shalt grow.

Fix on the future's goal thy face,
And let thy feet be lured to stray
Nowhither, but be swift to run,
And nowhere tarry by the way,
Until at last the end is won,
And thou must look back from thy place
And see thy long day's journey done.
Pakenham Beatty.

He who would avoid sin must not stand
at the door of temptation.—Anon.

A Firm Hold.

Three travellers and twelve guides were climbing Mont Blanc. They reached a slope covered with newly fallen snow. Up, up, they were going, when suddenly the snow beneath their feet began to slide. Down they all went, sliding toward a horrible gulf. Some of them went over the brink. There were those who had a bewildering, exciting roll down the slope, going down, down, but on the very edge of the precipice their descent was stopped. One man, both nimble and strong, seized his long staff and ran it down into the oldest, firmest bed below. That held him. That saved him from the fall that all the others had, some of these finally plunging down into a deep grave in the mountain snow.

Oh, when temptation comes to you, threatening to carry you away into the sad disaster of sin, take hold of the Rock lower down! Get a firm hold on the foot of the cross, and temptation's avalanche will sweep harmlessly by you!

For Daily Reading.

Monday, March 13.—The Nazarite vow.—Num. 6: 1-8.

Tuesday, March 14.—Daniel's purpose.—Dan. 1: 8-16.

Wednesday, March 15.—The Rehabite's obedience.—Jer. 35: 1-11.

Thursday, March 16.—Enduring temptation.—Jas. 1: 12-15.

Friday, March 17.—Be strong in the Lord.—Eph. 6: 10-18.

Saturday, March 18.—To him that overcometh.—Rev. 2: 8-11.

Sunday, March 19.—Topic. Self-mastery.—1 Cor. 9: 24-27. (A temperance meeting.)

Be Strong—and Helpful.

If you are free from an acquired appetite for alcohol or from an inherited predisposition toward it, thank God with all your soul, but don't indulge in a grain of pride. Let your thanksgiving take the form of sympathy for the other fellow who has both inherited predisposition and acquired appetite. While you lift him up with one hand, knock the stumbling-blocks of open drinking-places out of his way with the other, using the ballot of an American sovereign.—J. F. C.

Self-mastery is the basis of sanity. To rule our own spirits, to hold every thought, desire, and passion in us to its responsibility before reason and conscience, is the only way to maintain that mental and spiritual soundness which gives us the right to be at large as free and responsible beings.—Sunday School Times.

I venture to say that the full recognition of all that is meant by consecration of the body would have a decisive effect in altering the relation of many Christians to drink, to drugs and to tobacco. By the use of such things men have turned the body which was meant to be a house of prayer into a den of thieves.—Rev. G. H. C. Macgregor.

Presbyterian College, Montreal.

This institution owes in large measure its origin to the warm interest which the late John Redpath took in the establishing of such a college. He it was who invited a number of prominent Presbyterians to meet at his residence, Terrace Bank. The night was cold and frosty, in the month of January, 1864, now thirty-five years ago. Those present were Revs. A. F. Kemp, D. H. MacVicar, Principal (now Sir J. Wm.) Dawson and Messrs. John Redpath, Joseph Mackay, Laird Paton, George Roger, Warden King, and John Stirling. Only three of those present still remain to tell the story of its beginnings, viz., Sir J. Wm. Dawson, Principal MacVicar, and John Stirling. It will be observed the large number of laymen who were present, foreshadowing the place which the college has ever since held in the confidence and esteem of the people, and the hearty and generous support which has been extended to it.

Another meeting was held in February of the same year at the residence of the late John C. Becket. At this meeting Mr. Redpath was called to the chair, and Principal Dawson presented a report from the committee appointed at the first conference. This report emphasized the great need of such a college, and it was unanimously agreed to go forward.

The college originated in the desire to secure missionaries and ministerial laborers, especially for the Province of Quebec, Eastern Ontario and the valley of the Ottawa.

It has since, through its alumni, extended its influence for good far beyond these limits into the foreign field and from Prince Edward Island to the Pacific coast. The territory at first contemplated has been well overtaken, and a considerable number of graduates have settled in Manitoba and the Northwest.

The story of the college is one of steady and remarkable progress. After several preliminary meetings, two of which have been referred to, the proposal to found it was submitted to the Synod and approved, and the charter was obtained in 1865. The work of the first session commenced in October, 1867, and was conducted by Rev. W. (now Dr.) Gregg, Toronto, and Rev. W. Aitken, Smith's Falls, who lectured three months each. Ten students were enrolled. For five sessions the trustees of Erskine Church granted the college the use of their lecture-room and vestry with fuel and light free.

This was the day of small things financially, and in every sense. The proposal was that one man, for some time at least, should be charged with all departments of the work, including finance.

In June, 1868, the present Principal, Dr. MacVicar, of the Free Church, Cote street, Montreal, was appointed Professor of Divinity. In October of the same

year he entered upon the duties of his office. The movement has been ever since onward; and now the teaching staff consists of five professors — Principal MacVicar, Professors Campbell, Cousirat, Scrimger, Ross—and four lecturers. Among these Rev. Dr. McNish, who has ably lectured in Gaelic to the students for many years.

The curriculum, while embracing the subjects usually taught in theological seminaries, possesses some special features: The chair of French theology, so ably filled by Dr. Cousirat, is of this nature. His distinctive work is to train in their own language missionaries and ministers. At the same time the students of his classes attend lectures with all the other professors and are thus qualified to preach and do pastoral work in French and English. This is essential in many of the mixed fields of Quebec and Eastern Ontario. Upwards of forty thus educated are now preaching the Gospel among their fellow-countrymen.

The college has from the first been affiliated with McGill University, and its students enjoy all the educational advantages of this strong and growing institution, including the use of its magnificent library and freedom to compete for its numerous and valuable scholarships, medals and other academic distinctions.

The buildings and equipment are well arranged for the convenience and comfort of the students; from the kind and generous friend of the college, David Morrice, Esq., there was provided a magnificent convocation hall and library, with dormitories for the students. This gift was completed and presented to the college authorities on the 28th November, 1882. Rev. Dr. Warden, as treasurer, and representing the college, received the deed of donation from the hand of Mr. Morrice, and in thanking him for the magnificent gift, expressed the belief that it was the largest made to the Presbyterian Church by any one person. In the matter of finance, while large gifts have been made from time to time, notably from Mr. Redpath, Terrace Bank, founding the John Redpath chair to the extent of forty thousand dollars; Joseph and Edward Mackay, founding the Joseph Mackay chair with fifty thousand dollars; while the three nephews of these gentlemen founded the Edward Mackay chair by the sum of fifty thousand dollars, surely commendable example of enlightened generosity. Notwithstanding these gifts and annual scholarships of fifty thousand dollars from many prominent people of our church, the college is greatly hampered for want of adequate endowment. It was in 1871 that the General Assembly, by resolution, approved of a scheme to endow both Knox, of Toronto, and Presbyterian College, Montreal. This scheme fell through. Surely, as we draw near the close of the present century, the aim of the alumni of this college, as well as its many friends scattered throughout the Dominion, should be the raising of

an endowment fund of such an amount, say two hundred thousand dollars, as would place the Principal and management in a position free from the worry of having to finance for professors' chairs, scholarships, etc.

A curious and interesting article might be written on the way in which means have been provided for this college. Many instructive examples of liberality might be mentioned. Children gave their offerings; widows have bestowed their mites; Sunday-schools and Bible classes have contributed bursaries. In one instance a pious mother, on being bereaved of a son, gave the entire portion which had been laid up for him, along with fervent prayer for God's blessing on the work of the college. Where there is a good cause, prayer, business energy, and strong faith in God are the best means of getting a revenue, and these are weapons which have been well used by the college authorities, notably the Principal, who has done much of the hard work, indeed, it is thought by some, of three men.

With such a record as God has enabled this college to make; with the large band of graduates scattered throughout the Dominion, and away out to foreign fields, all loyal to the truth and their Alma Mater; and with new friends and benefactors arising throughout our great country, we predict greater things in store for the college—a more complete equipment and still greater eminence.

Russian Exploration in Asia.

