

# Dominion Presbyterian

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## Note and Comment

It is a gratifying testimony to the revived interest in the Great Protector, says the Christian World, that the first issue of 5,000 copies of the popular shilling edition of Dr. Horton's 'Cromwell' has already been sold out, and a second issue of 5,000 is printing, and will be ready next week. This will make a total publication up to date of 15,000 copies of this admirable work.

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In the U. P. Foreign Mission field there is at present a staff of 157 fully trained agents, of whom 62 are ordained European missionaries, 16 medical missionaries, 21 native pastors, 15 evangelists, and 43 Zenana missionaries. There are 114 congregations, with a membership of 26,971. At the day schools 20,146 children are being educated.

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An Elder having supplied the pulpit of Foss Church, where there is at present a vacancy, objection was taken to this at last meeting of Weem Presbytery, one speaker declaring that the heresy which had opened the door to the entrance of laymen into the pulpit, was not of native growth, but was due to the malign influence of Independency, as it came up into Scotland in the train of Oliver Cromwell.

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In the midst of the High Church controversy, it is refreshing to turn to the calm and dispassionate article in The Nineteenth Century, in which Mr. Edmund Robertson, Q.C., M.P., effectually disposes of the claims of the Church to govern itself. According to him the Church of England has no constitutional status. It has a legal status, but nothing more. Lord Halifax's dream of a Church having a Divine right of self-government is only a dream. If there be such a Church, it is not the Church of England by law established. He clearly shows that the functions of the Judicial Committee, Convocation, and of the bishops are completely under State control and everywhere the controlling hand is apparent. "In the British constitution, there is no recognition of any authority, call it Church or clergy, entitled to treat with the State on equal or any terms." Mr. Robertson does not deal with the right or wrong of this—there is the fact.

A mission church is being built at Goldenacre, Edinburgh, under the auspices of St. Cuthbert's congregation. Seats will be provided for 350, and there will be no distinction in the amount of the pew rents. Subscriptions to the amount of £434 have already been received toward the cost of the building.

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Among the reports of the various committees laid before the United Presbyterian Synod, that on 'Church Life and Work' states that the increase of material comfort which the commercial and industrial progress of our time has brought to almost all classes has its influence in adding to the Church's difficulties and lessening its power to overcome them. The growing facilities for pleasure excursions, week-end visits, the holiday travelling, are making inroads upon the regular habits of family life, the continuous attendance on religious ordinances, and the prosecution of systematic Christian work, and helping not a little to break down Scottish use and wont in relation to family religion, Sabbath keeping, and the ministry of the Word.

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In a practical article on the working of the Habitual Inebriates Act of 1898 in The Contemporary, Mr. Thomas Holmes gives a graphic picture of the types of women who will be dealt with by the new law. Tottie Fay and Jane Cakebread he holds to be types of a class of women, not victims of drink craving, but of mental disease and 80 per cent. of the women who will come under the operations of the act are not so much victims of drink as of an even more terrible tyrant. Mr. Holmes computes that there are about 400 women in London who will fulfil the requirement of being charged four times in one year. The men are few compared with the women, but are the worst of their kind—loafers, beggars, and men living on the immorality of women. Mr. Holmes makes two complaints against the act; first, that the State ought itself to deal with the inebriates and not hand them over to outside organizations; and secondly, that the act does not touch the fringe of inebriety. As long as a man is not charged four times in one year, no matter though he may be squandering everything and turning his home into a hell, yet the law moves not a finger to help him.

It is said that a strange religious sect has appeared in Russia in the government of Austra-khan. Its members are called Enochists. They refuse to recognise the civil authority, regarding it as an institution of Antichrist, and admit no religious ceremony. The end of the world is, in their belief, near at hand. Priest John, of Cronstadt, and Priest Nicholas, are held by them to be the prophets Enoch and Elijah. They hold secret meetings at which the Scriptures are read. Their most zealous propagandists are women.

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The North Dakota Senate has passed a bill requiring all applicants for marriage licenses to be previously examined by a board of physicians as to their mental and physical fitness for the marriage state. The certificates must show that they are free from hereditary diseases, with special reference to insanity and tuberculosis. The idea is to insure that the children born of future marriages shall be sound both mentally and physically. Legislation of this kind is interesting, but that is about all that can be said for it, for there is nothing to hinder the contracting parties from going over the border into adjoining States to have the ceremony performed.

The Glasgow Society of the Sons of Ministers of the Church of Scotland, at its annual dinner held recently, had as its chairman Sir Henry Smith, K.C.B., Commissioner of Police for the city of London, who is not only the son, but the grandson, the great-grandson, and the great-great-grandson of ministers of the Church of Scotland. This society does a splendid benevolent work, and although it carries the name of Glasgow, it would be more appropriately styled Scottish. At the dinner the toast of "The Church of Scotland" was proposed by Bailie Thomson, a member of the United Presbyterian Church, who said he believed that every Scotchman should be proud of the Established Church, as from it there had come men who were the sinew and backbone of the country, and who could have emanated only from a national institution backed by national independence. In replying to the toast, the Rev. Dr. McAdam Muir, of Glasgow Cathedral, said there was a growing feeling of friendship for the Church of Scotland among the laity of the country, and an earnest desire for her prosperity.

## The Quiet Hour

For Dominion Presbyterian.

### Christ Before Pilate.\*

What is called the trial of our Lord passes through several phases. The meeting of priests and elders during the night was informal, and had to be followed by a regular meeting in the early morning. Then, as the Jewish Council could not in such a case exercise power over human life, our Lord was taken from the ecclesiastical to the civil court. The charge might be different, but the purpose was the same, namely, to take away the life of the innocent sufferer. The charge that He claimed to be the Messiah, or made Himself the Son of God, was not of a kind to stir the Roman Governor to serious action; for that purpose they must have a political charge, that he called himself a king and excited the people against the government of Imperial Rome. Thus it came to pass that our Lord was not only crucified on a false charge, but for a thing which if it had been true, should have commended Him to the bigoted zealots who demanded a Messianic kingdom of this world. Those who would have construed it as a crime against patriotism for Him to approve the payment of tribute to Caesar, came with this lie upon their lips: "We have no king but Caesar," and prevail by this insidious plea: "If thou let this man go thou art not Caesar's friend." Thus we find the Son of Man led away to be tried by the Roman Governor, a Governor whose name has ever since been linked in sad association with the name of the world's Saviour, "Crucified under Pontius Pilate."

It was early in the morning, and the Jewish leaders have a heavy dark day's work before them; they have long nursed their jealousy and hatred, and now, when revenge seems to be near at hand, they push eagerly forward to grasp it; but mark how they pause on the threshold of the "judgment hall," showing that malice, which makes the heart unclean, may be linked with great scrupulosity concerning ceremonial defilement. They force Him into a place which they consider unclean, and others may do foul work there, but they will eat the passover with clean hands, when their victim has been put away. When Pilate wishes to know the charge they are indignant, for is not their word sufficient; the One whom they have condemned is a criminal, not fit to live.

That may be so, but Pilate is not their servant, and he must know what he is doing when he administers a law in the name of Rome, and when a Roman Governor was not utterly corrupt he felt the importance of public justice. The trial of Jesus has already been the trial of the Jewish leaders, and now it is the trial of Pilate. Pilate is tested at his strong point, where he should have been firmest and most dignified; and in betraying the justice he was set to guard he rejected the Christ.

He is willing that the Jews should take Him and judge Him according to their law—in fact he is willing that any one should judge Him, Herod or the mob, so that he is freed from responsibility in what seems likely to be a troublesome business. If life were all plain sailing and easy work there would be no need of heroes; but, alas, there are moments of perplexity and times of great responsibility, when courageous loyalty to truth and God are indispensable. It is here that Pilate is lacking; he is weak and vacillating; the night is dark, and he has no guiding star. To such a man the words of Jesus, which seem to us now so radiant with heaven's light, are only an additional perplexity. This kind of king he cannot understand; petty kinglets he had known conquered by the power of Rome, and dragged in chains to the Imperial City; but this calm, gentle prisoner does not suggest anything of that sort. What kind of king is this? Is He insane or is He the victim of a foul conspiracy? Jesus has been a perplexity to many who have approached Him in the wrong way. Pilate's cry: "What then shall I do with Jesus that is called Christ?" is still a pertinent question; we must ask our own conscience that question, and not try to shirk our personal responsibility. Pilate is annoyed to sit on the judgment seat before this calm prisoner with a second-hand question upon his lips, he feels himself in the presence of reality. The words of Jesus are at once a denial of any seditious purpose; His servants are not called to fight with carnal weapons; He restrains them, not for fear of Caesar's power, but because of the nature of His own Kingdom, it is not of this world. He who denies being the "King of the Jews" in Pilate's sense makes a still bigger claim; He is King of men. The truth is universal, not local; it is meant for all mankind, not for a petty clan or small sect. The truth has a world of its own; those who love it recognize the King when they hear His voice. This seems mystical, unreal, to

the coarse, sensual mind, but it is a statement of highest, holiest realities.

"What is truth?" A great question carelessly put, and the questioner does not wait for answer. Pity for him that he had not sufficient truth to lead him to do his duty at all cost. Between Jesus and the Jews he is in a dilemma, but one truth he speaks: "I find no fault in Him." (In the revised version the word is "crime.") If that is so, Pilate's course is clear; let him go where duty guides. But we are often illogical intellectually, and more often morally; we are ruled by passion, prejudice, or supposed interest, rather than by reason. If He is innocent (and the world accepts Pilate's testimony in that particular), then let Him be treated as innocent. But Pilate's next step is to treat Him as guilty by casting Him on the pity of the crowd; it was the hour and power of darkness; the crowd was "stirred up," inflamed by cunning means, misled by evil councillors; hence this mad cry, this unanimity of wicked infatuation. "Then cried they all again, saying not this man, but Barabbas; now Barabbas was a robber," a man of violence and blood. Now it has become the trial of the people. "He came to His own and His own received Him not."

Note—"The palace, Pilate's house, the Praetorium. Our translators have varied their rendering of it capriciously (Matt. xxvii., 17.) "Common hall," with "Governor's house" in the margin (Mark xv., 16), "Praetorium" (John xviii., 3 and xix., 9), "judgment hall." Yet the meaning must be the same in all these passages. Compare (Acts xxiii., 35), "judgment hall" (Phil. 1, 13), "the palace." The meaning of Praetorium varies according to the context. The word is of military origin, (1) the "general's tent," or "headquarters." Hence in the provinces (2) the "governor's residence," the meaning in Acts xxiii., 35, in a sort of metaphorical sense; (3) a "mansion" or "palace" (Juvenal 1: 75); at Rome (4) "the Praetorian guard," the probable meaning in Phil. 1: 13. Of these leading significations the second is probably right here, and throughout the Gospels, the official residence of the Procurator. Where Pilate resided in Jerusalem is not quite certain. We know that "Herod's Praetorium," a magnificent building on the western hill of Jerusalem, was used by Roman Governors somewhat later (Philo. Leg ad Gaium, p. 1034). But it is perhaps more likely that Pilate occupied part of the fortress Antonia, on the supposed site of which a chamber with a column in it has recently been discovered, which it is thought may possibly be the scene of the scourging.—Rev. Dr Plummer.

In our fluctuations of feeling it is well to remember that Jesus admits no change in His affections; your heart is not the compass Christ saileth by.—Samuel Rutherford.

\*International Sunday School Lesson for May 28th, John xviii., 28-40. Golden Text.—"I find no fault in Him." John xix., 4.

## A Gain From Paradise Lost.

By Geo. Matheson, D.D.

And he called his name Enos; then began men to call upon the name of the Lord.—Gen. iv., 26.

"Then"; why not before? Why did the hour of prayer only come in the day of Enos?

The name Enos means "wretched." He doubtless received the name because he had fallen on degenerate days—day of Paradise lost. Why did prayer begin then? Why did it not begin in Paradise? Was not God nearer to unfallen than to fallen man? Was not Eden flooded with the divine presence?

Yes; and therefore there was no place for prayer; it was all praise. You cannot see the stars except by night. You can see more gorgeous things by day. It was the fulness of God, the enjoyment of God, the beatific vision of the eye. But for that very reason there was no sense of need, no prayer. Prayer could come only with the night, with the need. It is incompatible with full fruition. It needs the shadow to make its starlight, the silence to make its music, the want to make its cry. It is the bow set in the cloud, and it could be set in no other thing.

