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One always learns of the proximity of a laager from the countless millions of flies.

Damage to the extent of £800 has been done to the old Tron Church, Glasgow, by a fire.

The death is announced at the age of 91 of Rev. Canon Edward Hill, who was Mr. Gladstone's mathematical tutor.

It is stated that Professor M'Giffart will withdraw from the Presbyterian communion and enter the Congregational Church.

By 27 votes to 14, Edinburgh Town Council resolved to send representatives to the forthcoming General Assembly of Church of Scotland.

The Earl of Leven and Melville has, for the third year in success, been appointed Lord High Commissioner to the General Assembly.

The Kaffirs now wish the Boer driven beyond the Zambesi River, declaring that there will be no lasting peace until he is out of the country.

Dr. James Stewart, moderator, and Dr. Stalker have been appointed with others to represent the Free Church at next Synod of the English Presbyterian Church.

According to M. Lang, it was to the late Professor Seller of Edinburgh that the historic candid caddie say, 'Ye may teach laddies Latin, Professor, and gowl needs aheid.'

The Finance Committee of Aberdeen Town Council has resolved to purchase for £10,000 certain properties in Queen street in order to provide a site for the new Greyfriars Church.

Mr. Stephen Williamson of Liverpool has given £200 towards the cost of the new iron church at West Derby and £500 in aid of the erection of a manse at Pargate, near Chester.

The Rev. Norman Macleod, D.D., held a military service at the High Church, Inverness, for the benefit of Reservists of the Cameron Highlanders on their way to the front. The collection realized £20.

Complaint is being made in Anglican circles in Liverpool that "Nonconformists," such as Dr. John Watson and Dr. Marshall Lang should have been permitted to take part in a diocesan temperance meeting.

Rev. David Cairns of Stichel Church, near Bewick, who is a brother of the late Principal Cairns, is retiring from the active ministry after a pastorate of nearly forty-five years and will take up residence in Edinburgh.

Rev. Archibald Allison, senior minister of Prestwick P. U. Church has passed away. He was ordained in 1819 and celebrated his ministerial jubilee last year, when he was presented with an address by the Presbytery.

The Rev. Cathel Kerr, Free Church, Melness, Sutherlandshire, who volunteered as a chaplain to the troops in South Africa, and was appointed to the Highland Brigade, has recently died at Kimberley of typhoid fever.

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Note and Comment.

The educational authorities of Chicago have forbidden the teaching of British history in the Public schools! And this in the city blessed with the Chicago University and many other signs of civilization. Chicago will be ashamed of such stupidity by and by.

The church of England may be troubled and divided over Ritualism, but she has not lost her giving spirit. According to the "Official Year Book," her voluntary offerings amounted for the year to \$28,821,170.

The University of Edinburgh has decided to confer the degree of Doctor of Laws on Miss Eleanor Ormerod, who will be the first woman to receive this honor from that university. She has won much fame as an economic entomologist, and has spent twenty-three years in the study of insect pests.

A speaker at a Unitarian Convention declared that the "new orthodoxy" has got rid of the devil, the fall of man, and like pieces of the medieval scheme. There is no higher proof of the existence of a fallen moral nature than that a man, in view of all the manifested depravity on all sides, can deny that men are in a fallen state.

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

Dr. Buckley in his commencement address at Northwestern University, said that the country was absolutely insane on "Christian Science." As a vice-president of one of the largest insane asylums in the country and as familiar with all the theories and beliefs of inmates, he asserted that none of the lunatics was capable of envying anything more absurd than the theory of Christian Science.

The body of Dr. St. George Mivart, whose death was announced April 2, has been deposited temporarily in an un consecrated vault in Kensal Green Cemetery, London. There was no funeral ceremony in consequence of the Roman Catholic ecclesiastical authority forbidding it, owing to his attitude toward certain dogmas of the Roman Catholic Church. Therefore, it was decided to use a temporary vault, pending a decision in whatever action may arise between the relatives of the deceased man and the Church authorities.

We regard a heresy trial says the Christian Advocate, in the same light that we do a surgical operation. If there is no occasion for it, it is butchery. If there is, and it is successful it is the happiest combination of science and art known to man. Amputation of diseased parts is never so important as when there is danger of blood poisoning if it is not done; for that means the injury of every member, and death itself. When that peril exists, the quicker the operation can be performed, the better, for the patient may not be able to survive the operation if it is delayed too long.

To those who while able to give much, give little and grudgingly to Christian missions, Dr. Parkhurst says a single dollar may look large, but when spread over a year it is too thin to lie down upon and pray: "Thy kingdom come."

Lord Lovat, who has organized a corps of about 150 Highland gillies, shepherds, and stalkers, all of whom will be mounted on their hardy little ponies, for service in South Africa, is the sixteenth baron of his line. He is twenty-eight years of age, and holds a commission in the 1st Life Guards. Lord Lovat owns over 181,000 acres.

The cosmopolitan character of the Boer army is singularly illustrated by one single hospital in South Africa, which required Bibles in the Gaelic, Dutch, German, Flemish, French, Swedish, Danish, Italian, Bulgarian, Croat, Magyar, Roumanian and Czech languages, all of which the British and Foreign Bible Society supplied.

The prevalence of suicide is one of the alarming features of the present day. An inquiry into its causes might reveal the fact that unbelief in the Christian religion may have much to do with this. When trouble comes on a man in the thins of his life, his support is the hope and consolation of the Christian faith. This saves from the despair which leads to self destruction. The cases of Saul and Judas in the Scriptures are full of awful meaning in this connection.

The Dowager Empress of China, it is asserted appears determined to relapse into the ancient conservatism. She issued an edict commanding a return in the old manner of study; according to the teachings of Confucius, for examinations for official rank and ordering the abolition of the study of the "Now depraved and erroneous subjects of the Western Schools," threatening with punishment the teachers of such subjects. The closing of the new university at Peking is expected to follow.

The Roman Catholic Bishop of Kimberley writes to the "Boston Herald": "I can, with a safe conscience, say that I think that England very seldom had a more just cause for war. The state of things in the Transvaal was a scandal to the nations, Chamberlain's indictment of the Transvaal Government was perfectly fair. I have no hesitation in saying so, and I have had thirteen years to study the question. I am not an Englishman, as you know, nor are my sympathies in general with England; but in this case I do believe that England will do credit to our common humanity by forcing a small State calling itself a Republic to give equal rights to all."

Many ingenious machines for registering the entry and departure of employes have been devised, but the most ingenious and efficient is a photographic time-keeper of French invention. By touching a button the operator is instantly photographed on a sensitive film together with the dial of a clock. The face of each employe and the time of his registration thus appear on the strip of sensitive paper and there is no possibility of escaping or tampering with the record. Human character is such a registering machine and infallibly records and indelibly fixes every thought and deed. No one can escape this registration of his life on his own sensitive soul and forever must carry the record with him. "God requireth that which is past."

Martin Luther died at the age of 63, John Calvin at the age of 55, John Knox and Thomas Chalmers when they were 67. Oliver Cromwell lived 59 years, Bonaparte 52.

Lord Curzon, the viceroy of India, stated recently that the loss from the famine to the cultivators of Bombay alone in food crops equalled £15,000,000, while the loss on the cotton crop amounted to £4,000,000.

There is in the Protestant Church says the United Presbyterian the utmost freedom of thought; but freedom of thought does not carry with it freedom of fellowship. When one who is a member of a church which has a written creed finds himself out of harmony with it, there is but one honorable course. To be true to himself and to God, he must withdraw. No man has a right to parade under a banner on which he is not willing to have his name written.

There is in the Doncaster Workhouse an old woman named Bridget Gavin, aged sixty-nine, who has seven sons all serving the Queen. One is in the Militia, and waiting to go out to Africa; another is in the 1st South Staffordshire Regiment, and received medals for the Egyptian campaign; three of the brothers are in the 2nd North Staffords, two being on their way to the front, and two others are already at Sterkstrom with the first Royal Scots.

Mr. J. A. Steuart, the author of "Wine on the Lees," in an interview in the March "Young Man," says one of the things which impressed him when he was making inquiries in connection with the writing of his novel was the enormous power of our big brewers. They frighten any Government. They frighten political parties. The wine and beer and spirit trades put into the national exchequer thirty seven million pounds a year. It is a great cry that if you cut off the liquor trade you do away with a third of the national revenue. But look at the amount paid yearly for the maintenance of the poor, the prevention of crime, and the administration of the criminal law, and remember that three-fourths of that is due directly to drink. . . . There is not a shadow of doubt that for years the liquor trade has been a growing menace which is fast becoming a tyranny. The statesmen of both parties, Mr. Steuart thinks, are to blame for not having contrived any way out of this "national muddle."

The new Principal of Aberdeen University, Dr. Marshall Lang, is a loyal Presbyterian, and is highly esteemed in circles far beyond the bonds of his own church, which, as an eloquent preacher and capable leader, he has served so long and well. That Dr. Lang was quite recently President of the Pan Presbyterian Alliance, is proof of his loyalty to and interest in Presbyterianism beyond as well as in Scotland. Dr. Lang is also decidedly evangelical in his sympathies, and there are, perhaps, few leaders in the Established Church of Scotland who so unhesitatingly command the confidence of those who belong to the United Presbyterian and Free Churches in Scotland. Dr. Lang's translation to the head of the ancient university of the north cannot therefore be other than popular. He is a worthy successor to the late Sir William Geddes. Seven years ago Dr. Lang was Moderator of the General Assembly of his Church, and he is the author of several religious and theological works, including one of the Theological Library Series: "Life—is it Worth Living?"

Our Young People

GIVE!

Topic for April 29—“What is God's due.”—Luke 20:19-26.

“For God so loved the world that He gave—.”

A Possible Partnership.

BY REV. GEORGE A. HOOD.

* The priests and scribes, planning to entrap Christ, were themselves entrapped because they forgot the plain, practical principle of earthly and heavenly government which we often forget; namely, the right of a government to a money support from the governed.

In verse 25, Jesus teaches fealty to the earthly sovereign and proper support of his government, also fealty to God and proper support of the kingdom of God; that as the ownership of Cæsar was stamped on the tribute coin, so is the ownership of God stamped on all we have. God claims all. “All the earth is mine,” “the land is mine,” “the beasts and the cattle,” “the silver is mine and the gold is mine, saith the Lord of Hosts.” Jesus broke up the business of Peter and Andrew, of Matthew, and dissolved the firm of Zebedee and sons; He told the young ruler to give away all that he had, took the last mite from the widow as it God has the highest right, and said of us all, “Whosoever forsaketh not all that he hath cannot be my disciple.” He asserts His control over and right to property when He snatches it away by cyclone, flood, drought, earthquake, lightning, fire, pestilence, and plagues. He proves that, though man has rights in property towards other men, he has none towards God; it is all God's.