Deserts are becoming comparatively scarce on modern maps. Little by little as they come to be explored it is found that the word desert should not be applied to the territory. The great Gobi desert in Asia is still put down in almost every atlas as an arid waste, but Russians exploring it have found it is not a desert, as has been supposed. Obrutscheff says that the physical features of the so-called Gobi desert show that it is not a sandy waste at all, but a plateau with all the characteristics of the Steppe. It was evidently once claimed by the sea, and its many hills and valleys are the results of a long erosion since its elevation above the sea. A precipitation occurs in all parts of the Gobi territory, and although it is not very plentiful, still the quantity of rain and snow produce a good growth of grass. The caravan route from China to Urga is traversed every year by about 100,000 camels with loads of tea, and the wells in the more barren part of the Gobi territory are usually not more than twenty or thirty miles apart. Wandering bands of Mongolians have large herds, and only in years of great drouth have they any difficulty in finding sufficient quantities of fodder. It was from the Gobi desert that great hordes of mounted barbarians issued who gave great trouble to China. It was these barbarians which caused the Chinese to erect the great wall, more than 1,200 miles in length, around the northern frontier of the empire.

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In a Business Man's Office.

He was a man whose swift rise from comparative obscurity to a position of affluence had often been remarked. Those who did not know him classed him as hard and cold. They could not tell why, except that he had grown suddenly wealthy. We called upon him one morning, at an hour when he usually was at his office, but he had been detained, and we had half an hour to wait. We glanced curiously about the office, then more carefully, then with a momentarily increasing interest. So keen was our interest that we carry to-day a well defined mental negative of that room.

In the central pigeon-hole of the open roll-top desk, lies a well-used Bible. Upon the wall, directly facing the worker, as he raises his eyes from his work, is a white card, on which is clearly printed, "God Knows, and God Cares." To the right hand, on a line with this card is a neatly framed scripture text, "Then shall we know, if we follow on to know the Lord." To the left, two scripture texts, also carefully framed, hung, "If ye abide in me, and my words abide in you, ask what ye will and it shall be done unto you," and as a companion text, "God is faithful, by whom ye are called into the fellowship of His Son, Jesus Christ our Lord."

We knew this man as one of the business men of the city, the head of a business that had grown by gigantic strides, till its branches were in every place of vantage. The outside world had drawn its hasty conclusion, to which the life of the man had often given the lie. Had we discovered the secret of its success? Had we here a life built up on the splendid foundation so significantly indicated in the message of the little white card? Was this rapidly growing business so conducted that every part of it was con-

sciously under the eye of a God who knew and who cared for its success and the success of the man who directed it? Was God somehow concerned in the success of this enterprise?

Just then the door opened, and we grasped the hand of the man upon whose shoulders rested the burden of a business that would have crushed many other men. He smiled as he greeted us, as happily as a care-free child. There was no need to ask the history of the white card's message. It was no warning finger post, it was a beckoning hand. This man had learned that God knows and that God cares. It was to him a matter of knowledge that God was interested in the success of his business, and he had come to care that God should know each minutest detail of it.

Is not this man a preacher of righteousness we so sorely need in the business life, both of the great city, and the quiet farm home! Were there more of such men, with business life God-regulated, the social problem would seem less perplexing. We can dispense with oratory, we can spare theory; but a life-record such as this is beyond price.

A Presbyterian College for Boys.

Some years ago Principal King, of Manitoba College, advocated a Presbyterian College for Boys. The proposal was not warmly espoused, and, perhaps from pressure of other duties, was not pressed to an issue by its proposer. In a recent conversation with a prominent educationalist it was learned that in Upper Canada College, and in other institutions, that have a distinctively denominational management, a large percentage are the sons of Presbyterian parents. It is evident that many Presbyterian families desire for their children an education somewhat different from that afforded by our Public and High Schools. This is no disparagement to that system, which is so admirably arranged as to meet the need of the vast majority of our Canadian families. It could not be expected to meet the desire of all. For those who seek a more elastic, perhaps a more specifically directive course of preliminary study for their boys, there are no schools directly under the patronage of our own Church. We believe that were such a school instituted it would supply a place in education which many wish to see filled. We would not advocate the support of such an institution by the Church, it should be a private enterprise, but receiving the approval of the Church. The time is ripe, and the establishment of such a school would, we believe, meet with the cordial approval and support of many influential members of the Presbyterian Church.

Total abstinence ought to be allowed a much wider application than to cases of "intemperance." It is the only decisive method of dealing with any sin of the flesh.—Professor Drummond.

Robert E. Speer's Message.

The visit to Toronto of Mr. Robert E. Speer, the energetic young Secretary of the Foreign Mission Board of the Presbyterian Church in the United States, had been eagerly anticipated. Two elements entered into the general expectation—the fame of the visitor as a public speaker, and the prevalent lack of information about the Association under whose auspices he was coming. What was the Canadian Presbyterian Volunteer movement anyway? When did it originate, and where? What was its strength? What was its purpose? Such questions, spoken and unspoken, were heard and seen on lip and in eye as the people gathered in Knox College Convocation Hall on Tuesday afternoon of last week. It was a good gathering. The hall was comfortably filled. There were many ladies present, though the announcement had been somewhat suggestively made, that the meeting was for students. Presumably these were also students, for the days are gone when "student" was a noun, masculine.

With commendable brevity, the President of the Association, Rev. J. McP. Scott, outlined the origin and present strength and the purpose of the Canadian movement. It began not quite a year ago, its purpose being to enroll all those willing to go to the Foreign Field, should the call come for workers there. Already upwards of one hundred volunteers are enrolled.

Mr. Speer had been one of the travelling Secretaries of the Student Volunteer movement in the United States, which originated some years ago. He still keeps as warm a place in his heart as the onerous duties of his present work will permit. He gladly responded to the appeal of the Toronto Association to come and speak for them. His coming is an epoch, not alone in the history of this movement, but in the thinking of many upon the claim of the great mission movement within the Church.

The two addresses delivered by Mr. Speer were admirable in spirit, evangelistic in tone, broad in conception, intensely personal in their application. In diction they were models of terse, virile English, with here and there a phrase that for adhesiveness was worthy of Kipling. In delivery they gained immensely by the strong personal magnetism of the speaker, which, at times, held the listener with painful intentness.

The afternoon address, though not so elaborate an effort, will possibly effect more than the second more carefully developed one. It was intended for those who are, or ought to be, or may yet be volunteers for Foreign Mission work.

Two great thoughts penetrated it. The first told them that all Foreign missionaries were not in the Foreign Field. Many of them could not go, many of them had no right to go, but their part was to work for Foreign Missions in the Home Field. Beneath this lay the great

er thought, and it occasionally cropped out, that the great mission work is one; and that the mere accident of locality, that one works in China and the other in Canada, creates no class distinction between the workers. The purely artificial line so often and so plainly drawn is sometimes mischievous.

A second great thought was that there is no distinct call to the Foreign Field, so clearly distinct from that to other parts of the field covered by the Church that it cannot be mistaken. It is simply a question of where the man is made to see that the need is greatest. This is a timely truth. All men are called of God to their well chosen calling. One son of the family turns to the plough, another to the pulpit—the former is as truly called as the latter. One member of a class goes to the heathen, another goes to a well-wrought charge, the latter is no better than the former, nor is he less good. Each man who is anxious to know his Lord's will, and to do it, steps into his appointed place. If the visit of Robert E. Speer has resulted in making this clear to six students, he has done a splendid service.

The Creed of the Doukhobors.

Much interest is felt in the colony of so-called "Russian Quakers" who have lately left Russia to settle in Canada under the direction of Count Tolstoi. They have recently drawn up a statement of their belief, which they call "The Ten Commandments of the New Testament." It is a unique document, and has rather more metaphysics in it than religion, as follows:—

1. The members of the community revere and love God as the source of all being.
2. They respect the dignity of man both in themselves and in their fellow-men.
3. The members of the community regard everything that exists with love and admiration, and they try to bring up their children in the same tendency.
4. By the word "God" they understand the power of love, the power of life which is the source of all that exists.
5. Life is progress; and everything tends towards perfection, in order that the seed received should be returned to the source of life in the form of ripe fruit.
6. In everything that exists in our world we see consecutive stages toward perfection. Thus, beginning with a stone and passing over to plants, we come to animals, the fullest development of which is man, regarding him from the point of view of life and of a conscious being.
7. The members of the community hold that to destroy or hurt any living thing is blameworthy. In every separate being there is life, and hence God, especially in a human being. To deprive a man of life is in no way permissible.
8. The members accord full freedom to the life of man; and, therefore, all organization founded on violence they regard as unlawful.
9. The basis of man's existence is the power of thought—reason.
10. It is recognized that the communal life of man is based on the moral law, which has for its rule, "What I do not wish for myself, that I must not wish for any one else."

How near we are to each other when we are all united to God!—Fenelon.

A Central Mission Board.

