

Dominion Presbyterian

Devoted to the Interests of the Family and the Church

\$1.50 per Annum

MONTREAL, TORONTO, WINNIPEG

Single Copies, 5 Cents

Note and Comment

From Newfoundland it is reported that the capture of seals this season has been enormous. One vessel had 42,000 skins on board, and other steamers were also heavily laden.

An old country exchange says: "Great difficulty is experienced in getting suitable English Presbyterian ministers to preach 'with a view to the pastorate' in several congregations which are at present vacant. The feeling against 'candidating' appears to be growing." We wish the same thing could be truthfully said of our ministers in Canada. Here a vacancy in a comparatively small charge will elicit forty or fifty applications for a hearing before the minister resigning has properly been loosed from his charge.

"Principal Dykes is visiting some of the London congregations in the interest of Westminster College." In the old land, as well as in Canada, a college in debt is not an unusual thing. There is this difference, however. Principal Dykes will probably secure the money for Westminster much easier than Principal Caven can for Knox, or Principal Grant for Queen's. But give them time and the Canadians will get there just the same. Let us hope that the Twentieth Century Fund effort will result in placing all our colleges on a satisfactory financial basis, so that Principals and Professors need never again take the road on collecting tours.

The Rev. J. R. McLeod, of Three Rivers, has received a letter from a member of the Beaver Klondike Company, operating in the Yukon. The letter bears the Dawson postmark of "20th March," on which date it was written. It reached Three Rivers on the night of the 19th of April, and was delivered the next morning. The weather was then fine, the snow melting on the sunny side of the roofs. A large number expect to leave with the opening of the river. Typhoid fever is feared with the return of warm weather, but doctors are said to be plentiful. The correspondent speaks in high terms of expectation of the services of Mr. Ogilvie and the new Gold Commissioner.

This is almost too good to be true; but if true it is only another illustration of the power of the Gospel to bring the most hardened to Christ. A New York despatch announces that the pugilist Sullivan has been converted by Mr. Moody, the well known evangelist, and now attends Mr. Moody's services regularly. He has abandoned his drinking habits and forsworn the use of oaths. It appears that he and Mr. Moody have been living in the same hotel, and that the Evangelist, after talking to the pugilist nightly upon his spiritual condition, induced him to attend a service, when further good impressions were made. Mr. Moody says Sullivan's conversion is one of the most genuine compliments he ever received.

Aristocrats, like their neighbors, must do as events will do by them, and they are fortunate when they can take occasion by the hand and make a virtue of the inevitable. It is not many years ago since the ladies of the upper classes would have scorned to make a living by trade or occupation, but it is no longer so. Miss Kerr, a cousin of the Marquis of Lothian, and a daughter of the late Lord Frederick Kerr, keeps a registry for servants in London. Miss Blair, a daughter of Mary, Duchess of Sutherland, is about to go on the stage, and a sister of the present Duke was a nurse, and died, it is believed, owing to the unwanted hardships of her new occupation. In the ranks of the nurses also is a daughter of the Marquis of Dufferin, the Lady Hermoine Blackwood. Miss Wellesley, of the Wellington family, has a flower shop, and is strong in table decorations and drawing room bouquets.

Many readers of The Dominion Presbyterian will remember the bright, good-looking Jap who accompanied our Formosan Missionary, Dr. G. L. Mackay, when visiting the Churches during his recent furlough in Canada. A pleasant romance attaches to Koa Kou. He has just written to Dr. Mackay, of Chalmers' Church, Woodstock, announcing his marriage to Bella Kate, second daughter of Dr. Mackay. Of course the marriage ceremony was conducted by the bride's father, assisted by the Rev. William Gauld; and the bride looked as pretty while saying "I will" under an

Oriental sky as her sister does in similar circumstances in "this Canada of ours." May a future of unmingled happiness be the lot of Koa Kou and his young wife.

The following resolution expressive of regret at the action of the Government on the prohibition plebiscite was adopted unanimously by the Presbytery of Montreal at its last meeting: "That this Presbytery is pleased to note that whilst intemperance within the bounds may not be on the increase, it still continues to do great harm in the community, and especially is a snare to the young. It would therefore recommend continued vigilance by all its members to stem the torrent of the evil. This court desires also to record its great dissatisfaction and disappointment at the decision of the Government, recently given by Sir Wilfrid Laurier, not to take any action in regard to prohibition, and thereby give effect to the will of the majority as expressed in the vote taken by the recent plebiscite, and is not at all satisfied with the reasons given for refusing to act."

In connection with the objections that are offered to the appointment of the Rev. R. S. Kirkpatrick to the Parish Church of Govan, on the ground of his alleged sympathy with that section of the Established Church ministers who believe in the Church Society, it is interesting to recall the fact that Andrew Melville, the famous reformer of 300 years ago, occupied its pulpit for several years. Indeed the Govan Church was the only church of which he was ever the popular minister. Melville freed Scotland from Prelacy, as Knox had previously delivered it from Popery, and he it was who asserted the divine right of Presbytery. No doubt the sturdy reformer, who first refused the offer of the Parish of Govan on the ground of laying aside his opposition to the establishment of bishops, and refused a bishopric for himself, and afterwards got the benefice on his own terms, would often fulminate against Ritualism and Prelacy in the old Parish Church of Govan. Strange, is it not, that the Parish Church of Govan should now be the chief centre of the movement towards Ritualism in the Church of Scotland of to-day?

The Quiet Hour

For Dominion Presbyterian.

The Vine and the Branches.*

In the Old Testament the parable of the vine plays a great part. Perhaps it was first fully developed in Isaiah's beautiful song (chap. v.), and applied in various forms by poets (Psalm lxxx.) and prophets (Ezekiel xv.). Thus it is a symbol of the relationship between God and the chosen nation, and our Lord (Matthew xxi., 33) uses it in a similar sense. Here, however, while there is still a suggestion of the Church, as the body of Christ, the stress is laid more upon the relation of the individual believer and the living Saviour. God the Father is still the husbandman, but a new element is distinctly introduced; the Christ is the vine and the believers are branches, receiving from Him the sap and strength which alone can produce a noble life. So that we have two subjects, or two sides of one subject; the central theme, the living relationship between the Lord and true disciples, and the divine care over human souls represented by the husbandman's pruning of the branches for the sake of greater fruitfulness. Let us learn from this parable to give our Lord His own supreme central place. The Church should be respected, and conduct must be regarded, but our living union with Jesus is first and most important. It is this that makes us members of the true Church and gives us power to live the real Christian life. Where the Church is made supreme, or religion reduced to morality "touched with emotion," the Christ is in danger of being dethroned, and the mystic life of the believer weakened or destroyed. You may say this is a poetic allegory; true, it is so, because it is an endeavor to suggest deep truths which cannot be stated in clear, cold terms, truths which are too great for any small words. Though we cannot fully explain or express its meaning, we may find some words that set forth various aspects of the sublime truth. The purpose of such teaching is to deepen purity and strengthen our spiritual life. Note the last words of the lesson, in which the Teacher Himself sets forth clearly the purpose of this and all the highest truth, illustrating the words of His own prayer, "Sanctify them through Thy truth; Thy word is truth." Compare this with Paul's

statement (II. Cor., i., 24), where he uses the word "joy" evidently to mean the Christian life in the deepest and fullest sense. Surely the Saviour's joy is His own high life of Sonship, which is to be reproduced in those who love and trust Him. "These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled."

Jesus Christ, the source of life and joy to His people. As from the vine there flows into the branches the blessing of beauty and fruitfulness, so from the Saviour who gave Himself for us there comes the life, His own life, which He gives to us. This mystic union, because it is so real and spiritual, cannot be expressed. Paul tries to do so when he says: "I live, yet not I, but Christ liveth in me," and we may say it implies a living trust on the part of the disciple and the bestowal of a living spirit on the part of our Lord. Union with Him is the cause of our spiritual life, abiding in Him the condition of fruitfulness. Discipline is very difficult in the Church, but there is a divine discipline, there is a constant judgment; names and professions are always brought to the test. God cares for the vine; He takes away the dead, useless branches, and those that are fruitful He cleanses, that they may bear more fruit. In this there is the glory of God and the good of man. The Christ counts those clean who have heard the living Word, though their life may be only in the germ. This word He speaks clearly and then returns to the allegory: "Already ye are clean because of the word which I have spoken unto you; abide in me and I in you." This blending of two lives, the Christ abiding in us that we may abide in Him, this is a great mystery, but it is spoken concerning Christ and the Church. It is absolutely necessary; otherwise we are cast out of the true communion, and the little life in us withers away. Surely that is a sad fate from which we would earnestly pray to be delivered. On the other side is power. Away from Christ weakness; in Him power. Power to plead and prevail with God. This cannot mean to ask and have what we want in a shallow sense. Prayer must always be a sacrifice. Every prayer must be offered in the spirit of submission; there must always come from the depth of the most earnest soul the cry, "Father, not my will, but Thine be done." Those that are in Christ will be in sympathy with His redeeming pur-

poses; they will seek the things which lie along the line of the great onward march of the Kingdom; their prayer will be, "Thy Kingdom come."