We ourselves belong to God, whether we acknowledge it or forget it. “All souls are mine.” “Ye are not your own.” My body and soul are parts of me, but not mine; they are God's; it is for Him to dictate where I shall go, what I shall do, and to take the benefits of the income from my faculties and strength.

Cæsar forced the Jews to pay tribute; our government collects taxes; if we are to be citizens of the kingdom of God, we must pay His tax. The city or town has a rate of taxation to be paid for the security, care, and advantages furnished by the government; so has God. The least rate He ever mentioned in the Bible is one tenth, and when we pay that we can rightly pray, “Thy kingdom come.” But God does better than this; He makes us also His partners. He must be the head of the firm, furnish the plant, capital, experience and take the honor. We have the use of the whole while we live, share the benefits with him and pay him at least a tithe of the income. To those who refuse He says, “Ye have robbed me.” To all of us He says, “Render to God the things that are God's.” “The tithe is the Lord's;” when did God ever take that back? If His interests and ours

ever seem to conflict, Matthew 6:33 advises to give God the benefit of the doubt.

A man on \$2 a day can give \$25 a year to his church expenses, \$30 a year for the missionary work of his denomination and would then have the 25 cents he used to give left for twenty extra collections, without going outside of a tenth. There is no person or family with wages so small but that the nine-tenths will go further with God's watchful care than the wholespent on ourselves without the claim on God's partnership. All who try it say this is true. Try it yourself. To succeed in this, when you receive any money, shut your eyes to your own necessities, take out the Lord's part as the first-fruits, never borrow it, use it sacrilegiously.

This brings you in range with God's promises, giving Him the opportunity to prosper you and offer you success in spiritual and temporal life.

Can I live this happy, triumphant life? No—not if you “rob God”; yes, if you take God's help and “render unto God the things that are God's.”

The Real Sacrilege.

BY REV. CHARLES M. SHELDON,

Author of “In His Steps,” etc.

A good many persons, some of them honestly, think it is sacrilege for any one to ask the question, “What would Jesus do?” because, they say, it makes the name of Jesus too familiar, and brings contempt upon sacred things to drag them into the doings of everyday life.

A great many newspaper editors have expressed great concern that the name of Jesus should be mentioned in connection with the publishing of a newspaper, and have cried out against it as an act of sacrilege that I should dare to say I would try to edit a daily as I thought Jesus might do in my place, as if to attempt such a thing was to be guilty of unspeakable irreverence. “Let us have done,” one of these writers says, “with this pious hypocrisy! It is sacrilege to drag the name of Jesus into the everyday affairs of men. Let that sacred name be reserved for religion, where it belongs!”

I will allow no man to go beyond me in reverence for Jesus Christ, whom I honor and love more than I honor and love any being ever born into this world. But I wish to utter my tremendous protest against the attempt to keep Jesus out of daily human life on the plea that it is sacrilege to bring Him into it. The real sacrilege consists not in asking every day, “What would Jesus do in my place?” but in not asking it. The editor of a daily

paper who attempts to manage his paper without asking what Jesus would do is attempting to continue the world-error of the ages in separating the religious and the secular, and making a distinction between a man's life on Sunday and on Monday. The cry which the last part of the century has heard very often. “Let the preacher stick to the gospel, and not attempt to mix gospel and politics and business,” is the cry of a world-spirit that does not reverence Jesus, and does not want to have Him to rule in the marketplace, or in any of the daily money-making or power-making walks of life.

“Thank God,” I have said hundreds of times lately, “the Christian Endeavor societies of the world, the young Christian people of this weary old globe, are beginning to bring Jesus into their every-day life. They are beginning to see that the irreverence, the real irreverence and sacrilege, of the ages is in keeping Jesus out of daily life where He has a right to come.” And, whether you edit newspapers, or run a store or a sawmill, or teach school, or run for office, or get up in a pulpit to do your work for God, O young men and women with the glory of a new century already shining in your shining faces, I beg of you do not let the world deceive you with any cheap cry of sacrilege! “Whosoever ye do, do all to the glory of God.” Bring Jesus into your counsels; let Him share your money-making and your pleasure-getting and your political and business plans. And a few years more of such daily reverence and honor for Jesus will transform the hypocritical life of the kingdom of rule on earth where Jesus is shut out into the Kingdom of Jesus where He is master on every throne of power that men know. The real sacrilege of human life is to exclude the Son of Man from man's life's. The real reverence for Him is to place Him humbly, unostentatiously, but firmly, on the throne of every day's conduct.

A Sparrow's Song.

Only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

I know there are many sparrows,
All over the world they are found;
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.

I am only a little sparrow,
A bird of low degree,
But I know that the Father loves me;
Dost thou know His love for thee?

For Daily Reading.

Mon., Apr. 23.—We are stewards, 1 Cor. 4: 4-6
Tues., Apr. 24.—Gratitude to be manifest.

Prov. 8: 9, 10
Wed., Apr. 25.—Remembering the needy.
Job 29: 11-16

Thurs., Apr. 26.—What is my own?
Ps. 24: 1; 1 Cor. 6: 19-20

Fri., Apr. 27.—A plan in giving.
Mal. 3: 8-12; 1 Cor. 16: 1, 2

Sat., Apr. 28.—How little shall I keep?
Pro. 16: 8; 1 Tim. 5: 9

Sun., Apr. 29.—Topic, What is God's due?
Luke 20: 19-26

II.—The Dearth of Conversions—The Cause and the Cure.

BY REV. JAMES MIDDLEMISS, D.D., ELORA.

(To be concluded in next issue.)

Before closing, we would for a little refer especially to the cure of the "Dearth of Conversions." The first thing in the cure of an evil is of course the removal of its cause. So that assuming the correctness of the premises, we are warranted in saying:

First, we must not allow ourselves to regard careless or even ill-doing parents as a hopeless class. Some appear to think that the parents may be disregarded, as an element of hopeful endeavour to bring about a better state of things, than that which earnest souls have long deplored. It is said therefore, let us concentrate our efforts on the young, who are not hardened as their parents are; let us devote ourselves to the children in the Sabbath School, and to our young people in the Bible Class, and in the Christian Endeavour and Young Peoples' Societies, in the hope that, being more accessible and susceptible, they may, at least not a few of them, be awakened to interest in divine things; and that, ere very long, we shall not have occasion to deplore the dearth of conversions as we do now. This, however, plainly involves an oversight of the two-fold divine order, indicated in Is. xlv. 2, 3: "I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." This promise is, we believe, generally and properly regarded as expressive of the divine order in the church's experience of spiritual quickening, or revival from a condition of decay and deadness:—1, The quickening of the spiritual life in the really believing portion of the Church, in order to a general and manifest awakening and conversion of those who are yet dead in trespasses and sins. Appeals that fail to move believers to awake out of the sleep that is not wanting in symptoms of spiritual death, cannot be expected to waken the dead. But 2, The same spiritual quickening of the parents is promised in order to the general quickening and conversion of the children. For how, indeed, can we expect the conversion of the children, while, if nothing worse, they cannot but question the reality or sincerity of the religion of their parents, in view of their worldly ways? Anything therefore like hopelessness in relation to parents, whose indifference and unbelief, to say nothing of their evil ways, is the main cause of the "dearth" that is mourned over, is not to be allowed, but strenuously resisted. Having regard to the promise of God, and the divine order of its fulfilment, we should labour and pray that our parents may be awakened up to a sense of their responsibility, in relation to the conversion and salvation of their children. Not only should they be faithfully and kindly appealed to, and that, unceasingly, so that, as some say not a sermon should close without an appeal to the unconverted, so neither should it close without an appeal to parents, urging such interest and action on their part that no doubt can be entertained of their supreme concern for their children's spiritual welfare. What might not be expected, were the order of the same such

that the children would, so to speak, breathe an atmosphere of Christian piety, and were each day closed, at a seasonable hour, by the gathering together of the family in Christian exercises and conversation? For this no outside gathering can be a substitute, whatever may be pleaded in its favour. Such gatherings may be better than what is worse. But they are to some extent a pandering to the craving for entertainment, and some of them not fitted to exercise a good influence. And their attractiveness is generally in inverse proportion even to their intellectual character. A really improving lecture, for example, will draw a very small audience in our village, compared with what will amuse or entertain. Let us not forget that the family is the divinely constituted social unit both of the Church and of the civil community, and that the character of the aggregate cannot be higher than that of the units.

But secondly, seeing that what should be the normal experience in the church from generation to generation is, as we must all admit, not the general experience at the present time, seeing, that is, that the great majority of our children do not, in their early years, give any satisfactory evidence of their being the subjects of regenerating grace, it is one of the most serious and important of all questions, what means are fitted, by the blessing of God on faithful endeavour, to secure the conversion of those who are following till now in the steps of parental indifference or ungodliness? We know from Scripture. Ezek. xviii., that there is no occasion for the cavilling proverb, "The fathers have eaten sour grapes, and the children's teeth have been set on edge." We know that however bad a man's parents may have been, and however long may have been the line of his ungodly and wicked ancestry, the grace of God is all sufficient to break the entail of ancestral ungodliness, even could it be traced back without a break to Adam. We are not to despair of any; for we are assured that however bad a man's fathers may have been, yea even, however bad he may himself have been, after their evil example, yet, if by the grace of God, "he considereth and doeth not such like," or "ceaseth to do such like" as his fathers have done, and himself may have done, "he shall surely live, he shall not die." Besides such Scripture assurance, there always have been, and still are, from time to time, marvellous instances, rebuking our unbelief and fitted to confirm our faith and to strengthen our hope that our labour to break the entail of ancestral ungodliness shall not be labour in vain, if only we weary not in the endeavour to awaken the interest of those who have been born to the saddest of all inheritances—the indifference, the worldliness, and perhaps the wickedness, it may be, of generations.

