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**British and Foreign.**

Upwards of £2,000 has been received for the memorial to Sir John Millais.

In 24 hours close upon 700 trains pass in and out of the New Street Railway Station, Birmingham.

It is reckoned that the average church and chapel goes in England and Wales number about 11,000,000.

Rev. the Hon. A. Gordon, Monzievairst, has been appointed mediator of the Synod of Perth and Stirling.

The Shah of Persia is expected to reach London about 6th August, and will make a stay of a week or ten days.

Rev. Dr. C. M. Grant, St. Mark's Parish church, Dundee, was on the 17th ult. presented with pulpit-robes and D. D. bands.

About 895 tons of gold are estimated to be in actual circulation as money in England, that being approximately the weight of £110,000,000 sterling.

Rev. Dr. John Robbins, formerly of Glencoe, Ont., and Truro, Nova Scotia, was on the 3d inst. elected Moderator of the Church of Scotland, in England.

A Chicago Professor predicts that in 1500 years Chicago will be inundated by Lake Michigan. The city is sinking at the rate of nine inches every 100 years.

The restoration of the Bloody Tower in the Tower of London, is now completed all but a few repairs to a turret, and the repairs to the Lieutenant's lodgings are finished.

The total income of the schemes and funds of the Church of Scotland during 1899, was £201,041, as compared with £190,272 in the previous year—an increase of £10,769.

The Glasgow authorities lay it down that the first and most necessary step in the reform of our treatment of the poor is to get people to stop giving coppers to beggars.

It has been estimated that the food supply of London would not last out a week if its communications with the country were broken and the inflow of provisions stopped by any cause.

On the 23ult. the Rev. Dr. Walter Ross Taylor, Moderator designate of the Assembly of the Free Church of Scotland was entertained to dinner by the Free Presbytery of Glasgow.

The Rev. Professor Robertson, D.D., of Aberdeen, has been returned by an enormous majority at the head of the Aberdeen School Board.

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## Notes and Comments

The United States Senate, by a vote of 29 to 20, refused to consider the Pettigrew resolution, expressing sympathy with the Boers.

If institutions and men alike would learn that it is more honorable to do small things well than great things poorly the world would be the blessed gainer.

When a man is filled with the persuasion that it is his logic that it to be feared rather than his length he should be freely accorded the consciousness of victory.

Rev. F. B. Meyer of Christ Church, London, is to be the president of the International Christian Endeavor Convention at the Alexander Palace London, from July 14-20.

At certain times it is well to remember Edmund Burke's caustic remark that the grasshoppers on the fence made far more noise than the British cattle reposing in dignity under the oak.

In the central hall of the House of Commons Sir Henry Campbell-Bannerman, Liberal leader in the House, unveiled a statue of Mr. Gladstone, whom he entitled the "greatest Parliamentary figure of our time."

Rev. Charles M. Sheldon has offered to give \$1,000 to Topeka, Kan., toward the erection of a detention hospital in connection with the city jail, provided the city council appropriates a like sum for the same purpose.

Prof. Oncken, of Giessen, in a recent public lecture, states that the great Bismark's death-bed saying was the following: "Dear Lord, I believe; help thou mine unbelief, and receive me into thy heavenly kingdom."

The British and Foreign Bible Society has distributed 110,000 copies of the Testament, or the Gospel of St. John to the soldiers in South Africa \$847 worth in the Dutch language has been sent to the Boer prisoners.

It isn't always wise for a minister who is not in perfect sympathy with his congregation to preach every Sunday on being persecuted for righteousness' sake, or to identify his own enemies with the enemies of the Almighty, against which the woes and judgments of the Scriptures are pronounced.

The Rev. Dr. Maclaren, of Manchester, speaking recently of the problem of evangelizing the cities and larger towns, stated his belief that it can be most effectively done by establishing mission halls in which laymen may minister to the people.

The men who were prominent in the Ecumenical Conference says the United Presbyterian may have been of deeper piety than those we heard in the Pan-Presbyterian Council, which met in Washington last autumn but they did not impress us as men so decided in their doctrinal views as the Scotch and American divines of the Council.

Kipling's "Absent Minded Beggar" has produced for the British war fund \$195,000, or \$10,000 for every line of the poem. Who says that poetry has lost its influence?

More than one young man has had to learn to his sorrow that it was no more creditable to his intelligence, and vastly more hazardous to his happiness and usefulness to follow the erratic and skeptical than the level-headed and conservative.

It is for British statesmen in all parts of the world—Anglo-Saxon, Anglo-Celtic, Anglo-Canadians and Anglo-Australian, to gather strength for the day of trouble should it come. In union of hearts and of resources for defense is the hope for the future.

The eclipse of the sun, which occurs May 28, will be nearly total along a path on the southern Atlantic Coast. Many foreigners will come to the United States to see the eclipse, and scientific men from all parts of the civilized world will be represented. It is said that more people will be able to see this eclipse with a minimum amount of trouble than ever before since the invention of the telescope.

The Plague is spreading in Egypt. A total of fourteen deaths has been reported. There have been seven cases at Port Said, at the entrance to the Suez canal, four deaths at Alexandria, and a suspected case at Damietta. Cases are reported at a number of points on the Red Sea, and one is reported at Smyrna. The disease is happily showing a decline in India but is spreading at Hong Kong and in Australia.

Neither Lord Rosebury nor anyone else can explain the bitter enmity of the European nations against Great Britain. The British people alone open their ports freely to the trade of all nations. Yet the enmity continues. French dukes, princes, kings, queens, emperors and empresses in the day of adversities flee to England "girt by the inviolate sea," for safety and pity; and still the hatred and detraction continues.

The effect of education in lessening crime is illustrated in some English statistics recently published by the London Chronicle. In 1870 the number of scholars was 1,691,249, and the number of prisoners was 29,064; in 1899 the scholars had increased to 5,610,249 and the prisoners had decreased to 17,687. In 1870 one in 15 was in school, and one in 568 was in prison; in 1899 one in 6 was in school and one in 1,795 was in prison. These figures are telling arguments in favor of schools. The more schools, the fewer prisons.

Professor Dewar, of London, who was the first to liquefy hydrogen, has recently succeeded in producing hydrogen as a solid; that is, in freezing the liquid. In series of experiments before the Royal Institute, he showed how the gas can be solidified. By surrounding the tube containing liquid hydrogen with liquid air, to prevent the ingress of much heat, and then applying a powerful air pump, he produced evaporation sufficient to abstract enough heat from the hydrogen to freeze it. Professor Dewar says that the mere fact of its transformation from gas is interesting, because it is the elementary body possessing the lowest atomic weight.

Lord Rosebury has again sounded a clear note in favor of Imperial Federation—the consolidation of the Empire. Events are great teachers.

Mr. Goldwin Smith has recently been traveling and making observations in Italy. In a Toronto paper he says that he has seen many evidences that in that country the influence of the Roman Catholic Church is waning. He instances as an illustration the appearance of the pilgrims ascending the Scala Sancta on their knees. These sacred stairs are alleged to have been those in the house of Pontius Pilate, and over which our Lord walked. The present pilgrims, Mr. Smith declares, are only those of the poorest and most ignorant classes, and even these seem to be growing doubtful of this and other legends of the Church. This is Rome losing her hold in her very strongholds.

A very interesting gentleman who has had much to do with private sanitariums in and around New York said the other evening: "I can always tell when there are hard times in the financial and commercial world. How? Why, all the private sanitariums in this neighborhood and in the Adirondacks are almost depleted. The men and women who believe that they are seriously ill, and who pamper their predilections toward hypochondria, drop all their fads and fancies and get back into the world in order to make the fight to make both ends meet. Vast wealth and luxury fill our sanitariums, while hard times bring people to their senses and to the belief that they are not quite as sick as they believed themselves to be. Anybody can stand adversity, but very few can stand prosperity."—New York Sun.

Dr. Parkhurst in a recent sermon, used the following words, which will float about on the current as lightly as any other piece of driftwood: "When we Presbyterians convict a man of heresy we do not ask what the man is, nor whether what he believes is true, but what does the Confession of Faith say?" It is a calamity says the Herald and Presbytery for any man to be so reckless in the use of language. It is hard to have any sort of patience with one who speaks in so defamatory a way of the Church. Dr. Parkhurst might as well say: "When we charge a man with crime and corruption in New York we do not ask what he is or whether what he has done is a crime, but what we reformers think of him." We do not believe in a man befouling and misrepresenting the Presbyterian Church, which stands, if anything on earth does, for truth and honor.

The viceroy of India in a speech before the council, printed in the Bombay Guardian, says regarding the present famine: "We are now face to face with famine of water and food and cattle, which, in particular areas affected, is unprecedented in character and intensity." He also said, "I am afraid it is too much to expect that England can again come to our rescue, this time, as she did so splendidly in 1897, or that so far as can be at present be judged we can, anywhere outside of this country, expect more than passive sympathy with our misfortunes." His appeal to the country for self help and the local government for wise methods of relief is a sturdy one, but it is to be hoped that his fear that nothing but "passive sympathy" can be expected from outside will be dispelled by a large and active sympathy on the part of the American people, expressed in ship loads of grain to the famine stricken people.

# Our Young People

## My Neighbor.

Topic for June 3.—"How to be a good neighbor."—Luke 10:25-37.

Who gives not, lives not.

### How to be a Good Neighbor.

BY WOODFORD.

Topic—Such neighborliness as is here commended is that which knowledge of God, His works, His will, begets in men.

See plastic Nature working to this end,  
The single atoms to each other tend,  
Attract, attract'd to, the next in place,  
Form'd and impell'd its neighbor to embrace.

Nature is always so wise in every department that if we knew her workings better, the sin against God, the wrong to ourselves and others of unneighborliness, would be understood. If this truth be so forced upon us while we stand on but the lowest rung of the ladder, how much more shall we know from the written or incarnate Word. How shall we act when we indeed realize that man is created in the image of God, that God hath made of one blood all nations of men. Then we shall be neighborly as members of the kingdom of God. Knowing God as our Father, and men as our brethren, the conduct of the good Samaritan will be the rule and not the exception. To have and to act on such knowledge is to be truly human; is to have the life He came to give. That one lacking all the Samaritan lacked, should have acted as he did, shows how the Divine is struggling for expressions in man, and how there are many not far from the kingdom.—They need but the Spirit of Truth to lead them into all truth, and make them free.

Monday.—For one's life to be hid with Christ in God, is for a person, what to move according to its law in its orbit is for a planet, what to be rooted in the soil, according to its law, is for a plant. God has made us for Himself, and our hearts are restless until they rest in Him. So long as this life is self-centred there can be no peace, no progress (growth), but only inquietness and the withering of selfishness. Man surely was not created in the image of God to be fashioned according to this world, but to be transformed by the renewing of his mind, to come into harmony with the will and plan of God. The remembrance of such truths leads to good Samaritanism. The second heading on this phase of the topic shows how that for us to belovers of self, rather than of God, leads to deplorable results.

Tuesday.—It must surely be numbered among the mercies of God that it is our privilege to present our bodies, ourselves to Him. To avail oneself of the privilege is the beginning of such a life as is commended in this chapter. The worthy family feeling is here commended to the church. It needs no careful reasoning to be led to see how this will have a salutary effect on the family, on the world, on the

church itself and on the individual. Christ preferred taking on Himself the form of a servant to grasping at His equality with God. To understand that such a preference was made by Him for our benefit, surely ought to constrain us to prefer one another—for what will not the true Christian follower do for a brother for whom Christ died?