The honor of God is manifested in the fruitfulness of Christ's disciples; a true Christian life is the best apology for Christianity, the best proof of the reality of faith, the best testimony to the presence and power of that living Spirit who makes all things new.

This abiding in Jesus is a dwelling in the atmosphere of love and manifesting the spirit of obedience (John xiv., 22, 23). The relationship between the disciple and the Lord is meant to be a small symbol of that divine communion which exists in its perfect purity and fulness between the Father and the Son. As the Father loved Him, so He loves us; as He obeyed the Father, so should we obey Him. He kept the Father's commandments. His meat and drink was to do the Father's will; He was able to say at the last, "I have finished the work which Thou gavest me to do," and He promises to faithful souls strength to live according to their capacity a similar life. In this we have the secret of patient submission, hopeful toil, and final victory.

For Dominion Presbyterian.

Great Thoughts.

By Professor John Moore.

"We live in deeds not years,
In thoughts not breaths,
In feelings not in figures on a dial;
We should count time by heart-throbs;
He lives most who thinks most,
Feels the noblest, acts the best."
—Festus.

The human mind was made to think
And not in lethargy to sink,
To rise above all earthly things,
Borne as upon celestial wings.

Great thoughts not bound by space and time
Expand to every land and clime,
Not seen or weighed and measured,
Yet in the active mind are treasured.

In nature wonderous works appear
A mystery yet ever clear;
When on the sky we gaze at night
We read the thoughts which show God's might.

Great thoughts the riches of the soul,
That ever point the heavenly goal,
And help us in the blessed way,
Which leads to an eternal day.

To have such treasures here below,
'Tis heaven's will to thus bestow
On all who are disposed to seek
And have a heart that's true and meek.

In the inspired Word we see
Great truths which truly make us free,
Thoughts that are forever giving
Light to make this life worth living.

"I was preaching with the passion of youth, on the subject of sin, and, on my way home with an old farmer, he said, 'Sin, sin, I wish we had another name for that, because the word has become so common that the thing no longer pierces our conscience!' That stuck to me, and has warned me to avoid theological terms, and to make use of words more fresh and modern."—Rev. James Staker, D.D.

*International Sunday School Lesson for May 7th. John xv., 1. Golden Text.—"I am the Vine, ye are the Branches.

The Cure for Bitterness.

By George Matheson, D.D.

They could not drink of the waters of Marah, for they were bitter; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet.—Exodus xv. 23 and 25

"When He had cast a tree in the waters, the waters were made sweet." It was a strange remedy. One would have thought it was a case for extraction, not addition. The burden of bitterness is a very heavy one. When it comes to us our first cry is "empty out the waters." "No," says the Divine voice, "instead of emptying them, put something more in them." And truly the Divine voice is right. What we need for our bitterness is not the removal of things, but the seeing of them in a new relation. The Psalmist speaks of a tree planted by rivers of water. A tree makes a great difference to our view of the water; it may change it from monotonous into beauty; it is the old thing with a new fact added. So it is with my calamities; one added point of knowledge will chase them away. When the child is waters of Marah. How will you cure it as it goes to school, it often needs the these waters? By keeping him from school? God forbid! Show him the developed tree. Show him the fruit of knowledge. Show him that without school he will be a solitary man—mindless in a thinking world. The sight of the tree in the waters will make the waters sweet.

O Thou, whose suffering was sweetened by the sight of the redeeming tree, make Thine experience mine own. I do not ask that the waters be assuaged from the face of my earth; I dare not ask that; but tell me that the waters are nourishing my tree. Send out Thy light and Thy truth; let them lead me. Show me it is impossible the cup should pass from me if I am to grow; put tree in my waters. I do not ask, any more than Newman, to see the distant scene; but I want to see something which is not distant—Thy will. I do not pray to know where the waters are going; but I do want to see where they are coming from. I wish to feel that they are from Thee. Tell me that, and I am satisfied. They may rise up to the firmament if they come from Thee. It is revelation, not emancipation, I need. Let the waters remain; but shine through them, shine across them, shine beneath them, O Lord. Show me Thy way in the sea. Reveal Thy path in the deep. Reflect Thy light in the waters. Put Thy music in the rolling billows. Say, when the storm is walking through the waves, "It is I." Then shall there be no bitterness in the taste of the brine; the waters will be sweet if they are shared by Thee.

The strength of character, like that of a beam, is equal to the weakest point.

Power of the Fifty-First Psalm.

It is impossible to comprehend the power of the fifty-first Psalm upon the race. Kings, scholars and cottagers have read it with the same spiritual profit. It was the death song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart when taken prisoner before his martyrdom at St. Andrew's. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Jane Grey upon the fatal day of her own and her husband's death. Its burning words broke from the lips of John Huss at the place of his execution, near Constance. John Rogers repeated its confessions and triumphant psalms on the way to the fires of Smithfield. The words of the Hebrew psalmist were spoken by Sir Thomas More—"who was famous through Europe for eloquence and wisdom"—as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick-chamber, did not make the text any the less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows of the highest point of the earth's surface, near Cape Beechy. "Wash me, and I shall be whiter than snow."—Last Days.

God and the Right.

By Frederic William Faber.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
And dare to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

Only Five Times.

By A. E. C. Maskell.

Mrs. Morrell had just finished reading "In His Steps." She laid it down with a sigh, saying, "Oh, if only all Christians would do that, wouldn't we have a better world?" And then the next moment: "But if one would do it the world would be some better. Why can't I? Oh, if I only could!" and there were tears in her eyes.

"I ought to go down and see the Dixons, I suppose," she said later, "but they are such a set. I wonder what Jesus would do?"

"Go, of course," whispered conscience. "He visited publicans and sinners when it was for their good."

"To be sure," smiled the lady; "I

will take along a pat of butter and some things to make them comfortable."

"To be sure, for Jesus has commanded us to feed the hungry and clothe the naked," and with quick steps and a light heart the little woman tripped over the fields to visit her miserable neighbors. Then asking herself "What Jesus would do?" made her talk in her sweetest and most winning manner, and made her throw a loving arm around the wickered mother, and urge her to come to Jesus.

When night came and work was done up, she said to herself: "I think I won't go to prayer meeting to-night, I shall only go to sleep;" then "What would Jesus do?" came into her mind.

"Why, go, of course," a still small voice answered. "His disciples went to sleep in the Garden of Gethsemane, but they were some company to Him, for all that; and He would rather have me in prayer meeting asleep than not there at all," and so she went; but it was so sweet to obey Jesus, that somehow she didn't feel sleepy at all, and enjoyed the prayer meeting as never before.

Only five times during the day had she asked: "What would Jesus do?" but each time she had obeyed, and it was with such a light, happy heart she crept into bed and sank to sleep, thinking: "If five times obeying Jesus makes me so happy, I wonder how ten times would make me feel?" and she tried again, and is still trying, with the most precious results, and you will not find a happier Christian in all the world.—Christian Work.

The morning is the gate of the day and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship, is as foolish as though he had not put on his clothes, or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

A Quaker lady suggests the following cosmetic: For the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness, and for the heart, love.

Some good men are very peremptory in asking God to give them souls. That may not be the best service you can do for God. The best service you can give Him is to submit to His will.—Dr. Andrew Bonar.

The eternal stars shine out as soon as it is dark enough.—Carlyle.

Our Young People

A Lesson in Patience and Plodding.

Topic for May 7: "Patience Continuance in Well Doing." *Rome 2: 1-11.*

"In your patience possess ye your souls."

The Herb Patience.

By Pansy.

I have been interested in discovering how much the Bible has to say about patience. Starting from Peter's example in addition, "and to temperance, patience," I made the journey in search of the word, and the fruits thereof were rich. "Through patience—hope." "Patient waiting for Christ." "Bring forth fruit with patience." Patient in being "buffeted." Verily it is not hard to understand why the Master said, "In your patience possess ye your souls." Neither is one surprised to find our Father spoken of as "the God of patience."

But is there a quality of mind harder to cultivate? I betook myself to the dictionary to see how far the quality reached, and came away almost despairing. Listen: "Patience—the suffering of affliction, toil, provocation, or other evils with a positive spirit of resignation. Fortitude, long-suffering, meekness, submission. Endurance and perseverance in any work. Forbearance, painstaking." These are some of the definitions.

A young teacher wrote to one whose career as a teacher had been eminently successful, for a few hints to help her first efforts. His reply was so full that the beginner said sorrowfully, "He might have saved his time by simply writing, 'Be ye perfect.'" So I feel that when I have attained to the Bible idea of patience, I have reached a well-developed, symmetrical Christian life. If this be so, it is well worth our while to study carefully, and note wherein we most fail.

One great mistake is in forgetting that word, "continuance." Many people begin well. They undertake an important work and are full of enthusiasm and energy. But somebody criticises or laughs, or sneers, and straightway the work is dropped. Many a Junior society has come to grief through just such causes. Such workers are seeking for "glory and honor," it is true, but forgetting the all-potent closing words of the verse, "and immortality,—eternal life."

To be patient with the faults and failings of others, is a hard lesson to learn. If we could only take to heart

the hint given in that verse, "Therefore thou art inexcusable, O man," and realize that what we condemn so impatiently in others, often lurks, unseen of us, in our own hearts.