But the question yet remains, what, in view of the hope set before us, is wanting to ensure the conversion of those who have received this evil inheritance from their parents and are walking in their parents' steps. I would say,

1st, (Negatively), Not by resorting to anything that is not divinely sanctioned. We have, in all our congregations, all Scripture means of grace, and the promise of the Spirit, in connection with the faithful employment of them, on the part

of ministers, elders, and people. No permanent good can be expected when, casting away our confidence in means that are commended to us by Scripture precept or example, instead of humbling ourselves in confession of our lukewarmness, and endeavouring to stir one another up to a sight and sense of our guilty disregard of responsibility, we allow ourselves in mutual recriminations and fault findings, each feeling, that every one is to blame, with the exception of his own all but perfect self. Nothing too condemnatory can be said of the practice, happily not prevailing in our Church, of building the expectation of numerous accessions to the Church by conversion, by calling in the aid the professional evangelist, or of the itinerant revivalist, who, from time to time, proves his title to be called a "vagabond exorcist," whose chief aim is to exchange his brass for silver. Of course I have not the most remote reference to the helpful practice of ministers aiding one another in evangelistic services, whether by action of Presbytery or by private arrangement. But

2nd, I must be allowed, with those who have preceded me, to express the fear, or rather the conviction, that the preaching of the present time is seriously wanting in the pungency that, altogether with fervour, has always distinguished the preaching of those whose preaching has been signally blessed in the conversion of sinners. I am sure those who have longest known me will testify that I am not disposed to be hypercritical or even critical in my judgment of the preaching of other ministers. But having, since my retirement, a few years ago, had opportunity, both in Scotland and in Ontario, notably beyond any one of my present audience, of listening to a great variety of preachers. I cannot resist the persuasion that, with rare exceptions, the preaching of the present time is not fitted to produce the effect of Peter's sermon on the day of Pentecost, when, it is said, his hearers "were pricked in their heart," and three thousand were added to the church. It is true the hearers may be plainly told and shown that they are very far from being so good as they ought to be, as they are quite willing to admit and cannot resent being told. And perhaps no preaching could be better in that line than what we sometimes hear. But unhappily it is assumed that all the hearers are genuine Christians, however imperfect, whereas it should never be forgotten that there are those, in all our congregations, who need to be warned to flee to Christ from the wrath to come, who need the preaching that will make them feel that they are yet in an unconverted state, and who, though they may, at first, resent the fidelity that has started them out of their dream of self-security, will ere long bless God for a ministry that has convinced them of their perilous condition as unconverted sinners—such a ministry as has been blessed in modern times for the conversion of sinners from Edwards down to Moody of our own day.

A Morning Prayer.

Now I awake and see the light;
 'Tis God that kept me through the night;
 To Him I lift my voice and pray,
 That he would keep me through the day.
 If I should die before his dawn,
 O God accept me through Thy Son.

Ministers and Churches.

OUR TORONTO LETTER.

Easter means more to many of our Presbyterian congregations than it did some years ago. At least, if one is to judge from outward indication, this is true. Special services are prepared, in which the choir comes out resplendent, special sermons are delivered in which there is often the evidence of an effort to meet the occasion, and special decorations are provided for pulpit and platform and choir loft.

All this is very embarrassing to the minister at times. He may be a vigorous declaimer, and then there is imminent danger of something getting broken during the service. He may be small of stature and it is difficult to find him among the wilderness piled around him. But he may be an impatient man, and if so his patience will be sorely tried while he waits for the close of the anthem and other musical appendages that are considered a necessary part of an Easter service.

St. Andrew's always observes the communion on Easter Sabbath. The preparatory service is held on Good Friday and thus there is a very proper observance of the two days. If there is to be any special service upon the day that specially commemorates the rising from the dead of the Lord Jesus Christ, it seems eminently fitting that the communion should be that special service. There is no pandering to Ritualism in the custom of St. Andrew's, but a desire to fittingly mark the day that is, by common consent fixed upon as presenting the greatest of all the miracles.

There will be many of those to whom he has ministered, who will come to him for sympathy and counsel. He told us that there were still 120 of those whose names were on the roll twenty years ago that were there still. And there were almost 2000 who had been added during his ministry. With such a man as Dr. Parsons these will not readily part. Though he may not be their minister in one sense, in the higher sense he certainly will be and they will claim his care.

As one listened to the strong full voice, and followed the quick, virile thought, one could not help asking, "Why should this man lay aside the active pastorate?" But he told us later why he had taken the step. The peculiar need of the congregation made demands that he felt himself unable to meet, and he stepped aside that a man in the prime of his strength might be chosen. Meantime he remains with the congregation, not in the active pastorate, but ready to do what in him lies to promote the best interests of the cause in that portion of the city.

There was a touch of sadness in the services in Knox Church, for at the services last Sabbath Dr. Parsons laid aside the active pastorate, which he has held for the last twenty years. Many came from all quarters of the city to hear his last message as minister of Knox Church. And they were well repaid. Dr. Parsons chose for his text Hebrews xiii: 20, 21, and for half an hour held the closest attention of the people as he unfolded the riches of that wonderful passage.

Meantime the future of Knox congregation is uncertain. It has surely become evident that there is a field for the energy of many workers to expand itself upon in the section of the city where the church is now situated. That there is another congregation closely attached to Knox church was made very evident on Sabbath morning last. And should the new church be centrally situated these will undoubtedly come in again, and unite in making the new Knox a counterpart of the old in the position it shall hold in the Presbyterianism of the city. But provision should be made for the carrying on of the work in the most efficient form, near the present site of Knox. In this view we believe all will acquiesce.

Special services are being carried on this week in Association Hall by Dr. Harry Gratton Guinness.

Dr. Guinness' name is not so familiar here as it has become in other parts where his work has been carried forward with much success. His visit here will leave a deep impression, if one may judge from the opening meetings. His appeal is for a strong spiritual life, a life that draws its strength from conscious dependence upon God, and from conscious desire to know his will and to do it. Naturally his appeal is quite as much, if not more, to the professing Christian as it is to the one who has not yet come to know Christ.

Rev. Mr. McClements will come back from New Jersey to preach the anniversary sermon in Chalmers Presbyterian Church next Sunday morning and evening. Rev. Dr. Milligan will preach in the afternoon.

About twenty Ontario delegates leave to-day for New York to attend the Ecumenical Council meeting. The council will be in session about ten days, and will deal with matters of interest to Presbyterians all over the world.

EASTERN ONTARIO.

Rev. Dr. Cambell will present the claims of the Century Fund to Belleville Presbyterians on Sunday next.

Rev. R. J. Craig preached a thoughtful Eastern sermon in Chalmers church, Kingston, on Sunday morning.

Rev. E. W. McKay of Madoc and Rev. T. J. Thompson of John St. Church Belleville exchanged pulpits on a recent Sunday.

Rev. W. B. Findlay, of Claremont, preached in the Brooklin church last Sunday afternoon. His sermon was very much appreciated.

Lanark and Renfrew is the only Presbytery church in connection with the Presbyterian Church in Canada which has a manse for every pastor within its bounds.

The Rev. Dr. J. K. Smith has returned to his home in Toronto after having supplied old St. Andrew's congregation in the Town hall, Lanark with much acceptance during the past five weeks.

Owing to illness Rev. Alexander Laird was unable to occupy the pulpit in Cooke's church, Kingston on Sunday last. Prof. Glover preached in the morning and Rev. Jordan in the evening.

Mr. F. A. Robinson, secretary of the Carleton Place, Y.M.C.A., preached in St. John's Church, Almonte, last Sunday morning and Rev. J. R. Conn, M. A., of Blakeney, occupied the pulpit at night.

At the recent closing exercises of the Presbyterian College, Montreal, the degree of Doctor of Divinity was conferred on the Rev. W. A. McKenzie, B.D., of New York, formerly pastor of the First Presbyterian church, Brockville.

In one day lately a few people belonging to Calvin Presbyterian church, Pembroke, paid off the whole debt on their church, amounting to \$4,100. Three members gave a check for \$1,000 each. The church is valued at \$25,000, and the manse \$5,000, and both are free from debt. It has been a "growing time" with Dr. Payne and his congregation.

The death was recently announced of Mrs. McDonald, of Ganoquo, widow of the late Hon. John McDonald, at the age of 93 years. In the course of his remarks at the funeral Rev. Henry Gracey stated that Mrs. McDonald was one of those who first organized a Presbyterian congregation in Ganoquo, 65 years ago; and that in all that time she had been an active, sympathetic helpful member. Only two others—Mrs. Thos. Dempster and Mrs. John Haig—are now left of the original congregation.

A man may be an eternal failure, although his footsteps glitter with gold and his words sparkle with knowledge. That is the most successful in the Divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God, whatever may be the opinions on rewards of fallen mortals.—John Reid.

WESTERN ONTARIO.

Rev. Prof. Ballantyne of Knox College preached in the Avondale Church, Tilsonburg, last Sunday.

Rev. S. G. Livingstone of Samia preached at both services Sunday in the King Street Church, London.

Sunday last was the 6th anniversary of Rev. Dr. Johnson's pastorate of St. Andrew's Church, London.

Rev. A. MacWilliams of Wentworth Church, Hamilton, filled the pulpit in Erskine Church, Toronto, on Sunday.

The Ladies Aid of the Mt. Pleasant church gave a prior social at the residence of Mr. Passmore, Mt. Pleasant Road, on Good Friday night.

The Ancaster Presbyterian congregation are trying to raise \$300 towards the Century Fund. T. A. Walker and W. A. Thomson are to make the canvass.

At the Missionary Conference in Knox Church Guelph recently, Dr. Mackay, Dr. Wilkie (Indore) and Mr. McVicar, Fergus, were the principal speakers.

Rev. A. E. Duncan of Cannington occupied the pulpit of the Woodville Church on Sunday morning last and preached a powerful discourse both eloquent and convincing.

Mr. Hugh J. Leitch, Father of Rev. M. L. Leitch pastor of Knox church Stratford, has died at the age of 90 years. Deceased died at the home of his grandson, Rev. H. D. Leitch, Glengarry, on Saturday night. He had a paralytic stroke.

On Monday evening Wentworth Presbyterian people, Hamilton, gave their anniversary social, that has come to be an institution of the church. The former pastor, Rev. James Murray was present to assist Rev. Mr. MacWilliams and his people.

Rev. Dr. Campbell, moderator of the General Assembly, spoke in the interests of the Twentieth Century Thanksgiving Fund, in St. Andrew's Church, Brantford, last Sunday evening. Dr. Campbell said he was meeting with excellent success in the city.

The Rev. E. Wallace Waits, D. Sc., delivered the annual sermon to the Independent Order of Foresters Sunday evening in Owen Sound, there being a full turn-out of the brethren, as well as a large congregation. The subject was on "Considering."—Psalm viii and 3—"When I Consider."

WINNIPEG AND WEST.

The Turin congregation are building a new church at a cost of \$4,000.

Rev. Dr. Patrick preached in Knox church Winnipeg on Sunday last.

Rev. W. J. Herbison, B. A. of Minnosa, preached in Augustine church Winnipeg last Sunday.

The congregation at Pierson, Manitoba, have decided to build this spring, and are calling for tenders.

Rev. William Patrick, D. D., of Dundee, Scotland, was formally inducted as Principal of Manitoba college in Knox church on Thursday night last week. The chair was taken by the Rev. Jos. Hogg moderator of the Winnipeg presbytery who opened the services with devotional exercises. A brief but very applicable and appropriate sermon was preached by Rev. Dr. Duval, from the text: "I am come that they might have life and that they might have it more abundantly." At the close of the sermon, Rev. Jos. Hogg proceeded with the induction sermon by giving a resume of the events which had led to the choice of Rev. Dr. Patrick as Principal of the college, after

which the usual questions were answered by the new principal, who was forthwith formally inducted by the moderator, who offered a heartfelt prayer for his future guidance and success. An address of welcome was then given by Rev. D. B. Pitblado who in his customary fluent and happy manner, welcomed the new principal to the duties of his office, and assured him of the hearty sympathy and co-operation which would be extended to him by all connected with the college or with religious or educational work in this city. He referred in complimentary terms to the services of the late Dr. King in the same capacity and felt that the influence wielded by the departed principal would still live as an abiding monument to the greatness and goodness of a truly noble man, and would be of material assistance to his successor in continuing the work so ably begun. He expressed unbounded confidence in the ability of Dr. Patrick to increase the effectiveness of the college and to administer its affairs so that it might rebound to the glory and honor of the divine master and the upbuilding of the nation's greatness. A brief address was given by Rev. Dr. Bryce, who assured Dr. Patrick of the co-operation of each and all of the Presbyterian congregations in his work, and felt that all those interested in the uplifting of humanity would unite in wishing every success to the new principal of an institution which ever since its inception, had shown that the welfare of the people and of the country was the prime object of its existence. At the close of the services a large number of those present had the pleasure of personally meeting Dr. Patrick and welcoming him to his new field of labor.

