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The Synod of Fife has not licensed a student for two years.

Rev. Duncan MacLean, B.D., for thirteen years minister of Old Macfar, Aberdeen, has intimated his intention of retiring.

Rev. D. D. M'Latren, Liverpool, has been inducted to the pastorate of Monifieth parish church in succession to Rev. Dr. Young.

The Prince of Wales is by far the most popular foreign Royal personage in Austria-Hungary, where he was formerly a frequent visitor.

Rev. Dr. Norman MacLeod, moderator designate of the General Assembly has been entertained to a congratulatory dinner by Inverness presbytery.

A large gathering met in the Normal Memorial Hall, Dysart, to do honor to Rev. Norman L. Walker, D.D., on the attainment of his jubilee as a minister.

Rev. David Anderson, Nenthorn, has resigned his parish, and will take up his residence in London to engage in charitable and literary work.

The young Presbyterian congregation at Bexhill-on-Sea will present a call to Rev. T. Foster Edwards, assistant to Dr. Munroe Gibson at St. John's Wood.

Rev. Archibald MacIntyre, assistant, High church, Paisley, has been elected minister of St. Fittick's church Torry, one of the new church extension charges in Aberdeen.

Viewforth congregation, Edinburgh, have received sanction from the Presbytery to elect a colleague and successor to Rev. James Robertson, who has been 44 years in the ministry.

Rev. Dr. Baster, Loughborough-road church, Kirkcaldy, has resigned. He celebrated his jubilee about a year ago, and has been minister of his present church for 21 years.

The M'All Mission in France have rented a hall at the Porte Rapp, opposite the entrance to the Paris Exhibition, and will hold daily meetings during the continuance of the Exhibition.

Rev. Principal Rainy laid the foundation-stone on Saturday of the Stevenson Memorial church, which is being erected in connection with Glasgow Free College church in North Woodside. It is estimated that the completed buildings will cost between £12,000 and £15,000.

Edinburgh presbytery has sustained the election of Rev. Alex. Fiddes, B.D., Cairnie, to the pastorate of St. Bernard's parish, Edinburgh, and appointed commissioners to prosecute the translation.

Mr. John Arnott, Glasgow, was presented with a marble clock and ornaments by St. George's-road Sabbath school on attaining his semi-jubilee as teacher and superintendent of the district school.

Kilmartin church, which has undergone extensive alterations, was opened by Rev. Dr. Blair, of St. John's, Edinburgh, who preached both in Gaelic and English to large congregations. The church is one of the most beautiful in Argyllshire.

The semi-jubilee of Rev. John Muir's ministry in Govanhill Church, Glasgow, was celebrated by a largely attended meeting, in the Dixon Hall. Mr. Scott, on behalf of the congregation, presented Rev. Mr. Muir with a gold watch and a purse of fifty sovereigns, and Mrs. Muir with a ring set with diamonds and sapphires.



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Notes and Comments

Any fool can doubt; it requires intellect to exercise faith.

◆◆◆
[In a recent decree of the Vatican the Pope is called "our most holy Lord." What next?]

◆◆◆
The men of the future will want, not our creeds to limit them in their beliefs and actions, but our works to build upon.

◆◆◆
In the destruction of the Theatre Francais, Paris France, by first recently several famous statues and paintings which adorned the foyer were lost.

◆◆◆
"Less theology and more religion" is a popular cry. Why not vary it by saying "less strong meat and more muscle." Might it not be well to try how both would go together.

◆◆◆
All the funerals in Paris are conducted by a single syndicate, which has a licensed monopoly of the business. There is a regular tariff of rates, a first-class funeral costing \$2,000 and a cheap or ninth class \$5.

◆◆◆
A Catholic priest by the name of Zurcher has been suspended by his ecclesiastical superiors because he opposed the running of a brewery for the good of the church. Good for the priest, bad for the superiors.

◆◆◆
"Boer" is the plain Dutch word for farmer or peasant; there is no opprobrium whatever attaching to it; it is the equivalent of the German "bauer." The English word, "Boor" is derived from the early Anglo-Saxon word, of the same root, which means husbandman.

◆◆◆
Before British rule was established over India the problem of a famine was solved by simply letting the surplus population die. In the famine of 1769, for example, which was only an ordinary one among these periodical visitations, over 8,000,000 of the native population perished.

◆◆◆
Finland is said to be a country without illiterates. There is in this country practically not one person to be found who cannot read or write. There is perhaps not a single peasant's hut in Finland where a political paper is not regularly read, and scarcely a Finnish peasant can be found who cannot recite from memory large portions of the writings of Runeberg and Topelius.

◆◆◆
The question of the exclusion of Presbyterian troops from cantonment churches in India, built at the public expense, will come before the Synod by overture from the South London Presbytery. There is considerable feeling on the subject in Presbyterian circles and there is likely to be some strong speaking concerning it at the meeting of Synod.

◆◆◆
A distinguished naval authority discussing the events of the last fifty years pointed out a curious fact—namely, that the Queen has never personally pinned the Victoria Cross on the breast of a sailor, though she has decorated hundreds of soldiers with her own hand. The same speaker also stated that Queen has never been on an ironclad or a turret ship.

Rome does not encourage the education of the people. The proportion of illiteracy in Roman Catholic countries is largely in excess of that in Protestant countries. Even Ireland is an example. In the last general election for the British Parliament there were in England and Wales 46119 illiterate voters, and in Scotland 4,577, while in Ireland the illiterates number 84,919. Rome keeps the people in the dark wherever she can.

◆◆◆
More than once of late, those around the Queen have heard her regret that age should prevent her doing much that she would like. In the past week she observed to one of her guests at Windsor Castle after dinner that if she were only twenty years younger she would visit Australia. This is a remarkable statement considering her advanced age and breathes the spirit that impelled her Majesty to study Hindustani since taking the Indian servants into her immediate employ.

◆◆◆
Dr. Parker was informed the other day that a Minister of Cabinet rank had listened to one of his sermons through the electrophone. "The wretch avoided his collection," he exclaimed. On Sunday might be announced that those who heard his sermons through the electrophone could contribute to the collection by sending cheques or postal orders. Dr. Parker has conducted his city pastorate for over thirty years, and on his 70th birthday his strength seems unabated and the City Temple is crowded at every service.

◆◆◆
The Queen is contemplating the publication of another series of her Diaries. This time, should the work be really given to the public, it will be found, says the Outlook, that the pages will deal with her impressions while at Osborne as well as at Balmoral. If the Queen does issue this work, the profits from the sale will go to the Mansion House War Fund, an act as gracious as it is characteristic of her open-handed interest in her gallant soldiers. And the sale would no doubt far surpass that of her Majesty's previous books.

◆◆◆
The work of all the Protestant Missions in darkest Africa makes an impression when given as a total. There are 1,940 churches, 120,000 communicants, and 1,000,000 adherents. There are 1,100 schools and 60,000 pupils. Africa will be the wonderful continent of the twentieth century, and if the native inhabitants only knew how necessary the civilizing influences of the Gospel were to their very existence in the struggle that is coming, how gladly they would welcome the missionaries and claim the protection of the Christian Churches, which still in all important matters control the conscience of the civilized world.

◆◆◆
The Philadelphia Presbyterian says:—It is hard to get out a perfectly printed paper. There is not a religious or secular newspaper in the land in which typographical errors do not occur in nearly every issue. And the wonder is that they are not of more frequent occurrence. Proof-readers do their best, but they are not infallible. A few manifest mistakes in a given number sometimes call forth criticism, and even complaint, but if the critic was in the office awhile and saw the thousands of words that had to be deciphered, the pressure brought to bear upon editors and printers to get the paper out on time, the changes that have to be made at the last moment, and the mishaps incident to a type-setting machine and press room, he would rather extend praise for general accuracy than blame for occasional oversights in proof-reading.

The Michigan Presbyterian says: We once heard a minister in offering an installation prayer use the expression: "We have prepared the altar, and the wood, and the sacrifice." There are churches in which the idea of the new pastor as a victim for the sacrifice would be to suggestive for reverence. But ———

◆◆◆
It is not strange that we cannot all agree upon theological or ecclesiastical questions. It would be very strange if we could; for we cannot all agree upon any questions. Let us express ourselves fairly and kindly, and pray for the Holy Spirit's guidance, and while still we shall not agree in our conclusions, we shall only differ in a spirit of charity. If personally we have no desire for revision or a new creed, may we not be willing to grant it for the sake of those who do seriously stumble over some expression?

◆◆◆
The ignorance of some literary men is amazing. Mr. Henry Seaton Merriman has written some books that have been favorably criticised and widely read. "With Edged Tools" is one of them. The friendship of two men is one of its best features. Mr. Merriman likened it to the friendship of Saul and Jonathan. Probably he never heard of a young man named David. Probably, also, Mr. Merriman has sufficient equipment and a special preparation for writing a religious novel.

◆◆◆
In the course of a recent interview, the Rev. Dr. Parker, asked about the promise of preachers, replied: "I am no pessimist in this matter. I believe the great preachers have all to come or are just coming. Preaching will cover its best traditions, and the pulpit of the future will be greater immeasurably than the pulpit of the past. We are now in a kind of transition state. People hardly know at this moment how to take the pulpit. Speaking generally, I would say that expository and truly Biblical preaching has in it above all other kinds the elements and guarantees of durability. The higher criticism and evolutionary theories have never cost him a meal or an hour's sleep."

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The Rev. Dr. McCrie, of Ayr, has in hand a "History of the Divisions and Re-unions of the Church of Scotland," embracing the periods of Non-conformity, Secession, and Disruption, and including the approaching Union of the Free and United Presbyterian Churches. In addition to the inherited historic faculty, the possession of which was evidenced in his Cunningham Lectures on "the Worship of Presbyterian Scotland," Dr. McCrie has special qualifications to be a historian of the Union of 1900, his illustrious ancestors having been Seceders, while he himself is a member of the Free Church, and has been from the first a member of the Joint Union Committee. The work will be published by Messrs. Macneven and Wallace, Edinburgh, and is expected to be ready early in the spring of 1901.

◆◆◆
We are sure the following statement of Dr. Nicoll the editor of the British Weekly, does not hold true of all the preaching in England by any means. But that he could have such an experience shows that there is all too great a dearth of the kind of preaching which has been most used of God in all ages. He says, "My experience in hearing sermons in many denominations and from many preachers is almost invariable. I practically never heard an appeal to the unconverted. It seems to be taken for granted that all who find themselves within the four walls of a church are Christians. That the assumption is absolutely false is quite evident; that it must result in a dearth of conversions is equally evident. That there is a dearth of conversions can hardly be questioned."

Our Young People

Right.

Right is right, and wrong is wrong!
Draw a line between the two!
Make it straight, and make it strong;
Hold it ever taut and true!

Keep thy footing firm and sure!
Be not tempted by Delight!
Brave, unswerving, loyal pure;
Stand thou side by side with Right!
—Emma C. Dowd

A Fourfold Power.

BY REV. JOHN E. POUNDS, D.D.

The man who asked Daniel to drink wine along with the other youths of the court supposed that wine-drinking would increase his strength and make a man of him. Daniel refused in order that he might become manly. Intemperance lessens every power, whether of the hand or the brain or the heart.