And so, my Father, there is a compensation for my night. I have been driven out from Eden into the land of swamps and marshes. But in the land of swamps and marshes I have found something I could not meet in Eden—the gate of prayer. Eden had no gate, because it had no need for an opening. It was all together. There were no prisons to escape from, no fetters from which to be free. But the land of the stranger has given me the gate, because it has given me the wall. It has made me less near to Thee. It has put a barrier between us. It has caused me to miss Thee, to feel the want of Thee, to cry for Thee. My Christ has gone into a far country, and I stretch my hands to Him. Yet there is beauty in the stretching of the hands, the calling upon Thy name—His name. It is only the beauty of starlight; yet starlight has a glory that belongs not to the day. It is something to see Thee when Thou art passing by; but to cry for Thee when Thou art past has a music all its own. It is love in absence, love in Paradise lost. It is the refusal of my soul to be weaned from Thee by distance or disaster; it is the prodigal's protest against the husks of the swine. I thank Thee that the loss of Eden has brought the hour of prayer.

Brave quiet is the thing for thee,  
Chiding thy scrupulous fears;  
Learn to be real from the thought  
Of the eternal years.  
—Frederick W. Faber.

It is only fire that kindles fire. It is only life that propagates life. It is only spiritual energy that stirs spiritual energy in other accessible and responsive souls.—R. S. Storrs, D.D.

## There and Here.

Behind he hears time's iron gates close faintly—  
He is now far from them.  
For he has reached the city of the saint.  
The New Jerusalem!  
A voice is heard on earth of kinsfolk weeping—  
The loss of one they love.  
But he has gone where the redeemed are keeping  
A festival above.  
The mourners throng the way, and from the steeple  
The funeral bells toll slow;  
Put on the golden street the holy people  
Are passing to and fro.  
And saying as they meet: Rejoice! another  
Long waited for has come.  
The Savior's heart is glad; a younger brother  
Has reached the Father's home.  
—Herald and Presbyter.

## Baneful Influences of Gambling.

On a recent Sunday the Rev. G. C. Heine, M.A., in a practical discourse, denounced in vigorous terms the evils of lotteries. Among other things, he said:

This lottery gambling is demoralizing and, therefore, should be stamped out at once. Once this mania seizes one, he becomes dissatisfied with the reward of patient industry. His work will not be worth so much to the employer. The quiet life of the home is distasteful, as well as the duties of religion; he is impatient till the time of drawing comes around, and he scans, with feverish haste and trembling hand, the turn of the wheel, which decides his fate. If he loses, then he determines to try again. If he gains he will try a larger venture to get more. He becomes unfit for the ordinary occupations of life. Here is the explanation of evils which are being reported every day, as the pilferings from tills of employers, of breaches of trust by clerks, of money stolen by errand boys. It has spread so widely among the working classes, that the Federated Trades Council, by resolution, called upon the City Council to suppress it at once, and the Knights of Labor resolved to petition the Federal Government to prohibit lotteries.

Lotteries are really illegal, and, therefore, should be abolished. They are unjustifiable, because they prey upon the weak and defenseless members of the community. The manager of a home for boys in the city declares that he has never had such difficulty, in his sixteen years' service as in the last two, to protect the boys, owing to the spread of the lottery epidemic. The young clerk, the country lad, the errand boy, the friendless girl, the servant girl, working men, and even women, are allured to their ruin.

I call upon all good citizens to awaken to the peril of gambling, to bethink them of the evils which threaten large classes of the people, and to support the efforts being made for their suppression.

I appeal to the City Council to enforce the law against gambling, with all possible effort, with a view to protect the weaker and poorer classes in the community, by removing temptations from them. I call upon the Council to re-

move from the police force every man who frequents the lottery, and thus becomes a violator of the law he is paid to enforce. I plead with young men, who are strong, to help to save the weak, who buy a policy ticket daily, being infatuated with the idea of making money by gambling.

Let all good citizens rally around the cause of order, of law, and morality. There may be room for difference of opinion about the wisdom, at this juncture, of the prohibition of the liquor traffic, but there can be none about the prohibition of gambling. Never was a stranger spectacle, I believe, than to see the saloon siding with the Christian community in fighting the evil of gambling.

Come, my friend, there is something far better than trying to get a fortune by the turn of a wheel. There is the quiet, but sure, path of industry and enterprise, with a clean conscience and an honest heart. Money is not everything. But character is everything, and no man can gamble without losing his character and debasing his manhood. Character is better than money. The greatest men, and the best men, have never been men with money. "An honest man's the noblest work of God." Jesus hadn't money, but look at the greatness of His character and the vastness of His power! Paul was not rich, yet he had character, and consecrated talent, and stands as one of the grandest men of the Church of Christ in any age. Money is not everything. "What shall it profit a man if he gain the whole world and lose his own soul?" There is a better way than to love money. Paul tells us what it is—"Godliness with contentment, is great gain." No money gained by gambling can buy that. O prodigal sons and daughters, turn from your evil way. Beware of the love of money, for it is a root of all kinds of evil, which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows. "Seek first the kingdom of God and all things needful will be added unto you."

Let death do what it will, there is just one thing it cannot destroy, and that is life.—George Macdonald.

Nowhere is the commercialism of the time more rampant than in many of the churches.—Christian Register.

Faith is the root of all blessings. Believe, and you shall be saved. Believe, and you must needs be satisfied. Believe, and you cannot choose but be comforted and happy.—Jeremy Taylor.

It is a perilous thing to separate feeling from action, to have learned to feel rightly without acting rightly. Feeling is given to lead to action. If feeling be suffered to awake without passing into duty, the character becomes untrue.—Rev. F. W. Robertson.

### The Synod of Toronto and Kingston.

(Special to Dominion Presbyterian.)

The Synod of Toronto and Kingston met in Knox Church, Toronto, on Monday evening at eight o'clock. The retiring Moderator, Rev. H. Gracey, of Gananoque, preached the opening sermon from the text: 1 Cor., 16: 8-9. The preacher spoke of the open doors that are now before the individual, the home and the Church, dwelling especially upon the opportunities presented for work among the young, in the home field and in the foreign field. Adversaries, great and many, are found in the race for something new, leading many to adopt a baseless hypothesis for the foundation of belief. These discourage, but should not drive us from the field. As Paul determined to remain at Ephesus, partly because of the strength of the opposition aroused there, so we, when the enemy is especially active, may often find in that very activity a reason for sticking to our post and manfully contending for our Master.

The Presbytery of Owen Sound had exercised its right to nominate for Moderator of Synod, and had named Rev. A. Gilray, of College Street Church, Toronto. Mr. Gilray was the unanimous choice of the Synod, and was duly welcomed to the chair by the retiring Moderator.

The usual routine business, the adoption of the roll of Synod, the changes in Presbytery rolls, and other matters pertaining to them, were submitted and passed.

Tuesday morning was given to business, in accordance with the decision of last year, that mornings should be devoted to routine business, afternoons to conference, and evenings to the consideration of the reports of the standing committees.

The various Presbyteries asked for permission to license students. Some of these have not appeared for preliminary trials, but permission was given provided the Presbytery satisfies itself that they are worthy persons to receive licenses.

In the afternoon the conference began. This is rapidly becoming the most important part of the work of the Synod. Considerable dissatisfaction was expressed because the conference for this year was so much along old lines, and the same names appear year after year. There is force in the objection. However admirable the views of any one man may be, it is not desirable that he should have undue preference. Better far to have a subject presented from a different point of view, even if the sight of the one who presents it be less clear. The papers of the afternoon were certainly admirable, that of Rev. J. McD. Duncan, of Woodville, being an exceptionally fine paper on "Prayer in Public Worship." Dr. Robertson addressed the Synod, and gave an admirable ad-

dress. The Dominion Presbyterian has recently given a sketch of one of these faced the prevalent current of adverse addresses, and we shall not further discuss it here.

The keyword of the discussions at this Synod was given in the opening sermon. "Opportunity" was the note struck by the retiring Moderator in his eminently practical sermon on Monday evening. As if by prearrangement, it reappeared in the opening paper of the conference, and other speakers seemed to take their cue from it.

Yet, strange to say, the tone of discussion was querulous rather than encouraging. The sermon enumerated the open doors, but pointed out that the path to many of them was untried. The open doors for mission effort, of which the first conference paper spoke, were never filled by ingoing laborers, though we were told, in the next paper, that a crowd of able-bodied men stood waiting permission from the Church to enter. In the matter of family worship, and in the ministry of intercession, as these were presented to us in other papers, there was an undercurrent of remonstrance, because the splendid opportunities each offered were being allowed to pass unimproved. The Young People's societies were losing ground; the Sabbath school was gaining, but the speaker thought it necessary to dwell upon the things that ought to be remedied. In Church life and work, notwithstanding the almost unanimous testimony of pastors, that family religion was growing stronger, the reports bewailed the fact that it was not what it ought to be. Augmentation is in better shape than ever, but ———, and so on.

There was one harmonious note in the prevalent minor chords. Rev. Jas. Rollins, in one of the closing addresses, entered his protest against the prevalent undertone of sorrowful reproach. He found in the conduct of the Young People's societies much for which to give thanks. The problem committed to comparatively untrained workers was the most difficult the Church had to face; was one indeed that the Church had failed to solve. It had handed this problem over to the young members, and now that they found its solution difficult, and seemed to make little progress towards a satisfactory solution, was it fair to fling reproaches at them? Rather should minister and elder and experienced Christian workers recognize the magnitude of this problem of dealing with the young men and women of the congregation, whose sympathies were so open to the world and so suspicious to the restraints of religion? Should there not be the heartiest co-operation with the Young People, and an earnest solicitude to make the work of winning the young for Christ successful.

Mr. Rollins is a young man. His face and expression betoken a strong, well-balanced personality. That he has courage was shown by the fact that he faced the prevalent current of adverse criticism—or perhaps it was merely pessimism—in respect to the results of the work of Young People's societies. And so manly and self-respecting was his hearing that the impression created, even among the pessimists, was a favorable one.

In this Synod it was noticeable that the young men took a prominent part. The new convener of the Sabbath School Committee, Rev. W. W. Peck, of Napanee, made a good impression in his address in seconding the report. Of course he did forget the flight of time, and was ruthlessly reminded, by another young man, that his speech belonged to the adoption of the report rather than to its reception, but what he said was to the point, and it was spoken respectfully. This could not always be said of his predecessor.

It was expected that the Convener of the Assembly's Committee on Augmentation would be present to speak of that part of the Church's work, but at the last moment he had intimated to Dr. Warden that he could not reach Toronto in time, and Dr. Warden was asked to speak of the work of augmentation. Dr. Warden's opening sentence, that the committee closed the year with a balance of \$23 to its credit; after deducting the surplus from last year, created a little ripple of applause. But, he told us, there were more than two score congregations waiting for the assistance of augmentation to enter the list of settled charges. There is need for an increased yearly revenue of \$8,000 in support of this scheme. Because of the small revenue many congregations that would do better work as settled charges must remain year after year as mission stations.

Dr. Warden found it impossible to limit himself to the discussion of the one fund, and the members were not sorry. He spoke of it in its relation to other funds, and was naturally led on to speak of the relation of congregations to all the schemes of the Church. His illustration of these as the eight children of Mother Church was an apt one. He entered a strong plea for the support of the small, weak children. It was unfair to give all support to the lusty fellow and neglect the weakling. But when it was proposed to apply a strictly proportionate scale to the support of each scheme, Dr. McTavish neatly punctured the fallacy by reminding the speaker that the need of certain schemes was strictly limited, while that of others was practically unlimited. The demand for the support of Ministers' Widows' and Orphans, for example, was limited, while the call for Home Missions could not be limited.

We believe that the fixed proportion plan should be applied up to a certain limit. Beyond that let there be an appeal to respond as the heart of the people shall direct them. It is a strong plea that all the schemes are members of one family, and that we have no right to starve the one and provide abundantly for the other. But there are some lusty fellows who are destined for more aggressive and extensive work, and while the weaker should not be neglected, special care may well be given to the better development of the stronger.

The Synod will meet in Toronto next year, in College Street Church, of which the Moderator is the pastor. The billeting system is left in abeyance for another year.

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In response to Dr. Caven's statement of the present state of the question of Sabbath observance, the Synod unanimously adopted the following resolution:—

"The Synod regrets that certain judicial decisions under the Lord's Day act, by their definition of the word 'traveller' in the act, by declaring that the act does not apply to corporations nor to employes of corporations, and by limiting the application of the act to the classes of persons specified therein, have rendered the act practically inoperative for the prevention of many forms of Sabbath labor.

"The Synod is gratified to learn that the Government of Ontario intends to submit a special case to the Courts of Appeal in order that the meaning of the act, in some of its main provisions, may be authoritatively determined. Should the act, as finally interpreted, be still found insufficient to prevent unnecessary labor on the Lord's Day, and to protect employes in their heaven-bestowed rights, the Synod expresses its determination to co-operate with all friends of the Sabbath in securing such legislative improvements in the Lord's Day act as would make it effective for the purpose for which it was intended, and further, exhorts all the members of the Church to lend their earnest assistance in accomplishing this very important end."