Wednesday.—The recognition of Jehovah as Lord is what is necessary to the carrying out of such neighbourly principles as are here commended. Such recognition leads the powerful man to see how his neighbours case as his own is before God; how he must be to his hired servant, as he has been led to know God has been to him. The weakling—deaf and blind—he must have a care for, inasmuch as his own master pities all men like as a father pitieth his children—and in his family the weaker members have a double portion of love and tenderness. All who recognize the overlordship of God do their work as laborers with Him.

Thursday.—Such a revival is of the Lord: to become ours, when we make use of the appointed means. Stirring up those who encourage, waiting to renew the strength of the weak, in the Lord. How unfortunate it is that our eyes are hidden, so that we cannot see this? How unfortunate it is that our hearts are such that we do not understand this? Instead of such helpfulness as is here spoken of this syndicate and that trust is formed so that any strength the weaker organization may have is crushed. Legislation cannot effect deliverance from such conditions: for neighborliness is the outcome of love.

Friday.—As surely as we try to enumerate, by rule of thumb, what neighborhood courtesies are we shall find ourselves guilty of the conduct of the priest and the Levite. Except there be a realisation of the Fatherhood of God and the brotherhood of men, in Christ, going to or staying away from a neighbour's house will count for very little. The mistakes that can be made are altogether innumerable so that unless love be the constraining power these wished-for courtesies that give a charm to living shall be lacking.

Saturday.—The one who is true to God may be trusted to be true to his country and his friend. To be true to God is to be enabled to form friendships that shall be eternal. What friendships Abraham, the friend of God formed, with those of his own time, and with millions who lived after him. Such friendships are for ever. In the company of his Friend that sticketh closer than a brother, it will be delightful to be as the good Samaritan, for such companionship means the end of a self-

centred life as the life-motto of such is, "For me to live is to Christ:" preferring one another becomes the law of one's being: ideal neighborliness is continually sought after, so that a revival of neighborliness is continuous and ever-increasing to the delightful multiplying of appreciated neighbourhood courtesies, and to closer communion with the Friend who when heart and flesh fail us will be the strength of our hearts and our portion forevermore.

### Which Are You?

Two kinds of people on earth. I ween,  
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses  
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?

Or are you a leener, who let others bear

Your portion of labor and worry and care?

Ella Wheeler Wilcox.

### By Faith Alone.

Salvation by faith is not an arbitrary decree, or an unreasonable doctrine. It is easy to say that we must be saved or lost according to our works, and within certain definitions that is true. But whence come the works? How shall we influence men to good works? How shall we make ourselves strong to do what is right? There must be something brought into the life from without, for, as with water, we cannot of ourselves rise above ourselves. How shall that we need be brought from without into the life? How otherwise than by faith? How can we draw anything from God otherwise than by faith in God? The bible doctrine of justification by faith is in perfect harmony with the mental constitution which God gave to man. Nor, as far as we can see, would it be possible to save us otherwise. Jesus said, and the simple word sums it all up: Believe in the light that ye may be the children of the light.

### How the Queen Lives.

The Queen, says M.A.P., rises early and goes to bed late. When she first awakens a cup of cocoa, prepared by the "Chocolate Woman" of the Royal household, is brought to her by her dresser. After rising, the Queen partakes of an ordinary English breakfast at nine o'clock and at eleven, or a little later, she has a light "second breakfast," after the German fashion; but in her case it merely consists of carefully made bouillon an egg beaten up in wine, or a delicate sandwich. Luncheon, at two, is her meal of the day. Tea is served always in beautiful Sevres china at 4:30 and at 8:45 the great little Lady sits down to dinner.

Like many hard workers, the Queen believes implicitly in beef as a sustaining food, and the day never passes but what beef, cooked in some form, either hot or cold, is eaten by her. Of wine she takes little. Her Majesty always showed unbounded faith in the advice of Sir William Jenner, and it was he who drew up the scheme of careful dietary she still follows which, together with her extraordinary love for fresh air, is said to be one of the reasons why she has preserved her health in so remarkable a way.

**The Work of the Board of Management.\***

BY J. R. REID.

It is my intention to preface the treatment of the subject matter of this imperfect paper with a few introductory observations, which, while they may be regarded by some as in a measure foreign to the practical handling of my subject yet to my mind have a most important—indeed vital—bearing on the successful working out of the temporal problem in our several congregations.

First I want to state that one of the essential elements of true religion is largely lost sight of in these times. What is it? Simply this, that giving is a component part of worship. Old Testament history affords a continuous chain of proof of this fact, while the New Testament emphasizes it time and time again. We Christian people living in the closing days of this 19th century with all its boasted advancement along the lines of higher spiritual life, seem to have let this great fact drift out of our mind, if indeed it has ever been firmly lodged there. Listen friends! At the last meeting of this court of our Church held in Cornwall, I had the pleasure and the profit of listening to a most thoughtful and scholarly discourse on "Worship," and from the beginning to the end of the excellent address there was not one word said about giving. During its delivery I waited expectantly for a reference to this important element of worship, but the brilliant deliverance passed it over entirely and as the speaker ceased I could not help thinking what a grand opportunity lost. Giving is an integral part of worship—an act of worship—worship itself. If we realized that truth fully, how differently we would all act. How quickly and cheerfully our hand would sign the cheque or unfasten the pocketbook for the Lord's work. How much the labor of ministers and officials would be lightened, if Christian people only realized, as they ought, that giving is worshipping the Great Giver of all gifts. Now the question naturally arises: Can this state of affairs be remedied? My answer, based on both observation and experience, is, yes it can. How? I'll tell you. By the pulpits of our Church; by which term, of course, you will understand me to mean the ministry. Now don't misunderstand me. I am not one of those who believe in rolling all the burdens and troubles of the pew and congregation into so many bundles and tossing them into the pulpits for attention by our ministers. Not at all. I am of those, however, who believe that all the great reforms necessary to the social and religious uplifting of mankind must be brought about, under providence, by the educating influence and power of a zeal inspired, thoroughly consecrated Christian ministry. They are specially set apart for this holy work, and by that very fact, and the bond of close Christian fellowship that exists, or ought to exist, between pastor and people, the ministers of our church have it in their power in large measure to mould and direct the thoughts, words and acts of those committed to their pastoral charge. Now it goes without saying that the correct in-

terpretation of Holy Scripture and the preaching of religion, true and undefiled, is the principal work of the Christian ministry. If, therefore, as I contend, giving is an integral part of worship, then it follows as a matter of course that it is the duty of the ministry to educate the people in regard to this element of true worship. This can be done without "begging" continually, as some people term any appeal of a financial nature from the pulpit. It can be done wisely, judiciously, tactfully, as indeed all the work of the Christian minister ought to be performed. Of all men, the man of God requires to be "as wise as a serpent and as harmless as a dove." I know such men. I have sat under their ministry. It has been at once a benediction and an inspiration to myself and others. Under the wise, Christian handling of such leaders the people receive the needed education in all the various elements of true worship, giving included, just as the child receives the mental impressions in the Kindergarten class unconsciously, but they are none the less lasting and effective. I know whereof I speak, because I am an individual unit of a congregation where such a condition exists. No need for "begging." An earnest appeal coming from the lips of a thoroughly consecrated man addressed to a congregation who have caught his spirit, which is really the spirit of the Master, will always meet with a ready response. This is the ideal condition, but it is an ideal that every congregation may not only aim at, but reach, for it is quite possible of attainment. In my judgment the Presbyterian Church will not have attained to its proper status of full spiritual life and activity until its members have realized the truth that is so clearly defined in Holy Writ, viz., that giving is a most important part of worship. These briefly are the reasons why I stated at the outset that my introductory remarks had a vital bearing on the problem of the temporal or financial affairs of our several congregations.

When we as a Church have reached the platform I have indicated—and we must reach it—then there will be no problems to solve; no wrestling with financial burdens; no abject begging for funds, but all will realize that in giving to the Lord's work they are simply performing an act of Christian worship.

Now to deal with the subject assigned me, "The Work of the Board of Management," let me state at the outset that possibly it is equal in importance to any branch of church work. Of course, every kind of Christian labor is important, and if performed as unto the Lord and not unto men it will be so regarded, but the duties devolving upon the temporal committee or Board of Management are so special in their character, that much of the peace, harmony and prosperity of a congregation depends upon how the managers perform their work.

First of all I would say that everything depends upon the personnel of the committee. Special qualifications are required for this work. The chief of these is thorough consecration. Unless we have the love of God deep seated in our spiritual beings we cannot perform this or any other church work aright. Possessing this "basic" qualification, we will discharge every duty with zeal and faith-

fulness. There's no half hearted service where the love of Christ abounds, but where it is absent the very reverse is the case. With this primary qualification, however, there must also be present the ability necessary for the proper performance of the duties. Not every one is able to discharge aright the varied and responsible tasks of the committee of management. No matter how consecrated and willing, some would make a failure of the position. It is therefore absolutely necessary that congregations should select or elect only such men as shall be characterized by all round fitness for the onerous task of conducting the temporal affairs, as it is termed, of our churches. So much in passing, just to point out where the congregational responsibility comes in. It is theirs to put the right man in the right place. Now let us suppose that one of our truly evangelical congregations has held its annual meeting, and with due discrimination, has elected an excellent committee of management. The newly elected board meet for organization, and here again it is imperative that great care should be exercised. Everyone in his own order as one star differeth from another in glory. There must be the rank and file as well as leaders in every good organization as a matter of course, but a rank and file without leaders would be like a body without a head, of very little use. The leaders in the board of management are the Executive, by which I mean the Chairman, Secretary and Treasurer. It behooves the board to place the three best men in their ranks in these three important positions. Next comes the subdivision of the board into committees. The number and style of these will naturally differ somewhat according to local conditions, but the following, I fancy, will be common to all, viz., a Finance Committee, a Pew Committee, a Property Committee and Committee of Ushers.

Now briefly to outline the duties of the committees named. The Finance Committee should take a special interest in the church finances, consult and advise with the Executive from time to time, assist them in the work of seeing that subscriptions for all purposes are promptly paid and after each diet of worship, count over with the treasurer, or after him, the offerings and enter them, or see that they are entered, in a book kept for that purpose. This committee should also make it their business to see that the minister's stipend is regularly and promptly paid by the Treasurer. In many places this rule is more honored in the breach than the observance. The Lord's servant is entitled to his support promptly and without having to run after it either. The Pew Committee has duties that require the exercise of tact coupled with the grace of patience in large measure, especially as the days of practical pew ownership by rental are past. Personally, I am pleased that the voluntary contribution plan is now about general. It is more in accordance with the spirit of Christianity, and is certainly productive of greater liberality. The work of the Property Committee is about as important as that of any of the sub-committees. It is theirs to see that everything is done decently and in order. Cleanliness is next to Godliness. It's a question in my mind whether there can

\* Paper read by Mr. J. R. Reid, at meeting of Synod of Montreal and Ottawa, in Knox church, Perth, on 9th May 1900, and published by request of Synod.

THE  
**Dominion Presbyterian**

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.  
232 ST. JAMES ST., MONTREAL & TORONTO

**TERMS:**

**\$1.50 per Year. \$1.00 in Advance.**

The receipt of subscription is acknowledged by a change of date on address label.

**The Mount Royal Publishing Co.**

C. BLACKRETT ROBINSON, Manager.

All communications intended for the editor should be addressed to Belleville.

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 24th, 1900.**

The article on "The Work of the Board of Management" by Mr. J. R. Reid, of Ottawa, begun on page 325 of THE DOMINION PRESBYTERIAN, is continued to page 333 and concluded in this issue.