That the question of centralization, to which reference was made recently in these columns, is a living question, was clearly demonstrated by the action of an Assembly Committee which met in Montreal not long ago. An important step towards unifying the work was taken when it was decided to recommend that there shall be one Central Board for Home Missions, east and west. Some of the members of committee, we are told, wished to go farther. We hope they yielded the point for a time only. Why should there not be a Central Board charged with the direction of the great mission movement within our Church. There is need for some uniform policy. It would conserve effort and money, and would result in greater effectiveness in prosecuting the work.

Home Mission Unification an Important Move.

The General Assembly, in June last, appointed a committee to consider the question of the unification of the Home Mission work of the Church, east and west. Heretofore, there has been a western and an eastern committee, with separate funds, presenting separate reports to the General Assembly, and in all respects carrying on their work as if the union of the Churches had never taken place.

The committee appointed at last Assembly, with Rev. Dr. Warden as Convener, consisted of six ministers actively associated with Home Mission work in the western section, and a similar number from the eastern section. The committee met in Montreal on Thursday last, and spent many hours in the consideration of the whole question. It was felt impossible at present to go as far as some of the brethren would have liked. The committee, however, were unanimous in adopting a recommendation that the following scheme be submitted to next Assembly:—

There shall be one Home Mission Committee for the whole Church, to be appointed annually by the General Assembly, and to report annually to the General Assembly on the whole Home Mission work of the Church. This committee shall, for the present, consist of two representatives from each of the Synods of British Columbia and Manitoba and the Northwest, and four from each of the other Synods, one of which representatives, in the case of each Synod, shall be the convener of the Synodical Committee hereafter provided for.

The General Assembly's Home Mission Committee shall have charge of the Home Mission work of the Church generally, and shall be responsible for the securing of funds and men for the work in the several Synods.

It shall hold the annual meeting at different places, from Halifax to Winni-

peg, so as to interest the whole Church in its operations, the expense to be defrayed pro rata by the funds of each section.

There shall be two Home Mission funds, maintained as at present, one for the eastern and the other for the western section of the Church. Each Synod shall be instructed to appoint a Home Mission Committee of its own, of which the conveners of the Home Mission Committees of the Presbyteries within the bounds shall be ex-officio members. For the first year of the operation of this scheme, the existing Synodical Committees shall carry on the work; and in the case of Synods that have not committees, the following shall be appointed to act until these Synods shall meet and appoint their committees. The Synodical Committee of the Maritime Provinces shall have full control of the administration of the Home Mission fund for the eastern section of the Church, and shall recommend to the General Assembly's Committee the man to be appointed to its fields.

The Synodical Committees of the western section shall submit schedules of their fields, with the grant required for each, to the Assembly's Committee, and upon these, the lump sum to be given to each Synod shall be based; adopting the same principles as are now in operation in the Synods of Manitoba and the Northwest and British Columbia, both as to the grants and the payments thereof.

It was agreed to appoint a sub-committee to frame regulations to govern the operations of the Synodical Committees and to report to this committee before the meeting of the General Assembly.

It was agreed to submit this scheme to the Home Mission Committees, west and east, and to ask them to report their views of it to this committee before Assembly. It was also agreed to publish a statement of what is proposed so that the Presbyteries, in the western section, that have reported against Synodical committees, may have an opportunity of re-considering their decision.

Giving is the backbone of missionary enthusiasm. Put your money on interest in a heathen land, and your heart's interest will follow.

The Gospel is best when most is expected of it. Omiscience cannot be overstrained, the ocean cannot be exhausted. Nor can the cross of Christ give way under assault or under any pressure.—Joseph Parker, D.D.

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The Inglenook

The Last Man in the Line.

By Francis Knowles.

Uncle Jack's business errand upon an upper floor of the building kept him a long time. It was late, nearly dinner hour, guessed the Emperor waiting below at the door. He drew the five-dollar gold piece from his pocket again. Five dollars! In token of that many years. Earlier in the day he had wondered what to buy with his birthday gift. Finally he had decided. He smiled contentedly as it lay shining in the palm of his plump little hand. How surprised everybody would be at the dinner-table! They would open a mysterious package and would find—what? Well, something that cost just five dollars; something which this very morning he heard his father wish for. Uncle Jack, who gave him the money, was told confidentially of the proposed investment, and seemed surprised. The Emperor could not understand why. He was only five years old, you see, and he saw nothing unusual in giving instead of getting. The quicker his Uncle Jack came downstairs, and the sooner he took him to buy the gift for his father, the better pleased would the Emperor be. He was becoming impatient.

Over a doorway a few steps down the street hung a large black sign. White letters upon it spelled "Paymaster's Office." A long line of roughly dressed men straggled into the doorway. The last man in the line made very slow progress. Every five minutes or so a laborer forced his way out from under the swinging sign, stuffing something in his pocket. Then the man at the end of the line moved a step nearer.

"Poor fellows, they work for their money even after they have earned it!" said somebody in the Emperor's hearing.

"Yes, indeed. That chap at the end of the line is apt to dine by lamplight," was the reply.

"In company with his family," rejoined the other. "Chances are there'll be no dinner for them until he brings home the week's wages. I can tell you it's no fun to be the last man in the line."

The Emperor walked down to the end of the line. The man there, young and neatly clad, was clearly ill at ease. Toil had not yet set in his face those grim lines which labor eventually carves. There was stolid expectancy in the other men's eyes. In his impatience, hardly restrained. Presumably he knew the Emperor was looking at him, and their glances met. The Emperor's scrutiny was shyly curious, wholly sympathetic.

Withal, he was evidently thinking very hard. With his cap pushed back on his head he stood with his hands in his pockets, his legs apart, his feet firmly planted.

We said of the Emperor in those days that he was continually on the watch for honest faces, and that he could never meet an honest person's glance without nodding and smiling in return. A mere coincidence, if true, some people answered. But we believed it was superior insight. Meeting the glance of the last man in the line the Emperor nodded and smiled. Then they began a conversation.

"No; he wasn't in a hurry because dinner hour was near. Nobody was waiting hungry at home for his coming. But there was a wife—ill." "The last man in the line" said this with an embarrassed air. "She needed a doctor and—and a good many things, very promptly, too. This was Saturday. He could not wait until Monday and come back then for his wages. He must use some to-night—a little—enough to make sure of the doctor. No; he had not seen her since he went to his work early this morning. Yes; she wanted him to come just as much as he wanted to go to her."

The man at the end of the line suddenly stopped talking and stared at the swinging sign. It seemed very far away from him just then; but that was because his eyes were blurred. Then he looked down and saw the Emperor gravely proffering the gold piece. Of the conversation which followed, and its outcome, we are only told that the Emperor informed "the last man in the line" where he lived, and that the money changed hands. A moment later, when Uncle Jack joined him, he was waving good-by toward a street that led to an East Side tenement.

Of course the Emperor had to tell, and he was not wholly happy in the telling. No! Indeed; nobody ever did. But something was wrong. Else why did his mother look reproachfully at Uncle Jack? And why did his father pretend to feel so badly when he was laughing at Uncle Jack at the same time? The matter weighed upon the Emperor's mind as he went to bed. After the evening prayer he looked up soberly at his mother's face, and found there, as ever, the assurance of sympathy. To her he repeated the circumstances which unconsciously taught him to-day his lesson of charity. And when he finished, he said good-night, content. For the mother, bending to kiss the sweet lips, whispered

as if to herself, "Christ send to all of us my Emperor's compassion for 'the last man in the line.'"

That is all of the Emperor's connection with this story, except that his five-dollar piece was returned to him on Monday night.

There is a further history. One of its scenes is in an East Side tenement, where, at the dawn of another child-life a brighter day came to a man and woman who are no longer last in the line.

The Pernicious Grumbling Habit.

Do not let your child acquire the habit of grumbling. Stop the first beginnings and it will never become a habit. If there is just cause of complaint, try to remedy it; if there is no possibility of improvement, teach that silent endurance is the best way to meet the inevitable. It is never wise to stay in a place and grumble. If the thing you dislike cannot be altered, change your environment. If, on reflection, you decide that, balancing one thing with another, you would rather bear the ills you know than fly to others that you know not of, bear them in silence.—Ladies' Home Journal.

The Bird's Breakfast.

Two little birdies,
One winter day,
Began to wonder,
And then to say,
"How about breakfast,
This wintry day?"

Two little maidens,
One wintry day,
Into the garden
Wended their way,
Where the snow lay deep
That wintry day.

One maid with a broom
Swept the snow away;
One scattered crumbs,
Then away to play;
And birdies had breakfast
That wintry day.