### Mission Work in Honan, China.

#### Extracts from Report of Presbytery.

The Presbytery of Honan met at the town of Hsin Chen January 5-9, 1899, all members being present. Rev. W. Harvey Grant was appointed Moderator for the next year, Dr. Wm. McClure was re-elected treasurer of the mission, while Dr. P. C. Leslie was appointed clerk.

Dr. Margaret S. Wallace and Mrs. Slimson were welcomed to the field. They having joined our mission since last meeting.

Gratitude to God was expressed for the safe return to Honan of Mr. MacGillivray, Dr and Mrs. Malcolm, Mrs. MacKenzie and son, the entire staff of missionaries now being on the field.

Interim reports from the three stations were presented. Mr. Mackenzie reported that at Ch'u Wang work in all departments had been carried on during the year. The number in attendance has been smaller than in some former years, but a large number have heard the Gospel. From actual count, we have often had from seventy to ninety persons in the street chapel. There were at times forty to fifty patients in the hospital wards. Over 9,000 cash (1,000 cash, 60 cents) worth of Christian literature was sold during the year. Four station classes were held during the year—two for men, attended respectively by twenty-nine and twenty-eight persons, and two for women, attended respectively by three and six women. Twenty-seven persons were recorded as catechumens and seven men, five women and three children were baptized.

Preaching and selling books were carried on at the tenth month fair at Ch'u Wang, and at fairs at Hsin Ts'un, Hui Lung, and elsewhere. Mr. Grant took a vacation trip to Formosa during the summer.

In the middle of December we received friendly visits from three Hsien district and several minor officials, who were waiting at Ch'u Wang to receive the new Governor of Honan in passing, in marked contrast to the looting of our premises, which the officials of the same districts, in conjunction with the gentry of the town, plotted and carried out eight years previously, while waiting in Ch'u Wang for a similar purpose.

Mr. Mitchell reported for Hsin Cheq that chapel work in connection with the dispensary was carried on for nine months of the year, the medical work being conducted by a medical assistant, under the supervision of the pastor. Mr. Slimson was absent from the station, at the coast, during the summer. For two of the summer months the station was closed, the native helper touring in new districts, while Mr. Mitchell was helping with the work at Chang Te Fu. A station class of five men was held for ten days. One of the pastors spent fourteen days at the Hsun Hsien fair, Seven visits were paid to out-stations. Mrs. Slimson joined our force in November, and in the same month Dr. Malcolm and family returned from sick leave.

Mr. Goforth reported that at Chang Te Fu the chapel work was carried on the year round as usual, the numbers in attendance were smaller than in former years, but many hopeful cases were met with, also some very hopeful cases among the patients in the hospital. For about a month and a half several thousand students were received at the mis-

sion, while the triennial examinations were in progress; the work among them was quite encouraging. Mr. Mitchell was appointed to help with the work at Chang Te Fu, while Mr. Goforth and family were resting at Pei Tai Hoa. In the early part of the year a men's station class was held for eighteen days, with seventy men in attendance. Another class was held in December, at which thirty men were in attendance; the latter class was partly self-supporting. A class for women was held in February, with twenty-six in attendance; another was held in November, entirely self-supporting, with twenty-two attending.

One or two of the helpers were out in different parts of the field most of the year. Visits by the foreign missionary from one to eleven days in each were made to neighboring district cities and other places, also in company with several native Christians; the Gospel has been preached in sixty-seven villages around Chang Te Fu; in most places the villagers heartily received the message.

During the year twenty-three adults and three infants were baptized, and fifty-six men and women were recorded as catechumens. Dr. Margaret S. Wallace joined the staff in November.

During the year the native Christians made gratifying progress in the way of giving of their means for the spread of the Gospel among their brethren; several of them now give systematically, and of these four or five give a full tenth of their income. A native evangelist has been supported by the church at Chang Te Fu this past year, and salary and travelling expenses are now almost provided by the Chinese Christians.

The building committee reported that a house had been built at Ch'u Wang for Dr. McClure, and other buildings, part of which are intended for hospital work; a wall has been built around part of the compound. Two chien (twenty feet) of buildings have been erected at Chang Te Fu for use as a drug room.

The chapel erection committee reported that at Tou Kung the native Christians are making preparations to build a chapel, having subscribed most of the necessary materials themselves.

The boys' school board reported that the school had been closed for lack of a qualified teacher, but the hope was expressed that ere long a teacher would be secured, thoroughly trained and competent for this work. Communications have already been had with this object in view.

The roll book committee, after careful examination of church rolls, stated that at present there are in good standing eighty-two church members and 187 recorded catechumens.

The estimates for the year amount to \$24,397, of which amount almost \$4,000 is provided from private sources.

# Our Young People

## Built and Furnished.

Topic for May 28: "ESTABLISHED IN HEART," Rom. 1: 11, 12; Ps. 112-113.

By Rev. Floyd W. Tomkins, D. D.

Established means "built up" and "furnished." A house built but not furnished cannot be lived in. So a heart given to God, and yet having no work to do for God, no objects to touch and help for God's sake, cannot be of service. A house furnished but not completely built cannot be lived in. All is confusion and uncertainty; nothing can be found or placed in position. So a heart full of good desires and benevolent works, unless it is complete in its faith and knowledge, cannot be of service. There are men who believe, and do nothing. There are men who do, or try to do, much good in the world, who are yet without a clear knowledge of God. Both are failures in God's sight. I have a stove, but no food to cook in it. Another man has food, but no stove to cook it. Stove and food must get together to complete life. Faith and works must unite in the perfect man. A heart of loving faith doing good in the Master's name—that is an established heart.

Notice, it is in the heart that we are to be established. Not in the mind, though intelligence is good; not in the body, though a strong, pure body is a blessing. But the heart is the centre of life. From it flows good or evil. (Luke 6: 45; 1 John 3: 21) By it is given the real measure of faith. As Tennyson sings:—

A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath, the heart  
Stood up and answered, "I have felt."

And we might change Pope's words, and so make them true: "He can't be wrong whose heart is in the right."

How can we gain completeness of heart?

1. By looking to God. But we must think of God as He is, not only good, but righteous. What God is in character, and what He does as a result of His character, that is the way I must know God. God is love, but He is also loving. God is strong, but His strength is active. God is merciful, and His mercy is always working. If you are really religious, your religion will show itself in service. "To be like God"—how often we say those words, and then act just as a little boy acts who wishes to be "like papa," putting on his father's hat and coat! There are a great many ridiculous Christians, trying to "look pious" when they have no vital piety. To be like God is to gain, by association with Him, that love which shall make

me loving, and that strength which shall make me strong to do for others what God has done for me.

2. I am established in heart by looking to Christ. He lived as an example and as a Saviour. "What would Jesus do?" I wonder how many of us ask ourselves that question daily, hourly. I commend that excellent book by Rev. Charles M. Sheldon, "In His Steps," as most helpful. We talk so much of Jesus as our salvation, and yet forget that He saves us that we may save others. (Luke 22: 32; John 21: 15-17). It makes the heart wonderfully complete and furnished to ever, good work to be with Jesus as a companion.

3. I am established through faith. Faith can be cultivated. The man who lets himself question becomes that most useless and trying thing, "a questioning man." "Can it be done? Will it do any good? How can you get around this difficulty?" so the "bugbears" rise up and paralyze us with fear. Let questions like these alone. Go ahead, though the sea be before you and you cannot imagine how you can pass through it. It will open when your feet touch it. So many people to-day are reopening closed questions. "Is the Bible true? Who wrote the book of Job? Are we sure Christ said what St. John says He said?" It is just like a child pulling up a plant to look at the roots. Let things alone, and go and do your work for God's sake. "What a pity the thorns grow on the rose-bush!" said one. "What a joy that the rose grows on the thorn-bush!" said another. See the good in life, and meet the opportunities, and the heart will be complete and furnished. It is our business to run the machine, no matter where the machine came from or who made it.

4. The heart is established by sacrifice. There can be no love without suffering. "God so loved the world that He gave His Son." His loved suffered. Christ so loved us that He died for us. He suffered more because He loves us; He loves us more because He suffered for us. Deny yourself of something because God needs it and you give it to Him, and see how your heart will grow stronger. Rejoice in pain which comes as a result of your work, and see how much more real life will become. An established heart is never afraid. Read James Hinton's "Mystery of Pain," and see what light it throws upon the heart's growth. "His heart is established and will not shrink." Ah, what a complete, useful heart that must have been!—Christian Endeavor World.

## A Lighthouse Lesson.

A friend told us that he was visiting a lighthouse lately, and said to the keeper: "Are you not afraid to live here? It is a dreadful place to be constantly in."

"No," replied the man, "I am not afraid; we never think of ourselves here."

"Never think of yourselves; how is that?"

The reply was a good one: "We know that we are perfectly safe, and only think of having our lamps brightly burning, and keeping the reflectors clear, so that those in danger may be saved."

That is what Christians ought to do. They are safe in a house built on a rock which cannot be moved by the wildest storm; and, in a spirit of holy unselfishness, they should let their light gleam across the dark waters of sin, that they who are imperilled may be guided into the harbors of eternal safety.—The Quiver.

## The Grasp of the Almighty.

Twixt gleams of joy and clouds of doubt  
Our feelings come and go;  
Our best estate is tossed about  
In ceaseless ebb and flow.  
No mood of feeling, form of thought,  
Is constant for a day;  
But Thou, O Lord! Thou changeest not;  
The same Thou art alway.

I grasp Thy strength, make it mine own,  
My heart with peace is blest;  
I lose my hold and then come down  
Darkness and cold unrest.  
Let me no more my comfort draw  
From my frail hold of Thee—  
In this alone rejoice with awe:  
Thy mighty grasp of me.

Thy purpose of eternal good  
Let me but surely know;  
On this I'll lean, let changing mood  
And feeling come or go;  
Glad when Thy sunshine fills my soul;  
Not lorn when clouds o'ercast;  
Since Thou within Thy sure control  
Of love dost hold me fast.  
—John Campbell Shairp.

## Settle Something.

A rolling faith gathers no satisfaction. As some tenants seem to take delight in being everlastingly torn up with moving, so some souls seem to be afraid to draw a long breath over any doctrine, for fear they will become fossils. A respectable fossil is to be preferred to a perpetual finical fusser. Settle some things to stay settled, and begin to draw the sweetness of satisfaction there is in feeling, "I'll never have to do that over again!"—J. F. C.

Lives rooted in God are never unprotected.—Alexander McLaren.

Peace does not dwell in outward things, but within the soul.—Fenelon.

Thou hast made us for Thyself, and the heart never resteth till it findeth rest in Thee.—St Augustine.

He who walks in righteousness, and speaks uprightly, he will abide on impregnable heights; fastnesses of rocks will be his stronghold, his bread is supplied, his waters never dry up.—Isa. 33: 15, 16 (Polychrome Version).

# World of Missions

## The Missionary Cat.

"Of one thing I am just truly glad," she said to the cat playing on the floor by her side. "Nobody wants you, my dear old puss. They are giving away their things and selling them, and making money with them for the missionaries, but nobody will buy my cat. Flora has sold every one of her chickens. I don't see how she can do it. And Trudie Burns won't eat a single egg, because she wants to sell them for missionary money; and her brother Tom sold his strawberries, and Fannie raises little bits of cucumbers and sells them; and it seems as if there wasn't anything to keep and have a good time with, only my dear cat. I don't know how I am going to make my missionary money; I must find some way; but I am just as glad as I can be that there is nothing that can possibly be done with you only just to play with you."

Alas, for poor little Sarah! The very next day she went with mamma to call on Mrs. Colonel Bates; and while she sat in the front parlor in an elegant chair that was high and slippery, and waited for Mrs. Colonel to come, who should come puffing into the back parlor, where a man was waiting to see him, but the old Colonel himself, and what should be the first words he said but these tremendous ones: "I declare, I would give five dollars for a good mouser! Such times as we have with mice around these premises! That's the way with an old place! Old family residences are humbugs!"

"Five dollars for a good mouser!" Mrs. Colonel came soon, and she and mamma talked and talked on a number of subjects which at another time would have pleased little Sarah. Just then her heart was too full of that one sentence to attend to anything else. "Five dollars for a good mouser!" And there was no hope of Colonel Bates giving that five dollars or any other to the missionary cause of his own account.

There was not in all the town a better mouser than Tabby, and little Sarah knew it. And five whole dollars! It made her heart beat fast and tears come in her eyes. It took her two days to decide the matter, during which time she had so little appetite and moped around so sadly that her mother feared she was going to get down with the measles.

One morning little Sarah knew by the way her heart was beating while she was dressing that she had decided. Tabby was to be put in the willow basket and taken to Colonel Bates by her own sad little self. She hurried now; she

wanted not to change her mind. Tabby was easily coaxed from her perch in the grape arbor, and swiftly little Sarah's feet flew over the ground, and she was at the Colonel's just as that gentleman was going through the hall on his way to breakfast. He opened the door for her himself.