The period of Conferences and Conventions has again come, and the noise of them is rising through the land. Doubtless some are stimulated by attendance at these gatherings, but they are not the men who most need stimulus. At the last conference we attended, and it was one short month ago, the majority of those present seemed bent upon having a good social time.

It seems difficult for some men to see any other than the side of a subject that appeals to their personal sympathy most strongly. One asserts that the care of the Home Field is the prime cause of the church's existence. He is promptly called down by his neighbor who is interested in the evangelization of the heathen. It is unfortunate when these two fall to berating each other. There is abundant opening for surplus energy in both fields, and both camps will be doing the work which the Divine Master wishes to have done.

We notice the resignation of Rev. Dr. Bruce from the principalship of St. Andrew's College, Toronto. On his appointment to this important position we congratulated the Board on having secured the services of a gentleman in every way so well qualified to make a success of the young institution. His retirement on ac-

count of ill health is to be regretted, as, while the vacancy may be filled, it is not so easy to replace Dr. Bruce's unique personality. We only give utterance to the good wishes of many friends all over the Dominion when we express the hope that rest and change may soon restore Dr. Bruce to wonted health.

The paper on the "Work of The Board of Management" by Mr. J. R. Reid, of Ottawa, read at the recent meeting of the Synod of Montreal and Ottawa, will well repay careful perusal. It is full of valuable suggestions, and should be read by every member of the church. We hope the Synod will see to its wide circulation.

To preach to a congregation to profit, the preacher must know them, not as one knows a passing acquaintance, but as friend knows friend. One man can only know a limited number, and it follows that he can preach profitably to but a limited number. Second-hand knowledge will not put him in that relation from which he can speak to the heart, nothing but direct personal contact will do that. There are exceptional circumstances in which a church capable of seating several thousands is a necessity, but these exceptional instances are rare. There seems to be sound sense in the statement made the other day by one whose hair has whitened in the service, that no church should be built to hold more than 1,000. That will tax the energies of any man to shepherd them.

"He will need some severe trial to bring him into touch with the people." It was a man who had passed through many a furnace of trial himself who spoke, and the man of whom he spoke was one of the most popular preachers of the day. Large congregations flocked to hear him, and his praises were on almost every lip. But few were being led to Christ by his ministrations, nor was his congregation noted for deep spirituality. The older man looked for the fruit, but it was wanting. And this was his judgement. The root of the matter was in the preacher, but there must come to him a blindness and then clearer vision, a darkness and then the clearer light. Then, out of an enriched experience he would speak to his fellowmen, and they would be helped.

The following item from a Toronto paper, characterizes in fitting terms, the work carried on by the minister of Cooke's Church in that city, who has been called to a larger sphere of usefulness in Philadelphia: "For quiet, steady, unostentatious, successful work Rev. Wm. Patterson, of Cooke's Church, cannot be excelled by any minister in Canada. Without any blowing of trumpets and beating of drums;

without sensational sermons or picturesque posing, he built up a church that is spiritually the strongest Presbyterian congregation in Toronto. Composed largely of the artisan class, Cooke's Church is remarkable for the enterprise and energy of its members, and their loyalty to the cause of Christianity, their own denomination, their local interests and their pastor. Whatever good can be accomplished through the agency of Cooke's Church—and there has been much—is due to the industry, sincerity and single-mindedness of Rev. Mr. Patterson. He has had many and efficient helpers, but he has been the mainspring. Toronto will sustain a serious loss by his removal."

**A Stylist.**

Among the preachers of our day there is a class with whom the form of expression stands for more than the idea to be expressed. While listening to their sermon or address, the ear is pleased with the well-balanced periods, the fancy is tickled with the delicate light and shade in expression, and with the clear-cut description. But when one seeks for the ideas, analyses them, strips them of their beautiful dress, re-clothes them in his own homespun garb, he is amazed at the beggarly array presented. They remind him of the dummy figures upon which some beautiful garment has been exposed to catch the eye of the passing traveller.

We are not carping at beauty of diction nor at the desire to please while the preacher seeks to edify. He is bound to present his message in the very best form he can command. It is as blameworthy to give slovenly expression to the King's message as it is to appear in the King's presence in slovenly garb. But when the message is concealed by the drapery, when even the messenger himself becomes so engrossed in the form of the message as to forget its substance, he is recreant to his calling and his message fails of the purpose for which it was sent out.

The stylist is a production of the times. Once men went to church to worship. Now the term worshipper is often a misnomer. The idea of worship is almost entirely absent, the desire to be pleased is uppermost. There is a class of men who are quick to catch the popular desire, and eager to satisfy it. Sometimes almost unconsciously they yield to the strong current of popular fancy, even when they are Christian men, and have chosen the highest office men can fill. Occasionally one of these is awakened, and his words take on a power they have not known before. He is as anxious to please as ever he was, but he seeks now to please the Divine Master, more than those to whom the Master has sent him.

No man is more susceptible to grace of style than the student in course of preparation for the ministry. His message has

not laid hold upon him yet. He is thinking of how he shall speak, of the mode according to which he shall most effectively present the great message in after years, and most naturally he is drawn to one who possesses a beauty of diction and charm of putting things that irresistibly attract the student. And as he listens he forms his own style and becomes in his measure a copy of the man whose form he so admires. So many a man comes under a baleful, if beautiful influence, if the mere stylist be the popular preacher of his College city. He goes out from College halls often shorn of his true strength, able to do well, if free, but so hampered that his best effort pleased only himself while he is preparing it, and fails in its effect as it falls from his lips.

**The Foreign Mission Committee.**

The Foreign Mission Committee met on Tuesday morning the 15th inst., and sat until 11 p. m. on Wednesday night. The docket was heavy and important. The Famine received much attention. Dr. Warden reported that \$43,704 had been received here, and \$10,000 more at Halifax, which was sent to India. The famine cannot be relieved by rains, or a new crop for some months yet, and necessarily the distress intensifies. The missionaries were authorized to increase the number of orphans adopted by the Mission, to 1,000, and if funds continue to come in, that number may be increased indefinitely.

It was learned, with much regret, that Rev. N. H. Russel has been compelled to leave India, in order to recuperate, after serious and prolonged illness. That leaves the staff very weak for so large a work, with the additional burden of famine distress. Miss Leyden has also been ordered home, which, with the absence of others on sick leave and on furlough, reduces the staff of women workers.

Miss Mary E. Leach, Miss Susie McCalla, M. D., and Miss Elizabeth McLennan, B. A., were appointed to India, and will go out this fall. Miss Bella C. Oliver, M. D., made application, which was favorably entertained, but she cannot go out this year. Mr. J. R. Harcourt has been appointed to Honan. The Honan Presbytery wishes to abandon Hsin Chen as a central station and to establish themselves at the Wei Hui Fu, an important city almost 30 miles distant. Being a central city, the missionaries will be in constant touch with an outside population of students and others, never seen in the village, Hsin Chen, where they now reside. Hsin Chen will still be continued as an out station, and thus the work there will not be lost. Rev. W. Harvey Grant appeared before the Committee and advocated this change, which was agreed to by the Committee.

Rev. Donald MacGillivray is enjoying his work in Shanghai. He has already translated into Chinese that book so much read, and blessed to so many, "The Spirit of Christ," by Dr. Andrew Murray. Mr. MacGillivray is soon to be married to a missionary of the London Missionary Society, an accomplished lady, who will be able to co-operate with him in translation work, as well as mission work in general.

It was agreed to begin work in Nootka Sound, on the west coast of Vancouver Island. Rev. A. B. Winchester appeared before the Committee and urged the need for another Chinese helper in British Columbia, and also a lady teacher missionary in Victoria. It was agreed to appoint a lady missionary at Victoria, where there are now about 120 Chinese women. Mr. Winchester was allowed to engage another helper, when he secured a guarantee of salary, which he undertook to do in British Columbia. Miss J. McNeil was appointed assistant teacher to Ahousaht, British Columbia.

Dr. Warden reported total receipts of \$69,413.56, with a balance in hand, at the end of the year of \$283.21. The above does not include the receipts of the W. F. M. S.

The estimates for next year were considered. The work grows, and must grow. We want it to grow, but if it is to grow the revenue must also grow. The Committee will need, next year, in order to do the work reasonably well, another \$10,000.

Letters were read from Dr. G. L. McKay, full of hope. Some more of the Formosa Churches have become self-sustaining, and new churches have also been organized, as well as churches reopened that had been closed through the war.

R. P. MACKAY, Secretary.

**Century Fund.**

The following additional subscriptions have been received from ministers upon behalf of the Century Fund:

|   |          |
|---|----------|
| Rev. A. A. Laing, Morpeth .....                       | \$ 20 00 |
| " Donald Munro, Winnipeg .....                        | 100 00   |
| " J. C. Tibb, Eglington .....                         | 20 00    |
| " Dr. Robert Campbell, Montreal (from \$100) to ..... | 200 00   |
| " John Jones, Montreal .....                          | 1000 00  |
| " F. M. Dewey, Montreal .....                         | 100 00   |
| " J. Lindsay, Kintore .....                           | 25 00    |
| " D. W. Best, Beaveston .....                         | 25 00    |
| " R. S. Whidden, North Bedeque, P.E.I. ..             | 80 00    |
| " J. Gourlay, Dunnville .....                         | 80 00    |
| " Thomas Paton, Midhurst (From \$50 to ..             | 75 00    |
| " S. Cunningham, Hawkesville ..                       | 20 00    |
| " A. MacMillan, Toronto .....                         | 60 00    |
| " J. K. Franklin, Man. (From \$80 to ..               | 50 00    |
| A Professor .. .. .                                   | 100 00   |

The Century Fund Committee has been called to meet in Toronto for Wednesday, May 30th, to prepare the report from the General Assembly. Ministers who have not yet subscribed, and desire to do so, will kindly notify Dr. Warden, Toronto, before that date.

**St. Andrew's College Toronto.**

Owing to impaired health the Rev. George Bruce, D.D., Principal of St. Andrew's College, has resigned his position as head master of the institution.

Dr. Bruce, whose scholastic attainments and active Church work among young men, marked him out as singularly well fitted for such a position, feels that at this juncture in the development of the school the period of cessation from active work of all kinds, that he requires for complete restoration to health, makes it necessary for him to retire from the College. He will retain however, his position on the Board of Directors where his experience and his knowledge of the needs of the school will be of great service.

To fill the vacancy caused by the retirement of Dr. Bruce, the Rev. D. Bruce Macdonald, M.A., a graduate of Toronto University and of Knox College has been appointed. Mr. Macdonald possesses in a very high degree the qualifications necessary for a successful head master. He received his preparatory training for entrance to Toronto University in Ridley College, St. Catharines, from which Institution he graduated as "Head Boy." In addition to this he spent a year in foreign travel and in the studies of a post graduate course in Edinburgh. As acting principal in Dr. Bruce's absence during the past few months he has given ample proof of his ability to fill the important position to which he has been called.

There was once upon a time a fox that had lost its tail in a steel trap, and who, from that time urged the other foxes to cut off their tails. But they simply laughed him to scorn. The Independent, from the standpoint of Congregationalism, urges Presbyterians to form a new creed out of which the Calvinism shall be left. It says that this is the meaning of the new-creed movement, and says that its advocates "want to make their new creed acceptable to those who do not hold the Calvinistic system." This, however, is a thing they can not accomplish. The Presbyterian Church is Calvinistic because Calvinism is Scripture doctrine put in systematic and scientific order.—Herald and Presbyter.