The power of a temperate life is:

1. "The power of a self-controlled life." He who conquers his own spirit has made all other tasks easy. It requires a wise man to command an army, a good man to govern his household, and a great man to rule himself. For he that ruleth his own spirit is greater than he that taketh a city. Only he whose will is master of his appetites can exert the power of serenity and peace. The hand that guides men to the Cross must be unshaken by passion. The ear that would catch the music of heaven must be free from the cries of fleshly desires. Only a boy who refused all invitations to drink wine could grow into a man who would be calm at the very entrance to the lions' den.

2. "The power of an unwasted life." Ability is not the limit of responsibility. We are responsible for what we can do. More than this, we are responsible for what we can become able to do. Nor is this all, for we are responsible for what we might have been able to do. When an Endeavorer answers a call to service by saying, "I cannot do this," he may speak the truth. And it may be the great sin of his life that is the truth. If Daniel had wasted his strength in wine drinking and gluttony and debauchery during his youth and manhood until the time God wanted a man of power to speak for Him in that heathen court, what then? Daniel came to the Lord's work with his natural force unwasted by intemperance.

"The power of an unstained life." Help can be given by clean hands only. The touch of the impure, though kindly meant cannot make the soul whiter. Works influence more than words. As the sunshine comes through the window, so the light of the world comes to the unsaved from the Sun of Righteousness through the lives of redeemed men. The glass must be clear and free from stains if the light be bright. There is danger also that those who look up to the light will think the imperfection is on the Sun instead of on the medium through which

it shines. The pure in heart are blessed not only because they shall see God, but because others shall see Him shining through their lives. Intemperance blinds the eye and makes the life opaque. The history of a drunkard is like that of the wine he drinks: the juice of healthy, food-yielding fruit has been changed by fermentation into poison.

"The power of an unflinching purpose." The sum of a life that is broken into fragments cannot be great. To succeed largely, one must have the spirit of Paul, who said, "This one thing I do," or, as the words might be rendered, "I set this one mark on everything I do." One does not gain in altitude by traveling up and down a series of little hills. The intemperate man destroys the good of a day's effort by the evil of a day's indulgence. The wine-glass contains the sweetness of yesterday's toil as well as the bitterness of to-morrow's tears. If the race is not always to the swift or the battle to the strong, it is because the purpose wavers. How certain is failure, then, when intemperance destroys the strength of both body and purpose! When sinners entice thee, consent thou not!—C. E. World.

Why Should We Die in Sin?

I one day sat amongst a number of men, from a large foundry, at an eating house. While they were having dinner the conversation was both general and free. One man used some very bad language, and another faithfully rebuked him for it. After a momentary blush, for he evidently knew better, he replied in defence, "Well, we are all born in sin, are we not?" "Yes!" was the quiet rejoinder, "but that is no reason why we should die in it!"

Reader, do not try to hide behind the depravity of your fallen nature. It cannot excuse you. It can only be the means of your condemnation. If you would not die in your sins and be everlastingly lost, you must escape at once to Jesus who alone can make you free. "If the Son shall make you free, ye shall be free indeed" (lit. "veritably free") John viii. 30.

Love is an image of God; and not a lifeless image, nor one painted on paper, but the living essence of Divine Nature which beams full of all goodness. He is not harsh, as we are to those who have injured us. We withdraw our hand and close our purse; but he is kind to the unthankful and the evil. He sees thee in thy poverty and wretchedness, and knows thou hast nothing to pay; therefore he freely forgives and gives thee all.—Martin Luther.

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.—Bishop Hopkins.

The Synod of Toronto and Kingston.

The Central Synod, that of Toronto and Kingston met on Monday evening of this week in College Street Presbyterian Church, Toronto. The retiring Moderator, Rev. Alex. Gilray, who is also the pastor of the church in which the Synod is meeting, preached the opening sermon, choosing for his text—For as thou hast testified of me in Jerusalem so must thou bear witness also at Rome—Acts 23: 11, and for his theme—The estimate placed upon witness-bearing. The number present at the opening was very small, but the interest was unabated to the close.

One Presbytery, that of Lindsay, availed itself of the privilege of presenting a name for the Moderatorship, naming the Rev. J. R. S. Bennett of Alliston. The nomination was cordially received and was repeated on the floor of Synod. The honor was also coveted for Rev. Robt. Torance, D. D. of St. Paul's, Peterborough. The vote was a very close one, but resulted in the choice of Dr. Torance. As the Moderator-elect was not present, the retiring Moderator continued in the chair.

The principal business on Monday evening was that of granting leave to Presbyteries to license students, and the adoption of an order of business. The principal items of the docket were, in addition to the consideration of the usual reports—a discussion of an overture, from the Presbytery of Owen Sound, that the Clerk of Assembly be required to tabulate the returns from Presbyteries in respect to Remits before the meeting of the General Assembly, so that the reports of the several Presbyteries may be known. At present the returns from Remits come in at the tag-end of Assembly and often are summarily dismissed. The overture goes on to the General Assembly and will be supported by Dr. Somerville and J. F. MacLaren. A second overture from the same Presbytery dealt with the permissible introduction of the term service in the session and deaconate. This also was sent on to Assembly.

An overture from the Presbytery of Toronto giving permission to Presbyteries to accept a properly authenticated printed record as the official record of the Court was also discussed and adopted. The General Assembly at its last meeting adopted a similar practice for the Assembly and Synod records.

There were no burning questions before the Synod. The one appeal case was that of Melville congregation, appealing against the action of Whitty Presbytery, which refused to dissolve the union between Melville and Dunbarton congregations. The former congregation wishes to stand alone.

Stirring addresses were given by Rev. Dr. Robertson on Home Mission Needs, and by Rev. Dr. Campbell on the Century Fund.

The usual reports on Augmentation; Sabbath Schools, Church Life and Work and Young Peoples' Societies were fully discussed, that on Sabbath Schools being especially interesting.

By a patient and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials.—Dean Goulburn.

Woman's F. M. Society

MEETING AT OTTAWA.

Large Attendance of Members—Gratifying Reports.

A very successful meeting of the Woman's Foreign Mission Society closed last Thursday, after a three days session. All the seditants were largely attended and the visitors were loud in their praise of the hearty and hospitable reception given them by the good ladies of the Capital. The next meeting will be held in Toronto.

KIND WORDS FOR OTTAWA.

In her address the president, Mrs. Shortreed, said that six years ago the convention had been held in Ottawa and that it had been a most pleasant and profitable one. She continued: "We were therefore looking forward with brightest anticipation to our meeting in Ottawa until the sad news reached us that a great fire was raging in this beautiful city. As soon as we had definite information regarding the extent of the disaster the executive was called and immediately steps were taken to arrange to hold our annual meeting in Toronto and relieve Ottawa of all responsibility. Our action was then communicated to the committee here but it urged so strongly that no change be made lest the meeting suffer, that the executive felt constrained to yield to its wishes. We deeply sympathize with all who have suffered through this calamitous fire and while appreciating the loyalty of the Ottawa friends to the work of our society and their readiness to sacrifice themselves to its interests, we were very reluctant to add in the least to their burden of anxiety and care. All concerned will understand that had it been possible to do otherwise our annual meeting would not have been held at Ottawa at such an inopportune time. We believe, however, that He who ruleth over all things will grant the greater blessing to those who have so kindly welcomed our delegates under such trying circumstances."

After the presentation of a number of reports, Mrs. Gregory of Mansewood and Mrs. Kitchen of St. George took part in the morning's devotions.

AFTERNOON SESSION.

At the afternoon session, Miss Blackadder, a returned missionary from Trinidad, and Miss Chase, B.A., of India, were introduced. They were received with applause. Mrs. McMaster of Montreal, conveyed the greetings of the W.F.M.S. of Quebec, to the W.F.M.S. of the western division of Canada. Mrs. McMurrich representing the McAll mission, gave an account of its work and progress.

Mrs. Shortreed briefly explained that a mission was being conducted in Toronto for work amongst the Jews. Greetings were read from Mrs. Bannerman of New Zealand; Mrs. Miller of Philadelphia; Mrs. Darling, New York; Mrs. Jacobs, Northwest; Mrs. Canning, Portland;

Mrs. Myers, St. Louis; and from San Francisco.

At this point Mrs. T. McJanet, of Ottawa, rendered a solo in a manner highly gratifying to those present.

The report of the nominating committee as to the board of management for the ensuing year, was next read. The board will consist of Mrs. A. Bertram, Mrs. J. J. Bell, Mrs. MacGillivray, Miss Bethune, Mrs. Mortimer-Clark, Mrs. Hugh Campbell, Mrs. Crombie, Mrs. Greig, Miss J. Caven, Miss Craig, Miss Bradshaw, Mrs. Wm. Davidson, Mrs. Watson, Mrs. Fraser, Miss George, Mrs. Grant, Mrs. J. C. Hamilton, Mrs. Donald Miss Parsons, Mrs. Jeffery, Miss I. Gordon, Mrs. Lee, Mrs. McLennan, Mrs. Harris, Miss B. McMurchy, Mrs. W. N. Anderson, Mrs. MacLaren, Mrs. McClelland, Miss Martin, Mrs. G. H. Robinson, Miss Reid, Mrs. Smith Mrs. Shortreed, Mrs. Telfer, Miss Tillie Robinson.

Amongst the life members added during the past year were Mrs. J. McLaren and Mrs. A. Roberston, of Ottawa.

MISS BLACKADDER'S ADDRESS.

Miss Blackadder, in her address, gave some very interesting incidents of her experience in Trinidad during her missionary labors of the last twenty-four years. The speaker referred to a school for girls kept by her friend, Mrs. Mortimer. The latter picked out all the husbands for her scholars. The prospective benedictshave to undergo a severe examination, and have to fulfil the following requirements: They must not drink or swear, they must be able to read and write, and they must have some fixed employment. Miss Blackadder said that the marriages arranged by her friend resulted very happily. She eulogized the negroes for their many good qualities, which she had discovered in the course of her work.

Miss Chase explained the aim and working of the College at Indore, in which she had been engaged. While she taught in a secular College, she showed that it was only through such a school that the Brahmins could be reached. These people had to agree to study the Bible in their course of instruction before they would be admitted. Miss Chase stated that India was full of English infidel literature, which was eagerly read by the educated natives.

Miss Chase thought that the religious caste system was becoming weaker, and that therefore the Christians should at once undertake to support a greater number of missionary workers.

SIR JAMES GRANT SPEAKS.

Sir James Grant was the next speaker. He said that there was no subject that was attracting more attention than tuberculosis. It was a plague that afflicted the British Empire and United States. Efforts should be made to retard the progress of the disease. He considered that a great deal of it arose from the hurriscurry of the present age. He believed that it was due in no small degree to the craming system of education, which interfered with the body being properly taken care of. Sir James impressed very strongly upon the ladies the necessity for immediate action.

TO HELP FIRE SUFFERERS.

It was decided to make a collection for the fire sufferers and that the fund so col-

lected be handed over for distribution to the Presbyterian ministers in Ottawa and Hull whose congregations had been afflicted by the fire.

During the meeting prayers were offered by Mrs. Hart of Guelph and Mrs. Turnbull of Bowmanville.

At its close there was a conference of mission band workers, at which addresses were delivered by Mrs. Gardiner of Ottawa; Miss Parker of Aylmer, Que., and Miss Beatty of Pembroke.