MARITIME PROVINCES.

Rev. F. S. Coffin is at Springfield, Mass., recruiting after an attack of la grippe.

Riversdale, N. S., has called Mr. A. L. McKay. His ordination is to take place at Potapouique, on the 30 inst.

St. Matthew's church, Pugwash, raised for all purposes last year \$1890 of which \$327 were for the schemes of the church.

Rev. J. D. Fraser of St. John, lectured before the University of N. B., on Onar Khayam, on the 13th inst., and on the 14th on "Kipling," before the Y. P. S. of St. Paul's Church.

The first automobile has made its appearance in St. John. As yet it is on exhibition in a shop window, but will doubtless do service as soon as the last of the "Ladysmith" snow wreaths has disappeared.

Rev. A. S. Morton, Fairville, N. B., has been appointed by the Presbytery of St. John, as Presbyterian chaplain to the Provincial Lunatic Asylum. The Woman's Home Missionary Society has taken a deep interest in the welfare of the unfortunates confined in the institution, and by their appropriation of \$150 made the appointment of Mr. Morton possible.

MONTREAL.

An adjourned meeting of the Presbytery of Montreal was held at Knox Church, the Rev. A. J. Mowatt, of Erskine Church, being convener. Several commissioners to the General Assembly resigned their commissions and the Rev. E. Scott, G. Colborne Heine and F. M. Dewey were elected as substitutes. In connection with the great missionary convention this month in New York, the Rev. F. M. Dewey was appointed to represent foreign missions in the Presbytery of Montreal. Consideration of the Melville Church case was postponed until next Tuesday, to which date Presbytery adjourned.

Knox Church, Morrisburg, has lately augmented the India Famine Fund by \$60.

HALIFAX LETTER.

There is a good deal of vigorous Presbyterianism in the maritime provinces down by the sea. The synod of the maritime provinces comprises ten presbyteries, 613 churches and stations, 41,241 communicants, and raised in 1898 \$100,243 for congregational, missionary, educational and benevolent purposes. The presbytery of Pictou reports the largest number of communicants, 6,576, followed by P. E. Island with 6,303; St. John, 5,567; and Halifax, £,274. In contribution per family for all purposes, Halifax Presbytery ranks second in the Dominion with \$33.48, Montreal coming first with \$38.53, and Toronto following Halifax with \$1.58. These figures are called from the statistics furnished to the assembly which met in Hamilton last summer. The statistics of the current year will undoubtedly show advances and some changes.

The Presbytery of Halifax has 75 churches and stations within its bounds, with 29 settled ministers, and nine ordained missionaries, besides which student catechists from Halifax Theological College, labor in all the Presbyteries during the summer months.

The strongest congregation in Halifax, financially, is Fort Massey, Rev. Alfred Gandier, B. D., formerly of Brampton, Ont., pastor. The statistics of Fort Massey show 118 families and 341 communicants, and contributions for the year 1899 for all purposes of \$14,787.59—This amount was appropriated as follows: For congregational purposes, \$5,214.79; for church debt, \$2,682.15; for missionary, educational and benevolent purposes, \$6,890.65. Average contribution per family, \$1.25; average contribution per communicant, \$48.50.

The congregations ranking next to Fort Massey in contributions are: St. Matthew's, Rev. Thos. Fowler, pastor, \$7,453; Chalmers, Rev. Dr. McMullan, pastor, \$4,980; Park Street, Rev. C. McKinnon, pastor, \$4,465; Dartmouth, Rev. Thos. Stewart, pastor, \$4,455; St. Andrew's, Rev. Dr. Black, pastor, \$3,868. The statistics of these congregations for 1899—which at the moment are not available to your correspondent—show considerable advances over the statistics given in the General Assembly's report of last year.

It would be somewhat invidious—in fact it would be improper to draw comparisons between the pastors of Halifax city and their work; let it suffice to say that they are strong energetic and earnest men. Two of them are D. D.'s—McMullan of Chalmers, and Black of St. Andrew's and two are B. D.'s—Gandier of Fort Massey, and Stewart of Dartmouth. In fact the Presbytery of Halifax numbers within its bailiwick no less than seven D. D.'s—Pollak, Currie and Gordon of Halifax Theological college; Forrest, president of Dalhousie University; McMullan of Chalmers, Black of St. Andrew's, Halifax, and Burrows of St. Andrew's, Bermuda. Then there is Rev. Moses Harvey, L. L. D., a retired Presbyterian minister of St. John's, Nfld., and six B. D.'s. A somewhat distinguished presbytery, readers of the DOMINION PRESBYTERIAN will say.

It may be interesting, perhaps stimulating, to congregations elsewhere, to note the system of finance which prevails in Fort Massey. For many years the fund required for ordinary congregational purposes have been raised by weekly Sabbath collections taken in envelopes, while the funds raised for missionary and benevolent purposes were secured by special collections and by the contributions of the W.F.M.S. Soon after Mr. Gandier's induction to the pastorate he recommended (and the congregation heartily acquiesced) that all funds required for missionary and benevolent church purposes should be secured by weekly Sabbath collections in envelopes. The result was that the contributions of the congregation for missionary, educational, and benevolent purposes more than trebled—the amount raised in envelopes last year amounting to \$8,021.85. The congregation has only two special collections during the year—for the session fund taken on Thanksgiving Day, and for

the Halifax dispensary, taken in all the city churches. Protestant and Catholic, on the same Sabbath. This year an extra special collection was taken—for the Indian Famine Fund. For this latter purpose the Presbyterians of Nova Scotia have contributed \$4,285 through the agent of the church, while many have contributed through the fund opened by the Halifax Herald, and which has now gone over the \$8000 mark—\$10,000 being the figure aimed at by that paper.

It will be seen that the plan adopted by Fort Massey for raising funds for the missionary, benevolent and educational work of the church systematized and prevents the dissipation of effort involved in frequent special collections for particular purposes. There seems to be no special reasons why Fort Massey's plan should not work admirably in all city and town congregations, though there might for a time possibly be some difficulty in adopting such a plan to rural congregations.

It may also be noted that Fort Massey has a Chinese mission class now numbering twenty on the roll, held after the Sunday evening service, which last year contributed \$33.76, which amount was appropriated to the Honan mission.

Rev. Dr. Falconer of Pictou, Rev. Edwin Smith of Musquodoboit, Rev. Alfred Gandier of Halifax, Rev. Thos. Stewart of Dartmouth, Rev. J. A. McGlashen of Bridgeport, C. B., and Rev. R. Murray, editor of the Presbyterian Witness, Halifax, have gone to New York to represent the Presbyterians of Nova Scotia at the forthcoming ecumenical missionary conference.

Meetings of Presbyteries.

- Brandon—Brandon, May 8th.
 Bruce—Port Elgin, July 10th, 10 a.m.
 Chatham—St. Andrew's, Chatham, July 10th, 10 a.m.
 Glengarry—Alexandria, July 10th.
 Guelph—St. Andrew's, Guelph, May 15th, 10.30 a.m.
 Hamilton—St. Catherine's, 15th May, 10.30 a.m.
 Huron—Willis ch., Clinton, 8th May, 10.30 a.m.
 Lanark and Renfrew—Carlton Place, St. Andrew's, April 17th, 10.30 a.m.
 Lindsay—Uxbridge, June 29th, 10.30 a.m.
 Maitland—Wingham, May 15th, 9.30 a.m.
 Orangeville—St. Andrew's ch., Orangeville, 1s May.
 Paris—Woodstock, Chalmers' ch., July 10th, 11 a.m.
 Portage la Prairie—Portage la Prairie, 1st May 8 p.m.
 Quebec—Sherbrooke, July 3rd.
 Regina—Whitewood, July 10th.
 Toronto—Toronto, Knox church, first Tuesday in every month.
 Victoria—Victoria, St. Andrew's, Sept. 4th 10 a.m.
 Whitby—Oshawa, April 17th, 10 a.m.
 Winnipeg—Winnipeg, Manitoba College, 2nd Tuesday of May and each alternate month.

Birth.

At Athelstan, on Thursday, April 5, 1900, a son to Dr. and Mrs. Wm. M. Rowat.

Marriage.

At Huntingdon, Que., on April 11, 1900, at the residence of the bride's father, by the Rev. T. H. Hutchison, assisted by the Rev. A. Rowat, Mr. Malcolm T. Robb and Ellen A., third daughter of George L. McFarlane, Esq.

Death.

At 19 Merchiston Park, Edinburgh, Scotland, on April 12, 1900, in the 80th year of his age, the Rev. Archibald Cross, formerly minister of the Presbyterian Church, Ingersoll, also of Newton, Newcastle.

The Quiet Hour

Jesus and John The Baptist.

BY WAYLAND HOYT, D.D.

"The disciples of John told him of all these things" (v. 18). John was now in prison at the instigation of Herodias, the guilty wife of Herod Antipas and because of his brave condemnation of their sin—"It is not lawful for thee to have thy brother Philip's wife." (See Matt. 14: 1-5.) His prison was the castle of Machærus—half castle, half palace, built by Herod the Great, east of the Dead Sea.

"John calling unto him two of his disciples sent them to the Lord, saying, Art Thou He that cometh, or look we for another?" (v. 19.) We heretofore the great forerunner plagued by doubt. If we think of it carefully, we shall not find it at all surprising that he was. For some months had he been imprisoned; meanwhile Jesus had been carrying on His ministry. John had been the free eagle of the wilderness; for about eighteen months his name had been in every body's mouth, and he had been the centre of excited throngs; now here he was in the deep, dark, fearfully hot dungeons of Machærus; he had no chance for exercise, employment, or preaching, save now and then to Herod. He was in enforced idleness, and amid menacing danger. Then, besides, he who was the preacher of the winnowing-fan and the threshing floor and of the axe at the foot of the tree, of stern, quick method must have been disappointed at the news brought him of the quiet and gentle ways of Jesus. There was no storm about Jesus, no great upheaval, just preaching, healing. Such an ardent and impetuous nature as John's must have thought it very strange. If Jesus were the Messiah, why did he not do more thunderously? and so for this reason doubt began to thrust in its disturbing questions. Doubt is sometime the result of environment; it was one thing to be the free and ranging preacher of the wilderness, another thing altogether to be prisoner. It is not wrong to doubt; it is wrong willingly to stay in doubt without seeking to get out of it; this John did not do; he sent his disciples with a question. The one to apply to in doubt is Jesus Himself; this John did.