A Visit to the Queen.

Dorothy Drew, granddaughter of Mr. Gladstone, publishes in a London magazine this pretty picture of her visit to the Queen at Windsor Castle: "An Indian man whom the Queen likes very much, was at the door. The next moment we stood before the great Queen whom grandpapa served for 60 years. She was just another woman like grandmama, with a white cap on her head. I courtesied and kissed her, and told her my name, Dorsie, and of grandpapa, and all our pet names at Hawarden Castle. The Queen put on her glasses and asked me to go to the other side of the room that she could see me better. Then she took a little jewel case, and said, 'This is for you.'"

"I opened it and saw a darling little brooch with a diamond V., a diamond R., and a tourquoise I., and a little crown at the top made of red enamel. I courtesied and kissed her hand, and said, 'Thank you, very much.'"

"She looked very nice and kind, and I liked her very much. The Queen kissed me again, and mother and I went away."

On a Cape Liner.

The Rev. Dr. Donald Macleod has a graphic sketch of his recent run to the Cape and back in Good Words this month. The voyage, seventeen days out and a like number homeward, was most delightful, there being only some thirty hours all that time when the motion of the vessel was disagreeable. "One of the chief interests of these voyages," writes the doctor, "is in the people you meet, and the talks you have with them. There are sportsmen going out to shoot lions, who tell you of their adventures in the far interior. There are Afrikanders in full sympathy with Oom Paul, and others, both Afrikander and English, who abominate him. There are commercial travellers galore, clever fellows they are, beginning their long round of voyaging for orders—one of them told me he had about 50,000 miles to go before he got home. I liked to go among third-class passengers, for, although a mixed set, they were interesting. There were strong miners from Cornwall going to try their luck in Africa, as their industry had collapsed at home; there were worthless adventurers—mere weeds, the flotsam and jetsam of civilization—who were loafers at home and would-be loafers abroad; there were tawdry music-hall girls going to Johannesburg, and certainly not attractive when on shipboard. And on the return voyage we had the old campaigners, some successful, many disappointed. I liked getting "a crack" with the decent Scots men and women and to hear their experiences. As to Johannesburg, there was but one opinion—"hell upon earth" was the usual laconic formula. We had some curious tales of the sea. There was one that sounded very weird regarding one of the largest and best known of the liners. She was on her outward voyage when all on board were startled by a marvellous noise as if someone with a sledge-hammer was thundering at her stern. The engines were working smoothly, and it was impossible to make out the cause, yet bang! bang! on it went as if it would stave in the vessel. Was it the waves striking at a certain angle? But it was not like the noise made by the stroke of a sea, and as it continued when the course was changed, it did not seem to depend on any angle. Was it a warning from the other world? All explanations failing, the ship was put about and ran for Vigo, and a Spanish diver was sent down, who, mistaking the projecting boxwood packing of the screw for severe damage, reported it as such. Another steamer was telegraphed for to take the passengers, and two tugs were sent to bring the ship home. But on leaving Vigo with the tugs the engines were tried and away the big ship went as sound and fast as ever. There was no trace of damage when she was docked, and the cause of the noise was never clearly explained, although a seafaring man at home has since told me

that it must have been a piece of cable that had got entangled in the screw, and the end being sent flying round had struck her stern with the banging strokes which had frightened everyone."

Billy's Requiem.

"Billy's dead," breathed the rose
(As she drooped her heavy head);
"Billy's dead and sleeps serenely
Where the grass grows thick and greenly;
Not a bud of me but knows
Billy's dead!"

"Billy's dead," mourned the lily
(Swaying sadly to and fro),
"Billy's dead and gone to rest
With my petals on his breast;
Though he loved us, pretty Billy
Had to go."

"Billy's dead," chirped the sparrow
(Shaking dew-drops from his bill);
"With his pinny full of crumbs
Nevermore my Billy comes;
In his lowly bed and narrow
Lies he still."

"Billy's dead," buzzed the bee
(Bumble bee all gold and black);
"In the gladsome summer weather
Hide and seek we played together;
Hard it is to think that he
Won't come back."

"Billy's dead," wept the willow
(Growing by the churchyard wall);
"Little feet no longer patter,
Little tongue no more shall chatter;
And my leaves above the pillow
Weave a pall."

"Billy's dead," sighed the breeze
(Where the branches meet and spread);
"Billy's dead, we're not to blame,
But the world's not quite the same
Since the buds and birds and bees
Knows he's dead!"
—A. L. Harris in Sunday Magazine.

About Letters.

A few general rules in regard to letters, which it is well to remember, are, never to sign a letter written in the third person; not to sign your pet name nor your Christian name only, unless you are writing to a very close relative or dear friend, but sign your name in full. If you happen to rejoice in the dignified name of "Katherine" do not address the return envelope to yourself to "Miss Kitty Brown"; and if some intimate friend happens to call you "Pearl," remember that it is not necessary for the postman to be informed of the fact. Never use the prefixes "Miss" or "Mrs." before your name as a signature save in parenthesis. Ask permission of a friend before opening and reading a letter in her presence. Remember that a letter in the third person requires an answer worded in the same way, and remember—and this is most particular—don't write a letter when you are angry. Black and white live long, and are apt to rise up against you in the future, and for that reason, if for no other, you must not put in a letter anything you would not be likely to approve of in the years to come.

Story of Two Dogs.

We have two dogs—Gyp, a clever, refined Irish terrier, and Jack, a big mastiff, none too bright, but of sterling principle. Gyp lives in the house, Jack in the stable. For all that, they are sworn allies. Gyp does not look down upon Jack, nor does Jack envy Gyp.

A few weeks ago the family went for a summer outing to a farmhouse on the lake shore about fifteen miles from the city. Gyp went along to amuse the children. Jack stayed at home to mind the house. He grumbled, but stayed.

Gyp's holiday quarters were in the farmer's barn. Dry, comfortable, healthy quarters they were; a pleasant change from his rooms in the city. But all their comfort was destroyed by the ruffianism of an ill-bred lout of a Newfoundland. Nero was his name, and he tried his savage best to live up to it.

Since it was only at meal-times and at night that Gyp had to associate with the dweller in the barn, he put up with the tyrant's foul language and physical maltreatment for a few days, hoping—"Aibhlinn he'll tak' a thought and men'."

But Nero took no thought; at least, he did not mend.

One day Gyp disappeared. Next morning, before the children were up, a court of justice was held in the barn. Gyp's shrill bark rose in high accusation; Nero's hoarse denials faltered before Jack's growls of righteous indignation. There was a struggle. Presently the Newfoundland, floundering over on his back, raised all four legs in the air in token of submission to superior force.

Gyp had run home, across a country never seen by him except from the car window; had poured his complaints into Jack's sympathetic ear; had suggested to his slow-minded friend the true course of procedure, and had guided his stalwart comrade to the barn.

The rest went of itself. Jack never hesitated when his duty was clear.

Justice done, the judge and executioner paused only for a mouthful of water and a sniff at the bone which Gyp disinterred and offered to him. Then, with tail in air—sign of a quiet mind—he ambled back to the city.

Nero remained civil; he could not be sure that the mysterious avenger would not return, and for the rest of our stay Gyp was able to enjoy his meals in peace.—Youth's Companion.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Alexander MacLaren.

You may not see the fruitage of the seed until the harvest home; and though your steps are circumscribed, limit not the power of him who dwelleth in his temple.—Anna Shipton.

Ministers and Churches.

OUR TORONTO LETTER.

Shall the property of the church and of the college be taxed? The Toronto clergy have been considerably exercised over this question during the past week. The cause is found in a bill, of which notice has been given, in the Ontario Legislature, proposing to tax the land upon which the educational institution and the church rests. Considerable difference of opinion seems to exist respecting the real purpose of the bill, and some difference, though not to so great an extent, upon the principle of its application, should it become law. It may share the fate of another proposed reform, which was allowed to lie till it had drawn the fire of all interested parties, and then was quietly withdrawn. The abolition of exemption is gaining some ground, but it will be into the twentieth century before it demands in force the voice of the people's demands.

A deputation of those interested in the preservation of the Lord's Day waited upon members of the Government on Wednesday of this week to protest against the granting of the proposed change in the Lord's Day Act, which will allow street cars to be run upon the Sabbath, under certain conditions. The Ottawa Council ask for the measure, and the Ontario Lord's Day Alliance has taken up the case, and is vigorously fighting it. On the one hand are wealthy and powerful corporations, on the other is a body of Christian men appealing to the Christian conscience, but backed by no weight, and actuated by purely unselfish motives. Which will win, self or altruism?