THE PRESIDENT'S ADDRESS.

In her address Mrs. Shortreed briefly reviewed the work of the last century and emphasized the necessity for even more energetic efforts than had already been made. The work in the past had been singularly blessed. From the reports presented much cheer and encouragement would be gathered. Every member desired that the last year of the century should be marked by an extension of the work of the W.F.M.S. The crying need, as frequently expressed by the delegates was that of interest. This interest could only be kept alive by the unremitting energy of each member of the society. Again the young people of the church should be so influenced as to become members of either the auxiliaries or of the mission bands. Junior Christian Endeavor societies might be formed in connection with the auxiliaries. Mrs. Shortreed dwelt upon the deplorable condition of the inhabitants of India, who had been long suffering sadly on account of the famine. A short report of the work of the society in that country was given. An account of the schools, which were helped by the society in various parts of the world, was interesting. Mrs. Shortreed expressed the desire that some large hearted Presbyterians would assist the training school for missionaries. She announced with deep regret the retirement of Mrs. Campbell, who had long been the faithful corresponding secretary, Mrs. Telfer, had also on account of failing health requested that she might retire from the position of secretary-treasurer of all publications. She will however retain the secretaryship of foreign missionary publications.

No part of the work showed more progress than that of Mrs. Jeffrey among the Indians in the Northwest and British Columbia.

REPORTS.

Miss McMurchy presented the report of the board of management. The year's work has been successful and the attendance of members had been large. An unusually large number of foreign missionaries had been in the home-land last year and these had been of much help at many of the meetings as their presence and addresses had revived interest.

Mrs. Grant, the home secretary, read the report of Mrs. J. J. Bell, the foreign secretary. During the last three years quite a number of missionaries had been obliged to return to their homes. Therefore there were few workers in the foreign fields and additional ones must be sent out. Regarding the famine the secretary considered that the future results of the famine were of prime importance. Children of the destitute in India had been placed in the schools and these would have to be trained.

(Continued on page 300)

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The editor can not undertake to return unused Mss. Correspondents are asked to note that anything intended for the first issue should reach the office on Tuesday morning.

Thursday, May 10th, 1900.

A series of papers is being published in one of our American contemporaries under the general title—"Have you helped anyone?" If we could get Christian men and women to ask that question at the close of every day, and feel themselves responsible for an affirmative answer much would be gained. A selfish life is an unchristian life, and is a grief to the Christ who gave Himself for others, and who left us an example that we should follow in His steps.

◆ ◆ ◆

The splendid response of Canada to the appeal of fire-swept Hull and Ottawa, much of which was given before an appeal was published, is a testimony to the prevalent Christian sentiment among our people. Over against this generous spirit the miserable selfishness of those who sought to profit by it is shown in its despicable meanness. One wonders how human nature can sink so low. Calamity it would seem, brings out both the worst and the best that is in man.

◆ ◆ ◆

The wail of the compiler of church statistics is heard in the land! The man at the head of the bureau says nothing, he silently endures. But from every amateur compiler one hears the monotonous refrain—"I cannot secure returns." Is it not time to institute a statistical reform? The minister's mail from November on, is big with blank forms, to be returned to a dozen different parties. Is it not possible to have but one official form on all church work sent out from one source at a specified time, and returned to that source?

Synod meetings are being held this week in two of the great divisions of our Church territory. The Synod of Montreal and Ottawa met last Monday in Perth, the Synod of Toronto and Kingston met in Toronto at the same time. In each case, as in the case of the Hamilton and London Synod, the Conference was most helpful, and gathered to itself not only the greater interest, but the larger portion of the time of the meeting. At the London meeting the venerable Dr. Proudfoot proposed a radical change—that the existing five Synods should be formed into three, the Maritime Provinces, Quebec and Ontario, and the Northwest; that greater power should be given the Synod, and that the General Assembly should meet but once in three years. The matter was keenly debated, and remitted to a Committee, who will report in 1901. The immediate result will be to kill the remit now going up to Assembly from Presbyteries.

The Westminster Confession.

On the other side of the line there is just now a strong cry for creed revision. Many prominent men are calling upon the Assembly to pay a little attention to the confession of faith and bring it up to date. We are afraid that this will prove a rather ticklish business, as much depends upon the spirit in which the work is undertaken and the tone displayed in the controversy. The way in which matters of Biblical criticism have been lately handled in the American Presbyterian Church does not promise well for an agitation of this kind. What is needed is a strong man who is a safe man in the best sense of the word, a man who commands the confidence of his brethren, who has reverence for the best traditions of the past, and who can also discern the needs of the present without being carried away with mere fads. Dr. Parkhurst may have done good work in calling attention to certain evils in the social life of New York, but it does not follow that he is fitted to be a leader in the reconstruction of creeds. It is pretty generally admitted in the various branches of the Presbyterian Church that, while the Westminster confession of faith is a noble symbol and a great landmark in the history of the Church, it does not fully represent the faith of to-day. The Presbyterian Church holds fast to "the system of doctrine" represented in the confession, but it gives prominence to some aspects of truth which were not so fully recognized 250 years ago, and on some details it allows liberty for difference of opinion. This has been openly recognized by many branches of the Church in "declaratory acts" which state the sense in which the confession is received, in modification of the formulas, and in new articles of faith that have been prepared.

The Church in Canada has not

gone into any movement of this kind, partly because so much of her energy is taken up in so many forms of practical work, and partly because, in the opinion of many of her leaders, the time has not arrived for reconstructing our theology. It may be that in Canada there is less interest in theology, and that intellectual difficulties which press heavily in some places are not felt so keenly here. At any rate there is no great outcry against the confession heard in our midst, and it is perhaps as well that for the present our attention should be more applied to the practical manifestation of our faith. We still watch with interest the movement in the American Presbyterian Church and be ready to learn lessons from it. Our view is that the confession of faith ought not to be "tinkered" with; there should be no attempt so put a new patch on the old garment. The confession, like all the really great creeds of Christendom, stands in its place in history and should be studied sympathetically and historically. It was one of the weapons by which our forefathers fought the battle of freedom, it has exercised a profound influence on the religious and social life of the world, and there is no need for the man who differs from some of its statements to be ashamed of it. The Church to-day has the same right as it had in earlier days to set forth a confession of its faith, and to declare the everlasting truth in forms suited to our own age. If that right is to be exercised by any community of Christians it must be entered upon in a spirit of reverence and faith, bitter controversy or the influence of faction may lessen the power of the testimony and, instead of a manifestation of Catholicity, bring forth only an exhibition of sectarianism. We trust that any movement in this direction among the Presbyterians of the United States will be carefully considered and tend to make that branch of the Church stronger and more united.—J.

Impaired Visions.

The sacred writer tells us that in olden times two men stood upon a jutting crag of a mountain in Israel, looking down upon an encircling army of an enemy, which completely cut off all hope of escape. The one stood calm with his gaze directed above the armed host of the enemy, as if looking into space. The other, pale and trembling, eagerly scanned the cordon of armed men to find some loophole of possible escape, and moaned in fear as he found none. His companion glanced at him pityingly, then turned his eyes to heaven and prayed—"Lord open his eyes!" The other stopped his cries on the instant, amazement and awe taking the place of fear, as he lifted his gaze from the enemy and looked out from the spot on which they stood. For he saw, what had been visible to the other all the time, that round about them

and between them and the enemy, the hosts of God were encamped, far exceeding in strength the forces of the enemy that lay below them,

Most of us are Christians of impaired vision. To some it is given to see what God has provided, from the majority it is hidden. But to those who see is given the privilege not to describe what they see, but to lead the blinded ones directly to the great Healer, that vision may be restored and that they too may walk confidently. We stumble, and all but fall prone in the dust, or we stand affrighted, when we might walk upright and fearless. We see only the peril, not the defence. It is not because we have fixed our eyes upon the difficulty, and will not look up. Were we to look up we should seem to be looking into space. Our eyes are holden, and we cannot see what our God has provided for safe conduct. Not that a veil has been drawn by the Divine hand so that we may not see, rather they themselves have so abused their spiritual health that vision has been destroyed. They can but turn sightless eyes upward in a vain search for the help that has been promised but has not yet been given.

To some vision never comes, for they will not have it. To some it comes slowly, as to the man who first saw men, as trees, walking. To the few it comes swiftly as to the man or the crag long ago. But when vision is given that which fills it is the marvellous provision God has made for His children's safe conduct. Out of such vision shall surely spring, not only a confident work, but a warm-hearted gratitude manifested in some eager service.

The May "Bible Student."

In the editorial notes of this number Dr. Warfield has a little fun at the expense of the blunderers, inadvertent and ignorant. Dr. McPheeter's contribution to the "notes" is a quietly ironical review of a recent reviewer of Dr. Green's "General Introduction to the Old Testament." Of the leading articles that follow the first in position, Dr. E. C. Gordon's second article on "Jesus as a Student of Scripture," will hold the reader who begins to read. In view of the effort to retain the Sabbath, Dr. Minton's article on "Jesus, Divine Sovereignty" will be eagerly read, though the reference to the Sabbath is only one feature of an exceedingly interesting article. The other articles are, an interesting description of the Sea of Galilee by Dr. R. L. Stewart; an article upon, "The Veiled Gospel," by John H. Kerr, and a closing article by Professor Vos, of Princeton, upon "The Kingdom of God." Canadian readers will turn with interest to a brief critical note (page 292) by Kerr MacMillan upon the question of the historical and religious value of the Old Testament narratives.

The Work of the Congregation.

Though we may, in thought, separate worship and work, the two things are closely connected and mutually dependent. If the worship is true and earnest it will lead to work of the right kind, and if the work is noble and continuous it will re-act upon the worship, giving it a fuller volume and richer tone. Inspiration and spiritual enthusiasm will fail of its full effect unless it is organized. Work in connection with the church will become a cold routine unless it is quickened by the worship of God and the love of Christ. A healthy congregation has both these forces well-balanced, strengthening and deepening each other. The first work of a Christian congregation is to be Christian in tone and temper. Not simply to be composed of people who in their individual capacity are seeking righteousness, but also to attain a character as a community, which seeks first the kingdom of God, and judges things by spiritual standards. A congregation may have good people in it, many of them, and yet it may have become crooked, have got somehow a twist in the wrong direction. A congregation, as such, has a character to keep and an influence to maintain. If this is lost things are in a hopeless condition. The worst things are the corruption of the best. "If the salt have lost its savour wherewith shall it be salted, it is thenceforth good for nothing but to be trodden underfoot of men" and men are generally ready to tread it underfoot with contemptuous scorn. But by the help of God we may preserve our Christian character and prove that we are indeed a Christian institution, instinct with the life of Christ, a small part of the Holy Catholic Church, a fragment of Christ's eternal kingdom.