In reference to having music at night to "draw" a crowd to a church, a Philadelphia pastor says he believes that unless people go to church chiefly to worship God and receive his message, there is little likelihood of their being benefited by attendance. He does not believe that the church is under any obligation or has any right to "furnish Sabbath evening entertainment, a thing which is disallowed outside of the church."

# The Quiet Hour

## The Twelve Sent Forth.\*

BY WAYLAND HOYT, D.D.

"Jesus went about all the cities and the villages" (v. 35). Jesus did not wait for opportunities for serving others to come to Him; He "went about" doing good. Jesus did not always go where the throngs were; sometimes He went to the villages of the few; let us also be willing to do good in quiet and inconspicuous places.

"Healing all manner of diseases" (v. 35). It is not enough for us to be simply "tellers" forth of the good news, to think only of people's souls, and nothing of their bodies; we must be full of tender ministries to sickness and various troubles; we must be "actors" forth of the good news in gracious services to want and need of every kind.

"Then saith He to His disciples" (v. 37). Our Lord would have His disciples share His own yearning and compassion. We are most like Jesus when our hearts go out to others in utmost desire for their salvation.

"Pray ye therefore" (v. 38). The inference is, that if they do not pray the laborers will not be sent forth. This has seemed to me very strange. The Lord knew of the great harvest and of the few laborers; but, in order that harvest and laborers come together, it is needful that human prayer be lifted. I cannot tell why it is, I only know that it is, that somehow divine activity in this world waits upon our human prayers.

"Gave them authority over unclean spirits" (v. 1). But such authority is not for us, in any miraculous measure. It was upon His "twelve disciples," and for this peculiar mission our Lord conferred it. Do not mistake here. "Do not be caught with the sad delusion that now men can work miracles, and without the use of means "heal all manner of disease." Yet, under the impulse of Christianity, in wonderful and increasing medical science, what authority over multitudes of diseases men have achieved!

"The names of the twelve apostles" (v. 2). I reproduce here a study I made two or three years ago when nearly the same lesson was suggested for us.

"Simon, who is called Peter" (v. 2). On his first approaching Jesus, our Lord gave him the surname "Rock," translated into the Greek, Petros. He is always mentioned first in the catalogues of the apostles. He was in a real sense their leader. But all the Scripture is against his primacy in the Romanist sense.

"And Andrew" (v. 2). The name means "manly." He brought his own brother Simon Peter to Jesus (John 1: 41, 42).

\*S. S. Lesson, June 8. Matt. 9: 35-10: 8. Golden Text.—It is not ye that speak, but the Spirit of your Father which speaketh to you.—Matt. 10: 20.

"James the son of Zebedee, and John his brother" (v. 2). Naturally they were "sons of thunder" (Mark 3: 17). But how Jesus can change natural disposition! John has come to stand for all time as the impersonation of love.

"Phillip" (v. 3). Of Philip we know little. See John 1: 44, 45; 6: 5; 12: 21; 14: 8. He found Nathanael and brought him to Jesus.

"Bartholomew" (v. 3). Probably he was the very Nathanael whom Phillip found and brought. Jesus said of him, when Phillip brought him, "Behold an Israelite indeed in whom is no guile;" that is, one without prejudice, open-minded. Of Bartholomew we know scarce anything. It is not needful that good work be told of.

"Thomas" (v. 3). The name means "twin" sometimes translated into the Greek Didymus. (See John 11: 16; 14: 5; 20: 24-29). He was naturally desponding, slow to believe, but when convinced he was magnificent his confession (John 20: 28)!

"Matthew the publican" (v. 3). Mark his beautiful humility in his designation of himself.

"James the son of Alphaeus" (v. 3). He is usually distinguished from James the brother of John by being called James the less. We know little of him.

"Thaddeus" (v. 3). Possibly also called in other catalogues Judas (Luke 6: 16; Acts 1: 13). Possibly Jude, the author of the epistle.

"Simon the the Cananæan" (v. 4). Aramaic for the Greek "zealot." Of him we know nothing.

"Judas Iscariot, who also betrayed Him" (v. 4). See Matt. 26: 14, 47; 27: 3; Mark 3: 19; 14: 10, 43; Luke 6: 16; 22: 3, 22, 47, 48; John 6: 71; 12: 4; 13: 2, 29; 18: 2, 5; Acts 1: 16, 25. He is a warning and an encouragement; a warning, since even in the company of the apostles one was found so faithless; an encouragement; a warning, since even in the company of the apostles one was found so faithless; an encouragement, since even our Lord's preaching and example toward him seemed to come to nothing; so we have our Lord sharing with us in want of success sometimes.

It is noteworthy that not one of these apostles was priest or scribe. Let us beware of thinking that all religious service must be shut up among clergymen. Do not think of these apostles as unlearned in the sense of being illiterate. Some of them, like John and James, were in circumstances comparatively affluent. They were of varying natures, gifts, dispositions. Christ can use all sorts of servants.

"Go not into any way of the Gentiles, and enter not into any city of the Samaritans" (v. 6). It needed the Spirit's coming at Pentecost to teach the twelve their brotherhood with all men. They could

not do good work among those toward whom they were prejudiced. They would affront, instead of win. But they could now do work among their own people. So to these, and these only, were they now sent. Learn to adapt work to workers. Learn how poor and narrowing a thing prejudice is.

"As ye go, preach" (v. 7). Do service, as chance offers, along the various ways of life; do not think that you are to do it only in special times and places. Notice that true service is double-sided; they were to preach and to heal; tell of Christ, and at the same time do all kindly things.

"Freely ye received, freely give" (v. 8). We are never selfish by to keep our gifts to ourselves; by the affluent measure of God's gifts to us are we gladly and swiftly to use them for the weal of others.—C.E. World.

## "Touch Me Not."

She whose mind had been suddenly brought out of despair into gladness, whose soul was moved to its depths by the sight of her risen Lord, was forbidden to touch Him. Why was that? We can easily see in Mary's case the danger of a too emotional religion. Her feelings were on the point of carrying her away, so that in the exuberance of her joy she would have become incapable of realizing the profound significance of the resurrection. The moment was one for joy indeed, but for calm thought even more. Personal attachment was now to merge in religion, properly so called. Lest Mary should lose the great opportunity, lest she should go on weeping and clinging to the feet of our Lord, when she should have advanced to high fellowship with His victorious mind, she was restrained.

The question of Christ to each of us is, "Lovest thou Me?"—and of that love for which He calls, there cannot be too much. But let us not mistake the nature of it. There is a love that attaches itself to the humanity, to the form, a love that in Roman Catholic countries bows and weeps before a crucifix, dwelling on the passion and the wounds of Christ. That is the kind that may become intense without bringing any real gain. The result of it is a senuous rather than spiritual devotion. A great saint of the Spanish Church relates as a special manifestation to her of Divine grace, that, being one day in prayer, the Lord was pleased to show to her His sacred hands of excessive and incredible beauty, afterwards His Divine form, and finally at mass, all His most sacred humanity. At another appearance, she said, He drew out with His right hand the nail which transfixed His left. But it is of His spiritual life, His purity of mind, His holy zeal, His love to God and men, His humility and faithfulness, He would have us think when we love Him. Thus only shall we have Him in our hearts.

For the most part, we are too little moved by the marvellous grace and Divine compassion of our Lord. Our hearts do not burn within us as He reveals to us the splendid dignity and tenderness of His spiritual being, and shows Himself "Our Friend, our Brother, and our God." Mary's danger is not ours. We would

be better of an infusion into our souls of the spirit of one who felt it happiness to lose all the earthly gifts of God for the sake of finding Him by self-forgetful love. "My spirit," said Madame Guyon, "disenthralled from selfishness, became united with and lost in God, its Sovereign, Who attracted it more and more to Himself. And this was so much the case that I could seem to see and know God only, and not myself." Yet she was not safe from the dangers which intense religious feeling brings with it. Occasionally she was plunged into dreadful sadness by what appeared to her the hiding of Christ's countenance, the withdrawal of the Heavenly Bridegroom Whom her soul loved; and that way lay despair and madness.

So, when Christ said, "Touch me not," or "Hold me not," He meant to rebuke a love which would have kept Him on earth, that He might continue to be daily companion of those who admired Him, and a guest in their homes, that the sick might be brought to Him to be healed, and the children to be taken into His arms. Sweet to Him, though sometimes involving no small sorrow and pain, were those forms of ministry. But they were to cease. Although all the sick, and maimed, and leprous people in Palestine had been cured by his touch; although in every town and village He had been known as He was in Nain, and Cana, and Bethany; although admiration had increased, and many homes had been brightened, yet the spiritual purpose He had in view would not have been served. Few were receiving His Divine influence, His saving life into their souls. After he passed away, of all who had been helped and healed by Him, Jerusalem could only muster one hundred and twenty spiritual believers, a good many of whom were from Galilee. Because men did not give Him real faith as a Saviour, and did not understand His mission, He had often to go away into desert places, He had to sigh as He gave healing; and, for this reason, after all He had done for His people He found Gethsemane so sad and lonely.

Mary knew no better than to wish to keep Him at the work she thought best fitted to show His grace, and to bless society. Delightful to her were the hours which, like the other Mary, she spent sitting at His feet, or like Martha ministering to His human needs. And she imagined that the old familiar intercourse with him was to be renewed. But a higher ministry the real redeeming ministry, had now to begin. The world and the age needed something else than was possible while the limitations of human flesh were upon Him. He must withdraw the skirts of His garment from the touch of Jewish hands, that He might take His place in the universal providence of God, and become to the whole world a spiritual Guide—a spiritual King.—"W" in Christian Leader.

Find your purpose and fling your life out to it. Try to be somebody with all your might.

What is put into the first of life is put into the whole of life. Start right. The first thing to do, if you have not done it, is to fall in love with you work.

For Dominion Presbyterian.

**A Remarkable Coincidence: Or Was It Something More Than a Coincidence?**

BY REV. JOSEPH HAMILTON.

Some days ago I was reading that fine old Hymn commencing with

"When rising from the bed of death."

The last verse struck me as very tender and sublime, yet, in one important word, as not being good English. The verse runs thus:

"For never shall my soul despair  
Of mercy at the throne;  
Who knows thine only Son has died  
Thy justice to atone."

The faulty word is "atone." Justice is not atoned; it is propitiated; but the exigencies of rhyme required a word to rhyme with "throne," and so the author had to take the word "atone." But I liked the verse so well that I tried my hand at revising it without giving it a new identity. My effort was fruitless, though I pursued the subject—or rather pursued me—into the silent hours of the night. But a surprise awaited me on the very next day. Not thinking of the Hymn at all, I took up an American Hymn book, and opening it at random, I was confronted by the same Hymn, and found the imperfect verse revised exactly as I wanted it. The verse so revised runs thus:

"For never shall my soul despair  
Thy pardon to procure,  
Who knows thine only Son has died  
To make my pardon sure."

Now was this a coincidence—or something more? And if so, What?

**Hour by Hour.**

God broke our years to hours and days, that  
Hour by hour,  
And day by day,  
Just going on a little way  
To keep quite strong  
To be able all along  
Should all the weight of life  
Be laid across our shoulders, and the future life  
With woe and struggle, meet us face to face  
At just one place,  
We could no go;  
Our feet would stop and so  
God lays a little on us every day,  
And never I believe, on all the way  
Will burdens bear so deep,  
Or pathways lie so steep,  
But we can go, if, by God's power,  
We only bear the burden of the hour.

—George Kringle.