"If you please, sir," said little Sarah, holding up the basket and speaking fast. "I have brought Tabby; she is a good mouser, and I know the missionaries ought to have the five dollars; but I love her very much, and would you please hurry and give it to me, so I won't hear her mew again?"

"What? what? what?" sputtered Colonel Bates. "What have we here? Who are you, little one, and what am I to give you?"

"The five dollars, if you please; you said you would, you know, for a good mouser; and Tabby is the best one that ever was, and mamma says so; and the missionaries need the money—the heathen people do, you know—and I mustn't be selfish and keep Tabby. Will you be very good to her?" and a great tear, hot from little Sarah's blue eyes, splashed on the Colonel's hand.

"Bless my body!" he said, and stood dazed for a moment; then he threw back his great head and laughed so loud that little Sarah was amazed; then he took out his pocket-book.

"So I promised five dollars for a mouser, did I? Who told you?"

"Nobody did, sir; I heard you say it the day when you talked with a man."

"Just so; my tongue is always getting me into scrapes. Well, here goes! Colonel Bates is a man who always keeps his word. Here's your five dollars and if it doesn't do the heathen good, it ought to, for your sake."

Now, as this only happened last week, of course I can't tell how Tabby behaved, nor what the effect of her society was on Colonel Bates, nor what the children of the mission band said when little Sarah brought her five dollars.—The Pansy.

### All's Well.

Lie still in the darkness,  
Sleep safe in the night,  
The Lord is a Watchman,  
The Lamb is a Light,  
Jehovah, He holdeth  
The sea and the land—  
The earth in the hollow  
Of His mighty hand,  
All's well in the darkness,  
All's well in the light,  
The Lamb is a Watchman,  
The Lamb is a Light.

The gulf between the masses and the church is growing deeper, wider, and darker every hour.—Dwight L. Moody.

It is related that a Bible colporteur in Spain one day entered the village of Montalborejo in Toledo province and offered his Bible for sale. Among others, he sold a large Bible intended for family use. The village priest heard of his presence and ran to the colporteur. He tore the Book out of the buyer's hand, and angrily exclaimed: "These Books . . . shall never enter my parish." He roused the people, and especially the pious women, to anger, and they took up stones and cast them at the inoffensive man.

Six weeks later the colporteur was again on the road leading to the self-same village. Gladly would he have avoided it had he been able to find a roundabout way. Approaching the village at dusk he hoped the inhabitants would fail to recognize him. To his astonishment, the very first man he met at the city gate detained him with the question:

"Are you not the man who sold the Bible?"

"Yes, I am the man."

"Then welcome to our village; everyone of us desires to purchase your Book," was the amazing reply. In his utmost astonishment the man inquired:

"Are you not the self-same people who only a few weeks ago cast stones at me?"

"Most certainly," answered the man, "but a great change has come over us, so that each and every one desires one of your Books."

A merchant of the village had picked up the Book in the market place, concluding that the paper might be used.

Accordingly, leaf after leaf was torn out to serve as wrappers for salt, sugar, rice, or other groceries, thus entering every hut in the village.

There is a lowering of tone in reference to the Sabbath, and I am afraid that in our commercial life there is a larger infusion of the gambling element making it more exciting and trying to the consciences of men. There is a race to get rich at all hazards. There is an increase in social extravagance, an aping of things in Europe. . . . Our old American stock is diminishing every year, and we must stand more and more for our old ideas against the influx of foreign ideas.—Rev. Dr. Cuyler.

Our age has a form of godliness. But where is the power to maintain purity in the churches, or rigateousness in the laws of Christendom? Where is the power to arrest war and bloodshed, rapine and slaughter? Where is the power to subject the counsels of nations to the law and will of God. . . . The religion of these last days has well been called a baptized heathenism—Christian in creed, heathen in practice.—Sir J. William Dawson, LL.D.

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## The Down Town Element.

The surplus population throughout Ontario is steadily gravitating towards the cities. Some small portion of it goes westward, but the greater part goes to swell the transient population of the great centres. In the cities themselves there is a steady outflow of the old residents from the business centres outward to the suburbs, or at least to the more eligible residential quarters on the outskirts of the corporation. This is true, not only of the wealthy merchant and professional man, but of the resident workman, who, wishing to have a home of his own, finds it in the less expensive outlying districts. The inflowing tide finds a temporary resting place in the central congested district. Here you will find the country lad and the country maiden by the hundred. They are employed in the adjacent stores and shops and business houses, or by the large corporations that operate in this central section.

How shall the Church minister to the spiritual need of these, and of the flotsam of a great city by whom they are surrounded? They are unattached to the Church, and are in many instances out of sympathy with it. Some of them will tell you bluntly that they have no use for the Church, and they have come to think that the Church has no use for them. They have not reached this opinion in a week or a month or a year, but it has slowly worked its way in upon them, and half-believing it, they assert it with all the bitterness of a half-entertained and unpleasant belief.

Are these worth an effort to reach? Worth it! They are from the best homes in the land. They are physically the heritors of the strength of the land! Worth it! He died for them, surely we may make some effort to let them know this!

But how shall we best go about this business of presenting to them this message from Christ? They will not come into our churches. Partly because they are tasting the novelty of freedom from restraint, partly because they are not at the amid such surroundings as the ordinary city church presents, they seldom attend the ordinary services. They will not go to the Mission Halls. They are not the class for such ministrations. The

## THE DOMINION PRESBYTERIAN

Young Men's Christian Association gathers in a very small section of them, but the majority fight shy of all efforts like that. Plainly some new method must be devised.

In that method one element must predominate—the simple presentation of the old message. It is no new truth they want, but a knowledge of the old. How shall we clear away the prejudice by which this downtown element is surrounded, as if mist-enshrouded, and let in the full light of the love of Christ upon these lives, now full of promise, but which will shortly be full of sores, if we cannot reach them? In the successful method there must be a genuine respect for the manhood and womanhood lying beneath the somewhat rude, perhaps uncouth exterior. Patronage will destroy all effort to reach them. They are men and women as we are, and stand upon the plane that we do, and must be treated accordingly. Failure to recognize this, even in our thought will make it useless to attempt to work among them. We are at one in this—that Christ suffered for each of us.

This work must be undertaken by a Church that has sufficient revenue to maintain ordinances apart from the contributions of the worshippers there. There is a good field for such work in any one of our cities.

## Among the Wild Ngoni.\*

We hear very much now about the literature of action; but surely one of the most important branches of that literature is the story of missionary activity, as it combines the charm of romance with the sober reality of truth. This book deals with a small part of the great work that has been done in "darkest Africa." The accompanying map shows the position in Central Africa of the various stations of the Livingstonia Mission, and the pictures help to make the story more real and life-like. Such a book is one of the best proofs of the living power of the Gospel and the true greatness of missionary work. For our young people such literature is not only interesting, it is full of the most wholesome inspiration. Let our young men note the lives of the chief workers mentioned in this book. Dr. Laws, a man of great wisdom and remarkable influence; Dr. Elmslie, who has just sailed for Africa on his third term of service; Dr. Steele, who after heroic struggles to educate himself, spent his life in this service, and William Koyi, the Kaffir Christian, who showed such strong faith and kindly tact; and let them remember that this is only a small specimen of what the Christian faith is doing all the world over, and especially in "the missionary world."

\*Among the Wild Ngoni. By W.A. Elmslie, Oliphant, Anderson & Ferrier. London and Edinburgh.

## What Blackwood has to say About Christian Science.

We have already, in previous numbers, dealt with the subject of so-called "Christian Science," treating it in its relation to religious truth, and pointing out the baselessness of its claim to any solid foundation on Christian ethics, or the doctrines of revealed religion. Those of our readers who would desire to see its claims, apart from their religious aspect, reduced to palpable absurdity, will have their wishes gratified by a perusal of an article appearing in the April number of Blackwood, entitled "Christian Quackery," from the pen of an unnamed writer, who reminds his readers that, "like so many other nostrums, it hails from the land of wooden nutmegs; that it burst upon the world in 1870, and that its founder, or arch-priestess, is the Rev. Mary Baker G. Eddy, president of the Massachusetts Metaphysical College"; that "to understand and practice Christian Science, it is absolutely necessary to procure a volume from her pen entitled "Science and Health, with Key to the Scriptures," which volume, now in its 103rd edition, is the only reliable text-book of the system, and is to be purchased at the ridiculously low sum of \$3.18 per copy."

The writer of this most amusing, but instructive article, proceeds to grapple with "the leading factors in mind science," to wit, the propositions that "Mind is All and Matter is Naught," "Mind governs the body (though, of course, there is really no body), not partially, but wholly." "Matter possesses neither sensation nor life." "Matter is nothing but a mortal illusion wholly inadequate to effect man through its supposed organic action or existence." "Spirit and its formations are the only realities of Being; Matter disappears under the microscope of Spirit." "We define matter as error, because it is a false claim to life, substance and intelligence." "The theory that Spirit is not substance and creator is pantheistic heterodoxy which ultimaes (sic) in sickness, sin and death;" from which leading factors the writer points out: "It follows clearly that error, sin, sickness, disease, and death are all but the false testimony of false material sense," whatever "material sense" may be, considering that "matter has no sensation," and that "the human mind is all that can produce pain." Again, quoting Mrs. Eddy's book: "The metaphysics of Christian Science, like the rules of mathematics, prove the truth by inversion. For example, there is no pain in Truth, and no truth in pain; no matter in Mind, and no mind in matter; no nerves in Intelligence, and no intelligence in nerves; no matter in Life, and no life in matter; no matter in Good, and no good in matter." To which the writer adds one other illustration: "Black is White, the coaverse of which is, to say the least of it, as true as the proposition itself."



Farther on the writer bids us observe Mrs. Eddy's chain of reasoning, that any given disease is a disease, not of the body, but of the mind; but that it manifests itself in certain bodily symptoms. "A change of belief changes all the physical symptoms, and determines a case for better or worse;" and the writer supposes Mrs. Eddy called in to attend a patient, and, "from his physical appearance, she has no difficulty in inferring that he has measles in his mind; she applies a high attenuation of truth; the rash disappears; the nose desists from running; the eyes cease to water; the patient gets up and goes about his ordinary occupations. Mrs. Eddy infers that his mind is cured of measles, and she draws that inference once more from the symptoms presented by his body. But her only source of information as to those symptoms is her physical sense—the five personal fatalities, whose evidence is radically erroneous, and whose testimony it is the business of science to reverse. When Mrs. Eddy, accordingly, sees that the physical symptoms of measles have disappeared, she is bound, in consistency, to infer that the mind is more measly than ever. When, on the contrary, the symptoms become more marked and alarming, she is bound to infer that the mind is convalescent. She cannot be allowed to approbate and reprobate; and thus, if her record of successful cures proves anything, it demonstrates that the patients were truly in much worse case after her treatment than they had been before."

We have quoted these passages at length to show the fine vein of satire, and the relentless logic with which the writer reduces to absurdity the claims of Mrs. Eddy to clothe her nostrums with the dignity of the name of "science."

The article concludes with the following pregnant sentences:—

"We owe an apology to our readers for even affecting to treat such a tissue of nonsense seriously. Our excuse must be that human folly, even in its most egregious forms, may be instructive by way of warning, and that this precious creed has not only a considerable following in the United States, but has begun to make converts in 'smart' society in this country. Ladies of fashion, whose time hangs heavy on their hands, and to whom the sublime truths of Christianity are mere foolishness, apparently find something to satisfy and to console in the crude and transparent scheme of imposture which we have endeavored to expose. . . . Christian Science, like all the systems of quackery, will produce much misery within the sphere which it influences. It will raise false hopes in the breasts of those who have been visited by Providence with incurable disease. It will cause dissension and bitter strife in families, as it has already done; for the dictates of conjugal or filial duty and the inclinations of pious affection must yield precedence

to the behests of Mrs. Mary Baker G. Eddy and her satellites. But there is little fear, we think, of the phero of its influence enlarging. It is essentially a creed for the idle, the half-educated, and the vain. It is not a religion that will stand near and tear. It is meant for fair weather, not for foul. The first blast of sickness, calamity, or affliction, will tear its sophistries to tatters. On this point, at all events, we are quite prepared to 'trust the people.' This is probably not the sort of opinion that one is likely to turn to one's own personal use. It may be very easy and very edifying to try to persuade one's neighbor that pain is a delusion, or that he can move his arm rather better without muscles than with them. But we shall be surprised if the first bout of toothache, or earache, or stomachache in his own person does not send the neophyte post-haste to a qualified practitioner. Without intending to boast, we believe we could make a Christian Scientist squeak, and the first squeak gives his whole case away. He was a shrewd and sagacious dental surgeon who remarked the other day: "Find me the Christian Scientist's tooth, and I'll find you the Christian Scientist's nerve."