Yet what a power to overcome in others, as well as in ourselves, lies hidden in the word we are studying! Do you remember how Luther puts it? "If thou intendest to vanquish the greatest, the most abominable and wickedest enemy, who is able to do thee mischief both in body and soul, and against whom thou preparest all sorts of weapons, but cannot overcome, then know that there is a sweet and loving herb to serve thee, named *Patientia*."

"Having done all, to stand," is another of our Captain's orders, and, ah me, how hard it is! We are eager to plunge in and work with our might, but to wait, with folded hands, for the way to open—that seems beyond us. Yet everything in nature and in Providence seems trying to repeat the lesson. As the old Eastern proverb has it, "With time and patience the mulberry leaf becomes satin."

Years ago Mr. Beecher preached to his young people after this manner: "O impatient one, did the leaves say nothing to you as you came hither to-day? They were not created this spring, but months ago. At the bottom of every leaf-stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long; and next season it will unfold. So God is working for you, and carrying forward to perfect development all the processes of your lives." And as if he had fitted it on to the thought, George Macdonald said, "God can afford to wait; why cannot we, since we have Him to fall back upon?"

Yet, do you remember that we can make even this virtue offensive?

"She is so impatient!" says one, "always wanting to push ahead. Now I am not that way; I am the very embodiment of patience."

Haven't you heard her talk? It reminds me of Mr. Beecher again, and I confess I think of his words very often when I listen to certain people. "There is," he says, "a patience that cackles. In truth, there are a great many virtues that are hen-like; they are virtues, to be sure, but everybody in the neighborhood has to know about them."

Hints and Helps on the Topic.

"Flash" lives, as well as flash-lights. Hide-and-seek Christians; now you see them, and now you don't. One thing to-day, and another to-morrow, and not much of anything the day after. In times of revival, burning with a brilliancy and a warmth which fairly puts to shame those of less flame power; but when the revival is past, dying out in darkness that lasts until the next time of quickening. Now the white of an almost ideal Christian character; and again the red light of anger, or the green light of envy, or the yellow light of jealousy. However useful and desirable a flash-light may be in the maritime world, it has no place in the kingdom of God. The lights of the world are to shine with a clear, steady, uninterrupted radiance through all the hours of the night. Fixed lights, not flash-lights, glorify God and help men.—Rev. J. K. Wilson.

Patience is one of the ingredients out of which habits of well-doing are built. A duty that seems hard to a young person becomes easy and delightful to one old enough to have thoroughly established the habit. But such helpful habits are not made out of the chaff of caprice, or the mud of passing impulses; but by the everlasting persistence of slow crystallization which makes the adamant if you give it ages.—J. F. C.

No man can learn patience except by going out into the hurly-burly world and taking life as it blows. Patience is but lying-to and riding out the gale.

O impatient ones, did the leaves say nothing to you as you came hither to-day? They were not created this spring, but months ago. At the bottom of every leaf-stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long; and next season it will unfold. So God is working for you, and carrying forward to perfect development all the processes of your lives.

God can afford to wait; why cannot we, since we have Him to fall back upon?—Geo Macdonald.

If success were to come to you suddenly, it might find you wholly unprepared for it. The discipline gained, the habits required in amassing a fortune for instance, ought to fit him who has it both to value it properly and to use it rightly; while often experience has shown that the sudden acquisition of wealth utterly ruined its possessor. What is true of wealth is equally true of other things.—Prof. Forest.

'Tis all men's office to speak patience
To those that wring under: the load of sorrow,
But no man's virtue nor sufficiency,
To be so moral when he shall endure
The like himself.

—Shakespeare.

Some one spoke slightly to his pastor of a newcomer in the church as an "every-day sort of Christian," meaning

an average or commonplace Christian. But the shrewd old minister caught up the word with enthusiasm. "An everyday sort of Christian is he? Is he that? I wish I had known it when I gave him the right hand of fellowship! I would have given him both hands! My greatest trouble is with the every-other-day sort of Christians."—Anna F. Burnham.

For Daily Reading.

Monday, May 1.—Need of patience.—Heb. 10: 35-39.
 Tuesday, May 2.—Patience of the prophets.—Jas. 5: 7-11.
 Wednesday, May 3.—Who did hinder you?—Gal. 5: 1-12.
 Thursday, May 4.—Perfect work of patience.—Jas. 1: 1-4.
 Friday, May 5.—Tribulation worketh patience.—Rom. 5: 1-5.
 Saturday, May 6.—Be not weary.—Gal. 6: 6-10.
 Sunday, May 7.—Topic: Patient continuance in well-doing.—Rom. 2: 1-11.

Put It in Your Bible.

Here is a handy table furnished by the Christian World, which it would be well to cut out and copy for reference in your Bible studies:

"A day's journey was about twenty-three and one-fifth miles.

"A Sabbath day's journey was about an English mile.

"A cubit was nearly twenty-two inches.

"A hand's breadth is equal to three and five-eighths inches.

"A finger's breadth is equal to one inch.

"A shekel of silver was about fifty cents.

"A shekel of gold was \$8.

"A talent of silver was \$538.30.

"A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

"A farthing was three cents.

"A mite was less than a quarter of a cent.

"An ephah, or bath, contained seven gallons and five pints."

Don't be afraid to let your spiritual emotions have full play in the pulpit. Give free reign to your sympathies. Paul is never out of fashion, and he ceased not to warn men night and day with tears. If the devil can succeed in turning Gospel preachers into elegant essay-readers, he will hamstring the pulpit, starve the churches and kill revivals in the bud. Once when Richard Baxter thought of the crowds that would throng his church that day, he broke out with the exclamation, "Not this, not this, O Lord, but the souls of this poor people of Kidderminster!" This is the season of the year when ministers and churches must do their best work and reap their spiritual harvests. The preaching needed for the times is the plain, powerful presentation of God's mighty Gospel arguments made red hot with holy emotion.—Rev. Theo. L. Cuyler, in the Evangelist.

For Dominion Presbyterian.

Peace in Storm.

By Marjorie.

When first I launched upon the tide
 Of being's mystic sea,
 I thought the surges a delight,
 No wave too high for me;
 My spirit could brook no delay,
 I must mount up and be away.

But, when the storms of life beat round
 My little fairy craft,
 The angry billows, mountains high,
 At which I once had laughed,
 I could not even see my course,
 Because of their tremendous force.

And in the lonely, darkened night
 I knelt me down and prayed,
 A stronger hand to guide me through,
 And bid the winds be stayed;
 'Twas in the storm I first found peace
 And patience till God bade it cease.

Boston of Ettrick.

At the recent Free Church convention at Oban the Rev. Dr. White gave an address on "Boston, the Minister of Ettrick." They had, he said, a great inheritance in the Christian Church on her great autobiographies. That was a kind of literature—a kind of reading that became more and more—to himself, the longer he lived and the longer he served as a minister—to his intellectual tastes. The longer he lived the more he was drawn down into the great stream of what he might call autobiographic literature that had descended to us from all ages. It was Boston's autobiography that gave Boston the place he held, and would hold more than ever among Scottish ministers. His books were great books, though they might be of a homely form. His autobiography was his best book out of sight. He did not set him up for a genius like Augustine or Bunyan, or even like Baxter, but he was all the more useful that he was just a somewhat homely and pedestrian Scottish minister like himself. He was an ordinary man, but a man that attained an extraordinary position and performed extraordinary services by qualities that were as open to them and to him as they were to Boston. He did not know that there was any man in our country that more impressed him that he deserved the name of a genuine student than Thomas Boston.

Samuel Rutherford had great resources in books; Boston was too poor to have a rich library. One of his neighbor's looked at Wesley's book press and was surprised at the few books; but if Boston had few he made good use of them. Some of their Highland ministers might also have few, but they should not be discouraged. He (Dr. Whyte) had many, but most of them he never touched. One shelf would hold all he needed for his work. They should not be disturbed by not possessing the many books and publications available for town ministers. Then, if there were students in the meeting, he advised them

to do what Edwards did. He read always with pen in hand. Boston said he got a blessing when, pen in hand, he prepared for the pulpit. Then the salvation of the hearer was the motive of Boston. He preached Christ with amazement and wonder, and confessed the absolute impossibility of preaching Christ worthily, so high and grand was the subject. Having advised all to read that great book, the autobiography of Boston, Dr. Whyte said that Boston prepared even for his family exercises. There were men who had converted their children in that way. As a pastor Boston lived for his parish, and he was impressed with the unedifying converse of his brother ministers. As a man of prayer, he often used the words, "I consulted God." As a theologian he was praised by Jonathan Edwards, whose mind was perhaps the greatest on earth. Edwards wrote of Boston that Scotland had a truly great divine. That was a certificate which should make every young man determine to read the works of Boston.

Heroes in Every Day Life.

How many women there are who have given up hopes of love with the man of their choice in order to devote their time and strength to their aged parents or invalid brothers and sisters? They do not go about shouting for all the world to hear of their sacrifice, but accept the burden in dignified and cheerful silence that sometimes misleads one into thinking that they are not heroines after all.