**The Right or Wrong of It.**

On this subject the Belfast Witness writes, and quotes on eminent authority:

\* \* \*

Turn now to the Free Church Moderator and Missionary (Rev. Dr. Stewart, of Lovedale, South Africa, Moderator of the Free Church of Scotland). He has been pestered by anonymous letters from pro-Boers filled with abuse addressed to him both as Moderator and Missionary. On these accounts he breaks the silence which he would else prefer, and addresses a long and forcible Letter to the Press. Dr. Stewart's personal character is assured by his high position, his competence is assured by long residence in South Africa and Christian and social labours there. The abuse levelled at him is all in the usual vein, the wickedness of Britain, the

unrighteousness of the war, the innocence of the Boer Republics, and the justice of their cause. Dr. Stewart's statements in reply are most of them as clear and definite and strong as a despatch from Lord Roberts. He says ninety-eight per cent. of all English-speaking Christians and Christian bodies are of one mind as against the Boers. That is practical unanimity. It is absurd to suppose all these people are fire-eating lovers of war, or red-hot prejudiced politicians. He says the Boer oppression of the native races is so horrible that no missionary could do any good to the blacks if he was in any sympathy with Boers. He states that the manifesto of the Dutch Ministers recently published conceals or perverts the facts in this business. In a burning earnestness Dr. Stewart writes—"The Gospel of Christ does not require us to stand by and make no protest while we see ruin and misery, oppression and bloodshed, wrought by men (Boers) to secure their own ambitions and criminal ends. No sane Britian need have any doubt about the justice of this war. More than that, he need have no doubt of its necessity. If it is just and necessary, to resist invasion and devastation of the country in which we dwell, if it be just: to oppose by force an organised conspiracy against liberty in the truest sense." It thus appears that this competent witness feels quite certain there was an organized conspiracy to thrust us out of the whole of South Africa, because our presence there hindered the ambitions of a certain clique of Boer managers. Dr. Stewart specifies that Rev. Dr. Robson, Moderator of the United Presbyterians, and Rev. H. P. Hughes, ex-President of the Wesleyans, have both kept a clear head against a perfect storm of the Nonconformist conscience. That Nonconformist conscience is sometimes mistaken and misinformed, and then, as in the case of Gladstone's Home Rule, it makes mischief. Dr. Stewart's position is that this conflict began long before either Mr. Chamberlain or Mr. Rhodes was born. Capitalists and other sinners who are blamed for the war have only an accidental and temporary connection with it. It is a conflict of policies, of ambitions of races which have stood facing each other for many years; the old liberal and effete system hated the liberal, the enlightened, and the progressive, till at length the explosion long inevitable has come. The Moderator gives the pro-Boers at home credit for good intentions, but he shows how they are doing a world of evil, by encouraging rebellion, by disheartening the loyal people, by hindering the work of civilizing in Africa, and delaying the final settlement of the country. He thinks that if they cannot come to Africa and see the true state of matters, they should "take a shorter journey into the region of common sense and sane Christianity." They will find nothing to justify the criminal ambitions of Kruger, Steyn, Reits, Smuts, and the others. Thus Dr. Stewart fully justifies the British position in this unhappy business, and Sir Alfred Milner outlines the wisest settlement, the only one which will secure permanent and righteous peace.

Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour.

## Ministers and Churches.

### OUR TORONTO LETTER.

The sensation of the past week has been the call from Bethany Church, Philadelphia, to Rev. Wm. Patterson of Cooke's Church. There have been so many rumors of calls, and incipient calls to Mr. Patterson, and these have either been quited by himself, or have been shown to be merely rumors, that a sense of security had come over the congregation and the citizens, for all have an interest in this man. When the announcement was made that a special meeting of the Presbytery had been called for the 29th instant, the statement was not credited at first, but when confirmed, it was at once felt that something more serious than usual was in the wind.

There are men who seem to court calls, merely for the sake of adding another trophy to the list of those who desire their services. The notoriety gained is dearly purchased, for each call thus allowed to go on, merely for the sake of publication, sinks the man another point in the estimation of his brethren and the good men of the church. Mr. Patterson stands at the other extreme. When a congregation wished to call him, if he could not entertain it, he quietly stopped it, and used every effort to prevent the fact that he had been approached becoming known. In this way many an incipient call has been hushed up.

The call from Bethany Collegiate Church has, from the first appealed to Mr. Patterson. Several things have conspired to lead him to look with favor upon it. He has been carrying two and at times three men's burdens in the Church to which he ministers. The demands upon him from those who are but adherents have been sufficient to tax one man's strength. The strain of preaching to more than two thousand souls every Sabbath, to a man with the temperament of Mr. Patterson, is tremendous. For he preaches, he does more than speak. The burden of souls is upon him, and an intensity of feeling vibrates in every tone of his voice and through every sentence. The pressure of his work never ceases, for the calls upon him are incessant.

Few men have such hold upon the hearts of the people as has Mr. Patterson. He is so simple and unaffected, so large-hearted and charitable that no one, however apparently insignificant, feels without the ken of the minister of Cooke's Church. Men who have had no use for a minister in years past are won back again to respect Mr. Patterson. The youth who affects to despise church matters, and who flippantly boasts to his boy companions that he has not been inside a church for two months, turns in to Cooke's Church, and comes back again the next Sabbath evening. And if once he feels the hearty hand-grasp of the minister, he will come back regularly.

Last Sabbath the Citation was read at both services, and a meeting of the congregation has been called for Monday evening, the 28th instant. The Presbytery will hold a special meeting on Tuesday following, the 29th instant, when the call will be considered and decided. A meeting of the adherents of the congregation and of citizens, will be held on Friday evening of this week to consider the situation, and to take what steps are possible to retain a man whom all love. At the closing of the Ministerial Association on Monday morning last, an informal conference of the Presbyterian ministers was held, at which a committee was appointed to confer with the office-bearers of Cooke's Church, and to co-operate with them in any way possible, in an endeavor to retain Mr. Patterson. No stone will be left unturned to keep him.

Some have spoken of adding \$1,000 to his salary. That will not keep him. It is not at all a question of money with him. Some propose to secure sufficient pledges to give him an assistant. That is more to the point, but there are difficulties in the way of its accomplishment. Some have proposed, but with bated breath, uniting Knox Church and

Cooke's in a Collegiate charge, devoting the present endowment of Knox Church to the maintenance of three or more ministers to carry on the work of these downtown churches, and placing Mr. Patterson at the head of the work. That is very much more to the point. Let the combined debts of the two congregations be funded, unite their revenues, place such a man as Mr. Patterson at the head of the work these two churches should do, and which one of them, under a severe handicap has been trying to do, let these revenues be increased, if need be, by contributions from private sources, and Christian work in Toronto will take life.

The folly of appointing the meeting place of the Assembly at one or other extremity of the Dominion is apparent this year. Toronto is entitled to send thirty commissioners, but from present indications she will not have more than half that number present. One half of those appointed find it impossible to go, and, as Toronto Presbytery send nine-tenths by rotation, practically, though only two-thirds nominally, as least one-half of this year's commissioners will lose their opportunity to attend a General Assembly for another six years. And this Presbytery is by no means singular. Indeed there is grave doubt if, out of all the representatives appointed there will be more than 250 present. And it is safe to say that the majority of these will come from a radius not greater than 200 miles from Halifax.

We note that the Presbytery of Winnipeg is about to apply to the General Assembly for permission to receive, as a minister of the Presbyterian Church in Canada, Mr. J. C. Madill, who was well known while attending Knox College here and well known while minister of a Congregational Church in Samia, and quite as well known when ministers of a Congregational Church in Toronto. We wonder if Mr. Madill is equally well known to the brethren of the Winnipeg presbytery.

Bethany Church, to which Rev. W. Patterson is called, seats 3,000 persons, was recently remodelled at a cost of \$50,000, has a Sabbath School of 3,000, and a Bible class, conducted by Hon. John Wanamaker, of 2,600.

The session of Knox Church has unanimously decided to recommend to the congregation that Rev. Robert Johnston, D.D., of London, be called to fill the pastorate of the church made vacant by the retirement of Rev. Dr. Parsons.

At the last meeting of the Toronto Ministerial Association the paper of the day, "The Great Function, of the Church of Christ," was read by Rev. J. McP. Scott. The function, he claimed, is the evangelization of the world. He would not view foreign missions merely as a scheme of the church but as the great dominant spirit of the church. When the church returns to this, her apostolic commission, she will increase in spiritual life and rise to meet the need of the present.

### OTTAWA.

In all the Ottawa Churches, last Sunday, reference was made to the relief of Mafeking; and on the Friday evening the happy event was generally celebrated by the citizens.

Arrangements are being made for a garden party in connection with St. Paul's church, at the home of Mr. Henry Watters, Theodore street. The collection will go to reducing the debt on the organ.

On June 2nd Ottawa presbytery will consider a call from the congregation of Billing's Bridge to Rev. D. M. McLeod, of the Presbyterian College, Montreal. A call from Osgoode Church will also be considered.

A new site will probably be selected for Erskine Church. It is said that Rev. Dr. Campbell will go to Britain to raise funds for the erection of the new building. The work could not be placed in better hands.

Rev. E. C. Gallup of this city was on Tuesday

of this week inducted into the pastorate of the Presbyterian churches of Burtford and Mount Pleasant. The settlement is a very happy one and the young minister enters upon his work with all indications of a successful pastorate.

In Knox church Rev. D. M. Ramsay preached at both services. His sermon in the evening was on "Balaam," taking as his text Numbers 22 and 6. He emphasized the point that the lesson to be drawn from Balaam's experience was that the greatest gifts may be perverted by ambition or avarice to the utter ruin of their owner.

The recent entertainment in Bethany Church, Hintonburgh, in connection with the anniversary services of the church was a very successful affair. The features was the rendering of Gounod's anthem, "Send Out Thy Light," by a choir of 35 voices, together with an orchestra of 17 pieces. Rev. Mr. Eadie sang a solo, Mr. J. Pott gave selections on the gramophone and Rev. Messrs. Ross and Campbell delivered addresses.

Rev. Mr. Taylor of Montreal, secretary of the board of French Evangelization, was in the city on Monday conferring with the members of the French Presbyterian Church regarding rebuilding. No steps have been decided on, but this matter will be settled as soon as possible. Although deprived of a church, the congregation is quite hopeful and the members are standing together well. Meanwhile services are being held in the hall of the Y.M.C.A.

It was a large and intelligent audience that gathered in Knox Church last Wednesday evening on the 45th anniversary of the Ottawa auxiliary of the Foreign Bible Society. Mr. George Hay, President, occupied the chair. Rev. D. M. Ramsay conducted the opening services, after which the annual report was adopted. The total receipts were \$9,916.01; \$3,500 were voted the parent society; leaving a balance on hand of \$141.97. The colporteurs visited 8,042 families; and Bible women visited 8,577 homes in the city. The total issues of the auxiliary in 45 years are 331,494 copies. The addresses by Rev. James Thomas, London Metropolitan District Secretary, and Rev. Canon Edmonds, of Exeter Cathedral, were greatly appreciated and their stimulating words will bear fruit in days to come. Dr. Armstrong, in graceful and appropriate terms, moved a vote of thanks to the speaker from the Mother Land: Mr. Hay discharged the duties of the chair with his usual tact and ability; and the meeting, on the whole, was probably the best ever held in the history of the society.

### EASTERN ONTARIO

Rev. J. W. C. Bennett, B.A., occupied the pulpit of St. John's church, Almonte, last Sunday evening and preached an excellent sermon.