"He cured many of diseases and plague and evil spirits" (v. 21). "Plagues is literally 'scourges.'" Dr. Vincent says that "diseases and scourges" mark the two classes of disease recognized in mediæval writings,—chronic and acute. It is also to be noted that the physician, St. Luke, makes a distinction between possession by evil spirits and disease, so showing us, I think, quite clearly, that the two are not to be confounded. Demoniacal possession was something terribly other than simple disease.

"Go your way, and tell John what things ye have seen and heard" (v. 22).

I was talking with a friend of mine who would deny to Christianity everything supernatural, would degrade it simply to a philosophy, would utterly deny deity to Jesus, etc. I was telling him how precisely other I believed in he believed. Then I said: "I dare risk my gospel; I dare take it to the most abandoned; I dare preach the forgiveness of sins through an atoning Christ; and I dare expect to see, for I have seen, an entire change in heart, hope, life; the drunkard reclaimed and his whole family rejoicing and kept so. Can you do that with what you believe?" I asked. "No, I frankly tell you, I cannot," he said. But precisely what I told him I had seen and done, an evangelical Christianity can do and is doing all the time. Facts are the best answer to doubts. If doubts ever overwhelm you, do as Jesus directed John to do; fall back on the blessed achievements of Christianity.

"Blessed is he who soe'er shall find none occasion of stumbling in Me" (v. 23). In Matt. 13: 55-57; 22: 42, and in John 6: 60-66, see instances of people's finding occasions of stumbling in Jesus. That which shall prevent such stumbling is limitless faith in Jesus. If He does strangely, as He seemed to John to do, trust His love and wisdom.

"But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet" (v. 26). John was not wavering like a reed, or soft and selfish like those who had imprisoned him. He was a prophet; he belonged to the grand, strong, venerable company of the Hebrew prophets—not chiefly foretellers, though that was sometimes partially their function; but forthtellers, brave announcers of the truth of God, in the face of whatever opposition. And more, John was so grand and great, he was himself foretold; it was written of him, "My preparing messenger" (Mal. 3: 1), and so, as the personal herald of Messiah, he was more than prophet. Splendid eulogium on the imprisoned preacher! Notice (a) the tenderness of Jesus; He does not blame John for his doubts; nor will He blame us, if we treat our doubts as John did his. (b) The beautiful recognition by Jesus of all John was and did; nothing we are to do for Christ will He be unkindly of. (c) The exquisite defence of John by Jesus; He would not let him be misunderstood by the people; so will He guard our reputations. It is worth while serving such a Master.

"He that is but little in the kingdom of God is greater than he" (v. 28). "The simple meaning of these words seem to be that, in blessings and privileges, in revealed hope, in conscious admission into fellowship with God, the humblest child of the new kingdom is superior to the greatest prophet of the old. The smallest diamond is made of more precious substance than the largest flint." Now has been made atonement, has been consum-

mated resurrection, has been given the Holy Spirit; active for us is now our great High Priest in the unseen holy; in our hands is now the complete Bible. What no prophet saw or enjoyed, the humblest Christian both enjoys and sees. Appreciate your privileges, your dignity. Thankfully use what you have and are for the glory of your risen Lord.

O Ye of Little Faith!

CHRISTIAN BURKE.

A Sower sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears;
Poor hath the Harvest been in other years."
Yet ere the August moon had waxen old,
Fair stood his fields, a waving sea of gold;
He reaped a thousandfold!

In a dark place one dropt a kindly word;
"So weak my voice," he sighed, "perchance none
Ere heard,
Or if they did, no answering impulse stirred."
Yet in an hour his fortunes were at stake;
One put a life in peril for his sake,
Because that word he spake!

"Little have I to give, O Lord," he cried,
"A wayward heart that oft hath thee denied;
Couldst Thou with such a gift be satisfied?"
Yet when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint
And from it made a saint!

Music in the Small Deeds of Life.

Singing birds are prized in all countries, but it is only in Japan that the notes of insects have been appreciated, and the insects named according to their different voices. The love of listening to these singing insects has for centuries been an impassioned pastime in Japan, and has created at last a unique trade and market. In Tokio toward the end of May little cages of exquisitely cut bamboo may be seen hung up on the verandas of houses, and in the cool of the dawn and at the close of summer days strange little whistles and tinklings and trills proceed from these cages and make the air resound with the music. A recent traveller tells how he was moving from room to room in a quiet Buddhist temple at the hour of the hush that comes at the fall of twilight, when his attention was suddenly arrested by a silvery trill which filled at intervals the whole place. It was delicate and clear, like an etherealized bird's song, and yet of smaller volume than a bird's note. He called the priest's daughter and asked her what it was he heard singing. "That is a Suzumushi singing," she replied; "come and I will show you where it is." She led him to the back of the temple and pointed to the eaves of a cottage opposite. Looking across, he saw a tiny reed cage hanging up, and in one corner a small black insect, hardly discernible in the dim light. "That is the insect you heard singing," said the priest's daughter. "It is called a Suzumushi, and its voice is beautiful and cool." Since God has made even the least insects to have beauty both in form and color and song, we should learn how to do the smallest deeds of every day life in a kindly, gracious way that shall have the effect of harmony and music upon others. What a difference there is between the musical life and the one that is full of harsh discord. Only by making Christ Master in our lives can they be set to heavenly music in all departments of expression.

* S.S. Lesson, April 29. Luke 7: 18-28.
Golden Text.— He hath done all things well.—
Mark 7: 37.

A Step at a Time.

THEODORE L. CUYLER, D.D.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down makes me dizzy; to look far up may make me tired and discouraged.

Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day, but we have no right to ask Him for one extra ounce of strength for anything beyond it. When the morrow comes grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed,
Just for to-day!
Lord, for to-morrow and its need
I must not pray."

Prayer.

Almighty God, we bless thee for the privilege of communion with thyself through Jesus Christ our Lord. We delight to know that we may pour out our hearts before thee in thanksgiving, supplication, and adoring trust, being assured that thou wilt not deny the requests which are offered in faith and which are in harmony with thy purposes of infinite wisdom and love. We rejoice to have wrought in us the conviction that thou art the hearer and answerer of prayer. Thou hast encouraged us boldly to approach thy throne, and fully to declare all that is in our hearts. We pray thee to pardon our sin; how great it is thou only knowest, but it is our delight to know that the blood of Jesus Christ thy Son cleanseth us from all sin. Having forgiven us, do thou also sanctify us, so that we may live and move and have our highest being in God.

My Father's Business.

"One of the most saintly men on earth," wrote a minister, "was the head of a large business firm in Liverpool; and amidst all the rush and pressure of his life always found time to pray and to visit the sick. Even after a hard day's toil, when mind and body were almost worn out, he would never go to rest without doing some good work among the poor. He never spoke much of it, and often his friends would wonder where he spent his evenings.

"More business?" one said, meeting him returning about midnight from watching by a dying bed.

"Yes" was the answer, given with a bright smile; "my Father's business. The most important of all."

History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity.—Froude.

Farewell to Principal Patrick.

Dr. Patrick, the new principal of Manitoba College, was given a hearty send-off on the eve of his leaving Scotland for Canada. The following particulars we glean from the Christian Leader, of the 29th.

Principal Rainy was chairman of a large and representative gathering in Edinburgh to take leave of Dr. Patrick on his departure from this country to take up the position of Principal of the Presbyterian College at Winnipeg, Manitoba. Dr. Rainy said that they were all very sorry to part with their friend, Dr. Patrick and to lose his presence among them, but at the same time they all felt it to be one of the pleasantest of duties to express their esteem and regard for him, and the cordial wishes with which they speeded him on his way. Dr. Patrick was one of those lovable and loving men in whose case it was a real pleasure to have an opportunity of showing him the goodwill they all felt for him. He had, however more substantial claims upon them. When they thought of his personal qualities and public services, of his quick intelligence, his singular attainments, his remarkable powers of clear and effective transmission of his thoughts to other people, his public spirit, and his loyalty to the gospel and to the church of Christ, they all felt that they were expressing a real interest in their Canadian friends, and their work when they, with good will, sent Dr. Patrick as one of their contributors to the service of the Canadian Church. They felt also on that occasion, as on many other occasions, the example of courageous and high-hearted conduct that Dr. Patrick had set them and did set them. They felt it was a courageous and high-hearted thing of Dr. Patrick to undertake a high position in an important and honourably difficult field. They shared the hope that this effort and courageous resolution of his would be made successful and that he would be enabled in the climate to which he was going, in new surroundings, and amid new duties, to be as effective and cheerful and fruitful in his work as he had been in this country.

Dr. Walter Ross Taylor, Principal Salmon, Dr. Cunningham, and Prof. John Orr, having spoken, Dr. Patrick returned thanks.

DR. PATRICK'S REPLY.

He said that it was certainly a joy to him to receive such an expression of their appreciation and love, but it was not less a sorrow to him to part from such kind and generous friends. The longer he lived the more he was impressed by the generosity of his fellow-ministers, fellow-elders, and fellow-workers throughout the Church. He saw this—that any man who strove to labour conscientiously, and according to the best of his ability in promoting Christianity within the church would not fail of recognition, and even of honour. He regarded the address and the speeches as an incentive to him in the new work to which he has been called, and thus he thought he could promise, that by means of them he would be stimulated to labour in a manner not altogether unworthy of the Church in which he had been reared, and of which he had striven to be a not altogether unprofitable son. He could not help recalling to mind, in

view of the circumstances of this gathering, the fact that within the last comparatively few months two other ministers, or rather a student and a minister, of the Free Church had been called to occupy Chairs in the Church of Canada. What interpretation was to be put upon the fact? He would not compare their church with other Churches, but he thought he might safely say that this circumstance was an evidence that theological science was cultivated not unprofitably and unsuccessfully amongst them. He hoped that the Free Church would ever be distinguished for the union of the widest culture on the one hand, with the most earnest evangelical zeal on the other. Referring to the forth-coming union of the Free and United Presbyterian Churches, Dr. Patrick spoke of the remarkable ability with which the union negotiations had been, and were being, carried through, and said there was one name with which they would be imperishably associated in the pages of history—the name of Principal Rainy. Far more impressive to him than the statesmanship by which the movement had been characterized had been the purity and the nobility of the aims of those who had pushed forward the union. The motives had been transparent and of the loftiest Christian kind—no man on the Union Committee need for one moment be ashamed of the ends which he had striven to fulfill or of the considerations by which he had been guided. The union would doubtless prove most fruitful, but he believed that its greatest benefits would be felt not immediately but ultimately. He was going to a land where the three Presbyterian denominations were one. He did not know whether he would live to see the union of these three denominations in Scotland, but if anything would bring them nearer it was the union they were immediately contemplating.