There are fathers, husbands, and brothers daily giving up the things that mean so much in life to them, and doing in a noble and unostentatious fashion deeds of charity, and renouncing that which perhaps would not seem much in the telling, but which was as sore and bitter in the performance as any of the trials of those heroes whom we read about.

Life is not all selfishness, though in the hurrying rush of money-getting many good impulses are crushed under foot, and so many noble heroes brushed aside that one hardly realizes that after all there is much that is earnest and true walking daily side by side with us, taking part in our very existence, and becoming so much part of ourselves that the good seems only commonplace and unworthy of notice unless it is flaunted about with waving banners bearing the legend: "This is self-sacrifice."

Mr. J. Mackay Bernard has purchased the historical estate of Dunsinane, in Perthshire, for £72,000. On the property is a spot known as "The Lang Man's Grave." The tradition of the district is that Macbeth, finding it impossible to escape Macduff, threw himself from the top of Dunsinane Hill, which is also included in the purchase, was killed upon the rocks, and was buried in "The Lang Man's Grave."

World of Missions

King Mtesa and the Bible.

In a recent speech Mr. Henry M. Stanley, the celebrated explorer, told the remarkable story of a missionary Bible. He said: Janet Livingstone, the sister of David Livingstone, made me a present of a richly-bound Bible. Not liking to risk it on the voyage round the Victoria Nyanza, I asked Frank Poock, my companion, to lend me his somewhat worn and stained copy; and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. We stayed in Uganda some time, and one day, during a morning levee, the subject of religion was broached, and I happened to strike an emotional chord in the king's heart by making a casual reference to angels. King and chiefs were moved as one man to hear more about angels. My verbal description of them was not sufficient. "But," said I, "I have a book with me which will tell you far better, not only what angels are, but what God and His blessed Son are like, to whom the angels are but ministering angels." "Fetch it," they eagerly cried. "Fetch it now; we will wait." The book was brought, opened, and I read the tenth chapter of Ezekiel, and the seventh chapter of the Revelation from the ninth verse to the end; and as I read the eleventh and twelfth verses you could have heard a pin drop. And when they heard the concluding verse, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat," I had a presentiment that Uganda would eventually be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had on him and on his chiefs. As I was turning away from his country, his messenger came and cried, "The book! Mtesa wants the book!" It was given to him. To-day the Christians number many thousands in Uganda, and they have proved their faith at the stake, under the knobstick, and under torture.

The British Consul at Chungking, West China, reports that, as the result of the rebellion, there had been, up to the beginning of November last, in the district between Chungking and Chentu, twenty-five Roman Catholic chapels destroyed, thousands of their native Christians had been rendered homeless, and perhaps sixty or seventy killed. In addition, the Protestant missions had suffered considerably.

Jungle Tribes' Mission.

The following letter from Mr. John McNeil, the Irish Assembly's missionary in charge of the Dohad station, will be read with much interest by the friends of the Jungle Tribes' Mission:

"You will be sorry to hear that the plague has come to Dohad. Up till this date (18th ult.) there have been seven cases in the town, and during the last two days there has been the greatest consternation, the people flying in all directions.

"The population of Dohad is 14,000; to-day there are not so many hundreds in the town.

"Our hope is that the people will stay away for fifteen or twenty days, so that the plague may be stamped out. The Bheels are very much afraid of the epidemic, and to-day they refused to send their children to the Mission School lest some harm should befall them. Poor creatures, they believe anything a Brahman tells them, and the present is the Brahman's opportunity for cheating and deceiving his weaker brother. The Bheels are to-day saying that the English have sent the plague, and this is certainly a Brahman lie, which is meant to hinder the Lord's work. We praise God that, notwithstanding this and other opposition of Satan, the Bheels are being blessed. Yesterday (March 17) three men were baptized here on profession of their faith. Two of them are Bheels."

Send the Light.

By Kenneth Brown.

Hear the plaintive cry of heathen,
Groping in the densest night:
"Christians, ye who have the Gospel,
We are dying, send us light."

Millions plead in far-off Indi,
Ceylon to Himalya's height:
"Christians, ye who have the Gospel,
We are dying, send us light."

And from China's shores they're crying,
And from Africa's starless night:
"Christians, ye who have the Gospel,
We are dying, send us light."

Yes, they plead within our home-land,
"Neath our star-flecked banner bright:
"Christians, ye who have the Gospel,
We are dying, send us light."

Shall we Christians be so selfish?
Shall we all these pleadings slight?
No, we'll heed our Master's bidding,
We will spread the Gospel light.

There are at least 300 native preachers in the Livingstone Mission, and most of the male Christians are preachers.

Religion in Cuba.

The question of religion in Cuba is one that will need to be handled with the greatest delicacy. Roman Catholicism has been so long established by law and has accumulated such large properties, that it has the decided advantage of the Protestant Churches. It is not speaking rudely nor uncharitably to say that the chief officials of the Roman Church have developed a temper which will make it difficult for them to look with ease upon the spectacle of absolute equality in religious affairs. To persecute the Roman Church would be foolish and wicked; to patronize it would be equally so. Hereafter no differences ought to be made between the different ecclesiastical organizations. Let each one of them have a fair chance, and none of them anything more. If the various Protestant bodies wish to establish missions, that is their own lookout, and they have a perfect right to go forward with their work. That they should be careful about the quality of the men whom they send into the field does not need to be said. An ignoramus or a fanatic is sure to do more harm than good, and to injure the very cause which he desires to advance. A corrupt or designing man may be a source of infinite harm. Already some such men are in the field, and are writing lurid letters home for help in prosecuting their work. —E. E. Hoss, D.D.

A strange tale of human sacrifice comes from Bombay. A Hindu laborer was suddenly seized by some men employed in a cotton-spinning mill, and by them thrust into a furnace beneath the boiler of a steam-engine used in the mill. The man, being very strong, managed to free himself and get back to his hut, terribly burnt about the head, arms and chest. He survived to tell his story to the police, and then died of tetanus. The theory is that he was put in the furnace as a sacrifice to the engine, which had not been working well of late.

The Mission Record says: "In March, 1837, the women of the Church of Scotland decided to send out their first missionary to India. Then there was not a single zenana open to a white woman; to-day our missionaries visit 157. Then the one missionary that we sent out started the first girls' school; to-day we have 49 schools, with over 3,000 pupils in them. Our one missionary has increased to 36, and there are 1,084 women in zenanas under instruction."

The Church of Scotland Indian Mission at Charaba has had a pleasing experience. The mission church became unsafe, and an appeal for funds was about to be sent home, when the Rajah, who is a Hindu, and was educated at Eton, heard of the matter, and has offered to build a new church at his own expense. Such a gift is wholly unique.

Meeting of the General Assembly's Sabbath School Committee.

The General Assembly's Sabbath School Committee met in Central Church, Toronto, on April 6th. The committee appointed to investigate the charge that the receipts from last Children's Day had not been applied as directed by the Assembly reported that in their opinion the Convener was justified in deducting from the gross amount the actual cost of issuing the programmes. Their finding will appear in full in the report to Assembly. It was adopted unanimously by the committee. The committee in charge of a preparation of a Young Children's Catechism reported progress and promised to have a complete draft ready by the meeting of Assembly. The Convener presented the financial statements as they will appear in the report to Assembly. The guaranteed liability has been discharged, and the deficit on current expenses is only \$22. The receipts from Children's Day and other donations were \$4,193.46, as compared with \$3,698.43 last year, an increase of nearly \$500. A long discussion took place in regard to Higher Religious Instruction. In attempting to comply with the recommendation of Assembly to make the scheme self-supporting the course was made to extend over three years, and other modifications were introduced. The experience of this year has convinced the committee that any attempt to comply with the recommendation referred to will not succeed. The scheme must be supported by the voluntary contributions of those who approve of it. The Children's Day contributions were originally solicited chiefly for this work and were liberal beyond its requirements before any Lesson Helps were published. It was therefore resolved to recommend to the Assembly that the expenses of the scheme be made a first charge upon the receipts from Children's Day. The total amount required does not exceed \$400 or \$500. It was also resolved, in view of misunderstandings, that medals, prizes, and diplomas be issued for the examination last January on the same basis as heretofore. It was recommended that in future the giving of medals be discontinued.

The contract for the publication of class and school registers having expired, a committee was appointed to revise the forms and report to the meeting in June with a view of issuing a revised set next summer.

A committee was appointed to prepare a programme for next Children's Day. The Convener then announced, in the following terms, his intention of retiring from the committee:

"I shall respectfully request the General Assembly to permit me to retire from the Convener'ship for the following reasons:

"1. The Assembly has taken out of the control of the committee a very important part of the work committed to its oversight, namely, the publication of the Lesson Helps. This it has done without assigning any reason and in the face of the earnest remonstrance of the committee. I cannot but agree with the view expressed by the committee in the 'Addendum' to its report last year, and regard this action as a reflection upon the competency of the committee to manage its own affairs, and must decline to continue to preside over it. I should have taken this course two years ago had I not felt in duty bound to remain at my post until all the deficit was paid. I am now at liberty to follow the dictates of honor and self-respect.