Rev. Dr. Stewart of Prescott, filled the pulpit in Knox Church, Morrisburg, on Sunday, the Rev. Mr. Cameron occupying Dr. Stewart's pulpit in Prescott.

Rev. Dr. MacNish, pastor of St. John's church, Cornwall, and Rev. Hugh Cairns, pastor of the Methodist church, exchanged pulpits last Sunday morning.

Rev. Mr. Bayne is now at his home at Ashton and is able to move about with the aid of crutches. He hopes to be able to take his services a week from next Sunday.

At a meeting of the congregation of the Presbyterian church, Cobourg, it was unanimously decided to call Rev. Mr. Beatty of Toronto, a graduate of Knox College.

Mr. W. W. McLaren, M.A., student of Queen's University, has arrived to take charge of old St. Andrew's congregation in the town hall, Lanark, during the summer.

The anniversary services in connection with Knox church, Cornwall, will be held on the first Sunday of June. Rev. W. D. Reid, B.D., of Montreal will preach on the occasion. Mr. Reid who has travelled extensively in Europe, will deliver one of his popular lectures on Monday evening following.

The corner stone of the new Presbyterian church, Vankleeck Hill, was laid on May 24th. Rev. Dr. MacKay of Montreal performed the ceremony and was assisted by local clergymen and several members of the Presbyteries of Glengarry and Ottawa. In the evening Rev. Dr. Mackay delivered a lecture "A Fisherman's Folly"—bearing on the present war in South Africa.

**WESTERN ONTARIO.**

Stayer Presbyterians have extended a call to Rev. A. W. McIntosh, of Seaforth.

Rev. Mr. Graham of Avonon occupied the pulpit of Knox Church, Stratford, on Sunday.

Balfour Street Presbyterian Church, Brantford, has extended a call to Rev. E. B. Horne, of Toronto.

At the meeting of the Guelph Presbytery, at Guelph, Rev. H. A. McPherson, of Knox Church, Acton, declined a unanimous call to the Strathroy congregation with an increase of \$500 per annum in salary.

Very successful anniversary services were conducted at Knox Church, Kent Bridge, on Sunday and Monday, May 13 and 14th by Rev. P. F. Sinclair of Toronto who preached able sermons. In the evening the church was crowded to the doors. The Methodist church very kindly gave up their evening service and the Methodist choir conducted the service of praise. On Monday a bazaar was held. Tea served and in evening, with Rev. John McGinnis in the chair a very fine programme was given. The proceeds were over \$70 and the ladies were delighted at their success.

Presbytery of Hamilton met at St. Catharines on May 15th when Mr. Thomson, Locke Street, Hamilton, resigned his charge; action will be taken on June 5th. A call from Erskine Church, Hamilton to Mr. R. Martin, of Markham, was reported, but sent back to the congregation for more signatures. The remit of Assembly re supply of vacancies was disapproved and an alternative scheme suggested; that re election of Moderator of General Assembly was disapproved, and that re powers of Synod was approved generally and amendments were suggested.

**NORTHERN ONTARIO.**

Dr. B. P. McKay of Toronto occupied the Woodville church pulpit on Sabbath last.

The Rev. W. E. Baker conducted the services in Knox church, Sundridge, last Sunday forenoon.

Rev. J. McD. Duncan preached anniversary services in Beeton, last Sabbath. Beeton was a former charge of the Rev. Mr. Duncan.

**MONTREAL AND QUEBEC.**

On the 18th inst, it pleased the Great King and Head of the church to call to his rest, after a short illness Mr. William Linton, aged 69 years who, for 29 years was the session clerk and the well beloved senior elder of St. Mark's Church, Montreal. A correspondent writes as follows: We acknowledge the Father's hand in this trial, and bow with submissive faith to His holy and wise will. We pray that his widow and the members of his family, in this their great bereavement may be supported and comforted with all the consolation of the Holy Spirit; and feel assured that the departure of the husband and father is only the good night to meet again in the morning Mr. Linton was a native of Biggar, Lanarkshire Scotland, and came to Montreal in the sixties. We never knew a more consistent and happy Christian and commonsense Scotchman than Mr. Linton. We all really miss him."

For many years the small congregation of Levis has been worshipping in an old, dilapidated, uncomfortable church; and many thought that this condition of things would go on to the end. Last Sunday, however, the congregation entered into and took possession of a beautiful and commodious church which must have cost from \$4000 to \$5000 dollars. The Rev. Dr. Kellock, of Richmond, Moderator of

the Presbytery of Quebec, conducted the service in the forenoon; the Rev. D. Tait, B.A. of Chalmers Quebec, in the afternoon; and the Rev. A.T. Love B. A., of St. Andrew's, Quebec, at 7 p.m. The cost of the Church has been nearly all (or wholly) provided for through the pluck of a few members of the congregation and the generosity of outside friends.

The congregation of Richmond—handicapped with a very heavy debt for years—has responded so generously to the calls of the Century Fund, that by their own efforts, and generous aid from friends, the debt has been wholly provided for, and there is general rejoicing—corresponding to the joy experienced by the besieged towns in Africa when relieved.

The congregation of Danville, has put its church in excellent repair. The seats have been re-arranged, the walls and ceiling chastely decorated, and wood-work brightened with paint and varnish. The congregation though small, and finding its own support an increasing burden, will contribute \$600 to the century fund. A third of the amount will be given to the common fund. The pastor (Rev. A. Stevenson) has various causes for encouragement.

**MARITIME PROVINCES.**

Rev. R. McKay has been called to Sherbrooke, N.S.

Rev. A. F. Fisher has declined the call to Moser River.

Rev. E. M. Dill has declined the call to Bridge-water.

Summerside church was reopened last Sabbath, having been closed six weeks for repairs.

Rev. D. McLean has accepted a call to West Cape, P.E.I., and will be inducted on the 29th inst.

Rev. J. W. McKenzie has been granted leave of



**PENITENTIARY SUPPLIES.**

**SEALED TENDERS** addressed "Inspector of penitentiaries, Ottawa," and indorsed "Tender for supplies," will be received until Saturday, 16 June, inclusive from parties desirous of contracting for supplies, for the fiscal year of 1900-1901, for the following institutions, namely:—

- Kingston penitentiary.
- St. Vincent de Paul penitentiary.
- Dorchester penitentiary.
- Manitoba penitentiary.
- British Columbia penitentiary.
- Regina jail.
- Prince Albert jail.

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

1. Flour (Canadian Strong Baker)
2. Beef and mutton (fresh).
3. Forage.
4. Coal (anthracite 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 6th, 1900.

absence for three months from East St Peters, P.E.I.

Rev. F. S. Coffin has resigned the clerkship of Truro Presbytery and Rev. A. B. Dickie has been appointed in his stead.

The presbytery of Lunenburg and Yarmouth approves of preparing aids to social worship but objects to the book submitted as un-presbyterian.

The commissioners to the General Assembly from the presbytery of Lunenburg and Yarmouth are: Revs. G. A. Leck and J. H. Stewart and Messrs. J. Levi Oxner and E. L. Nash.

Rev. E. S. Bayne of Mabon, C.B., recently was bereaved of his eldest children, a son and a daughter. The former was in the employ of the Dominion Coal Co., and the latter was undergoing treatment at Mount Hope. He has the warm sympathy of a host of friends.

**Melville Church, Fergus.**

Several Sabbaths ago, the worshippers of Melville Church, Fergus, Rev. John H. MacVicar, B. A., pastor, for the last time sat in their familiar places in the straight narrow pews of the quaint old structure that had so long served them as a place of worship. On the 13th of May their new building was opened. It presents a most imposing appearance, with Credit Valley redstone walls and trimmings in Guelph sandstone. The interior is very pleasing to the eye. The organ recess is surrounded by a Gothic arch, supported by chaste capitals. The pulpit platform is slightly lower than the choir, and the Memorial Pulpit, donated by Dr. Thomas Smellie of Fort William, as well as the pulpit chairs and communion table from the same donor, constitute the richest pieces of furniture in the building. The Bible is handsomely bound in Morocco, and on the fly leaf has been placed a beautifully illuminated inscription, the work of Mrs. Rose of Elora. It reads as follows: "To perpetuate the memory of the lives and labors of the late Rev. George Smellie, D. D., first pastor of this congregation, and Margaret L. Smellie, his wife. This pulpit and Bible were placed in the new Melville Church, Fergus by their eldest surviving son, May 13th, 1900." The pews, which are in golden oak finish, are circular and so placed that the farthest hearer is within easy range of the preacher's voice. There are three memorial panels, donated by relatives and friends of the late Messrs James McQueen, A. D. Ferrier and James Cattenach. From the centre of the vaulted ceiling hangs a striking electrolier in highly polished brass, with thirty incandescent lamps. This, together with all the electric fixtures throughout the building is the gift of the Women's Aid Society, the members of which for upwards of ten years have accumulated funds amounting to almost of \$1,200 to pay for the furnishing. They have also donated all the Brussels carpet on the choir, pulpit and communion platforms, as well as matting and carpet on the stairs and aisles throughout the church. The carpet is a rich crimson. The ladies have, besides, furnished the vestry, dining room and kitchen.

The Opening Services were conducted in the morning by the pastor's father, Rev. Principal MacVicar, of Montreal, in the afternoon by Rev. Dr. J. S. Ross, of Dublin Street Methodist Church, Guelph, a former scholar of the Sabbath School, and in the evening by Rev. Dr. Robert Johnston, of St. Andrew's Church, London. There were large congregations, especially in the morning and evening, when the seating capacity of the building was fully taxed. At night, it has been estimated, there must have been 1,400 present. The special offering for the Building Fund amounted over \$140 in cash. With the net proceeds from Monday night social, it grew to over \$2,500. Promises of additional subscriptions were also put on the plate, amounting to over \$2,000. With the \$8,000 originally subscribed, this brings the total now in sight to upwards of \$12,500. The building, when all extras are known, may have cost a little over \$16,000. On Monday night a very successful social was held, at which warm tributes were paid to the Building Committee, especially to the chairman, Mr. Hugh Black, and the Executive, Dr. J. P. Roger, Messrs. Alex. Mills, A. A. Armstrong, James Russell, jr., and R. M. Glen, secretary.

# The Inglenook

## Art of Making Friends.

Perhaps you would like to know how not to make friends. Think only of what you say in conversation, and never pay any attention to what other people say, says the Christian Advocate. Do this a few times and you will find people rather cold toward you. Interrupt persons in the middle of a sentence. If they are younger than you, they will be angry and show it; if they are older, they will think you are forward and perhaps talk about you. A habit of doing this will make your own mother glad when you have gone to school. Always flatly contradict people that do not agree with you or whose ideas you do not like. Use some such an expression as this: "That is not true. That is false. Nobody with any sense could believe that." This will go very far in the direction.

But if you are determined to have no friends, be particular never to thank any person for any courtesy received, and at the same time be constantly asking for something that you could do for yourself without any trouble. Be sure to be sensitive, and never tell anybody why; avoid them without giving a reason. To call people names is another way. I knew a boy whose appearance was always followed by almost every boy in the neighborhood picking up a stone to throw at him. Some of them he had called disagreeable names, and others knew that he was only waiting a chance to apply some epithet to them. Those who speak evil of those persons behind their backs generally find that they are lonely. Denying it if it is true does not help them, for that makes enemies. Laugh at some people's infirmities and they will never forgive you. Make offensive personal reference to their clothing, manners, or way of speaking.