We have set out this passage in full for the benefit of some of our readers who may be unable to read the whole of the article. Blackwood, in dealing with this subject in so excellent a manner, is discharging the most obvious duty of the reviewer in laying bare the imposture which, under the guise of a religious prefix to an honored department of truth, seeks to ensnare silly souls to adopt as doctrine the baseless delusions of quackery.

Mr. Rhodes has now, it is said, all the money (£2,000,000) required for the carrying northwards, to Lake Tanganyika, of the Buluwayo Railway.

We are reluctantly compelled to hold over "An Elder's" letter on "A Good Suggestion" until next issue.

A Scottish paper says that much consternation was caused recently in a Free Church congregation by the rendering of No. 648 in the new "Church Hymnary." Several of the congregation walked out. This piece is the Lord's Prayer, intoned on G. As if to conciliate prejudice, the Prayer is printed out at length. In the Tonic Sol-fa version the music consists of twenty dots in succession. There are chords underneath—the usual chromatic wailings that High Church organists affect in England. I feel sympathy with the objectors. The intoning of prayers is foreign to the Presbyterian system, and should not have been introduced in this indirect way. To smuggle in intoning under the disguise of a chant or a musical sentence is indefensible. People, when they see through it, are annoyed.

### Religion and Morality.\*

The Ten Commandments, like the Lord's Prayer, have formed the subject of many a series of sermons which have afterwards appeared in the form of a book. There is always room for one more book of this kind, if it is the product of independent thoughtfulness and deep personal meditation. Such books show that the most intelligent preachers of our time do not neglect the ethical side of religion, and are not content to regard a mere passing emotion as the sum of Christian experience. Though these themes are old, they are not out of date; and their permanent significance is affirmed in the title of this book, "The Abiding Law." Indeed, such subjects as "Spiritual Religion," "Work and Rest," "The Hallowing of the Home," are suitable at all times in any pulpit. The purpose of these addresses is practical, but they are not a string of platitudes. The preacher has examined carefully what scholars of various schools have to say as to the origin and scope of the Ten Words; and then he has prepared his own lectures in his own way and with the greatest care. He does not deal in flashy rhetoric, but has a clear, strong style. Such, though unpretentious, work is highly creditable; and the appreciation of the Dundee audience shows that they could appreciate the best that was prepared for them. These discourses, though solid, are not dry; the illustrations which are used to brighten them are not of the sensational order, but, as a rule, are quite to the point. This is the story with which the book opens, and the author follows a good rule in giving his authority, even for an anecdote; it is from Brown's life of W. B. Robertson, of Irvine. "This incident is recorded of one of our modern Scottish preachers: 'A good lady, belonging to another communion, once remonstrated with him as to a new departure in worship. She said: 'I hear you are introducing some dreadful innovations into your church service.' 'Indeed,' he replied; 'what innovations have we introduced?' 'Oh,' she said, 'I hear that you read the commandments at the communion.' 'Is that all you have heard?' was his reply. 'We have introduced a far greater innovation than that.' 'What is it?' said the lady, in some alarm. 'We try to keep them,' he replied. There is here obviously a touch of the innocent exaggeration which is indispensable to such a witticism; but the witticism withal carries a truth in the heart of it, and lays its finger upon a not uncommon fallacy."

\*The Abiding Law. Twelve Addresses on the Ten Commandments. By the Rev. James Aitken, M.A. Oliphant, Anderson & Ferrier, Edinburgh and London.

Rev. T. W. Junk, of Six Mile Cross, clerk of the Omagh Presbytery for twenty-five years, has died, aged eighty-seven.

## The Inglenook

### Gerald and His Giant.

A large, dimly-lighted room, with fire flickering behind a wire guard in a grate. A table set for dinner with dainty care, silver, glass, spotless linen. Flowers in crystal vases, pink candles, with little pink shades, in tall silver candlesticks, in the centre a bowl full of hothouse fruit, peaches, pears, great bunches of white and dusky grapes. At the side of the table, a boy of six in a velvet suit, with a mane of yellow "love-locks" falling over his shoulders, looking wistfully at the fruit. He reaches forward; he break off a bunch of grapes.

"The're papa's grapes," he says, half aloud. "He always gives me his things."

Then he crams the fruit into his mouth, eating very fast, and in spite of his brave words he is very careful to conceal the seeds of the grapes he devours, in the palm of the other hand. Thus conscience doth make cowards of us all.

This small stealer of grapes was Gerald Ashley, the son of an English army officer, who had left the army when someone died and left him a fortune, and had come to live, as a country gentleman, on the estate of Cleave Hall.

Gerald did not recollect India very clearly, because he was but two years old when he left it, but he was quite sure that he loved England best. And, indeed, Cleave Hall was the very sort of home for a boy to be happy in, so big and roomy, with a park full of old oaks and a garden full of old roses, and such nice bridle paths among the trees to ride ponies on, and a stable where rabbits and guinea-pigs were not only allowed, but encouraged. Any boy could be happy in a place like that, and Gerald was very happy. He liked it all, and he liked being the only boy, and in consequence petted and cosseted by every one.

There was one exception. Colonel Ashley did not pet Gerald. He was, on the contrary, rather grave and peremptory with him, though always kind, and I think it showed what a fine little fellow Gerald was at bottom that he loved his father best of all. He would do almost anything to win a word of praise from him, for he admired him immensely. He was so brave and splendid, he had a sword which he had worn in battles. Gerald was sometimes allowed to hold it in his hand, and that was indeed a proud moment for him. He passionately desired to be approved by his father, so you may imagine how he

felt when, as he popped the last grape into his mouth and turned to go into the drawing-room with the seeds squeezed tight in his hot little hand, a rather stern voice demanded, "What have you there, Gerald? What are you eating?"

"Grapes, papa."

Gerald's cheeks were very red, but he made no attempt to evade the truth.

"Where did you get them?"

"I took them off the table," replied Gerald, his cheeks growing still redder.

"Did you have leave to do so from anyone?"

Gerald began to feel quite miserable. "No, papa," he said in a low voice.

"Oh, you stole them!"

There was a scornful tone in the quiet voice which cut Gerald to the heart.

"Papa—indeed, indeed—I didn't. I never meant—they were your grapes, I thought."

"Mine? Yes, but did you ask my leave to take them?"

Gerald did not reply. A lump had come in his throat. He felt very much like crying.

"Now, Gerald," said Col. Ashley, sitting down and drawing the child closer to him, "let us talk this matter over. We are friends, you and I, are we not?"

"Oh, papa—yes, yes."

The little voice was choky.

"You know how we have talked very often about what bravery consists of, and how fine it is to be brave. Now, to be brave, one must begin with little things and learn how gradually. No boy ever has giant's heads to cut off in these days. If he wants to grow up into a brave man he must educate himself by fighting with small things which are the same to him—tempers, temptations, little faults, and conquering them one by one. When you took those grapes you lost your little battle."

"Papa, I never thought of that—I only, I only—thought of the grapes."

"Yes—but all the same you were beaten. It is mean and ill. And to steal things—even very little things—a gentleman and a brave man will not do it. Remember this, Gerald."

"I will—indeed I will," protested Gerald, with energy. It seemed at the moment quite easy to resist temptation.

But four nights after this, Colonel Ashley, coming home earlier than usual, saw a little figure slipping in through the dining-room door. His face grew dark, but followed and stood in the shadow of a screen to watch what should take place. Very slowly the little fellow went across the room toward the table. The candles were lit, and the watch-

could see the boy's face as he stood looking intently toward the bowl of fruit, on the top of which shone a large peach with a cheek like a red rose.

Three times the little hand extended itself toward the peach, and thrice it was drawn back. At last the hand went on for the fourth time and took the peach. Gerald looked at the beautiful fruit, smelled it, hesitated; then he began slowly to move toward the door. Col. Ashley watched him grimly and gravely, without a word. At the very door, Gerald stayed his steps, stood still for a moment thinking, then turned, hurried back to the table, put the big peach in the bowl exactly where it had been before, and almost ran out of the room as if afraid to look again toward the temptation which had so nearly overcome him.

Col. Ashley smiled to himself behind the screen, a very pleased and happy smile.

"Thank God," he said to himself.

"There is a real giant overcome. My boy is stronger than I thought."

Presently he went into the drawing room, where he found Gerald sitting gravely by the fire, quite ready to hear a story; and neither the father nor the son said a word to each other about the big peach and the temptation vanquished. Both were secretly happy, especially Gerald—for to earn your own appreciation is even better than to win the approval of some one else. And who one has fought with self and won, there is a sense of inward growth and valor which is particularly pleasant even when you are only six years old.—*Little Men and Women.*

A solemn murmur of the soul  
Tells of a world to be.  
As travelers hear the billows roll,  
Before they reach the sea.

### Phases of Child Life.

Children pass through a great many phases. Transitions are often trying. Keep these related facts in mind. We sometimes fix a fault by taking too much notice of it. A mistake should not be treated as a wilful sin. A transient awkwardness may be due to rapid growth. A shyness of behavior, which amounts to a painful timidity, will pass if not accentuated by comment and reproof. This is especially true in regard to speech. Children sometimes use slang; *son times* pick up words and phrases which are worse than slang, but the mother need not be unduly alarmed because of this. The boy and girl will speak the language and use the dialect of home; and if the mother possess the children's confidence she will not find it difficult to convince the children that vulgar speech is a thing to avoid. Mothers will never in the years to come regret a union of mild measures with firm adherence to principles in the home life. But of harshness and too much government they may repent in dust and ashes.—*Harper's Bazar.*

### The Cleverness of Rats.

A sea captain tells a remarkable rat story. In a corner of his ship was a box of biscuits open, so that any one in passing might take one if needed. One day, when all was quiet on deck, he saw a few rats at the box, and thought he would watch their game. Ship's biscuits are rather heavier than a rat can carry. Two rats jumped upon the edge of the box, dipped inside and seized one and the same biscuit. When they had got hold of it, the others began to haul away at their tails, and so helped them up with the biscuit, which fell outside the box. At this the rats ran away and disappeared. Stealthily, however, they again assembled round the biscuit. Two lay down at opposite sides of the biscuit and gripped it between their paws. The others then pulled them by their tails. The biscuit was pushed ultimately over the edge of the deck into a hole, and then the rats went below to nibble their prize in safety.

### On Keeping Promises.

The sacredness of promises is too carelessly considered. There seems to be a growing laxity in regard to keeping them, and very few realize that a promise made and accepted in good faith, when broken without good cause, comes dangerously near that point where it may be called a lie. The tendency towards broken promises seems to be on the increase, and not many are as scrupulous about keeping their word as they should be. Occasionally one hears a fellow-being who is so reliable that his or her word is as good as a bond," but such cases are rare, and in most instances it is safest to know the character of the one concerned, most thoroughly before trusting too much to either his veracity or his sincerity.

Much of this indifference to keeping promises is the result of early training. Children have their sense of truth dulled by the too frequent habit some parents have of promising what they never intended to do. Unwise mothers in their haste, promise or threaten their children, even from the cradle, with rewards and punishments which they never mean to give, and at so imitative a period the children can hardly fail to be impressed by such examples. Many teachers follow the same line of conduct until, in almost every treatise on school government the would-be successful teacher is warned not to threaten or to promise without fulfilling.

Dishonesty of purpose is a painfully common in every grade of social and business life. There is no security in buying. There was a time when merchants in former years were so faithful to their contracts that the buyer was certain of receiving exactly the thing promised. Now this is changed, and

the purchaser, in general, must keep a shrewd lookout for fear he may be over-reached, and even with the closest scrutiny one is never sure that he is getting just what he bargained for.

Insincerity seems to flourish everywhere; persons make contracts and break them with careless indifference. Teachers will contract for a school term and then, for the sake of a better position or for some trivial reason, will resign. Women, in this particular, are special sinners, and it is no uncommon thing for a teacher to give up her school in the middle of the term without a thought of the embarrassment the vacancy will cause. Nor is the case any better in society. This seems to be a field where insincerity finds fertile soil, where "promises are lightly made and lightly broken." Sometimes promises must be broken, hindering circumstances prevent their fulfillment, but this is not often, and in the main they may, with a little effort, be kept. It is well to pay scrupulous attention to even trifling ones, for the habit of neglecting these leads to the neglect of graver ones and thus lowers the moral standard, for broken promises mean broken faith.

### If We Knew.

Could we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should;  
We should love each other better,  
If we only understood.

Could we judge all deeds by motive,  
See the good and bad within,  
Often we should love the sinner,  
All the while we loathe the sin.

Could we know the powers working  
To overthrow integrity,  
We should judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the effort all in vain,  
And the bitter disappointment,  
Understood the loss and gain,  
Would the grim, external roughness  
Seem, I wonder, just the same?  
Should we help, where now we hinder?  
Should we pity where we blame?