"2. In appointing a special committee to superintend the publication of the Lesson Helps the Assembly has acted unconstitutionally. Presbyteries, in reporting on the remits sent down to them in 1896, vetoed, by a large majority, the proposal to appoint a Board of Sabbath School Publication. The committee referred to is such a Board and its existence is a contravention of the Barrier Act.

"3. I have been informed, on authority which I must accept, that I am personally unacceptable to some in the Assembly, and that much of the opposition to the work of the committee arises from the fact that I have the honor of directing it. This revelation comes to me as a very unpleasant surprise. Judging from the exceedingly flattering resolutions of appreciation annually passed when the committee's report was presented, I should never have suspected the existence of such a feeling. I am entirely unable to charge myself with having given any just cause for it. But seeing that it exists, and is able in some degree to express itself in the decisions of the Assembly, regard for the interests of the S. S. work, as well as other obvious reasons, require that I shall give place to some one who shall be fortunate enough to possess the good-will of the brethren."

The committee then adjourned to meet in Central Church, Hamilton, on the second Thursday of June at 9 o'clock a.m.

What About the Entire Psalter?

Editor Dominion Presbyterian:—

Sir: When what is called "The Presbyterian Book of Praise" came out we were most distinctly told that the whole Psalter also would be issued by the General Assembly for use in the service of praise in our Church. We were not to be limited to a kind of "Ross Psalter," as it may be termed. We are a good deal older to-day than we were then. But as regards the promise just stated, we now—to express it in Hibernian language—hear nothing but perfect silence.

A goodly number in the Presbyterian

Church in Canada would like to know when that promise is to be fulfilled. They belong to those of the I. O. O. F. (Independent Order of Old Fogies), who believe that the whole Psalter was given to the Church to be used by her in her praises "till He come." I am not ashamed to say that I am one of them. True, the whole Psalter is not under the ban of the General Assembly, but it has not the "approval and commendation" of that body as what is called "The Presbyterian Book of Praise" has. See the title page of the latter.

When is the entire Psalter to be "approved and commended" by the General Assembly as "A Presbyterian Book of Praise?" is therefore a question to which we would like very well to hear an answer.

T. FENWICK.

Woodbridge, Ont.

A Good Suggestion.

Editor Dominion Presbyterian:—

Dear Sir: In view of the fact that in several cities teaching elders have formed themselves into ministerial associations, and have been a marked success, I venture to suggest the establishment of similar organizations for the benefit of ruling elders. It has long seemed to me it would be an immense advantage in carrying on the responsible work of oversight, if, at stated periods—say once a month—the ruling elders in a city or district met together for prayer, an exchange of views, consultation and encouragement. Besides, by some such method, we would be more in touch with each other and would receive valuable hints of which many of us are now ignorant. As it is, each congregation has procedure confined to itself, whereas, by coming together, plans could be discussed and, in many cases, adopted to our mutual advantage.

There need be no elaborate constitution or binding rules, but simply the election of a President and Secretary, the former holding office for three months and the latter for a year, while the meetings could be held once a month in the respective vestries in turn.

I give the idea for what it is worth. Perhaps some of my brethren will favor us with their views through the columns of your valuable paper. Yours truly,
An Elder.

Ottawa, 23rd April, 1899.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—J. R. Miller.

The Dominion Presbyterian

IS PUBLISHED
AT 232 ST JAMES STREET, MONTREAL

TERMS
\$1.50 per Year, in Advance

The Mount Royal Publishing Co.,

C. BLACKETT ROBINSON, Manager

Saturday, April 29th, 1899.

The Public Sentiment.

Few things are more difficult to estimate than the real attitude of the popular sentiment. The political orator, with an end to serve, will assert positively that the trend of popular opinion is certainly with him. He only influences the unthinking, and these but for the hour. The clever newspaper leader-writer, whose business it is to watch public opinion, writes with the prevailing currents in view, but the rush of newspaper life will not allow anything but the noting of surface indications, and these are often deceptive. From others we hear much concerning the general sentiment of the people upon great moral and religious questions, but as a rule the assertions made simply reflect the wish of the individual who makes them. He may believe them, often he only wishes to get others to believe them.

We do not believe that the real sentiment of the people of Canada has been touched as yet upon these great questions. The plebiscite woefully failed to discover the mind of the people respecting prohibition. No one knows what the people think upon the great question of the preservation of the Sabbath, or the equally great question of the union of the churches. It is nonsense to tell us that the trend is in this direction or in that. As well you might say that the Atlantic Ocean flows towards the north because the Gulf Stream flows northerly. We do not know the mind of the people on these great questions.

Only a great crisis, as we of the present generation in Canada have not yet seen, reveals the real attitude of the mind of the great public. Like an electric shock, a thrill passes through an entire people, suddenly stopping vagrant currents of thought, turning them in to one great centre, then setting the whole mass, with irresistible force, towards one point. Then men know what is the strength and the direction of true public opinion. It is not the reflection of the mind of one or two strong leaders, but it is the mind of the people, the product of centuries of thinking.

Which one of the great moral issues

now cropping up, courting an expression of the public mind, shall first touch and thrill the people of Canada? The rest of the world stood still in amazement when British public sentiment revealed itself more than a year ago, on the occasion of the Kaiser's insulting message. It may be that the man, who for private or party gain, provokes a manifestation of the public sentiment of the people of the province or of the Dominion on some one of these great moral issues will receive as salutary and effective a check as did the erratic German Emperor.

The Uneducated.

They are not those who have never attended the schools. More often we may find members of this class among those who have had every advantage to gain a liberal education. We have even found specimens of them among the medalists of our colleges and universities. They are the men who have made no use of the information gathered in the schools, or in the greater school of life. It remains as so much useless lumber cumbering mental activity and dwarfing mental character.

The uneducated are the unthinking, who, though much may be poured into the crucible, yet never have lit the fires beneath it. The mind is not only sluggish—it is positively inert. Many influences tend to make an unthinking and so an uneducated community to-day. The rush of daily toil leaves little time for thought outside the immediate line of the routine of the daily life. The pressure of studies rather than study tends to discourage thought. There is little time and less inclination to think out the problem for which some solution, perhaps the right one, must be found.

There will come, some day, a reaction against this over-pressure of the merely material, and it cannot come too soon. Even now our boast of being an educated people is scarcely valid. We may still claim that we are well-informed, but we are fast losing the right to be called an educated people.

"General" Booth appears to have come to terms with the Government of Western Australia regarding the establishment of a great over-sea industrial farm in Collie district of Westralia. At commencement, it is said, is to be made with a farm area of 15,000 acres.

Mr. Barrie (says The Bookman) made excellent progress with the sequel to "Sentimental Tommy," and hopes to have it finished by the beginning of May. The story describes a literary career. It is probable that the title first fixed on will be discarded for another, which will bring in the name of the heroine.

A New Commentary on the Books of Samuel.*

This is the third volume of the International Series which has seen the light, the other two being Dr. Driver on Deuteronomy, and Dr. Moore on Judges, and the aim of its author has been to make it a worthy companion of those books. The character of this commentary is avowedly "critical and exegetical." It was recognized that there was already in English an abundant supply of good commentaries of the expository, homiletical and practical kind, and it was determined to make the attempt to give to ministers and students the results of the latest scholarship as to text, sources and interpretation. The result is a book for students; not one that can be hastily read, or from which ready-made sermons can be extracted, but one to work with, to use as a constant companion in studying the various sections of the book in question.

Dr. Smith, in this volume, gives special attention to textual criticism, carefully comparing the readings of the ancient versions and making use of the important work of Wellhausen and Driver in this department. As is well known, the material for textual criticism of the Old Testament is scanty; and the criticism of Prof. Lohr's views, given in the appendix to this commentary on Samuel, shows serious divergence among the critics as to the purpose to be attained and the principles which should govern this part of the work.

It is now generally admitted that the book of Samuel is a compilation. A writer who is conservative as well as scholarly and reverent, the Rev. Dr. Kirkpatrick, says: "It is generally agreed that the book is a compilation from different sources, but who was the compiler there is no evidence to show." Kantsch indicates some nine different sources, a number of later additions, and pieces of unknown origin. Dr. Smith accepts in general the results of criticism, but exercises an independent judgment on many points. As a matter of fact, the "results" are in many cases rightly classed as "conjectures," but the careful examination of the reasons for these conjectures is in numerous instances interesting and helpful. The book of Samuel—the two parts are really one book—is one of those which shows signs of compilation to the most superficial examination, as it contains several duplicate narratives. As Prof. Smith says:—

"The first thing that attracts our attention in reading the story of Samuel and David is the obvious duplication of certain incidents. Two denunciations of Eli's course are related,

*A Critical and Exegetical Commentary on the Books of Samuel, by Henry Preserved Smith, Professor of Biblical History and Interpretation in Amherst College. New York: Charles Scribner's Sons.

either one of which abundantly answers the author's purpose. There are two accounts of Saul's rejection, and the second makes no allusion to the earlier. The two (or three) accounts of Saul's appointment as King are probably another example. Two accounts of David's coming to court have long given trouble to the harmonist. We have two sets of negotiations for Saul's daughter, the later being ignorant of the earlier one. There are at least two accounts of David's flight from court, two of his having Saul in his power, two of his seeking refuge in Albish, two of the death of Saul. The difficulty of working these into one history increases with each additional incident. The simplest way to account for them is to suppose that they are real duplicates—variant accounts of the same series of events, put together by a compiler who wished to preserve for us whatever he found of interest in both (or all) his sources."