It speaks well for the Christian sentiment of our people that contributions for religious enterprises begin to rise when there is an upward tendency in business confidence. Dr. Warden reports the contributions to the Schemes, as with three exceptions, in advance of last year. At least one of these is explained by the fact that legacies are not included in the amount reported. It is true that the better contribution is partly to be accounted for by the fact that the agent has persistently kept the need before the church, and has furnished a comparative statement month by month of the contributions. That stands to his credit, however, and is, we believe, a large factor in more prompt remittance, and it may be, more liberal contribution. The people will respond if they know why they are asked to contribute. But that is not all. There is greater ability to give, and this manifests itself in increased giving. That is not always the case, but the old is passing, giving place to the new, and the new is better in this instance.

Individual church reports, too, are encouraging. Deer Park, for instance, has recently cleared off its entire floating liability of upwards of \$2,000. Parkdale has approved an increased expenditure for a Sabbath school building of \$10,000, yet has so reduced its mortgage indebtedness as to add only about \$2,000 to the new expenditure. Doubtless many other congregations could tell of easier breathing because oppressive burdens have been removed.

There will be a determined effort made to retain Rev. D. C. Hester as minister of the Parkdale Presbyterian Church. The congregation voted to grant him an extended leave of absence—two years even—if he would agree to return to them at the expiration of that time. That will be one of the propositions presented to the Presbytery on Tuesday next, and it will be for that court to say whether such an arrangement would be in the interest of the congregation.

Several Toronto ministers have received severe shakings from gripe this winter. Rev. John McEwen, the Presbytery's hospital visitor, is carefully picking his way about the streets after two weeks' attack. Rev. J. A. Clark, of Cowan Avenue Church, though a young man, is only out after a week of it. Rev. J. W. Bell, of Port Credit, who resides in the city, has been laid aside for three weeks, but is again about. Rev. J. A. Macdonald, editor of the Westminster, and his business manager, have both been confined to their rooms, and are not out of the toils yet. Rev. S. R. MacClements, the popular minister of Chalmers' Church, has been several days absent from his pulpit, but is steadily at work again.

It is stated that the bill to permit of the sale of Knox Church building and site has practically passed the Legislature, and rumor tells that an advantageous offer has been received from a well known firm, but the deacons know how to keep their own counsel. They have given no information, though conjecture is busy.

The afternoon session of the Beulah's Christian Endeavorers on the 25th February was presided over by the president, Rev. J. H. Connell, of Ormstown. Mr. Allan urged upon the meeting the importance of attendance upon the Dominion meet in Montreal. The secretary, Miss E. B. Goodall, reported fifteen societies in the Union, having a membership of 256 active, 120 associate, and 23 honorary. The election of officers resulted in Rev. J. H. Connell being re-elected president; Miss E. B. Goodall, secretary and W. W. Oulvie, vice-president; junior superintendent, Walter Gowen.

WINNIPEG AND WEST.

(While our correspondent's notes were on the way, the electric current conveying the sad news of Dr. King's death to waiting friends all over the continent.—Editor.)

Rev. M. C. Rumball, of Morden, has left for Clinton, Ont., where his mother is seriously ill. He is expected back in about six weeks, accompanied by his wife and family.

Principal King is recovering very slowly from his late fever illness. It is not at all likely that he will be able to take up the college work for some months yet. Professors of eastern colleges will probably take hold of the summer session with Prof. Baird.

The Students' Volunteer Band in Manitoba College are anxious to support one of their own members in the foreign field. They have raised a very creditable amount themselves, and are being assisted by the Young People's Society in Knox, Westminster, Augustine and Point Douglas Churches.

In the absence of the Rev. J. C. Herdman, Mr. Brunton, Presbyterian missionary, conducted the services in Calgary Knox Church on Sunday. In the morning he took for his text the 14th chapter of St. Mark, 3rd verse, handling his subject well, and was listened to by a large and attentive congregation.

The recent plebiscite on prohibition, which eventuated in a vote of more than five to one in Manitoba in favor of prohibition, is bearing fruit. One county after another is taking hold of local option, and it is also likely that the local Legislature will be pressed for stringent enactments as to the sale of liquor.

Two prominent clergymen of Portage la Prairie recently attended an Adventist meeting there, and considerably upset the position taken by the lecturer. The openness of these people to attack is a great temptation to the intelligent, though as in some other cases, an attack is a good advertisement for the error.

They do things on a liberal scale in British Columbia. We are told that the session of St. Andrew's Presbyterian Church recently entertained a banquet, about 120 guests being present. At the conclusion of the supper a capital hour's enjoyment was had in song, speech and social intercourse.

The Presbyterian Church at Minnedosa was burned down last Sabbath morning, just before the hour for service. As the church had been in "boom" days, away from the centre of the town, in an "annex," the burning is a blessing in disguise, as a more central location can now be chosen. In the meantime Rev. W. J. Herbison, the pastor, will hold services in Pearson's Hall.

Special services of an evangelistic nature are being held at many points in the west. In most cases the Protestant churches in the several places are uniting in the meeting. Several meetings have been held in Winnipeg recently in connection with the question of tuberculosis in milk and meat. Some of the meetings have been quite lively, inasmuch as there is difference of opinion in regard to the extent of infection from these world-definitely states the danger as all over the red constant one. The sacredness of human life demands the fullest investigation into everything that wars against it. In this connection we would ask the scientists to remember that the sloop is more murderous than the cow, and ought to engage more attention.

WESTERN ONTARIO.

Rev. John Currie, of Belmont, filled the pulpit of St. Andrew's Church, Glanworth, on Sunday.

The Rev. Dr. Smith, of Kingston, conducted the pre-communion services in Knox Church, Stratford, last week.

Mr. Angus H. McGillivray, B.A., of Knox College, Toronto, preached at Burgoyne and Dunblane on Sunday last.

Rev. R. P. Mackay, secretary of the Presbyterian Foreign Mission Board, has been preaching missionary sermons at Seaford.

Rev. A. T. Colter, M.A., preached his farewell sermon in the Presbyterian Church, Comber, last Sunday morning to a large congregation.

The Rev. J. B. Maen, of Fergus, owing to illness, was unable to take the post assigned him at the induction of Rev. M. C. McLaren, at Alma.

At the recent annual meetings of the Presbyterians of Grand Bend and Comber it was found that both have prospered. At Grand Bend the treasurer has on hand \$85 which is to be used left after paying for enlarging and repairing the church. At Comber \$20 was paid, the last debt on the church. They have also decided to add to the stipend and repair the church.

Rev. John Moir preached in the church at Burgoyne last Sabbath.

At preparatory services conducted in King Street Church, London, by the pastor, Rev. Thomas Wilson, fifteen new members were added to the church.

Rev. Dr. J. K. Smith, of Toronto, a former pastor of Knox Church, Galt, is filling the pulpit of that congregation during the absence of Rev. R. E. Knowles.

At a special meeting of Zion Church, Brantford, the salary fixed for the new minister was \$2,400 per annum. This is the same as was given to the late Rev. Dr. Cochrane.

The Rev. Robert McIntyre, of St. Thomas, delivered his celebrated lecture, "An hour with a Scotchman," in St. Andrew's Church, Glanworth on a recent evening, with Elder J. H. Elliott in the chair.

Rev. Dr. J. A. Morrison, who resigned the pastorate of East Presbyterian Church some seven months ago, to take a course in theological studies at Leipzig and Oxford, will return to Toronto at the end of this month.

Rev. A. H. Drumm, of Port Elgin, was present at a meeting of the Burgoyne congregation, when it was intimated that the people at Dunblane would contribute \$775 per year towards the support of a minister. It was decided to canvass Burgoyne with the view of ascertaining how much could be raised in this part of the union.

A largely attended meeting of the congregation of the First Presbyterian Church was held last night. The question of union with the sister congregation of St. John's was discussed, but the majority were of the opinion that the interests of Presbyterism in Brockville would be better served with two congregations than one. A resolution was passed setting forth that the congregation was ready to proceed with a call to a pastor, and another congregational meeting will be held in due course to take action in that direction.