Ah? We judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source.  
Seeing not amid the evil  
All the golden grains of good;  
Oh! We'd love each other better,  
If we only understood.

—Anonymous.

### The Way They Grow.

A little rain and a little sun,  
And a little pearly dew,  
And a pushing up and reaching out,  
Then leaves and tendrils all about;  
Ah, that's the way the flowers grow,  
Don't you know?

A little work and a little play,  
And lots of quiet sleep;  
A cheerful heart, and a sunny face,  
And lessons learned, and things in place;  
Ah, that's the way the children grow,  
Don't you know?

—Ex.

### Try Your Wings.

A friend of mine, who told me the story, had an eagle. He caught it when it was young, and had brought it up, as far as he could, like a domestic fowl. Having, in God's Providence, to go to the other side of the world, he was selling off everything. He wondered what he should do with his eagle, and the happy thought came to him that he would not give it to anybody, but would give it back to itself—he would set it free. And he then opened the place in which it had been kept, and brought it to the back green. How he was astonished! It walked about, feeling as if this were rather bigger than its ordinary run; but that was all. He was disappointed, and, taking the big bird in his arms, he lifted it up and set it up in his garden wall. It turned and looked down at him! The sun had been obscured behind a cloud; but just then the cloud passed away, and the bright, warm beams poured out. The eagle lifted its eyes and pulled itself up. I wonder what it was thinking? Can an eagle recollect the crags and cliffs, the reveling in the tempests of long ago, the joyous thundering and the flashing lightnings? Pulling itself up, it lifted one wing and stretched it out—"by prayer and supplication"—and it lifted the other wing—"with thanksgiving"—and outstretched it. Then it gave a scream, and soon was a vanishing speck away in the blue heaven. Anxious, disturbed Christian, you are an eagle living in an old henhouse! Try your wings!—Rev. John McNeill.

### A Shot at the Sun.

At the time of the transit of Venus, some years ago now, a British astronomer was in Natal, and among his servants were a number of Zulus. A short time before the planet approached the sun's edge he called the men together, gave them pieces of smoked glass, and asked them to look at the sun. Of course, they saw only a fiery mass. "Now," said the astronomer, "in less than an hour the Queen of England will fire a cannon ball at the sun, and will hit it. Go to your work, and I will let you know when she fires it off." Off they went, and the astronomer waited until Venus was fairly on the sun, when he bade them look. Up went the smoked glasses, and, when they saw the round black spot, a shout of amazement rose, and it was unanimously voted that the Queen was a woman with whom it would be dangerous to trifle.

It is estimated that fifty millions of the people of the United States are non-churchgoers. It seems almost incredible that only two-sevenths of the people give any attention to public worship. It is a condition which may well arouse Christians to more faithful service.—Religious Intelligencer.

## Ministers and Churches.

### OUR TORONTO LETTER.

Sunday, the 7th inst., was to have been children's day at St. James Square. These are red-letter days there, not only to the children, but to parents and to many outside the congregation, who have come to anticipate the children's services in that church with real pleasure, and to attend them with profit. The pastor, Rev. L. H. Jordan, has the rare faculty of forming a true estimate of child thought, and considering it worth his while to take considerable labor to put himself in touch with it. The service was postponed from the 7th inst. because of the sad news of the death of the Rev. Dr. Kellogg, a former beloved pastor of St. James Square. Instead of the service intended Mr. Jordan paid a touching and graceful tribute to the memory and work of his predecessor on that day.

Last Sabbath, the 14th inst., the postponed children's service was held. The same care in the preparation for the service that has marked former occasions of this kind was evident, even to the neat Leaflet, printed in two colors, for the purpose of directing attention to certain parts of it, on which one saw at a glance the whole service, and caught something of its object ere the worship began. The sermon, "Only One Bit of Glass," was so suggestively treated that your correspondent deems it worthy of separate treatment, at greater length than the limit of this column will afford.

The indomitable pluck of the pastor and people of the Church of the Covenant received its reward on Sunday last, when their fine new schoolroom on the corner of Avenue Road and Roxborough avenue was opened. More than three years ago the congregation took active steps towards securing a more suitable site than the old one on Davenport road. The initial difficulty that met was the objection on the part of neighboring congregations. These with one accord said, more or less pointedly: "Don't come any nearer to us. Go east or west, or in any other direction but toward us; but we can look after this territory." Their present site was chosen and purchased in the face of an appeal, but they kept on, and the appeal was dropped. Their second difficulty was of their own making. They determined not to build till all the money was in hand to complete the building. They have been departing from this resolve, little by little. They first yielded so far as to begin building with what they had, and to proceed as far as it would carry them, but to stop there, refusing to incur debt. They did so and the building stood with unfinished walls for some months. Then—wisely we think—they again yielded to pressure of circumstances and agreed to incur a mortgage indebtedness for a limited amount and finish the building. Last Sabbath they entered the new building for the first time and the opening sermons were preached by Principal Caven and by Rev. John Nell. These services will be continued for the two following Sabbaths.

On all sides there are being heard complaints of the uselessness of the Synod as it is now constituted. Many of the Presbyteries in it have no business upon the docket for single sessions, but there was upon the entire docket for the Synod. If from this meagre docket three were taken the items business, that is merely a review of reports fully discussed at the General Assembly, there is not more than one hour's work left.

Why should men spend money and time, which is of greater value to them than money, in the hearing of reports that must again be heard in the higher court? Or, on the other hand, why should these reports go up to the General Assembly for discussion, after being fully discussed in the respective Synods? Would it not be sufficient to send up an abstract, which could be held as read, and entered upon the minutes for reference? If there was discussion, it might be upon some matter of policy or new legislation, but there would be no need to discuss matters of detail or administration.

Principal Caven created a profound impression when he stated on the floor of the Synod that, by recent decisions of learned judges, the Lord's Day act had been laid in ruins. By the decision in the Hamilton street car case corporations are exempt from the act, and a man is a traveller, and so excepted from the act if he wishes to ride on the street car from his own door a distance of 100 yards to put a letter in the box at a street corner. Then by the Midland decision the employees of a corporation, not being voluntary agents, but merely carrying out the will of the corporation that employs them, are not amenable to the act.

## THE DOMINION PRESBYTERIAN

The only person who is within the act is the person who has no desire to break it.

It is stated on good authority that, had the Knox Church congregation decided to remove to an uptown site, they would have built a hall in the vicinity of the present church for the use of that portion of the congregation living downtown. Some of these seldom enter the church now, preferring to attend services at the Yonge Street Mission Hall.

The induction of Rev. Thos. H. Rogers at East Toronto on Thursday evening fills another of the vacant charges in Toronto Presbytery. There are but two remaining, and it is said that each of these is about to call. Before the General Assembly meets it may be possible to report every pulpit filled in this central metropolitan Presbytery.

### MARITIME PROVINCES.

Rev. H. G. Gratz has left Andover, and is in charge of St. Matthew's Church, St. John.

Rev. D. Henderson, of St. Andrew's, Chatham, and Rev. W. C. Calder, of Loggieville, exchanged pulpits last Sabbath.

Anniversary services were held at Canard, N.S., last Sabbath. Rev. Alf. Gandier preached, and on Monday delivered a lecture on "Naples, Pompeii and Vesuvius."

Rev. Wm. Macleod is to labor at Isaac's Harbor and Country Harbor, in the Presbytery of Pictou, for the next six months. Mr. Macleod has been engaged in evangelistic work since November, 1897.

St. Andrew's Church, St. John, will be supplied during the month of May by Rev. A. H. Foster, recently of Riverside N.B. Rev. John K. Fraser is expected to preach during June, for the next six months. St. Andrew's Church, Toronto.

Rev. D. B. McLeod, of Zion Church, was unable to preach last Sabbath owing to indisposition. His pulpit was occupied in the morning by Rev. D. McNeil, and in the evening by Rev. T. F. Fullerton. Mr. T. C. James preached for the latter gentleman.

St. John's Church, Chatham, N.B., has called Rev. J. M. Macleod, of Blakeney, Ont. It is expected that he will accept.

Rev. Dr. Duncan, formerly minister of St. Andrew's Church, Halifax, died recently at Bridge-of-Weir, Scotland, in his 70th year. He was previously for twenty years minister of St. James' Church, Charlottetown, P.E.I. A memorial service was held in the latter church last Sabbath at which the pastor, Rev. T. F. Fullerton, preached a masterly sermon from Heb. 11: 4—"He being dead, yet speaketh." Many of the congregation were deeply affected. One of Mr. Duncan's sons is minister of Glendevon, Scotland, and another is in the west. Two of his daughters are in Canada. Mrs. (Dr.) Herridge, of Ottawa, and Mrs. H. G. Bauld, of Halifax, and another is unmarried. Mrs. Duncan was a Charlottetown lady.

### NORTHERN ONTARIO.

The new fence in front of the Kirkfield Presbyterian Church improves the appearance of the place, and is creditable to the Ladies' Aid of the congregation.

The anniversary services of Knox Church, Owen Sound (Rev. Dr. Somerville, pastor), will be held on the 28th inst. Rev. Dr. McMullen, of Woodstock, who has ministered with great acceptance to one congregation for more than forty years, will officiate.

The ordinance of the Lord's Supper was observed in Knox Church, Midland, on Sabbath before last. The attendance of members was the largest in the history of the congregation. It is pleasing to note that this charge has not fallen off from the position of vigor and prosperity attained during the able ministry of the Rev. David James.

The Globe, referring to Rev. J. W. McMillan's recent appearance in the pulpit of Central Church, Toronto, says: "Mr. McMillan is a comparatively young man, and has had charge of the church at Lindsay only a few years, but during that time he has gained a reputation which places him among the most promising ministers of the younger generation throughout the province."

A large committee, composed of representatives of the Presbyterian Churches in Hamilton, with Rev. John Young as convenor, is now actively at work making arrangements for the entertainment of the commissioners to the General Assembly. Postal cards have been sent to all the commissioners appointed, as far as they have been reported, asking if they wish accommodation provided. Tickets will be provided for those who wish, and who reply before May 24. Presbytery clerks are requested to notify Rev. T. G. Thomson, Hamilton, secretary of committee, of any changes made in the names of commissioners appointed.

### OTTAWA AND VICINITY.

Rev. Dr. Herridge completed his course of sermons on the Decalog on Sunday evening last.

The social given recently by the Junior department, W. F. M. Society, in Spencerville Church, was a decided success.

Rev. W. D. Reid, B.D., of Montreal, conducted the tenth anniversary services of Bethany Church, Hintonburg, on Sunday last, preaching to large congregations.

Rev. Dr. Milligan, of St. Andrew's, Toronto, addressed the local auxiliaries of the British and Foreign Bible Society in Bank Street Church, on Wednesday evening.

Mr. T. Fraser, who is taking Rev. Dr. Armstrong's pulpit in St. Paul's Church for the next few weeks, preached in Bank Street Church last Sunday morning. Mr. Fraser, says the Citizen, is a promising young preacher, in that he has an excellent delivery and deals ably with his subjects.

The concert given by the Ladies' Aid of the Stewarton Church was voted one of the most successful in the history of the congregation. The proceeds were devoted to the interest and sinking fund of the church. Rev. Robt. Herbison presided, and the following contributed to the programme—Mrs. Rankin and Mrs. Woodburn; Misses Abbot, Cole, and Edith Still, and Messrs. J. C. Trotter, H. Brown, McGregor, Henev, Jarman, Enow, Tobin, Taggart and Master Lew Williams.

Rev. Dr. Armstrong has ministered to the Daly Street congregation for twenty-five years; and this semi-jubilee was celebrated in the following manner last Sunday, by Rev. Dr. Moore preaching a suitable sermon in the morning, and Dr. Armstrong occupying his own pulpit in the evening. Rev. Dr. Moore, previous to delivering his sermon, read a resolution passed at a special meeting of Ottawa Presbytery held last week, from which we make the following extracts—"The Rev. Dr. Armstrong, of St. Paul's Church, Ottawa, having completed the 25th year of his ministry, the Presbytery of Ottawa desires to draw attention to the fact, and express its deep appreciation of his work. His name has been conspicuous in college work, on home mission, augmentation, French evangelization committees, and in the lumbermen's mission; he has taken a prominent part in the work of Sabbath observance, having been for years the convener of the Assembly's Sabbath Observance Committee, and Secretary of the Lord's Day Alliance. He has also done good service as a member of the General Assembly's hymnal committee, and is now engaged in the successful management of the Presbyterian Ladies' College, Ottawa. . . . Dr. Armstrong has always maintained a high standard of pulpit ministrations, and has been to his people a true and faithful pastor and friend."