A Christian congregation is attempting so solve the most difficult problem, namely, to unite the fullest individual freedom with the most harmonious form of social life. It is easy to form a number of people into an organization if they are willing to be parts of a great machine moved by one despotic will. It is easy for a man to hurdle the fullest freedom if he can have a room or church to himself. But for men to be associated together and held in mutual love and loyalty though their common love to the Divine Saviour, that is a higher and also a more difficult life, since it demands as its indispensable condition, real intelligence and sterling piety. To provoke one another to distrust and jealousy is easily within the compass of human nature, but to provoke unto love and good words is an exercise of the highest Christian life. We can all see our own troubles and temptations more clearly than those of others, and we can see other people's duties better than we see our own. It ought not to be a hard thing for us to feel that we are all working for

the same end, that whatever difference there may be in details our common aim is to make the congregation strong in truth, righteousness, generosity and spiritual influence. Friction is good if we can stand it; fire comes out of it, and sharpness for conflict. It is our business to learn our lesson in the school of Christ so that the friction shall be of the right kind, not a poor snarling suspicious thing, but a generous rivalry, a brotherly stimulus. Every man has his own place, there is room for every faithful believer and true worker. What there ought not to be room for either in our hearts or in our church is the small envy and cynical bitterness which works mischief to all, and most to the man who cherishes it.

If we are thus united in the worship of God and true catholicity of feeling we shall find opportunities for work near at hand, and also power to sympathize with the great general enterprises of the church. At home we may teach the young to visit the sick and minister to the poor. We shall desire to be associated in some way with the larger work of the church which shows that all who are in ignorance and need appeal to the church which has the spirit of Christ. Thus our work will become a true worship to the world of the Eternal King, and a testimony to the world of the greatness of His love and the reality of His claims. —J.

Pastoral Visiting.

The Preacher's Helper makes the following pertinent suggestion on pastoral visiting: "We believe most heartily in the necessity and advantage of pastoral visitation when done with a fitting purpose and spirit; but there is a kind in vogue with which we have little sympathy—when a minister tries to see how large a number of calls he can make in a day and how many people he can shake hands with. Such hasty, automatic calls cannot be made in a helpful and inspiring spirit. There is no time for admonition edification, or the expression of a sympathetic and prayerful spirit on the part of the minister. Dr. C. A. Berry of London, in a recent address, put it well in saying, the pastor is not the man who vies with the postman and rivals the errand boy in knocking at street doors and pulling bells."

"As a man thinketh in his heart so is he." What we believe determines what we think and do in the actual life. It fixes the principles and furnishes the motives of life. It is thus within our power, in large measure, to determine our character, our working force and influence in the world.

The Lord shall guide thee continually and satisfy thy soul.—Isa. lviii: 11.

The Quiet Hour

Parable of the Sower.*

BY WAYLAND HOYT, D.D.

"Out of the house, and sat by the seaside" (v. 1). Our Lord's ministry was largely an out-of-door one. His example is warrant for out-of-door preaching. Houses of worship are conveniences and to be used but never imagine that true service and worship cannot go on as well outside of them when the better reaching of the people demands it.

"He entered into a boat and sat" (v. 2). Because the crowds could be thus more easily addressed. Learn the lesson of the best possible arrangements for religious service. Never be content with poor and mean arrangements when you can have better.

"And all the multitude" (v. 2). Here is a specimen of our Lord's sermon to a crowd. Both in His conversation with Nicodemus and with the women of Samaria are specimens of our Lord's sermons to audiences of one. And these last are just as painstaking and appropriate as this sermon to the multitude. Be glad to work in crowds; but never despise the small Sunday school class or the earnest word to the one person. Nor, with the whole example of our Lord before you, ever allow yourself to think that real success always depends on crowds.

"In parables" (v. 3). A parable means literally that which is thrown alongside; it is "a representation of something real in life or nature, from which a moral is drawn." It was a favorite method of speech with our Lord. It is a kind of illustration. He who spake as never man spake was full of illustrations. It is a good thing to be on the hunt for them and to treasure them for future use.

"The sower" (v. 3). Perhaps just then a sower was broadcasting seed on some upland field behind the crowd. He was a very common sight—the sower. The usual things about our lives are rich in spiritual suggestion.

"The wayside" (v. 4). The fields were unfenced and the paths pushed directly through them. The peculiarity of the path was that it was trodden hard by the beating of many feet.

"The birds" (v. 4). They were wont to follow the sower that they might catch up what kernels they could.

"Rocky places" (v. 5). Palestine was a limestone country, and frequently, underlying a thin covering of soil, a great flat rock of limestone would stretch. The heat of the sun reflected, and so increased, by the underlying rock would minister to the seed's quick flourishing; but because the roots of the germinating seed could not pierce through the underlying rock into the deep, moist earth, soon the

very sun which first helped would wither. "Thorns" (v. 7). A thick, tangled thorn-bush, which the rich soil starts into growth wherever it is given chance; clumps of it abound; those Oriental methods of husbandry were not very thorough then, are not now.

"Choked them" (v. 7). The thorns were of quicker and lusher growing than the wheat.

"Yielded fruit" (v. 8). That is the end and object of all the husbandry; "fruit" of noble living is what God asks of us.

"Some a hundred-fold" (v. 8). In that rare climate and out of that rich soil returns were often wonderful.

"The word of the kingdom" (v. 19). That is the word about the kingdom.

"The evil one" (v. 19). Do not be fooled into the notion that there is no such personality as Satan; in many places, and frequently more distinctly than here, Christ teaches his reality.

"Snatcheth away" (v. 19). The evil one can do it by many means; a new bonnet, a flippant remark, a harsh criticism, a careless laugh,—such things may easily become Satan's birds to catch the good seed away. Another well enumerates the causes and results of a gospel not understood, in the way just now set forth. Causes: indifference and inattention, prejudices against it, desire to do things it forbids. Results: it does not reach the deeper affections; it gives no impulse to the will; it never touches the life; it soon passes from the memory.

"With joy receiveth it" (v. 20). Quick joy is not always evidence of a real Christianity. Sudden flowering of feeling does not always result from deep root of principle. Value joyful feeling, but not too much. He who does and lives, whether he feels or not, is mightily more worthwhile than he who simply feels.

"Yet hath he not root in himself" (v. 21). Sown on the underlying rock of a really unsundered heart and will, the germinating seed of the word cannot pierce into and grapple itself about and constrain and fashion the deeper nature of the man.

"Endureth for a while" (v. 21). Who has not seen such temporary Christians? Are you one of them?

"Tribulation or persecution" (v. 21). The words may have the lighter meaning of pressure or harassment; in our time they do. Who has not known Christians who cannot stand the "pressure" of a consistent profession? They rebel against it; they want more "liberty"; the world captures them. And the "harassments" of Christian duty—why, somebody has harshly criticised their work, and they will not stand it; off they go, easily stumbling; that is, offended; and the church they have solemnly promised to attend and support sees no more of them.

"The care of the world" (v. 22). I heard of a young Christian only lately

who had so many social engagements she could not come to the prayer meeting. Are you letting such things—right and innocent, indeed, when kept and held in proper place, but "thorns" when they mount up and overshadow your fealty to your Saviour,—"choke" that fealty? You are a thorny-ground Christian, if such is the case.—C. E. World.

Riches That are Eternal.

A nobleman in the North of England once said to a friend who accompanied him on a walk, "These beautiful grounds, as far as your eye can reach, those forests of valuable timber on the mountain side, and these vast mines full of precious metals, all belong to me. Yonder powerful steam engines obtain the produce of my mines, and those ships convey my wealth to other parts of the kingdom." "Well, my Lord," his friend replied, "do you see yonder small cottage that seems but a speck on your estate? There dwells a poor woman who can say more than all this, for she can say, 'Christ is mine.' She was once ignorant of all religious truth, which brought her to the Saviour. In a few years you must give up your possession, for you can carry nothing away with you when you die; but when she leaves this world she will enter upon a far nobler inheritance, reserved for those kept by the power of God through faith unto salvation."

Working With God.

"My Father worketh hitherto, and I work." And I work! Say that too. If you destroy the sequence, life loses heart and joy and meaning and value. Swing into line with the eternal energy, be a force among forces, a toiler, a producer, a factor, and life never loses its tone and flavor, its bead of glamour. There is no real taste to bread nor bliss in sleep for the idler. He is the doubter, the skeptic, the unhappy man. His idleness proclaims him diseased and decaying. "Blessed are they that work, for they shall inherit the earth."

"Get to work
In this world; 'tis the best you get at all;
For God in cursing gives us better gifts
Than men in benediction."

Nothing is more fatal to success than discouragement. The people of Israel became disheartened over the unfavorable report of the spies concerning the land of Canaan, and failed to march directly into their possessions, and thus made a long journey of forty years in the wilderness necessary. The discouraged man imparts his mood to others, and thus it spreads like a contagion. It is better not to display the feeling of depression, even if it can not be wholly expunged from the mind. The man who can be cheerful under all circumstances will command the best influence over others, and the very effort he makes to look on the bright side of his misfortunes will have its reflex influence upon his own mind, and change his desert into an oasis ere he knows it.

Man, proud man,
Dressed in a little brief authority,
Plays such fantastic tricks before high heaven
As make angels weep.

—[Shakespeare]

*S. S. Lesson, May 20. Matt. 13: 1, 8, 12, 23.

Golden Text.—The seed is the word of God.—
Luke 8: 11.

For Dominion Presbyterian.

Saul of Tarsus.

BY GEO. W. ARMSTRONG.

(Concluded)

Saul was anxiously enquiring as to what active service his newly revealed commissioner, Jesus Christ, would appoint him—"What wilt thou have me to do?"

1st. Obedience—"Arise, go into the city."

2nd. Instruction—"There it shall be told thee."

Christ had a great work for Saul to do, he was a "chosen vessel" but preparation was necessary. Saul had undoubtedly an acute, profound mind; but he needed more than Gamaliel could teach—the connotation of the heart—to "be filled with the Holy Ghost." "Ananias, a devout man," and not Gamaliel, the learned man, was necessary to impart such instruction and educate him in the ethics of the Just One—the living Christ. The knowledge we have of Ananias is somewhat condensed: "a devout man," but what a volume those words contain; they remind us of another volume in four words "Enoch walked with God." Such men are truly living epistles, and such men are honoured of Christ to instruct his converts. Goodness not greatness is the supreme requisite.

Sudden conversions stagger the worldly. When these remarkable events were taking place Saul's companions "stood speechless," they see effects, but are blind to the cause. The natural man may bestow a helping hand and even be the means of unconsciously leading a dark soul to the place of light. "These men led Saul by the hand and brought him into Damascus," but this was all they could do. The devout, simple-minded Christian brother Ananias acknowledged his dependence upon a higher power as the prophets did with their "thus saith the Lord," so, Ananias said, upon introducing himself to Saul: "Brother Saul, the Lord, even Jesus hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." What sublime results from such simple, confiding, trusting faith. What contrast to some of the modern evangelists (?) who from their manner evidently believe in the virtue of lung power and physical earnestness as though conversions depended upon exertion! Saul's condition shows that profound spiritual experiences may even cause forgetfulness of physical needs. Saul was three days without sight, and neither did eat nor drink. Moses on Mount Horeb and Christ during the satanic temptation were forty days without food and the latter explained "I have meat to eat that ye know not of." "My meat and my drink is to do the will of my father." No doubt the same power sustained Saul. It is hardly to be wondered that Ananias had his doubts of discretion, though the Lord had appeared to him in a vision. The retrospect of most men's lives before conversion would hardly give confidence in their spiritual sincerity. Ananias had his misgiving about Saul but God strengthened his servant by an incontrovertible argument: "Behold, he prayeth." Saul, as a pharisee, had been accustomed to pray. We have samples recorded of their matter and manner. As a pharisee he prayed the prayer of human

pride; as a converted man he prayed the prayer of Christian humility and dependence. Prayer is a sign of true conversion. When Peter wanted to show he was not a follower of Christ, he did it effectually by "cursing." Cursing proves to the world the lack of Christianity—praying proves its existence.