The annual meeting of St. Andrew's Church, Stratford, was largely attended. Hon. Thomas Balantyne presided, and remarked upon the satisfactory condition of the affairs of the congregation. From the reports, all the societies appear to be in a flourishing condition. The report of the assets and liabilities showed the following encouraging state of affairs: Assets—Church property, \$10,000; cash on hand, \$8,333; accounts due church (about), \$150; total, \$10,150.33. Liabilities—Amount of mortgage, \$1,600; interest on mortgage, \$100; amount of note due Bank of Montreal, \$300; assets over liabilities, \$8,250.33; total, \$10,150.33. The proposal to remove the pillars at present in the church building, to make extensive alterations in the roof, and to redecorate, met with such hearty approval that the managers were empowered to make further enquiries as to cost, etc., and thereupon to lay the whole matter before a special meeting of the congregation.

Peterborough Presbyterian W.F.M. Society.

The seventeenth annual meeting of this society was held in St. Andrew's Church, Campbellford on Tuesday and Wednesday of last week.

Four sessions were held, all of which were well attended. In the absence of the president, Mrs. Walter Roger, Miss Forsythe, first vice-president, presided, being assisted by Mrs. McPherson, Mrs. McLelland, Mrs. Coleman and Miss Nicholl.

The Presbytery report was presented by Miss McClellan, corresponding secretary. In the absence of the treasurer, Miss Craik, Mrs. (Rev.) Laird read the financial statement, which showed that while some auxiliaries and mission bands had a large increase in funds, others had fallen far behind in this respect.

Mrs. Jeffrey, of Toronto, secretary for Indian work in the Northwest and British Columbia, gave an interesting address on missionary work among the Indians. It contained an account of the development of the work from the time of Rev. James Niebet, of Oakville, left in 1862, and after spending four years with Rev. John Black at Kildonan, in the Red River settlement, he started off with carts across the country, five hundred miles to Prince Albert, where the first Indian mission was started in 1866. Now there are eight missions and several schools, where Indian children are taught trades. Mrs. Jeffrey's personal acquaintance with the work made her address especially helpful.

In the evening a public meeting was held, Rev. R. Laird, the pastor, presiding. After the opening exercises Mr. Laird, in his usual happy and genial manner, addressed a most cordial welcome to the members of the society.

Mrs. McLelland, of Toronto, gave a most practical address on the important part undertaken by women in missionary work, and the need for deeper interest and greater consecration among Christian women.

A paper on "Giving," prepared by Mrs. Hall of Peterborough, was read by Miss Nicholl, of Norwood, presenting in concise form the Scriptural teaching on this important subject.

The last address was given by Mr. Thomson,

of Hastings, who represented the Presbytery, on the triumphs of the Gospel."

Wednesday morning was devoted to business. Reports were given by the Clothing Committee and the different Auxiliaries and Mission Bands. The secretary's report showed that \$1,964 was raised by the Presbytery. The value of clothing sent to British Columbia was \$288.96. There are 22 auxiliaries with 457 members, and 12 mission bands with 653 members.

Then followed the election of officers for the ensuing year:—President, Miss Forsyth, Peterborough; first vice-president, Mrs. Laird, Campbellford; second vice-president, Mrs. Roxburgh, Norwood; third vice-president, Mrs. Thomson, Hastings; fourth vice-president, Mrs. Hay, Cobourg; treasurer, Mrs. Craik, Port Hope; literature and corresponding secretary, Mrs. J. Davidson, Norwood; corresponding secretary, Miss M. Dickson, Peterborough.

An invitation was given on behalf of the Norwood Auxiliary to hold the next annual meeting there.

On Wednesday at 2.30 the last session was held. Mrs. McPherson, of Peterborough, read an excellent paper on "Prayer and the Holy Scriptures." A very interesting paper, written by Miss Brodigan, of Peterborough, was read by Miss Ferguson, of Peterborough, entitled, "Why Young People Should Be Interested in Mission Work," another by Miss Campbell, of Keene, "Privileges and Responsibilities of Mission Band Work," and a third by Miss White, Lakefield, on "Enthusiasm in Mission Band Work." A discussion followed the reading of these papers, and was taken part in by several present.

The advisability of changing time of meeting was discussed. It was finally decided that the annual meeting be held in June.

After a few appropriate closing words from the president, a most helpful and enjoyable meeting was brought to a close. Delegates were present from Peterborough, Port Hope, Norwood, Lakefield, Havelock, Hastings, Keene, Centreville, Warkworth and Vernonville.

EASTERN ONTARIO

Rev. J. J. Cameron, of Athens, is Moderator of Brockville Presbytery.

Rev. George Barnfield, B.D., of Philadelphia, recently paid a brief visit to former friends in Brockville.

Rev. David McLaren, of Alexandria, is announced to give an illustrated lecture in Knox Church, Cornwall, on the 13th inst.

The Rev. Mr. Stewart, of London, has filled very acceptably the pulpit of St. Andrew's Church, Fenelon Falls, for the last two Sabbaths.

Communion services in Knox Church, Cornwall, last Sabbath. The preparatory services Friday evening was conducted by Rev. Kenneth Macdonald, of Williamstown.

Rev. R. J. Hutcheon, Almonte, preached anniversary sermons in the Presbyterian churches at Appleton and Ashton on Sunday last. In his absence his pulpit was supplied by Rev. G. T. Bayne, of Ashton.

MARITIME PROVINCES.

Rev. Dr. Grant, of Trinidad, is visiting in the Maritime Provinces. He preached in Merigonis, N.S., last Sabbath.

Rev. J. W. Chase, Onalwa, N.S., is again laid aside by throat trouble. The students of Pine Hill are supplying his pulpit.

Miss M. McLeod, High Bank, has presented the congregation of West River, P.E.I., with a beautiful set of flower vases for the pulpit. They will be in good time for the spring boaties of "the Garden of the Gulf."

The Frederick Reporter continues to publish one of Rev. A. J. Mowat's sermons every week. The text of that in the last issue was Amos 3, 1, and the sermon was preached in Erskine Church, Montreal, on February 12th. Mr. Mowat still has hosts of officials in his old charge.

The Rev. T. F. Fotheringham, M.A., has arranged for a series of special services in St. John Church for the month of March. A number of ministers will take part—one each evening. Rev. Dr. Bruce will appear in Penitence and Confession; Rev. L. G. MacNeil, M.A., on United Earnest Prayer; Rev. D. J. Fraser, B.D., on the Imitations of the Gospel; and so on throughout the month.

A large number of the non-Episcopal churches of St. John are taking advantage of the prevailing religious atmosphere of Lent to hold special services. This appears to be a wise plan. The time of the year is favorable for quiet reflection; business is slack. The influence of the Roman Catholic and Anglican churches is thrown into the scale in favor of a cessation of social gaieties and other distractions which abound at New Year. There is a stimulus, too, in the thought that the whole community is giving itself, not merely formal spirit, to "fasting and prayer." A deepening of the religious life of the community must be the result.

The sudden death of Archdeacon Brigstocke last Friday has evoked expressions of sorrow and sympathy from all classes and creeds. The deceased clergyman has been rector of Trinity Church since 1873. He was a high churchman of the Pusey type, caring little for ritualistic novelties, but asserting very strongly his belief in the divinity of episcopacy.

QUEBEC.

Rev. Wm. Shearer, of St. Andrew's Church, Sherbrooke, is visiting in East Lynne, Conn., and New York.

The social at the residence of Mrs. G. W. Robins on Monday evening in aid of the East Sherbrooke Ladies' Aid of the Presbyterian Church was successful, there being a good attendance, and an enjoyable evening was spent.

OTTAWA AND VICINITY.

Rev. R. Herbison, of Stewarton, conducted anniversary services in Osoodoo and Kenmore last Sunday.

Rev. Robert Edie, of Hintonburg, and Rev. Morrison, of Billings' Bridge, exchanged pulpits last Sunday.

Rev. Dr. Moore preached last Sunday evening at Bank Street Presbyterian Church from Gal. 1. 11. He compared Paul as an unconverted man to what he was when he became a Christian.

Rev. Walter Beatty occupied the pulpit of Stewarton Church on Sunday. In the evening he preached an interesting sermon from the theme that "The disciples were first called Christians at Antioch."

Rev. Dr. Armstrong preached in St. Paul's Presbyterian Church last Sunday evening from Prov. 16th, 17. "There is," he said, "a western literature growing up in this country just as there has been a Scotch literature. The words and phrases of the west, when applied to spiritual life, appear to some to be irreverent, but in reality they are very appropriate. Take the word trail: it is nearer in meaning to the Bible 'way' than our macadamized roads. If the traveller keeps to the trail he is sure to reach his destination in safety, but if he wanders from it he is lost."

NOTES TORONTO PRESBYTERY.

The Presbytery appointed a committee to watch the progress of the exemption bill now before the Legislature.