The English commentator above referred to, speaking of several of these narratives which are not found in the oldest form of the Greek version, comes to the conclusion that they are later additions to the original Hebrew text, and that their "historical value must remain a moot question." It is thus seen that even an elementary commentary on these historical books requires a careful consideration of these subjects. The volume now before us is not an elementary one, and will only yield up its full benefits to those who can read the Hebrew text; but as the parts dealing with details of criticism and linguistic questions are placed in separate paragraphs, in smaller type, an intelligent reader can follow the narratives and explanations without respect to these. In fact, the arrangement is substantially the same as that adopted by Dr. Driver. The latter says: "The Tetragrammaton, not without hesitation, has been represented by its popular, though undoubtedly incorrect, form Jehovah; this it was felt marked sufficiently the fact that the name was a personal one; and Galmeh, in a volume not designed solely for the use of specialists, might be to some readers a distasteful innovation." Prof. Smith evidently has not considered this of sufficient weight, as he uses Galmeh throughout.

To review a book of this kind in any thorough fashion would require much more space than we have at our disposal; but we have much pleasure in bringing it to the notice of students, as there is no other commentary that holds exactly the same place. These histories have still in them much noble teaching for the life of to-day; but the first business of the conscientious expositor is to become familiar with the original setting of the narratives; and for this first and most important stage of exegesis he will find abundant material in Dr. Smith's contribution to the investigation of Hebrew history.

A good rule for you to follow: "I will become familiar each month with some particular mission field, or some noble missionary life."

"The Temple Chest."

Methods for raising money for church purposes are legion. Each year some one announces a perfect method to pay off church debts, and to keep the church treasury full to repletion with little effort. And, for the time, the new method, or the old method, revived under the new name, is successful, but before the year closes it has had its day. Some enterprising Americans have advertised their method, and offered to furnish it to applicants—for a consideration.

It has occurred to a Denver minister, who wanted to lift a heavy mortgage, to go back in the church records about twenty-eight centuries, and revive a method that worked well when the temple treasury was depleted, and when the temple itself was sadly out of repair. The high priest of that time had a box made—a strong box, we presume—and securely fastened down. Then he bored a hole in the lid, and instructed the worshippers to come forward and put their offerings for the repair of the temple into this box. The Denver pastor had his box made for Easter Sunday. He gave notice of his purpose, and provided envelopes for the offerings. Easter morning he had the box-with-a-hole-in-the-lid put upon the pulpit, then sent around the ushers to gather up the envelopes containing the offerings, which he took and dropped into the box through the hole in the lid. It was most successful. The three services of the day realized \$4,400, and, as the idea of worship was made very prominent, we have no doubt that the spiritual benefit was also considerable.

Since that date the Denver minister could give employment to several stenographers, answering the enquiries of those who also have mortgages to raise, and who want to know the secret of his success. Here the evil begins. The majority of those who want to try this thing simply wish to find some means to raise the wind. Worship is as far from their thoughts as it is from the mind of the alert business man who goes after a new method. The "temple box plan" will be tried in hundreds of places, and will get in its deadly work, just as fairs and bazaars and socials have done.

Nothing can supersede the patient teaching of men's responsibility as stewards of God. What we are after is not money, but the education of men and women to use to advantage what God has given, for the carrying forward of His work. Education is usually a slow process. It begins at the cradle, and death claims us long before it has been completed. A man can no more develop into a faithful Christian steward in a day than he can become a cultured Christian gentleman in a day. Each is reached by a long upward process.

A Suggestion.

In the general rejoicing that the Church year has been closed practically free from debt, there is a strain of regret because one fund is behind, and another has just been saved by a timely donation. It is evident that the two funds thus singled out do not enjoy the sympathy of the Church. There must be cause for this lack of sympathy; for the cause of the aged minister and the help of the widow and orphan appeal to every Christian heart.

Two years ago certain destructive critics attacked the administration of one of these Funds, and it is still suffering from this most unjust criticism. Those who were most active in this attack on the Fund have not yet made a single suggestion towards a better administration. It is comparatively easy to pull down what others, with infinite labor, have built up.

During the past month we have been sagely reminded that "something must be done"; but so far no better scheme has been submitted. To relieve the situation, and at least give people of destructive propensities exercise, we make a suggestion. It may, too, suggest some better expedient to other men who are trying to see their way out of a painful situation.

Our suggestion consists of three propositions respecting the administration of the Aged and Infirm Ministers' Fund. First, increase the minister's rate till the lowest age rate shall be twelve dollars per annum, and other rates in proportion; second, reduce the age for receiving the annuity to sixty-five years, and should the annuitant die before he reaches seventy years, continue the annuity till his family till such time as he would have been seventy; third, remove the obligation to retire before the annuity can be received.

The first would go far to meet the objection that ministers should make provision to meet old age; the second and third would commend the Fund to the favorable consideration of many who are now looking elsewhere for such provision. If a man has contributed at the rate of twelve dollars per annum for forty years, or at the rate of fifteen dollars for thirty years, he is entitled to draw his annuity, though he be still in receipt of a fair salary as minister in charge.

Unless we beware, the Word, which is meant to point us a way to God, may actually intervene and hide Him from us. The mind may be occupied and interested and delighted at what it finds, and yet, because this is more head knowledge than anything else, it may bring little good to us. If it does not lead us to wait on God, to glorify Him, to receive His grace and power for sweetening and sanctifying our lives, it becomes a hindrance instead of a help.—Rev. Andrew Murray.

The Inglenook

His Majesty, Baby.

By John Watson, D.D., (Ian Maclaren.)

Until the 'bus stopped and the old gentleman entered we had been a contented and genial company, travelling from a suburb into the city in high good fellowship, and our absolute monarch was Baby. His mother was evidently the wife of a well-doing artisan, a wise-looking, capable, bonnie young woman; and Baby was not a marvel of attire, nor could he be called beautiful. He was dressed after a careful, tidy, comfortable fashion, and he was a clear-skinned, healthy child; that is all you would have noticed had you met the town on the street.

In a 'bus where there is nothing to do for 40 minutes except stare into one another's faces, a baby has the great chance of his life, and this baby was made to seize it. He was not hungry, and there were no pins about his clothes, and nobody had made him afraid, and he was by nature a human soul. So he took us in hand one by one till he had reduced us all to a state of delighted subjection, to the pretended scandal and secret pride of his mother.

His first conquest was easy, and might have been discounted, for against such an onset there was no power of resistance in the elderly woman opposite—one of the lower middles, fearfully stout, and of course a grandmother. He simply looked at her—if he smiled, that was thrown in—for, without her knowledge, her arms had begun to shape for his reception—so often had children lain on that ample resting place. "Bless 'is little 'eart; it do me good to see 'im." No one cared to criticise the words, and we remarked to ourselves how the expression changes the countenance. Not heavy and real, far less dull, the proper adjective for that face is motherly.

The next passenger, just above Grannie, is a lady, young and pretty, and a mother? Of course; did you not see her look Baby over, as an expert at her sharpest? The mother is conscious of inspection, and adjusts a ribbon His Majesty had tossed aside, and then she meekly awaited approval. For a moment we were anxious but that was our foolishness, for in half a minute the lady's face relaxed, and she passed Baby. She leaned forward and asked questions, and we overheard scraps of technical detail: "My first . . . fourteen months . . . six teeth . . . always well." One was a lady, the other a working woman; they had not met before, they were not likely to meet again, but they

had forgotten strangeness and differences in the common bonds of motherhood. Opposite me a priest was sitting and saying his office, but at this point his eye fell on the mothers, and I thought his lips shaped the words "Sancta Maria" before he went on with the appointed portion.

Baby had wearied of inaction and had begun another campaign, and my heart sank, for this time he courted defeat. On the other side of Grannie and within Baby's sphere of influence was a man about whose profession there could be little doubt, even if he had not had a bag on his knee and were not reading from a parchment document. After a long and serious consideration of the lawyer's clear-cut, clean-shaven, bloodless face, Baby leaned forward and tapped gently on the deed, and then, when the keen face looked up in quick enquiry, Baby replied with a smile of roguish intelligence, as if to say, "By the way, that parchment would make an excellent drum; do you mind me—? A tune has just come into my head."

The lawyer, of course, drew away the deed and frowned at the insolence of the thing. No, he did not—there is a soul in lawyers, if you know how to find it. He smiled. Well, it was not a first-rate smile, but it was genuine, and the next time he did it better, and afterwards it spread all over his face and lighted up his eyes. He had never been exposed in such a genial, irresistible way before, and so he held the drum, and Baby played a variation on "Rule Britannia," with much spirit, while Grannie appealed for applause: "If he don't play as well as the band in 'yde Park of a Sunday."