Lord Overtoun, Professor George Adam Smith, Rev. Dr. Stalker, and Rev. Dr. Alexander Whyte took part in the subsequent proceedings, each paying their testimony to the personal worth of, and the high services rendered to the Church by Dr. Patrick.

The Greatest of These is Love.

JOSEPH PARKER, D.D.

Read the riddle; tell us in some short word which may be kept in a child's memory—the meaning of all the cumbrous machinery—the gorgeous ritual of the olden time, and even the simpler worship of the passing day. What is the meaning of prayer, and faith and gift, and service, and outward profession? Would we learn the word? We find it in the old Testament and in the New; Moses speaks it, Christ speaks it, Paul speaks it, John speaks it—they are all trying to say it—"Love." Love keeps nothing back; love is cruel as fire in the testing of qualities; love is genial as Heaven in the blessing of goodness. Though we have all knowledge, all prophecy, and are marvels in gifts of eloquence and though we give our goods to feed the poor and our body to be burned, and outrun ancient Israel in costly and continuous ceremony, if we have not love—pure, simple, childlike, beautiful love—our music is noise and our sacrifice is vanity.

THE

Dominion Presbyterian

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.
232 ST. JAMES ST., MONTREAL & TORONTO**TERMS:****\$.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. BLACKETT 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, April 19th, 1900.

The increasing interest in Easter celebrations by Presbyterian congregations has been very marked this year. American papers note a similar increase of interest on their side of the line. One of them, commenting upon it remarks—"This is progress." That depends.

Are we to see the American section of the Paris exhibition closed on the Lord's Day and our Canadian section open? The Paris authorities declined to listen to our representations, intimating that they will treat only with the mother country, and not with her colonies. It may be the end of the summer before we reach a decision, if we must first ask Britain to interfere and then through the British Government approach the authorities in Paris. Is there no other way?

We read recently of one Presbyterian minister who had twenty-nine evangelists assisting him during one season of special services. We condemned that man straight off, but when we read that the evangelists were the elders and other members of his own congregation who had shared the labor of the minister in the special services, we took back that condemnation, and made it commendation instead. The man who can thus enthrone his own workers is a man of the right stamp.

It was Ian MacLaren who said on one occasion, that there is an immense amount of latent power in the plain men and women of every congregation. An old minister, when taking leave of his congregation, declared that he owed

more to one or two of the aged saints of that congregation, who never forgot to pray for him, than to any other influence he had experienced. In every church there are those who are too much occupied with home cares or business engagements to take much interest in church matters. These can be instant at the throne of grace, and can so live amid their other duties that others shall be helped by their life.

It was said that about a score of men did the work at the last Assembly, while the others looked on. We hope they will not work the same twenty so hard this year. Most of them doubtless will be there, but would it not be possible to make them Committee-men ex-officio, and at least keep from repeating the same names in the appointments made. There were many men at the last Assembly whose blood runs swiftly yet, and who can ill brook sitting idle day after day, while the same men report upon and discuss item after item in the Assembly docket. It would be well to train some of these younger men for committee work. There was a beginning last year. It worked well. Why not try it more extensively this year?

There seems to be a very serious leakage in our Presbyterian church somewhere between the primary department and the ministers Bible Class. From reports shortly to be published, of which we have seen advance copies, we are not holding the young people in our Sabbath Schools. It has been said that we need better teachers, it has been suggested that the superintendents might be improved, it has been hinted that there is practically no support for the Sunday School in the homes of our people. In all probability there is truth in each of these charges, and the truth will be found, not in one, but in a statement in which all form some element. What the proportion of blame may be, we do not venture to say. We do say, however, that there is a pressing problem here that should be solved, and even the Century Fund might give way for its discussion at the approaching Assembly.

The Treatment of the Inebriate.

There is a bill before the Ontario Legislature at present in which all who seek the good of their fellows should be interested. It proceeds upon the assumption that the craving for strong drink is a disease, and that it should be treated as other diseases. It seeks that special hospitals shall be provided, or, if this is not practicable, that special wards shall be set apart in existing hospitals, in which the victims of strong drink may be treated.

In the discussion in connection with

this Bill it has become very evident that there are two classes of drunkards. There are those who come within the limits of the law, who are the common "drunks", as a physician put it; and there are those who perhaps drink to as great excess, but they are looked after and kept out of the hands of the police. We saw a good illustration recently. Two men, both in a state of helpless intoxication, were swaying at a street corner entreating each other to come along home. Before they had gone more than across the street they fell in a heap, and were gathered in by the police. Their names figured in the next morning's records. Not long afterwards a beautiful carriage and pair drove rapidly round the same corner. In the back sat a lady, richly dressed, and by her side lounged a young man, so helplessly drunk that with the sudden swing round the corner his head lolled to one side and his hat rolled off, unnoticed by him. But he was carried home, and detained there till he had sobered up.

With the one of these it is easy to deal. Instead of sending him down to the common jail for thirty days he could be sent for three months to this special hospital and put under a special course of treatment, just as he would be if picked up with the evidence of smallpox upon him. But the other man also needs treatment, yet he has done nothing that brings him within the grasp of the law. Plainly nothing can be done with him unless he will voluntarily give himself up for treatment in this hospital.

Would men do this? We believe they would. There are those who curse themselves because they have yielded to temptation again. They struggle against the tempter as few men struggle in this life. But, like Jacob, they wrestle with one whose strength is infinitely greater than their own, and he overcomes, not to bless, as did that One who wrestled by Jabbok, but to curse, with a bitter blighting curse. If there were such hospitals, well equipped, as all such should be, these men would be the first to yield themselves up for treatment.

The Legislature is being asked, not only to pass this Bill, permitting the establishment of such hospitals, but it is also asked to grant Government assistance towards the establishment and maintenance of them. We feel confident that will be done. Some of the most influential medical men have united in promoting the Bill, it has been approved by the Woman's Christian Temperance Union, and has been taken in hand by the Prisoners' Aid Association. Other Christian and philanthropic bodies, though not represented upon the deputation that waited upon the Government last week are thoroughly in sympathy with the movement which we trust will soon be fairly established.

Roman Fetishism.

In the current number of the Contemporary Review under the somewhat startling title "Roman Catholic Fetishism," attention is drawn to a review called "The Propagator of Devotion to St. Joseph and St. Antony of Padua." From its name we might imagine this paper to be one of those pious publications which abound in Catholic countries. It, however, is much more. It is a record of supposed interventions by these saints on behalf of certain people who, in return for such services send the editor contributions of so many francs. St. Joseph and St. Antony, in short, are believed, in some occult manner, to conduct this interesting journal, and to judge by certain editorial comments, can be very enraged when subscriptions remain unpaid. We have not space to quote largely from this article, but we are sure our Protestant readers will be surprised at the following, written in all good faith. The writer of the paragraph was ill, but prayed to St. Joseph, "who is the greatest doctor in the world," and was cured. In return for this she (for it is a lady who writes) "promised five francs to the Propagateur." "I delayed however, perhaps too long before sending it on," she continues, "and it may be St. Joseph wished to remind me of my promise, for at present my sister shows symptoms of a disease which terrifies us. I hasten, therefore, to forward you the promised five francs to the Propagateur for prayer's." If this be Roman Catholicism, to what a depth of superstition has this system sunk. If it is not, how comes it that (as our author asserts), "the church fattens on its proceeds, and has no word of protest for such practices."

Free Literature.

Our Committee on Publications inform us that they have some back numbers of *Jewels* and *The King's Own* still on hand, which they would be much pleased to supply to mission schools or scattered families in mission districts, gratis.

If the schools or missionaries will write to the editor and business manager, Rev. R. Douglas Fraser, Confederation Life Building, Toronto, he will forward the paper so long as the supply lasts.

Smooth words are sometimes spoken most easily by those who are dealing very deceitfully and treacherously. It will not do to argue always that a man has a beautiful spirit simply because he can, on occasion, use lovely words. The Psalmist had to lament: "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." We have never learned to admire this any more than David did.

The Difficulties of Unbelief.

Christian believers are often charged with holding doctrines hard to believe. This charge is made by unbelievers who scarcely seem to realize the nature of their objections. They do it either thoughtlessly, without comprehension of their own position, or else with the purpose of diverting attention from their own false views by finding fault with the faith given by divine inspiration.

There is not a doctrine found in God's Word, however difficult to grasp and believe, but that its denial or rejection would involve difficulties immeasurably greater. And yet there are persons who deny the Christian doctrines, and, while they themselves are involved in difficulties and absurdities beyond all reason, think that have made out a strong case against those who believe the truth of God.

All men are believers. They believe something, and this something is either the simple truth, divinely imported to us or else some monstrous and impossible superstitions and falsehoods. The so-called unbeliever very complacently smiles at the credulity of Christians as they accept the facts which he sneers at as incredible, and at the same moment is a slave of fears and fancies, colossal in their proportions, to which he credulously clings, and of which he refuses to be dispossessed.

The extreme case is that of the atheist, who refuses to believe in the existence of God, and who derides those who do. And yet he presumes to believe that this wonderful universe came by chance. All the evidences of skill and design have no weight with this foolish mind. The microscope and the telescope tell their wonderful stories in vain. He sees no creative power or wisdom. He sees nothing to convince him of the existence of a God. All the while he sneers at the Christian believer, and yet believes, himself that monstrous impossibility, that infinite conceit, that this world came into existence and continues without a cause. But this is a most unreasonable belief.

There are those who deny that the Bible is God's Word. Of course, if it is not, then he has made no revelation. There is no other book that even sounds as though it were from him. If the Bible be not inspired, God has not spoken to us, and we are forced to believe ourselves left in this world without a word from the one who called us into being. All the difficulties in the whole Bible are veriest trifles compared with the one of believing that there is no inspired message from God to us, his children.

There are those who call in question the divinity of Christ. The Bible teaches it absolutely. The doctrine is there as plainly as the sun in the midday sky. Christ himself claimed to be divine in unmistakable words. He applied to

himself the names, the titles, the attributes, the prerogatives of God. If he is not true in this, he is not true in anything. Those who believe only that he is the best man that ever lived, or a good man even, are overwhelmed by the dilemma that if he was not all he claimed to be he was an impostor. There is no middle ground. And it is immeasurably easier to believe that he is the divine Son of God than to believe that.

There are those who refuse to believe that miracles were ever performed by Christ and others, as recorded in the Bible. Yet at the same time we find multitudes who accept as true impostures of Modern Spiritualism and grasp pathetically at the signs and superstitions that take the place of healthful faith. The most superstitious people in the world are to be found among those who call themselves unbelievers. They take the most startling and most abnormal positions.