Rev. John P. Scott took his place as Moderator of Presbytery, and proved, by his handling of business, the value of nominating one month in advance.

The Presbytery cordially sustained the call from East Church, Toronto, to Rev. Robt. Atkinson of Berlin, and appointed Revs. Jun Kay and J. W. Rae to prosecute it before the Presbytery of Guelph, on the 28th inst.

The Board of Management of Manitoba College notified the Presbytery that it will nominate at next meeting of the General Assembly Rev. T. B. Kilpatrick, B.D., of Ferryhill Free Church, Aberdeen, Scotland, for the position of Professor of Systematic Theology and Apologetics, and Joint Lecturer in Philosophy at that institution. The Presbytery declined to grant the application to establish a mission at Sunnyside, expressing the opinion that the need for it is only temporary.

The following were appointed commissioners to next General Assembly:—Ministers J. A. Turnbull, L.L.B., A. MacGillivray, W. G. Wallace, B. D., W. Reid, B.D., J. Neil, B.A., D. B. Macdonald, D. McDavid, D.Sc., P. E. Nichol, A. Chaffy and Jos. Hamilton. Elders—Messrs. Chas. Morris, H. Meldrum, Dr. McClelland, Hon. Geo. W. Ross, Geo. Keith, Jas. Turnbull, James Bain Jr., R. S. Gourlay, J. Barclay, W. M. Clark, J. K. Macdonald, Hamilton Cassis, Robt. Kilgour, A. B. Davidson, Andrew Jeffrey.

The discussion upon the resignation of Rev. D. C. Hossack of the charge of Parkdale Presbyterian Church, occupied a considerable portion of the forenoon session of Toronto Presbytery on Tuesday last. Twelve representatives from each of the organizations of the church appeared to plead that the Presbytery do not accept the resignation, but grant Mr. Hossack an extended leave of absence for two years. When Mr. Hossack did not feel justified in accepting, and though, in deference to the strong plea of his congregation, the Presbytery appointed an influential deputation to wait upon him in connection with his acceptance of a two years' leave of absence. Mr. Hossack could not accept that proposed. He felt it would not be in the interests of the congregation, nor in his own interests. Mr. Hossack did not feel quite "up to the mark," as he put it, for two years, and wishes to travel and study men and resources. There is the utmost harmony between minister and people, and deep sorrow at the severance of the pastoral tie.

The following resolution of appreciation of the life and labor of Rev. Principal King of Manitoba College, was unanimously passed by the Toronto Presbytery at its last meeting:—"In view of the information received of the death on last Sabbath of the Rev. John M. King, D.D., a former co-Presbyter, and afterward Principal of Manitoba College, the Presbytery of Toronto agree to place on record the following minute respecting him: A native of Scotland, born in 1829. Dr. King was educated in his native land and in Germany. He was sent as a missionary to Canada by the United Presbyterian Church of Scotland. For six years he was the faithful and successful pastor of the congregations of Columbus and Brooklin, and afterwards, for twenty years, of the Senate and Board of Education of the Square congregation. By both congregations he is affectionately remembered as an able, evangelical preacher, Bible class instructor, and a laborious, sympathetic pastor. As a member of this Presbytery, he was vice in council, and performed much more than an average share of Presbyterial work. He took a specially active and effective part in Home Missionary operations, while by no means unconcerned or inactive in the work of Foreign Missions. As a member of the Senate and Board of Education of Knox College he rendered valuable services, and in recognition of these, and also in recognition of his high scholarship and high personal character and worth, the Senate of the College, for the first time exercised its authority of conferring degrees, by conferring on him the degree of Doctor of Divinity. By appointment of the General Assembly Dr. King was chosen to fill the position of Principal of Manitoba College, and it is difficult to over-estimate the prudence, courage, vigor and success with which he supervised every department of the College work. His energy and promoting all the interests, whether financial or educational. Summer and winter, day and night, he was ever on the alert in advancing the great causes of religion and education, alike in the college and the community. The Presbytery feel thankful to God for a life so useful for so many years, and rejoice to think of him as received to the immediate presence of the Master he loved and served. The Presbytery commend to the God of all comfort the bereaved daughter and her relatives on whom this blow has so heavily fallen."

Literary Notes.

Among the contributions to The Gentlewoman of March is one by Miss Blanche Macdonell, of Montreal, in which the woes of a would-be newspaper contributor are feelingly told. This number contains numerous illustrations and the practical departments are well filled. German Herald Building, New York; \$1 a year.

The Methodist Magazine for March contains an appreciative article on Thomas Chalmers, the great Scottish preacher, by Rev. A. W. Nicholson. "In the Forbidden Land" is a well written review of A. H. Savage. Landon's two volume work with this title. There are several illustrated papers and a fair quantity of verse. All making up a good number of this popular periodical. William Briggs, Toronto, and C. W. Coates, Montreal.

"The White Man's Burden" gives the key-note of the American Monthly Review of Reviews for March. The editor, in "The Progress of the World," discusses the Philippine situation and American prospects in those islands, a well as the bearings of the ratification of the Spanish treaty on the future of the Filipinos. Col. William Conant Church, editor of the Army and Navy Journal, contributed a sketch of Gen. Elwell S. Otis, whose officiousness in subjugating the refractory followers of Aguinaldo is winning the admiration of the world. Several of the young Cuban leaders in the reconstruction of their country are sketched by George Reno. This number of the Review also contains articles on the late President Faure, of France, on "An American Farmer's Balance-Sheet for 1898," and on "Characteristics and Possibilities of Middle Western Literature."

The Fortnightly Review for February contains the first of a series of articles from the pen of Baron Pierre de Coubertin on France since 1814. The principle on which the writer approaches his work is stated thus in his preface note: "In order to judge properly of past events, we must first give up every preconceived idea, then go round them, examining them successively under all their aspects; finally we must reproduce by thought, as far as may be, the atmosphere which once surrounded them, and the background from which they stand out. I know no other way by which we may approach as near as possible to the truth." There is an article by Beckles Willson headed "Newfoundland's Opportunity," in anticipation of the expected report of the commissioners; and a general review of the position of the Liberal party with regard to Local Veto, by Frederick Dolman. There are a number of other articles, all of which will repay perusal. Leonard Scott Publication Company, 112 Wall Street, New York.

British and Foreign

Lord and Lady Overtoun are both ill and confined to the house.

Principal Dykes will take up his residence at Cambridge in May.

Mr. Rockefeller, the oil king of the world, is reputed to be worth \$250,000,000.

The Presbytery of Belfast has adopted a strong resolution against theatre-going.

The authorities at Vienna have appointed a woman as chief gravedigger at a cemetery.

Dr. Maclaren, of Manchester, celebrated the 73rd anniversary of his birth on Saturday.

Mr. R. Johnston, a licentiate of Coleraine Presbytery, has accepted a call to Castledawson.

Rev. Malcolm White, M.A., of South Church, Blairgowrie, has celebrated his ministerial semi-jubilee.

The health of Dr. George MacDonald is said to have improved somewhat since his return to Bordighera.

Hygienic Bibles have been provided for police courts in New York. The covers are glazed, and easily disinfected.

Dr. John Watson's American tour is understood to be of a semi-private nature. He is accompanied by Mrs. Watson.

Rev. John Camae, Presbytery of Derry, has asked leave to retire from active duty and to have an assistant and successor appointed.

Rev. John C. Gibson, of Swatow, China, the present Duff lecturer in evangelistic theology, is a son of the late Professor Gibson, of Glasgow.

There is a well-authenticated case of a Roman Catholic priest who sent a cheque for £25 towards the building fund of a new Methodist church.

Rev. Alexander Rankin, of Strathaven, who is stated to be the only pre-Disruption minister in active work, has applied for a colleague and successor.

Great indignation has been occasioned in Crete by the discovery of the mutilated bodies of twenty-seven Christians, massacred by the Moslems two years ago.

Rev. Colin Sinclair, of Invergordon, is retiring with an allowance of £170. The salary of an assistant and successor has been fixed at £200, with the use of the manse.

The summer school of the British Chautauqua will be held at Saltburn, on the Yorkshire coast, from August 12 to 26. Dr. Clifford is the new president, in succession to Dr. Monro Gibson.

The plague is getting worse in Bombay. The deaths in Bombay city in one week numbered 1,600. In one plague district among 7,000 persons inoculated only one death occurred. Active steps are being taken to prevent the plague reaching the Cape.

Lord Rosebery has been to Harwarden Castle to see Mrs. Gladstone.