Two passengers on Baby's left had endured these escapades with patient and suffering dignity. When a boy is profoundly conscious that he is—well, a man, and yet a blind and unfeeling world conspires to treat him as—well, a child—he must protect himself, and assert his position. Which he does, to the delight of everybody with any sense of humor, by refusing indignantly to be kissed by his mother or sisters in public, by severely checking any natural tendency to enthusiasm about anything except sport, by allowing it to be understood that he has exhausted the last remaining pleasure and is fairly burnt out. Dear boy, and all the time ready to run a mile to see a cavalry regiment drill, and tormented by a secret hankering after the Zoological Gardens. These two had been nice little chaps two years

ago, and would be manly fellows two years hence. Meanwhile they were provoking, and required chastisement or regeneration. Baby was to them a "kid," to be treated with contempt; and when in the paroxysm of delight over that folly of a law paper he had tilted one of the young men's hats, that base ancient replaced it in position with a bored and weary air. How Baby had taken in the situation I cannot guess, but he had his mind on the lads, and suddenly, while they were sustaining an elaborate unconcern, he flung himself back and crowed—yes, joyfully crowed—with rosy, jocund countenance in the whites of the eyes of the two solemnities. One raised his eyebrows, and the other looked at the roof in despair; but I had hopes, for who could resist this bubbling, chortling mirth? One laughs a glad, boyish chuckle, and the other tickles baby just at the right spot below the chin—has a baby at home after all, and loves it—declaring aloud that he is a "jolly little beggar." Those boys are all right; there is a sound heart below the light affectations, and they are going to be men.

This outburst of His Majesty cheered us all mightily, and a young woman at the top of the 'bus, catching his eye, waved her hand to him, with a happy smile. Brown glove, size six and a quarter, perhaps six, much worn, and jacket also not of yesterday; but everything is well made, and in perfect taste. Milk-white teeth, hazel eyes, Grecian profile—what a winsome girl!—and let me see, she takes off a glove—yes, is wearing an engagement ring; a lucky fellow, for she must be good with those eyes and that merry smile. A teacher, one guesses, and to-day off duty, going to meet her fiance in the city, and then the three—her mother, that dear woman with hair turning grey—will go upon the river, and come home in the sweet summer evening full of content. As soon as he gets a rise in the office they will marry, and she will also have her gift, as every woman should. But where am I now?—let that Baby bear the blame.

We had one vacant place, and that was how he intruded on our peace; but let me make one excuse for him. It is aggravating to stand on the edge of the pavement and wave your umbrella ostentatiously to a 'bus which passes you and draws up fifteen yards ahead, to make your dangerous way along a slippery street with hansom bent upon your life, to be ordered to "hurry up" by the impatient conductor and ignominiously hauled on to a moving 'bus. For an elderly gentleman of military appearance and short temper it was not soothing, and he might have been excused a word or two, but he distinctly exceeded.

He insisted in language of great directness and simplicity that the conduc-

tor had seen him all the time, and that if he didn't he ought to have been looking, that he—the Colonel—was not a fox-terrier to run after a 'bus in the mud, that the conductor was an impertinent scoundrel, and that he would have him dismissed, with other things and words unworthy even of a retired Anglo-Indian. The sympathy of the 'bus did not go out to him, and when he forced himself in between the lawyer and Grannie, and, leaning forward with his hands on his cane, glared at us impartially, relations were strained. A cut on his left cheek and a bristly white moustache, half hiding, half concealing a cruel mouth, did not commend the new passenger to a peaceable company. Baby regarded the old man with sad attention, and at last he indicated that his fancy is to examine the silver head of the Colonel's cane. The Colonel, after two moments' hesitation, removes his hands and gives full liberty. On second thoughts, he must have got that cut in some stiff fight; wonder whether he is a V. C. Baby moves the cane back and forwards to a march of his own devising, the Colonel actively assisting. Now that I see it in a proper light, his moustache is soft and sets off the face excellently. Had it not been the cut puckering the corner of the upper lip, that would have been a very sweet mouth for a man, or even for a woman. Baby is not lifted above all human weaknesses—preserve us from perfect people! and he indicates a desire to taste as well as handle that silver head. The Colonel is quite agreeable—the most good-natured man you could meet in a day's journey—but Baby's guardian objects, and history warns us of the dangers that beset a collision between an absolute monarch and his faithful Commons. We were all concerned, but the crisis is safe in the Colonel's hands. He thrusts his hand within the tightly-buttoned frock-coat and produces a gold hunting watch—crested, did you notice, and . . . yes, just what every father has done for his baby since watches were invented—he blew, the lid flew open. Baby blew, and the lid flew open faster and farther. "Reminds me of my boy at that age . . . killed on frontier last year." Is much ashamed of this confidence, and we all look unconscious. What a fine, simple old fellow he is.

"Saved up, has he," the Colonel is speaking to the mother, "to give Baby and you a week at Ramsgate? He's the right sort, your husband. . . . It's for Baby, not for you to get him some fol-de-rol, you know. . . . he's done a lot of good to a crusty old chap"—and he passes something from his pocket into the mother's hand.

The conductor has taken in the scene with huge delight, and closes it just at the right point. "Your club, General: just wait till the 'bus stops. Can ye get

near the kerb, Bill? Now that's right, take care, sir, plenty of time."

The Colonel was standing on the broad top step of the "Veteran's" smiling and waving his hand; the 'bus waded back, the conductor touched his cap, and Baby danced for sheer joy, since there is no victory like Love.—British Weekly.

For Dominion Presbyterian.

The Busy Bees.

By Geo. W. Armstrong.

The busy bees, the busy bees,
That toil and sing;
And fly 'mong blossoms, flowers and trees,
On joyful wing.

They gather sweetness on their way,
A precious store;
And never tire the livelong day,
Seeking for more.

In sunshine bright and warm and clear,
Gladsome and gay,
By instinct led, their way they steer,
Humming their lay.

Ah, little bee! though you may sing
Each happy hour;
You also can annoy and sting,
With dreadful power.

I would be like the busy bee,
Useful and good;
Cheerful and pleasant, lively, free
Unvarying mood!

Gracious to others while I may;
And making glad
Those who sorrow all the day—
Whose hearts are sad.

Extracting nectar from life's bower,
And honey sweet;
In time's brief span, with all my power,
Evil defeat.

Unlike the bee, I would not sting,
Or set unkind;
My tongue I'll curb; to love I'll cling,
With heart and mind.

So shall my life like busy bee
In sunshine live;
Working for immortality,
Getting to give.
London, Ont.

Before It Is Too Late.

By Ida Goldsmith Morris.

If you've a gray-haired mother
In the old home far away—
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate—
But show her that you think of her
Before it is too late.

If you've a tender message
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait—
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown—
To-morrow as a mystery,
To-day is all our own.
The chance that fortune lends to us
May vanish while we wait,
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent,
For these some hearts are breaking,
For these some loved ones wait—
So show them that you care for them
Before it is too late.

—Atlanta Constitution.

A man's full mental power is not reached before the age of 25, and the development of talent is most marked between the ages of 30 and 45 years.

Talks With Napoleon.

In Lady Malcolm's "Diary of St. Helena," containing the conversations of Napoleon with Sir Pulteney Malcolm, a book which Messrs. A. D. Innes & Co., London, have just published, we read that Napoleon professed much interest in Scotland, and put many questions regarding its scenery, its peers, its drinking habits, and even its ecclesiastical affairs. He had an idea that the scenery around Longwood must resemble that of the Scottish mountains. In one conversation he suggested, as a good way of meeting discontent at home, the seizure of the Church revenues to pay the National Debt:—

"Lady Malcolm exclaimed, 'Seizing the revenues of the Church, will never answer.' He laughed, and asked if she was a Christian. She replied that she was an Episcopalian, viz., Church of England, and that the Admiral was Presbyterian. 'Then,' said he, 'do you think' (pointing to the Admiral) 'he will be damned?' 'No,' she replied, 'that is not our tenet; our religion only differed in civil forms.' Bonaparte asked if there was much show in the English Church?—had they an altar, a crucifix, did they burn incense? He liked incense, it made the churches smell so sweet. All these questions were answered by Lady Malcolm. He then put various questions to the Admiral respecting the Scotch Church. He highly approved of the livings being moderate and nearly alike. 'There is good sense in that,' was his remark.

The London correspondent of the Belfast Witness says: "During this week," (three weeks ago) "the Rev. Cosmos Gordon Lang, of Portsea, son of Mr. Marshall Lang, of Glasgow, is conducting the mid-day services at St. Paul's Cathedral. I heard him preach on Monday. He impressed me as a man of distinct power. He has a strong face, a strong, clear voice, and his sermon was an able, thoroughly evangelical statement of the lessons of the Cross. (Mr. Lang is a nephew of Rev. Gavin Lang, the former minister of St. Andrew's Church in this city.)"

The Casquet or Casquet Rocks, on which the Stella struck, have an evil reputation almost as ancient as the history of British seafaring. It was on these rocks that the White Ship struck in the year 1120, when Prince William went down with the nobles who were accompanying him back from Normandy, and Henry Beauclerk, as the old story went, was so struck with grief for his son "that he never smiled again."

The design of the Gospel is to make us of good cheer. This world indeed is a vale of tears, but the "Man of Sorrows visited it to turn it into a mount of rejoicing."