God has an orderly plan and purpose in conducting his universe, and he sees and orders the end from the beginning. There are some who do not believe this. They have a low conception of God. They believe that he is subject to surprises; that he is finding out to-day what he did not know yesterday; that he is not infinite in his knowledge, and that he is like human beings in his development. Of course this makes him a finite being and consequently not God, and yet this is the impossible thing that some profess to believe.

We may find some difficulties in the way of believing all that the Scriptures teach, but there are immeasurably greater difficulties that present themselves when one undertakes to disbelieve or deny these teachings.—Herald and Presbytery.

Thoroughly Canadian.

At a recent meeting of the General Assembly's Sabbath School Committee, Rev. R. Douglas Fraser, the editor and business manager of the Sabbath School Publications, made a statement in regard to these, when the Committee agreed to express its gratification at their present condition; its appreciation of the excellence of the paper used, the press work and the general make up of all the periodicals and especially the fine quality of the pictures in the *Primary Quarterly*, *Leaflets*, *King's Own* and *Jewels*; its satisfaction with Mr. Fraser's success in securing Helps that are so distinctly Canadian, the matter in the *Teacher's Monthly*, *Quarterly*, and *Leaflets*, as also *The King's Own* and *Jewels*, being largely by Canadian writers.

The Committee also congratulated the Publications Committee on the success attending their efforts and heartily commended the periodicals to all the Sabbath Schools of the Church.

The Inglenook

Some Queer Weavers.

BY KATHARINE E. MEGEE.

The rain was coming down in torrents, and Alice stood with her chubby face pressed against the window pane, watching it disconsolately.

"Just to think," she said, "that of all the days, it must go and rain on Saturday!"

"I say so, too," chimed in her brother Jack. "The idea of a fellow being cooped up like this, when he only has one day in the week he can call his own!"

Just then the pleasant face of Aunt Margaret appeared at the half-open door—"Children," she said. "I have a little visitor in my room that I believe you would enjoy meeting."

No second invitation was needed, for the children had made the acquaintance of some of Aunt Margaret's "visitors" before, and always found them very interesting. The frowns were quickly gone from their faces, and they eagerly followed their aunt to her room.

"Allow me," said Aunt Margaret, leading the way to a table, and pointing to a small box which stood on the stand of a microscope, "to introduce to you my interesting friend, Mister Spider, many of whose relatives I have no doubt you have often seen, but of whom I feel sure you know very little. And, although I should like you to become thoroughly acquainted with his appearance and habits, I would advise you always to keep him, or any member of his family you may ever come in contact with, at a respectable distance."

Sure enough, when Jack and Alice peeped into the box, there lay a big, fat spider, which made Alice draw back with a little scream. But as the box was securely covered with a thin netting, and she soon saw that there was no possible chance of her new acquaintance becoming too familiar, Alice got over her little fright and waited eagerly for her aunt to say more.

"Now, children," Aunt Margaret went on, "while you look through the glass, I am going to tell you some things that I know, and which I believe will interest you, about the spider family; and although I expect to make some very personal remarks, our visitor is not at all sensitive, which is a fine thing."

"First, though, I will say that the spider family is a large one and is found in all parts of the world, but attains to the greatest size in the tropical regions, where we find what is known as the Bird-catching Spider, which is nearly two feet long, very hairy and almost black; its feet, when stretched out, occupy nearly a foot in diameter. This great spider forms a tube-shaped cell, widening at the mouth, of fine, white, semi-transparent tissue, like muslin, in the clefts of trees or hollows among rocks and stones. It only goes abroad after night, in quest of insects

and, 'tis said, humming birds. The bite of this spider is very poisonous.

"Although the common house spider is very unattractive, some members of the family to which he belongs exhibit beautiful colors. The mother spiders are very attentive to their babies, carrying them about on their own backs until they are able to do for themselves—as 2,000 eggs are sometimes hatched out at once, you can imagine that the task that the mother spider has set herself is no light one. Spiders are great fighters; they often lose one limb and sometimes several in their combats; but that is a loss which gives them little concern, for like the crustaceans or shell fish, they have the power of repairing the damage, and, also like them, the spider changes his skin frequently during his growth.

"But let us come back now to present company. You will observe that the head and chest are in one piece, which is covered by a sort of shield of oval form, to which by means of a short kind of stalk, the abdomen is attached. Now, if you look closely and follow what I say, you will see near the base of the abdomen, some little tube-like openings; these are his breathing tubes. By examining his head, you will find that our visitor has two jaws or maxillae, as they are called, between which is an organ called the tongue, and which forms part of the mouth; he has also eight eyes, though a few species have only six and a very small number only two.

"Now, pay very close attention, while I tell you something about those long legs, which, by counting, you will find to be eight in number. Each leg consists of seven joints, the last one being armed with two hooks, which are toothed exactly like a comb; the frontal claws, commonly called mandibles, have a sharp, movable hook, which has near its extremity a small slit, through which the spider can emit or throw out a poisonous fluid which is secreted in a gland of the previous joint. All spiders kill the insects and other small creatures on which they prey by means of these venomous mandibles.

"I am going to describe now the most interesting part of this curiously made little creature. Near the hinder parts, the anus it is called, you will observe several small bumps or swellings; these are called spinnerets; and, as you see, each is pierced, at the extremity, by a multitude of little openings, from which threads of great thinness are produced, all of these threads combining to make one thread of the web. The substance which comes from the spinnerets is glutinous, that is, sticky; but immediately dries into thread when the air strikes it. This substance is produced in reservoirs, which end in intestine-like tubes.

"Now, although all spiders have spinnerets, which produce threads, they do not use them for the same purpose, for

they differ very much in their habits. For instance, the Hunting Spiders incessantly run about near their abodes in quest of prey; some of these weave silken tubes in which to dwell, others hide in fissures; some are remarkable for the swiftness with which they run, others for their power of leaping in order to seize their prey. Dr. Livingstone, the great African traveler and missionary, tells us of a spider of this species in South Africa, which can leap a foot. A small one of the same class avoids the danger of falling, while leaping, by suspending itself by a thread.

"The Wandering Spiders are the tramps of the spider family, and are as much at home one place as another—as the old saying goes, "they are at home wherever they hang up their hats." They do not weave webs, but entrap their prey by throwing out threads; these spiders have the power of running sideways or backwards, which, at times, certainly must be an advantage. Then, too, there is the class known as the Prowling Spiders, which have no nests but go prowling about meddling with their neighbors' affairs.

"In contrast to these 'run-about' are the stay-at-home or Sedentary Spiders, to which class belong our common house-spiders. They weave large webs, which are often divided into several compartments or rooms. After their house is satisfactorily completed, Mister and Madame Spider exert themselves no further, but either in the middle or side of the web lie in wait for some silly fly or other insect that, perchance, may pass that way.

"A very curious species is known as Water Spiders, which, in their habits, resemble the group just described, except that they live under the water, generally among the stems and leaves of water plants. In the ponds and ditches of England this spider is very common. It is of a brownish color, and densely covered with hairs, which are very useful to them, entangling, as it were, air, which the spider carries down under the water, not only to supply its own breathing tubes, but to fill its dome-shaped nest, which has the opening from below, and is so close in its construction as to retain the air brought into it; the spider makes as many trips above water as may be necessary to fill the dome, thus supplying air for its young until they are able to 'shift' for themselves.

"But by far the most interesting species of all is the Trap-door Spider, or underground weaver. The nest is a long, hollow, burrow, lined with silk, and having the entrance covered with a circular lid of the same material, interlined, to give it weight, with layers of earth, and attached by means of a sort of hinge to the lining. It fits like a cork into the tube, which slants or slopes to receive it. In some types of the nests, there is a thin external door, and then a more solid one, behind which the spider can take refuge and resist the attack of an enemy. In one kind of these double-door nests there is a side gallery branching off from the main one, and the outer door is so placed at the angle that it will serve to shut either.

"I cannot close my little lecture without telling you of some uses to which the beautiful cloth produced by these queer weavers is put aside from that intended

by nature. The web of the spider has long been held in high repute for stanching wounds, while the threads are employed for the cross-wires of telescopes used in studying astronomy. The threads have also been woven into a sort of cloth, but I hardly think it would be very suitable material for the average, every-day boy or girl's clothing—it might do well for a fairy."

"I tell you what, Aunt Margaret," exclaimed Jack, when his aunt had ceased speaking, "I do not mind if it does rain every Saturday while you are here."

Small service is true service while it lasts :
Of humblest friends, bright creatures, scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun.
—Wordsworth.

Tripping Into Town.

A little lass with golden hair,
A little lass with brown,
A little lass with raven locks,
Went tripping into town.
"I like the golden hair the best!"
"And I prefer the brown!"
"And I the black!" three sparrows said—
Three sparrows of the town.
"Tu-whit! Tu-who!" and old owl cried,
From the belly in the town;
"Glad hearted lasses need not mind
If locks be gold, black, brown!"
"Tu-whit! Tu-who!" so fast, so fast,
The sands of life run down.
"And soon, so soon, three white-haired dames
Will totter through the town;
Gone then for aye, the raven locks,
The golden hair, the brown,
And she will fairest be whose face
Has never worn a frown."

Be Content.

Long, long ago a robin and a butterfly talked over their troubles one day.
"How much nicer it would be to live in a house, as men do," said the robin.
"There, s a black cloud in the sky, and I'm sure it's going to rain. I'll have to cuddle up under the leaves, and my feathers will be damp. I fear I'll take cold and lose my voice."
"I have to hide away, too, when it rains," said the butterfly. "I would be great pity if the water washed off my lovely powder, and a big shower might drown me."
Miss Butterfly was quick-witted. "Why not go and live in that house now? The window's open." And she flew in at once. The robin was more cautious, He lighted on the window-sill, and peeked around. "I don't see any place for a nest."
"Pshaw! You don't need a nest in a house," said his gay little friend. So Master Robin flew in, and perched on the first thing he found, which was a book; but he looked homesick. Miss Butterfly fluttered to a quill-pen, and made believe it was a flower.
Pretty soon there were sounds, and the robin listened as hard as he could.
"O, papa!" a child's voice said, "look there! Sh-sh! Keep still! You'll scare them! What a beautiful butterfly for your collection! And, papa, mayn't I have the bird in a cage? I'd like a robin with my canary."
A man's voice answered low: "Run

around outside, then, deary, and close the windows softly so they can't get out."

Master Robin's brains were wide awake now. He spoke quickly: "That man's an en—ento—well, I can't say it, but he's crazy on insects, and he'll stick a pin through you my lady. And that girl thinks she'll put me in a cage! I guess not! Let's fly!"

Out they flew just as the little maid's hand touched the sash. They heard her cry of disappointment as they dashed by her.

"O, Papa! they just went out like a flash; and they're both gone!"

But Master Robin and Miss Butterfly laughed heartily to be out again in the free air. The black cloud was gone, and the warm spring sun was shining on the garden beds of crocus and hyacinths. How beautiful it was out of doors! Liv-

ing in a house was not to be compared to it.