The Protestants in France number 600,000. They are strongest in the South of France, where in former centuries the Huguenots were so numerous, and in a few large cities like Nimes, Montpellier, Marseilles, Bordeaux, and especially Paris. Much of the wealth of the country is in their hands.

The Rev. E. F. Scott, B.A. (Oxon.), minister of the U. P. Church, Prestwick, and colleague to the Rev. A. Alison, was last week presented by the members with a purse of 100 sovereigns as a mark of their esteem, and in appreciation of his agreeing to remain in Prestwick rather than accept the call from Finnart Street U. P. Church, Greenock. Miss Scott was also presented with a gold watch and chain.

Commenting on the appointment to the vacant canonry of Westminster, the Record says: "Dr. Robinson is the son of a clergyman for many years a well-known Evangelical incumbent in the diocese of Liverpool. He himself was first known at Cambridge as a decided Evangelical who owed much to Mr. Moody's influence. He became, however, an equally decided High Churchman, and as Vicar of All Saints', Cambridge, was regarded as a distinct Ritualist. This is not, therefore, a moderate appointment, but another concession to the Neo-Anglicans."

The English Church Union, in their latest report, state that during the last six months 3,021 persons have joined the Union—2,645 since the meeting on September 26, over which Lord Halifax presided, at Bradford. The committee add: "It seems as though churchmen were beginning to realize once more, as in 1874 (the time of the passing of the Public Worship Regulation Act) and as in 1889 (the time of the prosecution of the Bishop of Lincoln), the necessity of falling into line in order to support one another, and maintain the great cause which they all have at heart."

Dr. McGaw, in the absence of Sir George Bruce, presented the annual report of the Church Extension Committee to the London Presbytery North. The total number of congregations in the two presbyteries of London in 1866—the year in which the committee was first appointed—was thirty-three; to-day there are ninety-six. The total money raised by the congregations of the two Presbyteries in the year 1897 was £104,402, of which sum £56,816 was raised by the congregations which had no existence in the year 1866, their membership being 12,394. During the past year three preaching stations had been raised to sanctioned charges. A site for a church has been purchased at Harrow, a hall has been opened at Muswell-hill, and another is nearing completion at Wembley. A new hall in which to form a congregation at West Hampstead will be opened in the autumn.

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Health and Home

A towel folded several times and dipped in hot water and quickly wrung out and applied over the toothache or neuralgia, will generally afford prompt relief.

To make creamed carrots put in a saucepan two tablespoonfuls of butter, and when it is melted stir in one spoonful of flour. Gradually add to this one cup of rich milk, and season with pepper and salt.

Quince Tapioca.—One cup of minute tapioca to a quart of water, cook in a double boiler until clear, add 1-1/2 cups of sugar and 1-4 teaspoonful of salt and 1 cup of quince juice; set away in molds and serve cold with cream.

For poisoning by acids, administer copious draughts of tepid water, or tickle the throat with a feather or something similar to excite vomiting. Then give warm soapsuds or magnesia or chalk dissolved in warm water, or wood ashes, soda, gruel, linseed tea, or rice-water, which ever can be reached first.

Bread and cheese: In the best households bread accumulates. Trim this stale bread as neatly as possible into squares. Make a sauce of a cupful of milk, half a cupful of grated cheese and two tablespoonfuls of melted butter. Lay the bread on a large baking dish. Pour the sauce over and bake until nicely browned.

When the atmosphere in a room has become close and impure, one may easily render it sweet and habitable by placing one-half ounce of spirits of lavender and a lump of salts of ammonia in a wide-mouthed fancy jar or bottle and leaving it uncovered. This makes a pleasant deodorizer and disinfectant, filling the room with a delicate perfume, which will be soothing to the nerves and senses.—Ex.

Orange Custard.—Juice of six large oranges (they should be well flavored and a trifle tart); four eggs beaten light; one cup fine sugar; one tablespoonful butter; half pint whipped cream. Put orange juice and sugar together in a double boiler; when these are warm, add the eggs, and stir till the mixture thickens like an ordinary custard. Put in the butter, and turn all into small custard-cups to cool. When ready to send to the table, heap whipped cream on the top of each. Serve small cakes with this dish.

Banana Fritters.—Beat the yolks of two eggs light, add one cupful of cold water, and beat into this eight tablespoonfuls of flour. If too thick add more water. Beat well, then add the sliced bananas. Fry in very hot lard. Drain the fritters from the lard, by laying them while hot on coarse brown paper. The paper absorbs the superfluous grease. Lay the fritters in a hot dish and spread with white sugar. A tablespoonful of sugar or molasses makes the fritters brown nicely when either is added to the batter.

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Our Library Table.

Messrs. R. H. Russell, New York, have issued the authorized translation of "Cyrano de Bergerac," by Edmond Rostand. This is an admirable edition of a popular work. Cloth covers, \$1.

In "The Critic" for March, Miss Cornelia Atwood Pratt writes a sympathetic and critical study of the stories of Mr. George W. Cable, and L. G. writes a special review of "The Letters of Robert Browning and Elizabeth Barrett Barrett," a book that is bound to attract the widest attention in this country as well as in England. The *Lounger* is full of wise saws and modern instances, as well as portraits of unusual interest. Among the latter are Gladstone, a full page; Mr. W. E. H. Lecky, who has just written some things about the dead statesman that are not altogether relished by his admirers; Lord Iveagh, "Mr. Dooley," Whistler, the Brownings, Mr. Charles G. D. Roberts, Rev. Dr. Hillis, Mlle. Blanchet Marquet, and others. Altogether the March number of the *Critic* is one that no lover of books and their makers can afford to miss.

The February number of the Nineteenth Century opens with an article by Lord Halifax, the chairman of the English Church Union, defending the stand taken by the Ritualists in the controversy at present raging in England on the ground that "the principle which determined the changes when Elizabeth came to the throne covers all the doctrinal teaching and ritual developments which have marked the last fifty years, and which are now being made the object of attack by the present agitation," and that a "Catholic" interpretation and rendering of the Prayer Book may now reasonably supersede the Protestant interpretation and rendering hitherto prevailing. We should be sorry to think that the views put forward by Lord Halifax in this article are the views of the majority of English Churchmen. Mr. George W. E. Russell, who wrote largely last year in the *Churchman* (New York), contributes an article entitled "Ritualism and Disestablishment," drawing down ridicule on Sir William Harcourt, and contrasting his article on Church questions with that of Mr. Gladstone and, apparently, seeking to reconcile English Churchmen to what he looks upon as the inevitable and not far-off future, viz., disestablishment and disendowment. In the face of the division in the House of Commons on Mr. Samuel Smith's motion, which took place shortly after the article was published, we cannot discern any signs of the question becoming more within measurable distance than it was some years since. These are the only articles in the magazine bearing on theological subjects, but there are other interesting papers, which make the magazine acceptable to readers of general literature, and maintain its high place among English periodicals. (Leonard Scott Publication Company, 112 Wall street, New York.)

Births.

On February 27th, at Toronto, to Mr. and Mrs. John H. Dyas, a daughter.

On Wednesday, Feb. 1st, at 22 St. Vincent street, Toronto, the wife of Dr. D. J. Gibb Whitehart, of a son.

Marriages.

On March 2, 1890, at the manse, St. Elmo, by the Rev. H. D. Leitch, John C. Montgomery, to Sarah, daughter of Norman Campbell, both of Kenyon.

At the residence of Mr. William Hendrick, Perth, on March 10th, 1890, by the Rev. Dugald Currie, B.D., Mr. Peter A. McLavish, of Drummond, to Miss Grace Carscallen, daughter of Peter F. Carscallen, Esq., of Tamworth.

In Listowel, Ont., on February 21, by Rev. P. A. McLeod, B.D., John A. Stewart, of Neepawa, Man., to Miss Catherine Murray, of Pinkerton, Ont.

At the residence of the bride's father, No. 8 Gladstone avenue, Westmount, on March 1, 1890 by the Rev. T. W. Winfield, Mr. D. D. Young, of Dunme, Manitoba, to Ina, second daughter of Mr. William Minto.

Deaths.

At Truro, N.S., February 22, Jas. K. Blair, registrar of deeds for Colchester, aged 72 years and 6 months.

At Oakville, Ont., February 27, Robert Kerr Chisholm, in his 80th year.

At Bowmanville, on the 26th of February, Margaret Nisbet, wife of Samuel McConachie, aged 78 years.

Suddenly, on March 4, 1890, at Orillia, Ont., Eva, beloved wife of Wm. Thomson, president of the Longford Lumber Company, aged 32 years and 8 months.

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