To celebrate the twenty-fifth anniversary of Dr. Armstrong's pastorate in St. Paul's, an "at home" was tendered him in the Sunday school hall by the ladies of the congregation. Rev. J. C. Campbell presided. On the platform were Sir Sandford Fleming, Dr. Thorburn, Rev. Dr. Herridge, Rev. Dr. Campbell, Rev. D. M. Ramsay, Rev. J. Milne, and Rev. W. Morrison. The programme was opened by singing "Blest be the Tie that Binds," after which Dr. Thorburn read an address giving expression to the warm attachment of the congregation to their minister. Mr. William Williams then presented Dr. Armstrong with a purse containing \$250 in gold. Dr. Armstrong was much touched and made a feeling reply. Mrs. Thorburn, in behalf of the ladies of the congregation, presented Mrs. Armstrong with a gold brooch in the shape of a star, set with an oval surrounded by over sixty pearls. Sir Sandford Fleming made a congratulatory address, referring to his long acquaintance with Dr. Armstrong, which he said dated back to the time when the rev. gentleman was a good-natured, happy, kicking baby. He had watched the doctor's progress through life with much interest, and desired to congratulate, not only Dr. Armstrong, on his anniversary, but also the congregation which claimed him as its pastor. Rev. Dr. Herridge, Rev. Dr. Campbell and Rev. D. M. Ramsay also made congratulatory addresses. Altogether it was a very happy gathering.

### EASTERN ONTARIO.

St. Andrew's congregation, Carleton Place, decided on Thursday evening to purchase a pipe organ of large proportions, as recommended by the committee.

At the recent meeting of the Presbytery of Lanark and Renfrew, a conference of the Young People's societies within the bounds was held, the main feature in connection with which was an able address by Rev. W. D. Reid, B.D., of Taylor's Church, Montreal, on "Men for the Times."

Rev. E. R. Hutt, of Ingersoll, is preaching in the First Presbyterian Church, Brockville. Rev. J. R. Gilchrist preached in the First Presbyterian Church, Port Hope, last Sunday.

Rev. Samuel Houston, M.A., pastor of Cooke's Church, Kingston, has left for Ireland. He will be absent three months. Mr. McLaren, M.A., of Queen's, has been stationed at Silverwater by the Presbytery, and will take the field lately filled by Mr. Morden.

The Presbyterians of Brown's Corners have decided to abandon their old worshipping place for a new brick structure that will be erected this season.

Rev. Mr. Fairlie, of Lansdowne, accompanied by his daughter Annie, sailed for Scotland last week. They will be absent three months.

One of the prettiest spots on Princess street, Kingston, is St. Andrew's Kirk and lawn as it appears at present. The verdure of the grounds is refreshing to behold; the lawn is kept in fine taste, and everything appears neat and beautiful.

Mr. Robert Young, who has labored in the Presbyterian charges of Bath, Ernestown and Hay Bay for the past year, has decided to sever his connection with these congregations. His successor will be Mr. W. C. Cram, Carleton Place, member of this year's graduation class in divinity at Queen's.

The Presbytery of Liverpool will meet this week to consider the call extended by St. Andrew's Church, Toronto, to Rev. Dr. Black, Birkenhead. The case for St. Andrew's will be presented by Dr. Munro Gibson and Dr. Robertson Nichol, of London. It is considered as almost certain that Rev. Dr. Black will accept the call.

Rev. P. M. Ross, D.D., of Montreal, delivered a highly entertaining and instructive lecture on "Scottish Life and Character," in the Presbyterian Church, Maxwell, recently, to a large and appreciative audience. The chair was occupied by Rev. James Cormack. At the conclusion of the address a vote of thanks was tendered the speaker.

At one of the sediturans of the Montreal and Ottawa Synod at Cornwall a deputation from the congregation of Knox Church appeared and congratulated their pastor, the Rev. James Hastie, on his being raised to the moderatorship of the Synod, and presented him with a very handsome gold-headed cane as a token of the high esteem in which he is held as a pastor. Mr. Hastie returned thanks in a graceful speech.

**WESTERN ONTARIO**

Rev. Dr. Hamilton, of Motherwell, is in the 42nd year of his ministry to the same congregation. He is widely known and greatly respected.

The members of Knox Church, Mitchell, will celebrate their fiftieth anniversary in June. It will be made an interesting as well as a historical event.

At the recent meeting of London Presbytery, a call to Rev. Mr. Geddes, of St. Catharines, was sustained, and the resignation of Rev. Dr. Sutherland as Presbytery clerk was reluctantly accepted.

Rev. W. A. J. Martin, on leaving Guelph, received many tokens of the esteem in which he is held by the people of Knox Church and the citizens generally.

The London Advertiser publishes the full text of Rev. Joseph Parker's Cromwellian sermon, which has been the target for so much adverse criticism in certain quarters.

Anniversary services were conducted in the Presbyterian Church, Lucknow, Ont., by the Rev. John Ross, B.A., of Melville Church, Brussels, last Sabbath morning and evening. Large and appreciative congregations were present. The evening congregation was especially large. The Rev. Mr. Leyrold, of the Methodist Church, and Rev. Mr. MacLennan, of South Kintoss, kindly withdrew their services, and their people generally availed themselves of the opportunity of attending this service. Mr. Leyrold took part in the service. The contributions for the church building fund were commendably liberal. The services throughout were most edifying and impressive. Mr. Ross has more than local reputation as an able and powerful preacher of the Gospel. His clear intellectual grasp of the Word of God and spiritual presentation of the truth cannot fail to arrest attention, and his sympathetic manner finds access to hearts yet unmoved. From his ample resources of divine truth presented in plain logical method, there was refreshing food for mind and heart. The spiritual benefit derived from these services is the best testimony to the preacher's consecration to the Lord's service.

Rev. Dr. Sutherland, of Fingal, leaves shortly for a trip to Europe.

Rev. J. S. Hardy, of Ayr, has been unanimously called to Knox Church, Listowel.

Rev. Dr. Milligan, Toronto, will lecture in Knox Church, South London, on the 26th, on "A Man's a Man for That."

Rev. J. C. Tolmie, M.A., of Windsor, gave an address at a social and concert in Ridgewater recently. The sum of \$40 was realized.

Miss MacLaren, head of the Indian Girls' School at Birtle, Man., addressed a meeting of the mission hands in St. Andrew's Presbyterian Sunday school, London, Friday afternoon. A good deal of interesting information was given those present.

Rev. W. A. J. Martin, the newly-inducted minister of Zion Presbyterian Church, Brantford, occupied the pulpit of the new charge for the first time last Sunday. There were large congregations at both services.

On leaving Guelph for Brantford, Rev. W. A. J. Martin was escorted by Rev. Mr. Mullan, Fergus; Dr. Torrance and Mr. J. A. McCrea, Guelph, representing the Guelph Presbytery and Knox Church, who were charged by the Presbyterians of the City to express their strong and cordial wishes for the success of the new pastor and for the prosperity of the Brantford Church.

Rev. W. A. J. Martin has been inducted to the charge of Zion Church, Brantford, so long ministered to by the late Rev. Dr. Cochrane. In the evening a public reception was given the new pastor. Addresses were also delivered by Rev. J. Schofield, for the Congregational Church; Rev. D. Hutchison, for the Baptist Church; Rev. R. M. Hamilton, for the Presbyterian Church; Rev. G. C. Paterson, M.A., for the Presbytery of Paris, and Rev. J. B. Mullen, for the Presbytery of Guelph. An address in reply was made by Rev. W. A. J. Martin.

Revelstoke, B.C., Mail:—The many friends of the Rev. T. and Mrs. Glassford will learn with no little regret that they are to leave Trail. Mr. Glassford has for the past two years ably discharged the duties of pastor of the Presbyterian Church, and during his short residence in Trail has made many warm admirers, who wish him every success in his new field. As a token of the high esteem in which Mrs. Glassford is held, her friends presented her with a neat little purse valued at \$50. On the night of their leaving the citizens turned out, headed by the band, and gave them a hearty send-off, emphasized still further by an address by Col. Tappin, father of Trail, who presented Mr. Glassford with a well filled purse. Mr. and Mrs. Glassford left for the East, where they will in future reside. Mr. Glassford has been for many years ministering to the spiritual wants of the people of Kootenay, and his labors were always performed with a cheerfulness and directness that won him many friends. Mr. and Mrs. Glassford are now residing in

**Synod of Montreal and Ottawa.**

This Synod opened in Knox Church, Cornwall, on the afternoon of Tuesday of last week. A "quiet hour" was led by the Rev. Andrew Russell. After prayers had been offered by the Rev. K. McLennan, the Rev. Mr. Russell and the Rev. Prof. Ross, the Rev. Mr. Russell spoke briefly on the subject of divine guidance, and dwelt upon the necessity of a truly religious life. The Rev. Messrs. McDermid, Graham, Heine and Paterson led in prayer, and a hymn was sung. Then came an excellent paper by the Rev. Dr. Neil MacNish, Cornwall, on "Methods of Bible Study." This paper showed a thorough knowledge of the subject and careful preparation.

The Rev. J. R. McLeod, of Three Rivers, followed, and spoke briefly along the same strain, followed by Dr. MacNish's paper. Dr. Patterson, Revs. A. Russell, McKay, McDonald, McLaren, and Prof. Ross, took part in the interesting discussion that followed, and Mr. J. R. Reid, an Ottawa elder, congratulated Dr. MacNish on his valuable paper. After a cordial vote of thanks to Dr. MacNish, the Synod adjourned till 8 p.m.

At eight o'clock the Synod resumed its sittings. The retiring Moderator, the Rev. George MacArthur, B.A., of Cardinal, took the chair and conducted public worship. He took as his text, I. Thess. 5: 5: "For our Gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance."

The sermon over, the Moderator constituted the Synod by solemn prayer; the roll was held as read, and after Mr. MacArthur had thanked the members for their kindness to

him during his occupancy of the chair, he asked the Synod to elect his successor. Then in felicitous terms Dr. MacNish moved; seconded by Dr. Kellock, of Richmond, Que., that Rev. James Hunter be elected Moderator. This was carried unanimously.

After ratifying the chair the new Moderator rose and thanked the Synod for the honor it had bestowed on him, and he craved the forbearance and assistance of his brethren that the work of the Synod may, by the power of the Spirit, be carried to a successful issue.

On motion of Dr. MacNish, seconded by Mr. Walter Paul, the ex-Moderator was thanked for his conduct in the chair, as well as for the excellent sermon he had just delivered. The sediturans were then closed with the benediction.

On the Synod resuming on Wednesday, evening, Dr. Torrance Fraser presented the report of the Sabbath School Committee.

It shows a total of 376 schools within the Synod last year, 337 of which reported. The results reached by the report were not particularly encouraging. The average attendance of the scholars for 1898 was 16,649, a decrease, as compared with 1897, of 1,113; average attending church was 20,171, a decrease, as compared with the previous year, of 1,867. The report recommended the use of the Assembly "Home Study Series of Helps" as far as possible, and that the Assembly be "respectfully asked to modify the present complicated forms of statistics," as producing "apparently doubtful results."

Rev. Dr. Armstrong reported in behalf of the Ottawa Ladies' College, which had made decided advance during the year in development of the staff, in attendance and in finances. Mrs. Anna Ross has been appointed lady superintendent and will act as house mother and teacher in Scripture. The college is amply provided with all that is necessary to give a first-class education and prepare young ladies, especially for that greatest of all professions—the queen of the home. The report was cordially received, and the Synod commends the college to Presbyterian families within the bounds.

On invitation conveyed by Rev. A. H. Scott, of Perth, it was agreed to hold the next meeting of Synod in that town.

Dr. Armstrong presented from the Presbytery of Ottawa an overture praying that the General Assembly would create an executive of assembly which would be able with full power to act for the Church in emergencies. It was agreed to adopt and transmit the overture to the General Assembly.

In the absence of the Rev. Dr. Scrimger, Mr. Dewey presented the report on Ecclesiastical Co-operation. It was agreed to receive the report and to express the satisfaction of the Synod at the good understanding that exists with the Methodist Conference as to the conduct of the mission work within the bounds so as to avoid unnecessary duplication of religious agencies in weak fields. Mr. Dewey also presented a report on the report on Protestant education in the Province of Quebec. The standard of education for teachers has been raised, but the salaries in the country districts are too small to secure a good permanent staff of teachers. The report was adopted, and the convener thanked for his diligence.

On Thursday morning the first and most important item of business was the report on Church Life and Work, presented by the Convener, Rev. James Hastie. This we hope to give our readers in full next week. At the afternoon sediturans Rev. Prof. Ross, D.D., led the Synod in a conference on "Worship," and the Rev. A. H. Scott, of Perth, gave a paper on the "Preaching of the Word."

Rev. Dr. Robertson, superintendent of missions in the Northwest, who was present, in a characteristic address, appealed for largely increased givings for home mission wants. "To keep out the heathenism of the Western States, and to keep our sons noble and true men," he said, "we must preach the Gospel. Our home church must be made strong if it is to do good foreign work."