"Better be content where our Maker meant us to live," said Miss Butterfly. A wise afterthought of the highy-tighty little creature!—Sunbeam.

Three Women.

I know three women. One is brave and strong
To lift calm eyes beside her chosen king.
Upward they toil, nor scornful whispering,
Nor dull indifference, nor suffered wrong
Can balk their striving; but the way is long.
The next is wild and free; and, as a wing
May cleave the azure of a prairie's ring,
Her matless soul would cleave the rim of song
The third is gentle, hushed in quiet needs,
A brooding bird among the water-reeds,
Love is her heaven; and, where is mirrored lies,
Lean is the blue blossoms of her children's eyes.
"Clear types," you say, "and strangely set apart."
Look deeper, friend, 'tis but one woman's heart.



Consumption

Dr. Slocum, the famous scientist, whose lectures and demonstrations in New York and London this winter have astounded medical circles, has at last perfected his new system of treatment for the absolute cure of tuberculosis and all pulmonary diseases.

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World of Missions.

The Missionary Axe.

One day a missionary was preaching in the city of Benares. The large crowd was civil and attentive. At length a Brahmin said: "Look at those men and see what they are doing."

"They are preaching to us," replied the people.

"True. What has the sahib in his hand?"

"The New Testament."

"Yes, the New Testament. But what is that? I will tell you. It is the Gospel axe, into which a European handle has been put. If you come to-day you will find them cutting; if you come to-morrow you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But these men come daily with the Gospel axe in their hand; they look at the tree and the tree looks at them. But is helpless. The Gospel axe is applied daily, and although the tree is large and strong, it must give way at last."

"True," replied the missionary; "but many a poor handle gets worn out, and many a one breaks; and it takes a long time until a new one is obtained from Europe and until that handle is prepared and shaped."

"Ah," he answered, "if that were all, it would be well enough, and the tree would have respite; but what is the real case? No sooner does a handle find it can no longer swing the axe than it says—'What am I to do now? I am getting worn out; I can no longer swing the axe; am I to give up cutting? No, indeed!' He walks up to the tree, looks at it, and says, 'But here is a fine branch out of which a handle might be made.'

"Up goes the axe, down come the branch; it is soon shaped into a handle; the European handle is taken out and the native handle put in and the swing commences afresh. At last the tree will be cut down by handles made of its own branches."—Free Church Scotland Monthly.

Better Days Ahead For China.

Though just at this time the reactionary policy of the Empress Dowager seems to have given Chinese progress a set back, there is noticeable in the current writings of the day a strong and growing belief that the awakening of China is near at hand, and that so far from being partitioned among the European Powers the old Empire will league itself with Japan, and the two together will dominate that part of the world. Nothing has contributed more to this new estimate of the Chinese as a nation than the keen wit and ability that marks every utterance of the

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accomplished Chinese Minister at Washington, Wu Ting Fang. An equally favorable impression is being made by the articles written for leading periodicals by the Chinese Consul-General in this country, Ho Yow. The feeling is growing that these men are not isolated specimens of what their country can produce, but may be taken as fair samples of their race at its best. An empire able to produce great men for leaders, and peopled with a race noted for their imitative ability, will soon cease to tamely buy the cast-off cannon and damaged ammunition of the European nations, and, entering into the alliance with Japan, will become one of the great factors in the East. Along with the development of military science, we may look for a great development of manufacturing also. The alliance with Japan does not seem at all an improbable thing. Both fear the encroachments of Russia, and there are many indications that they are drawing nearer together.

A Chinese Solomon.

Two women claiming the same child, came before an official, who had heard of Solomon's wisdom in a similar case, and he decided to try the same plan, but to his dismay, when he proposed to divide the child equally between them, they both said: "Oh no don't. You may keep the child yourself."

ANOTHER: An old man was accused before a magistrate of stealing a table. The prisoner said that the accusation was obviously absurd, for he was too old and feeble to carry such a table. The magistrate replied: "Just so, you are quite right. I can see that your accusers have been trying to impose on you. You have been much maligned and abused by this false accusation. I will see that they are accordingly punished and in the meantime accept these few strings of cash (\$10.00) for all your temporary inconvenience." The accused, thanking the official profusely, with a smile proceeded to shoulder the cash and walk off with it, when the official said: "Hold! Since you are able to carry that amount of cash, you could as easily carry two such tables." Whereupon he withheld the cash and imposed the penalty.

Touring in China.

As darkness is falling, the missionary arrives at a town which no foreigner has visited before. A fair is to take place here next day, at which he wishes to preach, and sell gospels and tracts. His servant, who has been sent a short distance ahead, has secured a room in an inn, but as soon as the missionary with his harrow appears the landlord suddenly remembers that all the rooms in his inn are occupied and that he can provide no better accommodation for the missionary than the stable at the rear of the inn proper. But even in a stable, physical weariness, and peace of mind bring sound slumber.

Missionary Notes.

The following notes are taken from the January "Exchange," a missionary paper published at Hsin Chen, China.

An indication of the present unusual and severe drought may be seen on the upper parts of this Yu river where since last July, scores of boats have been stranded on the dry river, with wells dug beside them to get sufficient water to keep the timbers from cracking open.

Artificial irrigation of the land with well water, a most unusual thing at this time of the year, is being very generally practiced in many parts of the country.

The engagement of Rev. John Griffith of Chang Te Fu, to Miss Margaret Rodgers of Toronto, is announced.

For trips beyond a day's journey, the bicycle is hardly a success in China, especially during the cold season, as all travellers must provide their own bedding, for in renting bedding in China, one generally gets more than he bargained for.

A Woman's Burden.

THE STORY OF A WOMAN ADDRESS- ED TO WOMEN.

It Tells How Those Weak and Dispondent Can Obtain New Health and Strength at a Small Expense—The Facts Fully Verified by Investigation.

From The Mail, Granby, Que.

The reading public have evidence put before them almost every day of the healing powers of Dr. Williams' Pink Pills. It is sometimes asked whether these cures are permanent in reply to this we would say that a case which recently came to the attention of the Mail indicates that the results following the use of this medicine are as lasting as they are beneficial. Some years ago Mrs. Robert Webster, who is well known in Granby, passed through a very serious illness in which her condition very nearly bordered upon collapse. Her blood appeared to have almost turned to water. She was very weak, her appetite fickle and she suffered from severe headaches. Mrs. Webster had the benefit of excellent medical advice, but apparently without avail, as she seemed steadily growing worse. The least exertion would fatigue her, and finally she was for a time unable to do her housework, and was confined to bed. Her husband suggested the use of Dr. Williams' Pink Pills and purchased a few boxes. Mrs. Webster had not been taking the pills long before she found herself growing stronger. Her headaches disappeared her appetite improved, new blood appeared to be coursing through her veins, and her nerves again became strong and active. After using the pills for a couple of months she felt as well as ever she had done in her life, and could do her housework without feeling the fatigue that had formerly made her life so miserable. This is already indicated, happened some years ago and in the period that has elapsed Mrs. Webster has enjoyed the best of health. She says that if she feels at any time a little run down she takes a few doses of Dr. Williams' Pink Pills and is soon alright, and she thinks there is no medicine to equal them. Mr. Webster, in speaking of his wife's cure, says Dr. Williams' Pink Pills did her a thousand dollars worth of good, and friends who knew her condition before she began the pills and saw the effect upon her say the same thing. There are a number of others in this vicinity who have used this great medicine, and so far as the Mail can learn the results have always been beneficial.

There are thousands of women throughout the country who suffer as Mrs. Webster did, who are pale subject to headaches, heart palpitation and dizziness, who drag along frequently feeling that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich, red blood, strengthen the nerves, bring the glow to pale and sallow cheeks, and make the feeble and despondent feel that life is one more worth living. The genuine are sold in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A Slice of Ripe Tomato.—Rubbed on to ink stains on a white cloth or the hands will remove the stains.

Plants in Cold Weather.—Don't water house plants too often in cold weather. The mistake of too little water is not so bad as too much.

Health and Home.

Potatoes Remove Spots.—All traces of mud can be easily removed from black clothes by rubbing the spots with a raw potato cut in half.

Do Away With Smells.—A little vinegar put into a frying pan and heated over the fire removes the odor of fish or onions from the utensil.

This is Worth a Trial. Tie a short piece of cord across from side to side of the front forks of your wheel so that it just clears the tire and does not impede the action of the brake. This will knock off thorns, tin tacks, etc., before they have time to puncture.

The Care of Veils.—A veil will last twice as long if it is rolled between paper over a rod each time it is taken off. A broomstick cut to the right length makes a good roller. A veil that has lost its stiffness may be made like new by dipping it into weak gum water, and pulling it out well before it dries.

How to Treat Paint Brushes.—If one has to leave off painting without having time to wash the brushes, putting them into a pot of cold water will keep the paint from hardening. If this has not been done and the paint has hardened, soak the brushes for some hours in linseed oil, and then rinse them in turpentine.

To Cure a Stye.—Put the white of an egg into a saucer, and stir into it a small pinch of powdered alum. The result will be a curd. Place this between two pieces of finest lawn, and bind it over the eye on retiring to bed. If this does not work a cure, repeat the application. You may be sure that the second application will be successful, and that no more styes will appear.

To Cure a Cold.—When one is first conscious of having caught cold one can often get rid of it by prompt measures. It is a good plan to have a hot bath, and then go quickly to bed. When there take a large tumbler of hot lemonade, made from the fresh fruit. This will induce perspiration, and often stop a cold. If the hot bath forms part of the cure, there must be no loitering about afterwards, and in any case it is well to do without sheets for the one night, and to sleep between the blankets.

Strasbourg Potted Meat.—Take one pound of the ramp of beef, cut it into slices, and put into an earthen jar with a little butter at the bottom. Tie the jar closely down with thick paper, first adding well pounded cloves, mace allspice, nutmeg, salt, and cayenne pepper to taste. Bake till tender and let it get cold. Pound the meat with four anchovies and two ounces of oiled butter; work it well together with the gravy, and color with cochineal, put it into pots, and pour mutton suet melted, or butter, over the top of each. Fat bacon may be used for pounding instead of butter.

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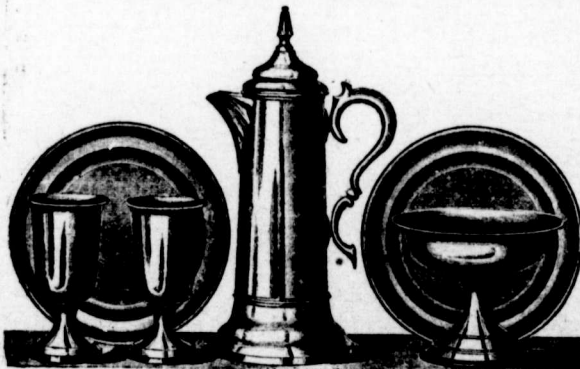
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