Saul prayed, was filled with the Holy Ghost, received his sight and was baptized. After his long fast, he received meat and was strengthened, remained certain days with the disciples and then began to preach in the city to which he was going to persecute. Such is the wondrous power of Jesus the Son of God. From this time to the end of his active troublous, persecuted life, "he desired to know nothing among men but Jesus Christ and Him crucified." Saul did his best to counteract his breathing out threatening and slaughter against the disciples of the Lord by preaching in the synagogues that Christ is the Son of God and by gently wooing both Jew and Gentile to partake of eternal life which He alone can give.

"Shut In."

"Come ye apart and rest awhile."

Apart from all life's busy ways—
Its ceaseless toil—its crowded days;
Too weak its jarring sounds to bear
Too tired its very joys to share—
With weary frame and troubled breast,
The Master bids me come and rest.

The work the busy brain had planned,
Drops idly from the nerveless hand;
I long for service, but in vain,
And, bowed beneath the cross of pain,
But little left of life to live,
What have I now my God to give?

O troubled heart, why thus oppressed?
This broken, suffering life may rest
On Him whose everlasting arm
Protects His feeblest child from harm.
He knoweth that His will we seek,
Though spirit fail, and flesh be weak;
The paying love to which we trust
Remembereth that we are dust.

To bear in patience, day by day;
To count the blessings on my way;
To lift to God a grateful heart;
To wait His time—be this my part!
These days of weariness and pain
May bring thee meed of truest gain,
And lengthening nights of sad unrest,
And lonely hours, may all be blest.

For as it is the tearful eyes
That look the oftenest to the skies,
The heavenly pathway shines more clear
As shadows fall on all things here,
And, resting in the desert place,
We meet the Master, face to face.

—J. E. Lyman in N.Y. Observer.

I Do Not Ask.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the prison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and though heart
should bleed—
Through peace to light.

It is well for us, in prayer, to make our requests known to God in the use of Scripture language, but we should be careful to quote the word of God correctly.

A Future Life.

Men naturally believe in the existence of the future life. A belief that "death ends all" is as unnatural and hard to be consistently held as disbelief in the existence of God. Men who invent arguments against the ideas of God and the future life show the same kind of mental aberration that they do who endeavor to disprove the existence of matter. "When Bishop Berkeley said 'There is no matter,' 't'was no matter what he said." And when men say, "There is no God, neither is there any existence of the soul after death," 'tis as little matter what they say.

It is sometimes alleged that as to future existence "the wish is father to the thought." There might appear to be some force to this if the well-nigh universal belief in the future life conceived of it as certainly a gain to every individual soul; but it is a very significant fact that among peoples that have held the extreme ideas of future punishment for the sins of this life, the belief in future existence has often been the most thoroughly developed and held. The various theories which speculative thinkers have invented to account "scientifically" for the existence of this belief are—some of them especially—ingenious enough, but they are worthless alongside what we dare call "the voice of God" in the soul itself. We are forced to deny utterly that this is a weak begging of the question. Dr. Sam Johnson, that great "hog'shead of common sense," said, "All argument is against the freedom of the will, but we know we are free, and that's the end on't." Even though we were to admit that all argument is against the doctrine of a future life, we know that we shall live hereafter—"and that's the end on't."

Nature teaches nothing more emphatically, as is commonly enough admitted, than the indestructibility of both matter and force. Matter may be reduced from the hardest solids into invisible gases, but not an atom of it can by any possibility be destroyed. Force is either potential or actually employed; in either case it is as indestructible as matter. If force is lost from one organization is certainly re-appears in another. It cannot by any possibility be lost out of the universe. Now then, man is apart of the nature of things, and whatever science finds in nature applies to man. Neither as matter nor as force or energy is man annihilated by "the transition" we call death. And unconsciousness is—must be—not dependent on the phenomenon of the body; it belongs, rather, to the simple inorganic substance of the soul which is not essentially changed by death but merely released from the fleshly tabernacle that, for whatever reason, is no longer able to hold it. "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

They never fall who die
In a great cause. The block may soak their gore,
Their heads may sodden in the sun, their limbs
Be strung to city gates and castle walls,
But still their spirit walks abroad. Though years
Elapse and others share as dark a doom.
They but augment the deep and sweeping thoughts
Which overpower all others and conduct
The world, at last, to freedom.

—Bryon.

Ministers and Churches.

OUR TORONTO LETTER.

While the Rev. A. S. Grant has been preaching in Knox church and in St. James Square church, and both of these churches are at present without a minister, it would be a considerable distance from the truth to say that Mr. Grant contemplated a call to either of these pulpits. The truth is that he filled the vacancy pulpits in an emergency, and filled them most acceptably.

Many of the delegates to the recent Ecumenical council were in the city over Sabbath, and took services in several of the churches. In the Bloor St. Presbyterian church Rev. James Thomas the Metropolitan Secretary of the British and Foreign Bible Society spoke on the colportage work of the Society, more especially in Northern China. His address was intensely interesting, and packed full of information. Mr. Thomas has spent many years of his life in China, and speaks with enthusiasm of the people of that land. They are a great people, quite capable of holding their own with western nations, if they have a chance. At present they have not awakened, their powers are dormant, and the present policy seems to be one of repression.

The annual meeting of the Upper Canada Bible Society was held in Knox church on Tuesday evening. Rev. Canon Edmonds and Rev. James Thomas were the principal speakers. Some idea of the immense work of the Bible Society may be gathered from the fact that upwards of 1200 translators are at work in various parts of the world, busy with translations alone. And the work of translation is only begun. The Society in this city was fortunate in securing this year such eminent representatives of the parent Society, and an impulse has been given to the great work by the stirring addresses to which the audience listened from these men.

Those who have returned from the Ecumenical council are enthusiastic in their praise of the great meeting. It is said that no other topic could have held the great audiences day after day but that of evangelizing the world. The present impulse given to missions has been great, but the full force of the impetus given will not be felt this year. An increasing momentum will gather, as men go back to their own countries and to their own people and rehearse the messages received and discuss the plans proposed at the great council. The opening year of the new century is expected to witness a great revival of interest and quickening of enthusiasm in the mission work of the Church of Christ throughout the world.

Considerable interest has been aroused by the visit of the Apostolic delegate of the See of Rome to our city. The various Roman Catholic institutions vied with each other to give him entertainment, and to make his visit a pleasant one. The speeches of Mgr. Falconio in response to the addresses offered to him, were most kindly and courteous, and his advice to his countrymen in the city was most appropriate. A special service was arranged for the Italians, who were present in good numbers, though the hour chosen was the early one of eight in the morning.

The Synod of Toronto and Kingston is in Session as we write, and the usual routine business is dragging its slow length along. Would it not be possible to import life into the attenuated Synod from the crowded Assembly. The present Remit may not carry, indeed will not carry, from present appearance, but there seems little reason why the powers of Synod should not be increased, so that all matters relating to local interests may be finally issued by the local Synod. Whether the far-reaching measure proposed by Dr. Froudford can be carried at present, or whether it would be advisable to carry such a measure is a debatable question. That has been put aside for a year, however, and in the interval some less drastic measure may be presented. It is time the matter was settled. The Conference still holds its own, but, at best it is an ephemeral thing.

At Knox church, Toronto, last Sunday, Rev. Alex. Mackay, D.D., preached in Gaelic, taking as his text I. Samuel xxii., 2.

OTTAWA.

Sir Sandford Fleming who has been a member of the Canadian Institute, Toronto, for fifty years, has generously donated the sum of five thousand dollars to the fund of the institute.

Rev. John Hay of Renfrew was in Ottawa a few days ago to witness the destitution wrought by the recent fire. He was much grieved by it and concluded to ask the congregation to give a collection in behalf of the sufferers.

The delegates to the recent meeting of the Women's Foreign Missionary Society expressed in tangible manner their sympathy, with the members of the church in Ottawa and Hull, who suffered through the fire, by contributing \$105 to their relief. A committee was appointed to arrange for the disposal of the ladies offering.

"This is a severe blow to our city and the sister city," said Rev. Dr. Herridge last Sunday morning, referring to the great fire "and some of the heaviest sufferers belong to this congregation. We sympathize with all, with the workmen who, having little to lose, lost all, and with those who have seen their great industries in ruins. . . . Though money may accomplish much, something more is needed: a true sympathy that we may be knit more closely together by the love that bids us bear one another's burdens and so fulfil the Lord of Christ. Money will do something, but not everything, to restore our city's prosperity; but enthusiasm, self-reliance and trust in God will do far more."

The Montreal Witness says: The late Miss Scott, whose death in Kingston is very much regretted, belonged to a family of earnest Christian workers. Two of her brothers, the Rev. A. H. and D. H. Scott, are uncommonly energetic ministers of the Presbyterian Church. Two of her sisters were missionaries in China for the Inland Mission, and one died on duty and was buried there; the other returned to Canada with broken health and lived a few months only. Now the third, sister, in hospital service, which is not least among ministering service, has been laid to rest also at Martintown. The family of the Rev. A. H. Scott, Perth, Ont., was doubly bereaved. While Mr. Scott's sister was dead in Kingston Mrs. Scott's mother (Mrs. Greenshields) was dead in Montreal.

EASTERN ONTARIO.

Knox church, Perth, is moving towards putting in a pipe organ.

Rev. D. Strachan preached the anniversary sermon to the Brockville Oddfellows in St. John's church on Sunday.

In the Renfrew Presbyterian church on Sunday \$225 was given as a special collection in aid of the Indian Famine Fund.

On Tuesday evening next a lecture on "Gladstone" will be delivered in St. Andrew's church, Lindsay, by the Rev. J. W. MacMillan.

Rev. W. S. McTavish of Deseronto responded to the toast "Canada" at the Canadian Order of Foresters dinner in Toronto on Wednesday night.

A card from Mrs. (Rev.) McNair to a friend in Carleton Place intimates that they have enjoyed their sojourn in Egypt and the East very much and are now on their way to Australia.

Communion services were observed in St. Andrew's, Carleton Place, on Sunday. Rev. Mr. Hutcheon, of Almonte, conducted the preparatory services on Friday evening previous.

Rev. W. Cuthbertson of Toronto, lately of Wyoming, preached in the Presbyterian church, Brooklin, on a recent Sunday. Rev. J. B. McLaren being at Oshawa that day in the interests of the Century fund.

Rev. James Hastie occupied Knox church pulpit in Morrisburg at both services on Sunday. Rev. H. Cameron of Morrisburg officiated at the services in Knox church, Cornwall and preached very able sermons at both services.

The collection taken up by the Presbyterian congregation, Balderson, and at Drummond amounted to over \$40 for the India Famine Fund, which is not a bad showing as the condition of the roads kept a number away from church.