At the afternoon sediturans Rev. Dr. MacNish occupied the chair during the temporary absence of the Moderator, and read a memorial from the Prisoners' Aid Society. It was agreed to receive the communication, to acknowledge its receipt, and to express sympathy with the object of the society.

Rev. W. H. Scott, of Hull, presented the report of the Lumberman's mission. This mission distributes religious literature, through the agents of the Bible Society, through some of our missionaries and ministers throughout all the great lumber camps. It also sends literature to the sailors, prisons and refugees. This work costs little beyond the purchase of the literature, as all the work of distribution is done

(Continued on Page 386)

## British and Foreign

It is said that there are 47 Chinese heathen temples in the United States.

St. Andrew's Church, Greenock (Rev. D. S. Adam), reports an income for last year of £2,328.

Six hundred names have been enrolled for membership in the proposed Ministers' Prayer Union.

Last year, 710,948 persons visited the Zoo. The animals, including birds and reptiles, numbered 2,656.

Rev. J. P. Lilley, B.D., has completed twenty-five years' service in the pastorate of Knox Church, Arbroath.

Elmwood congregation, Belfast, has resolved to erect an organ and to introduce electric light to the church, and has already £1,000 in hand toward these purposes.

Dr. Stewart, of Lovedale Free Church, Moderator-elect, has arrived in Britain, accompanied by his wife and family.

There is a Bible class for men in connection with Tay Square U. P. Church Mission, Dundee, which has a membership of over 100, and is conducted by a lady.

The increase in the contributions to the Free Church Sustentation Fund up to the present is £10,056. It is expected that the surplus this year will enable all stipends to be payable up to £200.

Special services were held on Sunday in St. Matthew's Church, Glasgow, on the introduction of an organ, which has cost £1,200. Dr. Stalker and Rev. Hugh Black, of St. George's, Edinburgh, preached.

"Dilly-dally until thirty" is the watchword of a club of "Bachelor girls" in Michigan. The members pledge themselves not to wed or even entertain proposals to marry till three decades have passed over their heads.

The congregation organized in the mission-hall in Donegall-road, Belfast, has now removed to the new church, under the ministry of Rev. J. McIlwraith, and the hall is set free again for mission work.

The Chamber of Commerce at Lagos has issued a writ for slander against Bishop Tugwell in connection with his recent statement that 75 per cent. of the deaths amongst Europeans on the West Coast of Africa are due to drunkenness.

The Queen on her eightieth birthday—the 24th inst.—will be serenaded at Windsor Castle by the combined local musical societies and choirs. A torchlight procession is also in contemplation. A Queen's Birthday Committee has been formed in London, and thus far a banquet at the Hotel Cecil has been arranged for. The Queen's birthday presents have commenced to arrive and include articles of priceless value from Indian princes.

A besotted man was sentenced in Liverpool for beating his sister to death. The defence set up by prisoner's counsel was that 'society was accountable for the filthy state of drunkenness in which he was when he committed the crime.'

Mr. Tom Mann, the well-known labor-leader, at one time a staunch teetotaler, has become landlord of a public house in London. The step on his part has occasioned considerable surprise. A few years ago an archbishop and others were urging him to be ordained.

English and Scotch Presbyterians are rejoicing that Rev. Alexander Connell has definitely declined the call to Fifth Avenue Presbyterian Church, New York. He announced his decision to a densely-crowded congregation on Sunday morning at Regent Square Church. The offer of £2,000 a year, with a parsonage, rent free, and expenses paid from this country to America, deserves to be called attractive. Mr. Connell evidently realises that.

Rev. William C. Conn, late of Kirriemuir Secession Church, a successor of the "Little Minister," had applied to the London Presbytery for admission into the ministry of the church. The Synod un-animously refused to grant the application. Rev. C. H. Irwin, formerly of Carlton, Melbourne, was received into the ministry, as also was Rev. James Nairn, formerly of St. Lambert, Canada. An Irish licentiate was refused admission simply on the ground that it would not be fair to the Church's probationers.

Statistics to be laid before the Established Church Assembly show that the membership of the Church at the end of 1898 was 648,476, as against 641,803 at the close of the previous year, an increase of 6,673. During the last twenty years the membership of the Church has increased by 132,690. Baptisms for last year numbered 40,059, a decrease of 419. The contributions embraced under the heading of 'Christian Liberality' show a decrease for Edinburgh Presbytery of £5,917, while Glasgow Presbytery comes out with an increase of £1,491.

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## Health and Home

For neuralgia apply hot, dry flannels, as hot as can be borne.

Chocolate, as a modern commercial article, differs from cocoa in this, that it is a mixture of cocoa powder and sugar, but without starch.

Eggless Cookies.—Two cups of sugar, one cup each of milk and butter, half a teaspoonful of nutmeg, half a teaspoonful of soda, and flour enough to roll.

When a child chokes insert the forefinger into his mouth, and try to hook out the offending morsel of food or other object. Hit him smartly on the back at the same time.

A little powdered borax or ammonia in the water you wash with helps to cleanse the skin thoroughly. Dry powdered borax on the soles of the feet and in the armpits is drying and destroys organisms.

Cornstarch Cake.—One cup each of butter and sweet milk, and half a cup of cornstarch, two cups each of sugar and flour, the whites of five eggs beaten to a stiff froth, two even teaspoonfuls of baking powder. Flavor to taste and bake in gem tins.

Plain Gingerbread.—One cup each of dark cooking molasses and of sour cream, one teaspoonful of soda dissolved in a little warm water, a teaspoonful of salt and one heaping teaspoonful of ginger. Make about as thick as cup cake. Serve warm.

Rock Cream.—Boil one teacup of rice in milk until very tender, sweeten it with powdered sugar, put it in a dish and dot with square lumps of currant jelly. Beat the whites of five eggs until very stiff, add five tablespoons of powdered sugar, a tablespoon of rich cream and flour with orange flower water. Pile high over the rice to give it the appearance of snow.

Hominy Croquettes.—To a cupful of cold boiled hominy add a teaspoonful of melted butter, stir well, then add gradually a cup of milk, stirring and mashing the hominy until it becomes a soft, smooth paste. Then add a teaspoonful of white sugar and a well beaten egg. Roll into oval balls with floured hands, roll in beaten eggs, then in bread crumbs, and fry in lard or drippings.

Britons should drink more coffee; so says the Lancet. Nowadays we only consume 12,000 tons a year, or, one infers, one pound of coffee to ten of tea; "yet coffee, when properly treated, is a most excellent and wholesome article of diet." To be "properly treated" it should contain plenty of milk and sugar, which, added to the nutritive qualities of the coffee berry, "affect the human economy in a peculiarly agreeable and beneficial manner." There is nothing whatever to forbid its habitual use in moderation, whether with meals or at other times.

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### Synod of Montreal and Ottawa.

(Continued from Page 333)

gratuitously. The report was received and the convener thanked for his diligence.

A committee was appointed to draft minutes in connection with the removal by death of the Rev. Dr. Chiniquy and the Rev. D. Muir, two of the members of this court, and the Revs. Dr. Cochran and Dr. King, and to send copies to the families bereaved.

It was agreed to give a hearty vote of thanks to the people of Cornwall for their kind hospitality and to the session and managers of Knox Church, Cornwall, for the entertainment and comfort they extended to the Synod while in session.

The Moderator then announced that the Synod would stand adjourned to meet in Perth on the second Tuesday of May, 1900, afterwards pronouncing the benediction.

### OFFICE OF THE BOARD OF FRENCH EVANGELIZATION, Y.M.C.A. BUILDING, MONTREAL.

In the name of the executor of the late Father Chiniquy, and of the Board of French Evangelization of the Presbyterian Church in Canada, we hereby inform the public, and especially the friends of Father Chiniquy, that all the missions carried on by him during his life time have been transferred to said Board and will be continued under its management.

It is deemed most important that these should be continued and strenuous effort made to further the aims of this great man's life, and, therefore, it is earnestly requested that all contributions and bequests for the support of said missions be forwarded to the Treasurer of the Board, the Rev. Dr. Robt. Warden, Confederation Life Building, Toronto, Ontario, Canada.

(Signed) J. L. Morin,

.. Executor of late Pastor Chiniquy.

.. D. H. MacVicar,

.. Chairman, Board of French Evangelization.

.. S. J. Taylor,

.. Secretary, Board of French Evangelization.

April 1st, 1899.

### The Mayor of Toronto and the Boxer

The regular Toronto correspondent of The Dominion Presbyterian makes the chief magistrate of the capital of Ontario food for mirth. In "Our Toronto Letter" in the number for May 6, he thus speaks of His Worship: "He converts so easily, and in such entirely opposite directions, within incredibly short spaces of time." He tells us also that the same official said to a druggist: "You would be committing a crime if you did not sell soda water on Sunday."

What I have just quoted from The Dominion Presbyterian is in perfect harmony with the following, which I take from another paper: "The Atheneum Club of Toronto, assisted by the Mayor and public, gave John Lewis Scholes, the champion featherweight boxer of Great Britain, an ovation on Friday night on his return home fresh from the scene of his victory. They also gave him a split-second gold hunting-cave watch." "Just fancy!" The chief ruler of the chief city of the Province of Ontario, one of those assembled to welcome home, and make a present expressive of their feelings, to a champion featherweight boxer! His Worship is certainly a great admirer of the so-called "manly art." I wonder if he appeared in official dress. If he did not, he should have, to give more dignity to the occasion. I fear, however, that the honor for his act which he will receive from those whose good opinion is worth having, will, in one sense, be like the boxer, only a "featherweight."

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## Tenders for Coal = 1899

The undersigned will receive tenders to be addressed to them at their office, in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on

WEDNESDAY, 32nd MAY, 1899.

for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for the London, Hamilton and Brockville Asylums and Central Prison as noted:

#### Asylum for Insane, Toronto.

Hard coal, 1,100 tons large egg size, 150 tons stove size, 150 tons nut size; soft coal, 450 tons lump, 150 tons soft screenings.

#### Asylum for Insane, London.

Hard coal, 2,300 tons small egg size, 300 tons egg size (Scranton coal), 205 tons stove size, 70 tons chestnut size; soft coal, 50 tons for grates. Of the 2,300 tons, 700 may not be required till January, 1900, also 50 tons Scranton egg.

#### Asylum for Insane, Kingston.

Hard coal, 1,350 tons large egg size, 250 tons small egg size, 20 tons chestnut size, 400 tons hard screenings, 450 tons soft screenings, 20 tons stove size (hard).

#### Asylum for Insane, Hamilton.

Hard coal, 2,550 tons small egg size, 249 tons stove size, 121 tons chestnut size; canal coal for grates 41 tons, for pump house 200 tons imported slack, 75 tons imported screenings 25 tons Reynoldsville. Of the above quantity 2,128 tons may not be required until January and February, 1900.

#### Asylum for Insane, Mimico.

Hard coal, 1,550 tons large egg size, 120 tons stove size, 10 tons canal coal, 50 tons nut coal, 100 tons soft screenings, 50 cords green hardwood.

#### Asylum for Idiots, Orillia.

Reynoldsville soft coal screenings or run of mine lump, 1,300 tons; 80 tons stove size, 10 tons Briar Hill coal.

#### Asylum for Insane, Brockville.

Hard coal, 1,700 tons large egg size, 130 tons stove size, 20 tons small egg. Of the above quantity 1,450 tons may not be required until January and March, 1900.

#### Central Prison, Toronto.

Hard coal, 50 tons nut size, 50 tons small egg size; soft coal, 1,800 tons Reynoldsville soft coal screenings or run of mine lump. The soft coal to be delivered in lots of 160 tons monthly.

#### Institution for Deaf and Dumb, Belleville.

Hard coal, 650 tons large egg size, 90 tons small egg size, 12 tons stove size, 14 tons No. 4 size; soft coal for grates, 4 tons.

#### Institution for Blind, Bradford.

Hard coal, 400 tons egg size, 175 tons stove size, 25 tons chestnut size.

#### Reformatory for Boys, Penetanguishene.

Forty tons egg size, 40 tons stove size, 25 tons nut size, 1,000 tons Reynoldsville soft coal screenings.

#### Mercer Reformatory, Toronto.

Reynoldsville soft coal screenings, 550 tons; stove coal, 100 tons.

Tenders are to name the mine or mines from which they propose to supply the coal and to designate the quality of same, and, if required, will have to furnish satisfactory evidence that the coal delivered is true to name, fresh mined, and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected satisfactory to the authorities of the respective institutions. Tenders will be received for the whole quantity above specified, or for the quantities required in each institution.

An accepted cheque for \$500, payable to the order of the hon. the Provincial Treasurer must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of conditions of tenders are to be obtained from the pursers of the respective institutions. The lowest or any tender not necessarily accepted.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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