If any try these rules and find that in spite of them they have a number of friends if they will write me I will suggest a few things that will complete the estrangement in all directions. But before I close this note I will tell you something I have found to be true: "A good name is rather to be chosen than great riches." To have a good name and great riches is a combination that, while it does not often occur, is wonderful when it does. No one can have a good name and great riches who does not use his riches for the benefit of others than himself. Real friends may not be numerous, but a few is sufficient. You have heard of Socrates. He was a very great man, the wisest man that ever lived who did not have the benefit of Christianity. Socrates built a house in his old age. Some of his friends said to him: "Socrates this house is not large enough." "O yes," said he, "If I can ever see it filled with real friends, I shall be amply accommodated in this narrow habitation." It is well for a person to be on good terms with all his acquaintances if he can. Did you know that friendship

always begins with acquaintance? There may be a case of love at first sight, for love is a very queer thing; there are very few rules about that. But there never can be friendship at first sight; there must be acquaintance, and out of the acquaintance will be made the friend.

## One Life.

One heaven-like morn, while passing here  
I heard a carol ringing clear;  
Of tosy dreams the carol rang—  
Some heart awakened maiden sang.

Years passed; again in passing there,  
I saw a woman sad but fair,  
And ah, her evening melodies—  
Haunting as wind notes through the trees—  
Quivered with passionate memories!  
— J. E. Wray

## The Fidget in Church.

When he sits down he assumes an attitude as bolt upright as though he had swallowed a hoe-handle. He hooks his shoulder-blades over the back of the pew and there is a look of grim determination on his face that assures you he is going to sit still that Sunday if it kills him. Then he immediately kicks over the hassock. He unhooks his shoulder blades and puts a hymn book behind his back to lean against. Then he bends forward and lets the book go thumping down during the long prayer. He turns half way around, and planting his elbow on the high back of the pew, tries to lift his disappointed chin up into the palm of his inaccessible hand. Then he faces around and extends both arms out along the back of the pew as though they were wings and he was getting ready to fly away and keep still ten minutes. Then he reaches for the hassock with his feet picks it up with them, drops it and in a frantic effort to recover it sends it crashing against the pew in front. This spoils the best point in your sermon; if you are reading, it makes you loose your place; and if you are speaking extempore, you forget what you said last and what comes next. You are so glad. But you don't show it.

Then the Fidget braces up and hooks his elbows over the back of the pew and you wonder if he is going to throw himself clear over, like an athlete on a hurdle bar. He changes his mind and position and slides down until he can plant both knees firmly against the pew next in front. Ah, comfort! For thirty seconds. In his effort to unwedge his knees and struggle into an upright position again he clutches the cushion, shakes a couple of Sunday-school books off on the floor, and both his feet come down with a dull thud on the crown of his Sunday hat, and the children laugh. By this time everybody in his neighborhood is as nervous as himself, and as he beats a rapid but muffled tattoo on the floor with his heels, making the pew quiver from end to end, he wishes

he were dead. So do other people—wish they were dead—sometimes. But they never mean it.—Burdette, in *The Standard*.

## Old People.

There have been certain changes in thought and feeling during this century which have gone a great way toward solving for woman the old secret of perpetual youth. The advance in woman's education has kept her young by keeping her interests alive in vital questions of the hour. Education has given her something to think about—some living interests when she reaches that period in her life when younger hands take up the work.

The woman who formerly gossiped on country piazzas or employed her time embroidering impossible flowers, dogs and cats in eye scratching colors and discussed the deterioration of youth and the superiority of her day to the present, is a figure of the past. She has become an anomaly not to be tolerated. Women of to-day do not think of themselves as belonging to a past age, whatever years they may have attained. It is only the very old who become reminiscent. We see instances each day of women making new departures, taking up art studies, course in universities, and in other ways showing their interest in the present and future of the world's life and progress, and at an age when a few generations ago they were considered to have passed their usefulness. There is no more pathetic picture than that of the grandmother in the corner, knitting to keep her fingers active, yet only thinking of a day passed that can never return, waiting for the end. It cannot be forgotten that the women of the beginning of the century and before often sank into this hopeless state at a period when men were in the prime of their powers.

Living interests keep us young. The sympathies we have in life keep us young. At any age an ennuied mind cannot long inhabit a healthy body. Keep your interests in nature alive if you would keep young. Do not become indifferent to the succession of years, so that the seasons go by without thought or feeling, but rejoice with the birds and all living creatures in joy of the spring, the beauty of the summer and autumn and the promise hidden in the snows of winter. "Measure your health," says Thoreau, "by your sympathy with morning and spring. If there is no response in you to the awakening of nature, if the prospect of an early morning walk does not banish sleep, if the warble of the first bluebird does not thrill you, know that the morning and spring of your life is past. Thus you may feel your pulse.—N.Y. Tribune.

## An Embarrassing Answer.

Charles Bradlaugh, the English free-thinker, once engaged in a discussion with a dissenting minister. He insisted that the minister should answer a question by a simple "Yes" or "No," without any circumlocution, asserting that every question could be replied to in that manner.

The reverend gentleman rose and said: "Mr. Bradlaugh, will you allow me to ask you a question on those terms?" "Certainly," said Bradlaugh.

"Then, may I ask, have you given up beating your wife?" — *Woman's Journal*.

**Work of the Board of Management.**

(Continued from page 325).

be true religious spirit and sentiment in the midst of dirty and uncomfortable surroundings in a church for instance not properly cleaned and dusted, and above all, poorly heated and ventilated. How often has a carefully and prayerfully prepared sermon been spoiled on account of a cold, smoky church? To this end, none but the best of janitors should be employed. In this connection I might add that some of our churches are fortunate enough to have enlisted the valuable co-operation of an auxiliary committee from the Ladies Aid to assist the Property Committee. Such churches are free of dust and dirt. As part of the duties of the Property committee, I would mention the proper care of the manse, where such is owned or provided by the congregation. Make your pastor and his family as comfortable as you can. He needs, and will appreciate, all the Christian attention you can show him. Last, but not least, come the ushers. Great good or great harm can be done by this committee. I need not enlarge on this point. We all know the difference in the impression left upon us, as strangers, in visiting different churches. In one, we feel the warmth of true Christian fellowship in the welcome extended to us. In another, we feel as though we had come into contact with a species of religious iceberg. The ushers should be in their places well in advance of the hour of opening, and meet and greet the members of their own congregation as well as strangers. As a denomination, we are said to be somewhat cold, reserved and self-contained, and I'm afraid there's a good deal of truth in the charge. There is a gushy fussy manner that is only on the surface, skin deep so to speak, and with that I have no sympathy. Presbyterians go a trifle to the other extreme. We are a people of solid sentiment. We have a lot of warmth in our make up, but don't you think that it would do us all good if we got it a bit nearer the surface? I do. The ushers have a grand chance to improve us in this direction.

Now having dealt with some important sub-committees of the Board and their duties, let me specially refer to and emphasize the importance of certain branches of the Board's work. Everything should be conducted in a thoroughly up-to-date, business like manner. Stated meetings should be held. Every member adherent and regular worshipper should be seen at the opening of the church year and their pledge secured for a definite weekly contribution. See that everyone, young and old, takes part in this matter of giving. We don't pay attention enough to the small givings. The late Archbishop Clergy was once asked by two Protestant clergymen who called upon His Grace at the Cathedral, how is it that you secure so much more money from your people as a whole than the Protestants? Said he the secret is that we look after the 10c. pieces.

The books of the treasurer should be correctly kept, and by their completeness and exactness afford a thoroughly detailed record of the financial affairs of the church. All payments should be represented by voucher and the account kept so regularly posted as to be ready for in-

formation or examination at any time.

As to the best means of approaching a congregation, for sustentation, that must be decided largely, by local conditions. Where the people have been educated up to the proper standard, a circular letter following an earnest Christian appeal from the pulpit, will suffice. Where such a condition does not exist, it will be necessary for the executive, assisted by the finance committee, to personally interview the congregation. It pays to devote attention to these matters. In secular affairs, eternal vigilance is the price of success, and we should be just as vigilant in the Lord's work. This vigilance and diligence will attain what ought to be the goal of every board of management, viz., closing the church year with a balance on the right side. Nothing gives such an enthusiastic temper to an annual meeting and such inspiration to a congregation for renewed effort as to have submitted the Treasurer's report showing a balance to the good. No matter if it is only a few dollars, so long as it is a surplus and not a deficit. Every board of management should resolve to end the year with a credit balance.

Permit me to say a few words about the great encouragement that Boards of Management will receive from the cheerful support and cordial co-operation of the Ladies Aid and Young Peoples Societies. This valuable help will be secured if the proper Christian spirit prevades the management committee, and for that matter if this spirit characterizes one portion of the membership, it will generally characterize the entire congregation. In such churches, the money given to the minister is not contributed in a grudging, niggardly spirit as a salary, but in true Christian liberality of soul as a stipend, a support, and increased from time to time as the Lord shall have prospered them. In such churches, everyone lends a hand. This is only as it ought to be. The idea of co-operation or mutual assistance run like a golden thread throughout the entire fabric of Holy Scripture. "Bear ye one another's burdens and so fulfil the law of Christ." In no place so much as in the church work should we be mutually helpful to each other. Are we not united by the bonds of true Christian fellowship? If we only realized this fully, what united bands of powerful Christian workers we would be? Pastors and Elders and Managers, Ladies Aid, Young Peoples Society and Sabbath School, members and adherents, all striking hands in the common work for the Master. Let us realize that there is individual responsibility resting upon each one of us. It is ours to make our impress on the age in which we live with the indelible stamp of true religious life. Let us see to it, therefore, that our characters and labors be such as that we shall send forth to the most distant posterity a legacy of glorious deeds, a record of unsullied purity. Christian friends as we are assembled at this time as a court of our Church, let us take a threefold glance at our beloved denomination. First a backward look by way of refreshing our minds in the knowledge of the grand things that our Church has been permitted to accomplish by its Divine head all down the years of its active and eventful history. Secondly, a present look that we may realize the magnitude of the work that we have presently in

hand, and lastly a prospective look to show us the immense responsibilities in store for our Church in the long years of the future. From this threefold glance let us catch a fresh inspiration for the better discharge of all our duties as Christian workers, let us press gladly forward in our labors, cheerfully toiling in earth's vineyard, scattering seeds of kindness for the great reaping by and by.

My friends, the grandest epitaph that can be written to any man is this "he was faithful." May we as laborers for Christ fill up the full measure of our days with usefulness, and thus show by our lives that we understand these lines of one of our sweetest singers:

We live in deeds not words,  
In thoughts not breaths,  
In feelings not in figures on a dial;  
We should count time by heart throats,  
He most lives who thinks most,  
Feels the noblest acts the best.

**The Queen, God Bless Her.**

In the "Universal Magazine" for April appears a well-written tribute of the Queen by Miss Marie Corelli. Dealing with her Majesty's glorious reign Miss Corelli writes—"It is difficult to grasp the idea of any more perfect monarch's reign than that of our beloved Queen and Empress; it is well-nigh impossible to imagine a more magnificent Empire than our own, over which this noblest, purest, and best of women holds her dominion. All the great kingdoms of ancient days fade into insignificance beside the grandeur, the progress the steadfast making for Truth, Justice, and Freedom which pre-eminently distinguished the British rule—and the power, the brute force, the barbaric ostentation of conquest and egotism of the Roman Caesars vanish like a mist of the marshes when confronted and compared with the one clear light of unsullied Godness in the heart of our 'Mother of Nations'—the simple woman who, by pure love and faith, has done more than countless legions of fighting men could ever do for the glory of the country, has fulfilled a far higher destiny and won a far greater fame than any conqueror who ever ruled by fear. Victoria whose name is Victory, is, and will be, for all time unique as the monarch Always Victorious! She knows nothing of defeat. Victories are hers by sea and by land—victories, not only over territory and peoples, but over barbarous systems of slavery, superstition, and prejudice; victories of enlightenment and civilization; victories in science, in discovery, in learning, in education, and national advancement; these cluster around her throne and adorn it more brilliantly than the most priceless jewels can adorn her Imperial Crown."