Rev. J. A. Paradis preached in the French Presbyterian church, Cornwall, last Sunday and left for Joliette, Que., next day. Rev. Mr. Abram of Montreal will occupy the pulpit of this church for a couple of weeks till the matter of Mr. Paradis' successor is definitely settled.

The Synod of Montreal and Ottawa opened at Perth on Tuesday evening last. Rev. Jas. Hastie of Cornwall preached the opening sermon from Rev. v. 1-5. Two names were proposed for the moderatorship: Rev. Dr. Kellock and Rev. A. H. Scott, the latter being chosen unanimously, on motion of Rev. Dr. Campbell of Montreal and Rev. D. Currie of Perth.

Rev. Charles J. Cameron, M.A., a former pastor of St. John's church, Brockville, and a distinguished graduate of Queen's, has just been unanimously elected moderator of the Presbytery of Boston, which Presbytery includes no fewer than five states within its bounds. Mr. Cameron is the youngest minister who has ever been chosen to that honorable and important office. Last October he was made president of the Presbyterian Ministerial Association. In his work Mr. Cameron is a great favorite in the American Athens, and his friends here will be pleased to hear of his marked success.

The members of Knox church choir gathered at the residence of J. P. Watson, Cornwall recently to say good bye to Miss Ethel Parais and Miss Irene Kowan, who are leaving for Joliette, Que. During the evening Miss Parais was presented with a beautiful opal ring, and Miss Rowan was given a set of silver toilet articles as a slight token of the esteem of their numerous friends they had made during their stay in Cornwall. Refreshments were served and a very pleasant evening was spent by all present.

Montreal Witness: The basement of Zion Church Hall is being used by the relief committee in the west end of Hull, and the work there, under the care of the Rev. M. M. Scott, is of the most satisfactory kind. The wrecking of the church sheds saved Eddyville from ruin. The Sons of England are meeting in Zion Church as are also the Sons of Temperance. The Masonic Hall is burned and the Foresters met last evening in a private house. The congregation of Zion Church is making an appeal to all Presbyterians for help to rebuild sheds and also to build a Bible class hall, with a room overhead which can be used by the various societies who are left without any place to meet in. Contributions are to be sent to the Rev. M. H. Scott, Hull.

The Presbytery of Peterborough met at Port Hope, Tuesday, May 1st, for the induction and ordination of Rev. W. W. McCuaig, of Montreal, into the pastorate charge of Mill St. church. Rev. C. S. Lord, B.D., of Grafton, Moderator of the Presbytery presided. The Rev. A. G. Sinclair, M.A., pastor of the 1st Presbyterian church, delivered a most instructive sermon, after which the Rev. Wm. Johnston, of Millbrook, addressed the people, and Rev. Peter Duncan, of Colborne, addressed the minister. In the evening the ladies of Mill St. church held a reception to Mr. and Mrs. McCuaig, which was very largely attended. Rev. Mr. Lord again presided, introducing several partakers in a very pleasing manner. The programme consisted of music and elocution. Addresses were delivered by Rev. J. G. Potter, Peterborough; W. Johnston, Millbrook; P. K. Dayfoot, and A. G. Sinclair, following which refreshments were served.

WESTERN ONTARIO.

Rev. Walter Moffat, of London, has been lecturing at Harrison, his subject being "South Africa."

The Rev. G. B. Greig, of Cookstown, conducted services in St. Andrew's church, Oro Station Sunday.

The Rev. R. E. Knowles preached to Waterloo Lodge, I.O.O.F., in Knox church, Galt, on a recent Sunday.

Rev. E. W. Panton preached at Tillbury on Sunday, his pulpit in Stratford being occupied by Rev. A. M. Stewart Verschoyle.

Rev. J. C. Patterson celebrated his anniversary in Knox Church, Embro, on Sabbath last, when the Rev. W. J. Clark of London preached morning and evening. Mr. Patterson himself took Mr. Clark's place in London.

Rev. Gustavus Munro, of Ridgetown, has been elected moderator of the Presbyterian Synod of Hamilton and London. The choice was unanimous, and came as a genuine to the recipient of the honor. Rev. Mr. Munro is a former Embro minister.

The opening of the New Melville church at Ferguson, will take place on Sunday next. Principal MacVicar, of Montreal, will preach in the morning and Rev. J. B. Mullan will offer a dedicatory prayer at the same service. In the afternoon the Rev. J. S. Ross, of Guelph, will preach, and in the evening the Rev. Robert Johnston, D.D., London, will occupy the pulpit.

An unusual occurrence took place last Sunday at the Gaelic service in Knox church, Toronto, which was conducted by the Rev. Alex. Mackay, D.D. Mr. MacDougald led the singing. Over 40 years ago, Dr. Mackay frequently preached in Knox church, Kincardine, Ont., especially at communion seasons, being then pastor of the Tiverton Presbyterian church. Mr. MacDougald was then a merchant in that town and often acted as Gaelic preacher, when Dr. Mackay preached in that language. Both these men after 40 years met last Sunday to conduct the Gaelic service, the one to preach, the other to lead in the singing as in the days of yore.

Embro Courier: The exchanges this week are, naturally, much taken up with the death of the Rev. H. L. Mackenzie, D.D., of Swatow, the veteran missionary of the Presbyterian Church of England. Dr. Mackenzie was a notable man of distinguished personality, of great intellectual gifts, and with respect to the success of his work in the field. He succeeded to the mission in 1890 then newly licensed, and the number of converts awaiting him was three. In 1896 there were 1,800 communicants in the Swatow district alone, two Presbyteries, and an organization which gives every promise of stability and prosperity. He was a native of Inverness, and was a nephew of the late Rev. Donald MacKenzie, the pioneer minister of Zorra. He was also a nephew of the late Mrs. John Bayne, West Zorra.

Chalmers Church Guelph lecture-room was well filled on the occasion of the social and entertainment under the joint auspices of the Young People's Society of Christian Endeavor and the Bible class. The chair was filled by Mr. James Grant. The entertainment was in the nature of a Scottish evening. The decorations were tartan and the effect was very artistic. A large painting of Rev. Dr. Wardrop occupied a conspicuous place. A musical programme was rendered in which the following took part: Miss E. Taylor, Mrs. (Dr.) Stinton, Miss Kee, Miss J. Hill, Mr. James Millar, and Principal Young. The selections were of a Scottish character and were highly appreciated by all present. During the evening light refreshments were served. At the conclusion the pastor, Rev. R. J. M. Glassford, addressed a few words to those present, after which the meeting closed.

Mr. W. McDonald, B. A., has returned from Queen's, and has gone to Amnripr where he will assist the Rev. Mr. McLean during the summer holidays. Mr. Wallace, who formerly occupied that position, exchanged with Mr. McDonald, who has been appointed to Calabogie.

NORTHERN ONTARIO.

Rev. Mr. Kellock, of Morewood has been visiting in Russel.

Rev. J. Sinclair of Knox College preached in Knox Church, Beaverton, on a recent Sabbath.

Rev. J. McD. and Mrs. Duncan of Woodville were in New York city attending the great missionary council in Carnegie Hall.

Mr. Hugh Munro, a student of Knox College, occupied the Woodville church pulpit in the absence of Rev. Mr. Duncan in New York.

The Rev. D. M. Martin was inducted into the pastorate of Knox church, Cannington, on Monday last. In the evening after the induction a tea and entertainment was given in the church.

Tenders are being asked for the erection of a new brick church at Parry Sound. It is expected to cost about \$7000, of which amount \$3000 are already provided. The congregation has greatly prospered under the ministry of Rev. Mr. Childerose and the present edifice is altogether inadequate to the wants of the congregation.

On the evening of the 4th inst., the ladies of the Mission band of the Pembroke church, held the fifteenth anniversary of the band. Rev. Dr. Bayne, the pastor, gave a short address on the work of the society. Short addresses and good music made up an attractive programme. Mrs. Shortreed, of Toronto, president of the western section W. F. M. S., gave an instructive address on the aims and objects and the progress of the organization, beginning from the earliest society organized.

WINNIPEG AND WEST.

The Oddfellows of Gladstone, attended the Presbyterian Church there last Sunday on the occasion of their anniversary. The Rev. Mr. Munro preached an appropriate sermon dealing largely with the famine in India. The collection amounted to nearly one hundred dollars.

Dr. Bryce and Dr. Wright of Portage la Prairie, have been asked by the central committee to devote



PENITENTIARY SUPPLIES.

SEALED TENDERS addressed "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Saturday, 18th of June, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1900-1901, for the following institutions, namely:—

- 1. Kingston penitentiary.
- 2. St. Vincent de Paul penitentiary.
- 3. Dorchester penitentiary.
- 4. Manitoba penitentiary.
- 5. British Columbia penitentiary.
- 6. Regina jail.
- 7. Prince Albert jail.

Separate tenders will be received for each of the following classes of supplies:

- 1. Flour (Canadian Strong Baker's).
- 2. Beef and mutton (fresh).
- 3. Potatoes.
- 4. Coal (anthracite and bituminous).
- 5. Cordwood.
- 6. Groceries.
- 7. Coal oil (in barrels).
- 8. Dry goods.
- 9. Drugs and medicines.
- 10. Leather and findings.
- 11. Hardware.
- 12. Lumber.

Details of information as to form of contract, together with forms of tender, will be furnished on application to the wardens of the various institutions. All supplies are subject to the approval of the warden.

All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible sureties.

DOUGLAS STEWART,
Inspector of Penitentiaries.
Department of Justice,
Ottawa, May 8th, 1900.

some months of their time this summer to work of the Century Fund. It is said that by the end of May the fund will have reached three-quarters of the million dollars sought for. Dr. Bryce is also attending the meeting of the Synod of British Columbia in the interests of the Fund.

A Phoenix, B. C., correspondent writes: "Rev. D. A. Stewart, for some months past, Presbyterian missionary with headquarters at Phoenix, left last week for Winnipeg, where he will take a three years' theological course at the Manitoba university. During Mr. Stewart's residence in the Boundary he has made many warm personal friends at Phoenix, Sholt, Greenwood and the mining and lumber camps he visited, and previous to his leaving Phoenix he was presented with a handsome purse and a number of presents.

The Rev. John Pringle, B. A., of Atlin, B.C., arrived in Vancouver on his way east, he will remain a few days, as a guest of Rev. F. D. McLaren. On Sunday Mr. Pringle will preach in St. Andrew's in the morning and in the First Presbyterian church in the evening. As the missionary of the Presbyterian church in the mining districts, of the north, Mr. Pringle's name is a household word in Canada, and his work has been a great success. He is on three months' furlough; and everywhere he visits he is sure of a warm welcome.

MARITIME PROVINCES.

Rev. A. Bowman of St. Andrew's Church, New Glasgow has resigned.

Rev. J. McLeod, of New Mills, N.B., is going on a three months' visit to the Old Country. He will take in the Paris Exposition.

Rev. F. H. McIntosh has been called by the Onslow congregation and will be inducted on May 15th.

Rev. J. F. Polley has resigned his charge of Lower Musquodoboish.

Mr. Hibbert R. Reid, B.A., has been ordained by the Presbytery of Truro and will labor at Fort Steele, B.C.

The St. John Lord's Day Alliance is determined to have the Sunday law enforced if possible. By some influence the hands of the police are tied and the public want to know who is responsible. Legal advice has been taken and the following points have been made clear—1. Whether appealed from or not the law can and should be enforced until it is declared ultra vires. 2. No action for damages can be raised because of any fine imposed by a court in accordance with the law as it stands, even although it should be ultimately overturned. 3. The decision of the Privy Council in regard to the "Scott Act" amply covers this one—it is not an interference with trade and commerce but a mere police regulation for the better morals of the community. It is altogether unlikely that a bona fide appeal will be taken from the clear and unanimous decision of the Supreme Court of N.B., but every effort will be made to prevent the action of the law and to secure an amendment next year that will destroy its usefulness. The Alliance will try to defeat any such tactics. Rev. J. G. Shearer, Dominion organizer, will assist during September in establishing local branches throughout the province and holding a convention in St. John for the purpose of constituting a provincial alliance. Meantime the St. John Alliance will hold quarterly public meetings and bring its influence to bear upon the authorities. Sermons were preached in about two-thirds of the Protestant churches of the city on April 22nd on the subject of Sabbath Observance, copies of the constitution of the alliance were distributed in the pews, and enrollment books placed in the hands of canvassers. There has been a very good response and it is hoped, in a few months, to have the Christian people of St. John solidly bound together for the advancement of the movement.

The death is announced of Mr. Arnold Denholm of London, who for 40 years was caretaker of the First Presbyterian Church there.

The Inglenook

The Winter "Daisy Field."

BY MRS. M. A. HOLT.

Edna Whiting had a deep love for the common field daisy, and it afforded her great pleasure to go out into the country in "daisy-time." She never tired of walking through the fields that were white with the "pretty country," flowers as she called them. While she loved all other flowers, none seemed to attract her attention as did the white daises when in their prime. Perhaps their surroundings helped to make them beautiful—for all things connected with the sweet June-time are lovely.

"Daisy-time does not last half long enough," she said to her Uncle Robert, in whose home she visited every June.

"It is long enough to suit my purpose, just long enough to mow them down with the grass. They, the daises, make nice food for the cows," he answered with a laugh as he noticed the serious look upon her face.

"I mean to take some of their roots back to the city with me and see if they will not bloom in the 'winter-time,'" she said.

"Better take some of our June roses, they are pretty, and worth an effort in such a direction—but daises, they are good for nothing, only for fodder for the sheep and cows," the uncle replied.

"I think they are just lovely, and I am going to make the experiment anyway," Edna decided.

And she did make it in spite of all that could be said against her plan. A dozen daisy roots were carried to her home and arranged in a large square box. They were placed in the bay window where the sunlight could fall upon them. It was a long time before the little green leaves began to appear, but when they did the daises developed rapidly. Some grass seed had also been sown in among the daises, and this also appeared at last, although in slender spires not any larger than needles.

Edna watched the box of daises with eager interest, and about the middle of January the spiral stems began to shoot up, then buds appeared and slowly began to unfold. There were nearly fifty daises in full bloom when February came.

Edna was delighted with the success that attended her efforts to produce a "winter daisy field." Every one admired it.

"It only lacks the summer breeze to perfect their beauty, for the crowning beauty is to see them wave and nod in the light wind that passes over the field," Edna said.

But the visitors did not see how they could be more beautiful than they were, and Edna could not quite explain it.

"One has to go to into the country in daisy-time to understand their beauty fully," Edna could only answer.

But yet the "winter daises" were very pretty and afforded sincere pleasure to all who were fortunate enough to see them.

Thus summer bloom may be produced in the cold mid-winter—just as love and sweetness may glorify the dark place in life.

Opportunity.

Master of Human Destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and field I walk; I penetrate
Deserts and seas remote; and passing by
Hovel and mart and palace soon or late—
I knock unbidden once at every gate!
If sleeping, awake—if fasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore.
I answer not and I return—no more!

—John J. Ingalls.

Womanly Tenderness at its Best.

BY MARY R. BALDWIN.

These is a certain sort of soft-heartedness that sometimes passes for tenderness, but which bears no relation to that divine quality which is at the very heart of true purpose and ministry. Every gentle natured woman has a desire to shield loved ones. Sometimes this desire is rooted in weakness and results in harm to those whom she would help from the possibility of suffering. Many a sweet manered, forbearing mother has made it her purpose to save her children from unhappiness, guarding their ways against trouble as far as she could, pampering their wishes, and when at last at the parting of the ways, when they must take their share of the world's burdens as of its loss, they are strengthless to meet duty or trial.

Those who have had the advantage of training by a mother whose love drew its power from association with honor, have had the chance to learn that real love is no soft thing, bending to the caprice of its object and submitting to mal-eshifts for the pleasure of the idolized one.

A philosopher has said that the true friend is one who makes us get out of ourselves the very best of which we are capable, and may it not be affirmed of every man and woman achieving greatness, that some one has influenced them to their farthest and highest effort?

The fact here is not overlooked that the inflexible honor inseparable from the truest love is often in its expression mistaken for coldness and hardness; easy-going persons who find it convenient to use truth, as they say, "with elasticity," are repelled and angered by the woman with the inexorable purpose to speak truth act truth, and live up to her highest ideals.

Husbands and children have many times rebelled at the insistence of the woman whose love was of such noble

order that it compelled them to do their best always; but in after years how blessed becomes the memory of that loving soul who would not spare them the transmuting fire, but always led the way with a tender grasp, though firm in her step to the very end.

The commonplace, ease-loving nature finds it hard to live with the person who has placed her ideals high, but compromise of honor is impossible to one who owns the insight of love; to lower personal standards or to be satisfied with a partial fulfillment for a dear one would seem to such a degradation. She asks of the dear one great sacrifices rather than dishonor of oneself, though her heart may be wrung with anguish at the pain of one who is dearer than her own life.

The woman who came to the great Teacher with her two sons to plead that they might receive eternal honor at His right hand, lacked insight; his rebuke to her and to them for the shortsightedness that held them from realizing the need of great discipline in order to reach the highest fulfillment, is a lesson to weak mothers in all ages.

Love is not the feeble quality that some imagine, and tenderness, bearing all things, believing all things, hoping all things, is its offspring, when it helps to bear the burdens from which it cannot in honor save the loved one.

The Leaven in the Meal.

A writer in Ainslie's magazine gives a very picturesque summary of South African conditions. To his eye there is a fringe of tropical country where bloom the magnolia and the rose, where flourish the orange, pineapple, lemon, guavo, grape, banana, the cotton and the tea plant; the long stretch of mountains running parallel with the Indian Ocean, the highest peaks of which are capped with snow, and in whose valleys wide tracts of wheat and corn; a vast prairie, dotted here and there with patches of shrub woodland, mission stations and immense farms, with millions of sheep and cattle grazing thereon; a few thousand hamlets scattered like oasis over a great landscape, made black by the native Africans who live in thatched huts and wear but a breech-cloth; a dozen large towns where is heard the clang of the trolley car and the clatter of the police patrol, and about which men cluster as flies gather to a jar of sweets; the remnants of a once mighty zoological garden, including many leopards, beautiful and live, baboons, antelope, jackals and crocodiles, a less number of hippopotami and a few herds of buffalos, elephant and giraffes; some iron ore, some coal, some copper and a little silver, forty miles of gold and a hundred acres of diamonds. That is South Africa, and after all one would not have to vary the description much if you made that the description of the world. It is a rough old world full of ignorance and prejudice and sin, and Christ comes into it to leaven the meal and bring about after a while a redeemed humanity that shall be sweet and wholesome. It is a brave undertaking, and courageous and noble souls are needed to carry forward His blessed work in His name and spirit.

Rules for Living Long.

Sir James Sawyer has been long confiding the secret of longevity to a Birmingham audience. Like so many other secrets, it consists in "paying attention to a number of small details." Here is a schedule of them, collected from the reports of Sir James Sawyer's lecture :

1. Eight hours' sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat to your bedroom door.
5. Do not have your bedstead against the wall.
6. No cold tub in the morning, but a bath at the temperature of the body.
7. Exercise before breakfast.
8. Eat little meat and see that it is well cooked.
9. (For adults,) Drink no milk.
10. Eat plenty of fat, to feed the cells which destroy disease germs.
11. Avoid intoxicants, which destroy these cells.
12. Daily exercise in the open air.
13. Allow no pet animals in your living rooms. They are apt to carry about disease germs.
14. Live in the country if you can.
15. Watch the three D's—drinking water, damp and drains,
16. Have change of occupation.
17. Take frequent and short holidays.
18. Limit your ambition; and
19. Keep your temper.

Keep all these commandments and Sir James Sawyer sees no reason why you should not live to be one hundred.

Curious Russian Sects.

The chief procureur of the Russian Holy Synod, in his present report to the Tsar on the state of religion within the Empire, mentions the rise of a curious sect on the Volga, which holds that Judas Iscariot was the only true disciple of Christ. He was sorry for his sin and hanged himself. According to the leaders of the new sect, it is the duty of Christ's disciples at the present time to follow the example of Judas. Only in this way is it possible to flee from the wrath to come. The principal leader of the sect has been arrested. The appearance of such sects in Russia is nothing new. Along the Volga at the present time remnants of sects which flourished in the fifties and sixties still exist, whose principal tenet is self-destruction, in order "that the power of Antichrist may not prevail against them." Some of these fanatics are known as "Coffin people," others as "Red Pilgrims," others, again, as "Nothingists." The "Coffin people" have been known to place themselves in coffins and starve themselves to death; the "Red Pilgrims" on the day of their death clothe themselves in a red shirt, and are suffocated by their co-religionists; and the "Nothingists" have been guilty of blood-curdling deeds. These sects are closely watched by the police, with the object of preventing any recrudescence of murderous fanaticism.

Increased Circulation of the Bible.

The circulation of the Bible is a pretty fair index of the progress of Christianity and civilization. As far as can now be ascertained, in the year 1800, the Bible

had only been translated in sixty languages and dialects. But it is estimated that at the beginning of the year 1900 the Bible had been translated into 415 languages and dialects. It is true that there are yet 1,500 languages into which the Scriptures have not yet been translated, but these are only spoken by 200,000,000 of people, while the 451 languages into which the Scriptures have been translated are spoken by 1,200,000,000 people. The British and Foreign Bible Society, organized in 1804, was the first organization in time and has been the greatest in achievement. The American Bible Society, organized in 1817, was the second, and is only second to the British and Foreign Bible Society in the work that it has done. Though all Christians have not been able to unite in preaching the gospel to the heathen and estab-

lishing churches and schools among them they work together in printing and circulating the Bible among them.

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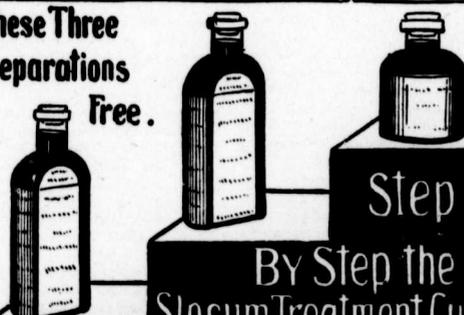
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Dr. Slocum's System of Treatment is both scientific and progressive going as it does to the very source of the disease and performing the cure step by step.

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Second Step.—Toning the entire system and strengthening the nerves—filling the veins with tingling new life.

Third Step.—Building healthy flesh and fortifying against future attacks.