Do not allow the catechism to be overlooked. Teach it to your children. Have them commit to memory. Is it too theological and too difficult for them to understand? Still have it laid up in their minds, and in later years they will see the meaning and draw strength from its great doctrines. We are thankful now that our parents required us to commit it. We cannot have too much truth laid up as treasure for the later days of life

## World of Missions.

### Romanism as Seen in Rome.

Miss M. E. Vickery of the Methodist Episcopal Young Ladies' College, Rome, Italy, writes as follows to "Missionary Review of the World: "

I have to do with children and young people, but I find that all that they have ever known of religious life has been a mumbling of beads and bowing low before shrines and images. What, though these statues of marble and painted plaster be called, The Virgin Mary, The Child Jesus, or by the name of some saint! The people are ignorant of Bible history, know nothing of the life and doctrine of Christ, and would pray with as much ardor to any idol put before them. In fact, the great miracle-working Madonna of Rome, worshipped in the Church of St. Augustina, is only a pagan statue of the wicked Agrippina with her infant Nero in her arms. Covered with jewels and votive offerings, her foot encased in gold, because the constant kissing has worn away the stone, this haughty and evil-minded Roman matron bears no possible resemblance to the pure Virgin Mary; yet crowds are always at her foot worshipping her. The celebrated bronze statue of St. Peter, which is adored in the great Church of St. Peter and whose foot is entirely kissed away by the lips of devotees, is but an antique statue of Jupiter, an idol of paganism; all that was necessary to make the pagan god a Christian saint, was to turn the thunderbolt in his uplifted right hand to two keys, and put a gilded halo around his head. Yet, on any church holiday, you will see thousands passing solemnly before this image (arrayed in gorgeous robes, with the pope's miter on its head) and after bowing before it, rise on their toes and repeatedly kiss its foot.

How can there be any spiritual life in a religion that consists only in hearing mass in a language not understood by the common people, in repeating prayers learned by rote, as children, and attending confessional, where the priest's questions are only a prying into private life? The Bible has ever been a forbidden book, and a good Roman Catholic dare not even think for himself on religious questions, he must accept what the priest says as the final and only truth. He dare not approach God directly, but only through saints, and he thinks of God as an angry judge, that only Mary can command to be clement and merciful to weak men.

How often, after talking with some of the women, have I despaired of ever making them understand spiritual things! They think the saints, the Blessed Virgin, and even the infant Christ (they are taught that the Virgin ascended to heaven with the infant

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FITS.

Jesus in her arms), like the pagan Gods, can be deceived by outward devotion or their favor bought by some sacrifice.

In one of the three hundred and eighty-five Roman churches is an image of St. Anthony, the great saint of Padua. On one side of the statue is an iron box for offerings in money, and on the other side is a letter-box. Last Easter eve I saw the monks empty the money-box, and it required three of them to drag away the heavy sack of coin. There are always many young women to be seen before this image, for St. Anthony is the patron of marriages, and many a timid confession of love is dropped into the letter-box, and it often happens that a marriage is arranged as a result. The superstitious maiden believes that her letter goes directly to the saint in his heavenly mansion, and she has no suspicion that it is read by the parish priest.

Yesterday I watched the *Sacro Bambino* (holy baby) being carried in a pompous procession to its carriage, and then hastily driven to the bedside of some ignorant Roman woman—no, to the bedside of a prince of the church, one of its boasted intellectual lights, Cardinal Jacobine, the cardinal vicar of Rome, only second to the pope in spiritual authority. Does it seem possible that such things could occur in Rome in this the last year of the nineteenth century?

It is claimed that the *bambino*, the wooden doll, was carved and painted by the angles in the exact image of the infant Jesus, and that its mere presence in a sick room will heal the most desperate cases. A large sum of money, however, must be given to the monks before it is allowed to leave its iron safe to visit a dying person, and guards go with it for fear that it might be robbed of the earthly treasures the diamonds, rubies, necklaces, rings and bracelets with which it is completely covered. When taken into the sick room, if its face glows, it is a sign that the patient will get well, if turns pale, it means that God does not will the person to live. It turned pale for the cardinal, so to-day we hear of his death. When the highest spiritual authority puts all his faith in a gaudily painted doll, what can we expect from the ignorant people who get all their light from him?

A dense cloud of paganism and immorality cuts off the vision of the Sun of Righteousness from the Italian people. One must begin with tearing down and destroying superstitions and base ideals of divinity, before he can hope to reach the hearts of these people, and lead them into the true light.

The so-called "holy year" has brought crowds of these ignorant, superstitious pilgrims to Rome. One has only to look into their faces full of worry fear and superstition, to see what the Roman Church does for the masses—not a gleam of hope or intelligence in their eyes. They crowd into the churches to see pagan ceremonies, they kneel before the priest, and are touched with a rod, thus having their petty sins forgiven. They crowd into St. Peter to see the pope and his gorgeous court, devoutly kneeling as the procession passes. They crawl up the holy stairs on their knees (the same stairs that Martin Luther was ascending when the Spirit told him "The just shall live by faith"), but nothing brings a ray of joy or smile of peace to their troubled faces. Patiently they go through the allotted duties of this jubilee year, repeat the prayers over and over, and confess every day—all for the vague hope of shortening by several thousand years, the long, long time they must pass in purgatory.

Will you not join us in the prayer that the Holy Spirit will use all the various branches of our work in Italy, to let in light into these darkened souls, that the pure light of the Gospel may indeed make them free.

Intelligence has been received of the death of Rev. George Hunter, of the China Inland Mission, at Ichang, China. Mr. Hunter was a native of Glasgow, and previous to his departure for the mission field in 1889 was minister of Ivy Place Church, Stranraer.

### The Difference.

Some murmur when the sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.

And some with thankful love are filled  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.

## Dreaded Meal Time.

### THE STORY OF A DYSPEPTIC WHO HAS FOUND A CURE.

There is an Intimate Connection Between Good Health, Happiness and Good Digestion - Dr. Williams' Pink Pills Bring About These Conditions.

From the Tribune, Deseronto.

Without good digestion there can be neither good health nor happiness. More depends upon the perfect working of the digestive organs than more people imagine and ever slight functional disturbances of the stomach leaves the victim irritable, melancholy and apathetic. In such cases most people resort to laxative medicines, but these only further aggravate the trouble. What is needed is a tonic; something that will build up the system, instead of weakening it as purgative medicines do. For this purpose there is no medicine equal to Dr. Williams' Pink Pills. They enrich the blood and strengthen and stimulate the digestive tract from first dose to last. In proof of this assertion the case of Mr. Thomas A. Stewart, the well known and genial proprietor of the Oriental Hotel, Deseronto, may be quoted. To a reporter of the Tribune who mentioned the fact that he was suffering from dyspepsia, Mr. Stewart said:—"Why don't you take Dr. Williams' Pink Pills?" Asked why he gave this advice Mr. Stewart continued, "Simply because the are the best medicine for that complaint I know of. For years I was a great sufferer from indigestion, and during that time I think I tried a score of medicines. In some cases I got temporary relief, but not a cure. I fairly dreaded meal times and the and the food that I ate gave me but little nourishment. On recommendation of a friend I began using Dr. Williams' Pink Pills a little over a year ago. I soon experienced relief and no longer dreaded meal time, but as I was determined that the cure should be permanent if possible, I continued taking the pills in light doses for several months. The result is every vestige of the trouble left me and I have as good an appetite now as any boarder in the house, and my digestive organs work like a charm. I may also add that my general health was greatly improved as a result of using the pills.

"Do you object to my publishing this in the Tribune?" asked the reporter.

"Well, I have no desire for publicity," said Mr. Stewart, "but if you think it will help anyone who suffers as I did, you may publish the facts."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Another effort may be made to induce Dr. John Watson to undertake the pastorate of the proposed new church for the Finchley Road, London.

## Health and Home.

Cracker crumbs absorb more fat than bread crumbs in frying.

The left over pieces of baked or boiled fish should be flaked before they are cold

The yolk of eggs alone should not be used for covering croquettes, ceccils or the like.

Bread, rolls and other similar dishes require a hotter oven when mixed with water than when milk is used.

When in need of a poultice to keep heat but not to "draw" very much, as in neuralgia, use cinnamon instead of mustard. Make and use the same as for the mustard.

A quick way to stop the toothache, if the tooth is a "hollow" one, is to moisten a small bit of cotton in warm water, then dip in soda and place it in the cavity of the tooth.

Oranges or lemons that are served without paring should be thoroughly scrubbed with a brush and cold water as the tiny black specks so often seen on the rind are the eggs of an insect.

Sweet Potato Pone.—Mix thoroughly together 2 quarts of grated sweet potatoes, 1/2 pint syrup, 3 tablespoons sugar, 4 of butter, 1 each of ginger, allspice and cinnamon, and 3 well beaten eggs. Bake in a slow oven, as it burns easily.

Potato Biscuit.—To 6 nicely mashed potatoes add 1 pint warm milk, 1 tablespoon butter, 1 tablespoon salt, 1 quart sifted flour, and 1/2 cup yeast. When light, knead until like biscuit dough, cut out and stand in a warm place until light enough to bake. Bake 10 minutes in a quick oven. Serve hot.

Best Brown Bread. Three cups sour milk, 1 cup molasses, 1 1/2 cups corn meal, 2 1/2 cups graham flour, 1 spoon soda, 1/2 spoon salt, bake slowly 2 1/2 or 3 hours. I like to bake it at the same time I bake beans, and put it on the grate over my beans in an oil stove oven.

Delicious peanut macaroons may be made from the following recipe: One cup of chopped peanuts, one cup of powdered sugar, one tablespoonful of flour, and the whites of two eggs. The mixture is dropped on a buttered paper and baked to a light brown in a moderate oven. A quart of unshelled peanuts will yield the necessary cupful of chopped nuts.

Apple Fritters. One cup sweet milk, two cups flour, two eggs, one teaspoon baking powder, one tablespoon sugar, a pinch of salt; heat the milk and add slowly to the yolks and sugar, add the whites and flour, stir well, add thin slices of sour apples, drop from spoon into boiling hot fat, fry a light brown. Serve with cream and sugar or a sauce. Use nutmeg flavoring. Peach and pineapple fritters can be made the same.

What Kind of Guest are you?—There are guests and guests, and the one who is most beloved is the one who makes the least trouble. The true visitor, whose stay is best enjoyed, is the one who does not intrude, yet does not sit apart. Have you ever suffered from both kinds? Have you never been annoyed by the guest who was so anxious to help and show herself not in the way, that she kept constantly getting under your feet, and in the very goodness of her heart hindered you by appearing in places you did not wish, and offering assistance that you did not need? Again, have you ever been afflicted with the kind that were so reserved and quiet, it was almost impossible to amuse or interest them in the least? A very nice point in kindness (for that is what it amounts to) is knowing just how far to proffer services, and just when your hostess likes to be let alone. After all, the pleasant guest is the observing one, who does what it seems right to do at the proper moment.

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