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The Slocum System cures grip and its painful after-effects, dangerous coughs, bronchitis, and every known form of pulmonary disease.

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Persons in Canada, seeing Slocum's free offer in American papers will please send for samples to the Toronto laboratories.

Let no previous discouragements prevent your taking advantage of this splendid free offer before too late.

Woman's F. M. Society

(Continued from Page 293.)

In the report of Mrs. Jeffrey, secretary of Indian work in the Northwest and British Columbia, it was stated that the health of the Indians had improved and they had prospered in material things and their earnings of the past year exceeded those of the previous one by \$287,000. Several schools and mission buildings had been erected by the society. Rev. A. D. McKittrick is now opening a Presbyterian mission among some 500 Indians on the west side of the Lake of the Woods. The clothing sent from the east to the missions in the Northwest had been quite sufficient in quantity.

Mrs. Grant, home secretary, reported: Presbyterian societies, 27; new auxiliaries, 23; new mission bands, 23; auxiliaries unreported or disbanded, 9; mission bands reported or disbanded, 19; total number of auxiliaries, 656; total number of mission bands, 306; auxiliary membership, 10,166; mission band membership, 7,447; yearly members of general society, 3,492; life members added during the year, 84; total number of life members since organization of society, 1,183; number of scattered helpers, 1,309; contributions of these helpers, \$984.51; contributions from all sources, \$46,331.47. The fact that the auxiliaries had decreased in membership while the mission bands had increased by over 400 furnished food for reflection.

In the report of the international secretary, Miss J. Caven, stated that the number of societies in the international union was the same as last year, viz: 28. Miss Mathews, secretary-treasurer, reported a considerable balance on hand so that societies would not have to contribute until the next conference. The society was under an obligation to Mrs. Hay of Ottawa, for bringing a report of this conference for the Tidings.

Mrs. Telfer, secretary-treasurer, of publications, reported that the circulation of Tidings was over 16,600. Last year, 10,936 more copies of the Tidings had been sent out than in the previous years. The cash received in connection with the literature department had been \$2,556.49 and of this all had been expended but \$365.07, which had been handed over to the general treasurer.

Miss George, treasurer of the W.F.M.S. reported that the revenue for the year had been \$47,333.40 and the expenditure had been less by \$15,573.40 than this amount as the balance in the bank on April 17, 1900. The estimates for the ensuing year were \$57,473, which included a special grant of \$500 to the India famine fund. Mrs. Grant had received up to Saturday the sum of \$5,406.08, to be devoted to this fund.

Mrs. Robinson's report of the Ewart Missionary training school showed that that institution was in a very satisfactory condition.

THE EVENING MEETING.

Rev. Dr. Moore presided at the evening meeting, when Mr. George Hay presented the annual report of the local society and Misses Blackadder and Chase and Rev. A. B. Winchester of Victoria, B. C., delivered addresses.

AN APPRECIATIVE RESOLUTION

The following resolution was adopted: "The Woman's Foreign Missionary Society learn with deep regret that Mrs. Campbell has been compelled to withdraw from active service of corresponding secretary for the board and in consideration for her long efficient services the society desires to place on record its due appreciation of her untiring self denying and loving services so cheerfully rendered on every occasion and trust that we may long have the benefit of her wise counsel and experience."

To the Deaf

A rich lady, cured of her Deafness and Noises in the head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free, Address No. 9926, The Nicholson Institute, 790 Eighth Avenue, New York.

The society is also sorry to learn that Mrs. Telfer finds it necessary to give up part of her work in connection with her department in literature which has grown to such magnitude under her careful and judicious management.

We are glad, however, that she will still continue the supervision of Mission Tidings which to all our auxiliaries is such a welcome visitor from month to month, and are only sorry she is not here to introduce our little magazine in its new and attractive form.

The society desires to express its deep sympathy with Mrs. Jeffrey in her enforced absence through weakness, from our annual meeting, and especially realizing that this has been caused by her indefatigable efforts to further the interests of our missionary work in the Northwest. We earnestly pray that she may soon be restored to her wonted health and vigor to continue the work she has so materially advanced and which was so dear to her heart.

We miss very much the bright and inspiring faces of these faithful officers on this occasion and sincerely hope that they may soon again be seen in their accustomed places on the platform.

OFFICERS ELECTED.

The report of the nominating committee was also presented. The following will be the officers for the ensuing year:

President, Mrs. Shortreed; vice-presidents, Mrs. McLaren, Mrs. MacLennan, Mrs. Robinson and Mrs. Campbell. Executive committee, Mrs. Hamilton, Mrs. Greig, Mrs. Reid, Mrs. Bradshaw. Nominating committee, Mrs. Murrich, Toronto; Mrs. McCrae, Guelph; Mrs. McLean, Guelph; Mrs. Hay, Ottawa; Mrs. McLennan, Toronto; Mrs. J. C. Hamilton, Toronto; Miss B. McMurphy, Toronto.

Mrs. Horne, of Elora, moved a vote of thanks to the Ottawa ladies who in Ottawa's great calamity tendered such a reception the delegates attending the convention of 1900 will not soon forget.

Mrs. Alexander, of Ottawa, delivered the closing words of what was voted one of the most successful conventions in the history of the society.

Mary, the Hindo Christian.

When Mary was a little girl six years old she was married to an old Brahman priest. When she was eleven she had to go and live with her cruel old husband and his wife. All her happy childish days were now over forever. She was shut up in a big dark room with three other wives of the old Brahman, without books or toys or sewing.

One day a missionary lady came to the house and asked if she might teach this poor little girl to read. The old man said, "You might as well try to teach my cow."

But in a few months he was astonished to hear little Mary read. All this time Mary was learning about Jesus and how he had died for her, and she told her husband she could not worship idols any more.

When the old Brahman heard that, he took Mary and beat her cruelly, and sent the missionary away. But down in a dark corner Mary had hidden a Testament and a hymn book, and every moment she could get she spent in reading them.

One day her husband found her with the Testament, and took it away and tore it up, and then beat her again. But still Jesus kept his little lamb and said, "No one shall be able to snatch her out of my hand."

One day her husband found her hymn book. In a rage he tore up the little girl's last treasure, and then dragged Mary to the fire and with a red-hot iron burned away the palm of her hand. But even this was not enough. He gave her another cruel beating and kicked her into the street half dead. The Lord Jesus sent one of his missionaries along, and she was carried safely to the missionary's house, where she was loved and cared for.

Mary is now a happy Christian in a mission school, and to-day she is singing from her Bengali hymn book, "I am so glad that Jesus loves me." She loves her Bible, she loves to pray, and loves to work for Jesus, and every day she is growing to be more like Him. The Missionary Tidings.

Household Worries

MAKE SO MANY WOMEN LOOK PREMATURELY OLD.

They are the Fruitful Source of Headaches.

Nervous Disorders, Pains in the Back and Loins and the Feeling of Constant Weariness that Afflicts so many Women.

Almost every woman meets daily with innumerable little worries in her household affairs. Perhaps they are so small to notice an hour afterward, but these constant little worries that make so many women look prematurely old. Their effect may also be noticeable in other ways, such as sick or nervous headache, fickle appetite, pains in the back or loins, palpitation of the heart, and a feeling of constant weariness. If you are experiencing any of these symptoms it is a sign that the blood and nerves need attention, and for this purpose Dr. William's Pink Pills for Pale People are woman's best friend. They are particularly adapted as a regulator of the ailments that afflict women, and through the blood and nerves act upon the whole system bringing brightness to the eyes, and a glow of health to the cheeks. Thousands of grateful women have testified to the benefit derived from the use of Dr. William's Pink Pills.

Among those who freely acknowledge the benefit derived from this great medicine is Mrs. Jas. Hughes of Dromore, P. E. I., a lady who possesses the respect and esteem of all who know her. Mrs. Hughes speaks of her illness and cure as follows:

"Until about four years ago I had always enjoyed good health, and was looked upon as one who possessed a robust constitution. Then I began to grow weak, was troubled with severe headaches, and frequently with violent pains in the region of my heart, from which I could only find ease through hot applications. My stomach also gave me much trouble, and did not appear to perform its customary functions. I was treated by a skillful doctor, but although under his care for several months, I grew gradually weaker and weaker, until finally I was not able to leave my bed. Then I called in another doctor, whose treatment although continued for some eight months, was equally fruitless. I was scarcely able to hold my head up, and was so nervous that I was crying half the time. My condition can best be described as pitiable. At this time a friend brought me a newspaper in which was the story of a cure of a woman whose case was in many respects similar to mine, through the use of Dr. William's Pink Pills. I then decided that I would give the pills a fair trial. When I began the use of the pills I was in such a condition that the doctor told me I would always be an invalid. I used four boxes of the pills before I noticed any benefit, and then I could see they were helping me. I used twelve boxes in all, covering a treatment of nearly six months, when I was as well as ever. I had been in my life, and I have ever since enjoyed the best of health. I believe there would be fewer suffering women throughout the world if they would do as I did—give Dr. William's Pink Pills a fair trial.

A medicine that is not right is worse than no medicine at all—much worse. Substitutes are not right: more than that, they are generally dangerous. When you buy Dr. William's Pink Pills for Pale People be sure that the full name is on the wrapper of every box. If your dealer does not keep them they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Health and Home.

Of fish, the oily varieties are not easily digested.

Clean piano keys with a soft rag dipped in to alcohol.

Oil-cloth can be kept bright for years if properly varnished each year.

Crude petroleum is very good for cleaning any kind of hard wood and is the cheapest furniture polish.

A brilliant black varnish is made by mixing a small quantity of fine lampblack with French spirit varnish.

Paraffine will soften boots and shoes that have been hardened by water and will render them as pliable as new.

Cold meat heated with a little curry is far more digestible and far more nourishing than cold meat warmed alone.

Economy in soap.—If soap is purchased in large quantities and kept in a warm, dry place, half the usual quantity will be required.

On salting meat. Fresh meat, when frying should not be salted until it is nearly cooked; for salting makes the juice of meat run out, and the meat is not so tender.

Lemon Cream for whitening the skin may be made as follows: Melt together two teaspoonfuls of spermaceti and one ounce of oil of almonds. As it cools, stir in sixteen drops of essence of lemon.

Cocoanut cakes. Take half a pound of grated cocoanut and the same quantity of sugar. Add to it a dessertspoonful of flour and the white of one egg. Form the mixture into rough cakes, and bake in a quick oven on greased paper.

Fig Pudding. —A quarter of a pound of bread crumbs, the same quantity of flour and finely chopped suet and six ounces of chopped figs. Mix the dry ingredients well together, then add two well beaten eggs. Pour into a well greased basin and boil for three or four hours.

Cleaning gold jewellery. —Any gold jewellery that water will not injure can be beautifully cleaned by shaking it well in a bottle nearly half full of warm soap-suds, to which a little prepared chalk has been added, and afterwards rinsing it in clear, cold water and wiping dry.

Stewed Celery. —Take four heads of celery, wash thoroughly, cut off any discolored spots or leaves and divide into two-inch lengths. Stew them for about an hour in water, then lift them out carefully, strain the water, in which the celery was stewed and add to it some nice thickened gravy; let all stew for about an hour longer. Arrange the celery on a dish and pour the gravy over it.

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