Ministers and Churches.

OUR TORONTO LETTER.

An important meeting of the executive committee of the Lord's Day Alliance was held in the city last week. Members were present from Kingston, London, Hamilton and other centres, east and west. A six hours' session was held, and the present situation of the question of Sabbath preservation seems to have been pretty thoroughly discussed. From what can be learned of the discussion, the Alliance is very far from "napping," as a religious paper recently suggested, but is very wide awake. What is more, it is succeeding in awakening the "Rip Van Winkle" Christians throughout the province to the real importance of this Sabbath question. It is a pity that so much energy has to be spent upon this work of arousing Christians, but it must be done, and it is evidently being well and thoroughly done by Rev. J. G. Shearer and his organization committee.

Rev. Robt. Atkinson is now minister of Oak Street Church, Toronto. We were early at the church on Friday evening last, and not more than a hundred were present when we entered. A steady column kept filing in, however, and when at 8.05 the members of the Presbytery took their places, there were upwards of 600 present. The opening services were conducted by the Rev. James Murray, of Erskine Church, assisted by the Rev. Robt. E. Knowles, B.D., of Galt, Mr. Knowles and the Rev. John McNair, B.D., of Waterloo, were present to represent the Presbytery of South Bay. Mr. Atkinson's former Presbytery. It was a graceful tribute to the esteem in which Mr. Atkinson is held by his former co-presbyters.

Mr. Murray chose for his subject, "Regeneration, as the condition of entrance into the Kingdom of Christ." He dwelt specially upon the necessity of the new birth and the utter failure of any of the substitutes which human nature instinctively turns to to meet the requirement. Mr. Murray held the close attention of his audience, and, though evidently suffering from a severe cold, succeeded in pressing home his points with vigor and effect.

The address to the minister was given by Rev. Louis H. Jordan, of St. James Square. It was good, carefully prepared, as everything that Mr. Jordan does is, but it was too long. Many that would gladly have listened could not do so. It was quite 9.30 p.m. before the address began, and that fact alone made its proper delivery impossible.

In homely phrase Rev. John Kay, of Deer Park, addressed the people, asking them above all things not to trouble their minister with petty details, but to manfully shoulder their share of the burden, and leave Mr. Atkinson free to take up his own share of the work. He urged them to become fellow-workers with their minister, that, together, they might realize the expectations of Christ in their congregation.

Would it not be possible to improve the service of induction? At present it is wearisome. It should not be, for it is of the utmost importance that the entrance of a minister upon his charge should be full of brightness and hopefulness. An outsider, who may be thought to have little knowledge of the fitness of things, hesitates to suggest changes to grave and reverend members of a Presbytery, yet it did seem to your correspondent as if some different order would be more helpful. Why should not the Moderator of the Presbytery, as representing that court, deliver a brief address, which would take the place of the sermon. At its close the formal induction would fittingly take place, to be to the minister, and the address to the people. No one of those addresses should be more than fifteen minutes in length, the whole service would be a unit, and would not occupy more than an hour and a half.

Knox Church congregation will decide on Monday evening next whether the offer of the Robert Simpson Company shall be accepted, and what site shall be chosen for the new church building. The next day the trustees will report to the Presbytery the result of the congregational meeting, and the next month the Presbytery will in all probability deal with the application.

Many will be sorry to see the historic church disappear from its present site. It has associations that are very dear to the hearts of the Presbyterians who first settled in Toronto, several of whom are still connected with the congregation. Others will regret the move that has been decided

upon because it has been hoped that Knox Church, with its large endowment, would take up the cause of the downtown congregation. Were those who now compose the strength of the congregation to give up at least half of the Sabbath to work in the downtown district, and put a portion of what will be spent upon the new church building into making over the present building so that it shall become suitable for the work, it should do in its present locality, were they to secure an assistant for the present pastor, who would undertake the arduous work of reaching those in the district immediately north of Queen street. There would be abundant work for the congregation, and work that it is in a better position to do, because of its endowment, than any other congregation in the city. Of course, it would not be Knox Church. The old associations would be as completely swept away as if the church building were removed to Spadina avenue or College street.

No definite answer has been received from Dr. Black in response to the cablegram advice of his prospective call to St. Andrew's. It could hardly be expected that he would commit himself without fuller knowledge and careful consideration. The strong hope is expressed that he will come, and in that hope we cordially join.

We understand that the congregation at East Toronto are about to present a call to Rev. Thos. H. Rogers, B.A., who has been preaching there for the past three or four months. We congratulate the congregation upon its choice, but knew the call was a foregone conclusion when we heard that Mr. Rogers was to be there for a length of time. We hope he may accept it, and, if he allows it to go on, he will. "He is not one of those who play with congregations."

MONTREAL

Dr. Scrimger arrived in Winnipeg last week.

Professor Iverach preached in Crescent Street Church on Sunday evening. He was on his way to Winnipeg.

Dr. MacVicar was well received in the South. He left on Tuesday for Winnipeg, where he will be warmly welcomed by many friends.

In a private note to Mr. Wm. Drysdale, of St. James street, the Rev. D. W. Morrison, of Ormstown, writes, under date 11th April: "To-day the grandeur of the snow-covered Alps has been around us. We hope to be in Rome by the end of the month." Mr. and Mrs. Morrison are well, and enjoying their trip immensely.

The Sunday afternoon entertainment in Her Majesty's Theatre has entered upon a new phase—that of the sacred concert. It began with a series of lectures on Biblical subjects by a former Toronto minister. In the course of time considerable music, which was not all sacred, was introduced. Now the lectures are discontinued, and the musical element is in entire possession of the programme. Some will naturally entertain the expectation of further developments. It is disappointed.

The sacred concert is an institution which can very well be dispensed with on Sunday. About the most that can be said for it is that it is entertaining. It cannot do much for the cause of religion. It tends to encourage the already prevalent disposition to lose sight of the sacred character of the day and to observe it in a loose manner. Too much music of a stirring character on Sunday makes the church service "stale, flat and unprofitable" by contrast. It makes pure religion a weariness of the flesh. Moreover, if it is so hard to keep music within bounds even in the church, what may we not reasonably expect in the way of progressiveness, when it is conducted within the walls of a theatre?

Church-goers who attend Sunday concerts should pause and ask themselves whether they are thereby better enabled to give God His due in the public worship of His house, and in such other religious occupations as are recognized as fitting the day, and whether they find the entertainment conducive to their being "in the spirit on the Lord's day."

The ministers' dinner is now a matter of church history in Montreal, and it is likely to remain so. An event so unprecedented, so unique, so successful, and so pregnant with possible results, is not likely to be allowed to drop away into forgetfulness. It will be remembered for what it was, and possibly even more for what it was the beginning of. It may come to pass that last

Thursday evening may yet be looked back upon as, if not the commencement of a new era in church affairs in Canada, yet as the first step in an important movement. The Rev. Dr. John Campbell, in his speech, which was very imperfectly reported, bore testimony to the enormous advance which had been made in Christian fellowship since he came to Montreal. The Dean of Montreal advocated organic union pure and simple. Dr. Williams, of St. James Methodist Church, doubted the desirability of organic union. He favored a parliament, which would decide matters which affected all the denominations, and legislate with reference to the occupation of mission fields and similar matters. More important than organic unity, and, at all events, the first step towards it, was the cultivation of a true spirit of unity. This could not but recall to some minds what Dr. MacVicar once said to Dean Carmichael, when the Dean was waxing eloquent upon his favorite theme, "Let me preach in your pulpit, Dean, or exchange pulpits some Sunday morning with the minister of St. Paul's, and that will be the first step in the desired direction." A Church of England minister in Montreal stated after the dinner that more than once recently a Presbyterian minister had preached in his pulpit. So the first step has been taken if not by the Dean yet in another quarter. Officially, however, the Church of England still denies one which it has so long desired, and it is hardly likely that the Presbyterians, being a humble people, will ever wish to be lifted up, and they are more likely to go in for organic unity, of which none are more in favor, when it is proposed upon a level. We are not "the Church," but we are as real a part of it as any other denomination.

It is to be regretted that Dr. MacVicar, Dr. Scrimger, Dr. Barclay, Dr. Hill, and Dr. Mackay were absent upon such an important occasion. These bishops were missed. Mr. Mowatt was present, but did not speak. Neither did Mr. Fleck, Mr. Heine, and a score, which was relieved with great enthusiasm. Rev. Messrs. Dewey, George, Reid, Cullshanks, MacVicar (of Victoria Church), Patterson, and Mackeracher, and Rev. Professors Cossirat and Ross were also among the eighty-four evangelical ministers who formed the festive company.

If the most eloquent speech was the Dean's as all admitted, the most suggestive and practical was that by Dr. George, the principal of the Congregational College. He propounded a scheme for the corporate action of the theological colleges in conducting a preparatory course and in conferring degrees in Divinity.

Appeal From Maganetawan.

At a meeting of the Presbytery of North Bay, held at the town of North Bay on the 7th March, 1899, the following motion was carried:—

"Moved by Mr. S. Childerhose, seconded by Mr. W. G. Smith, that the application of the congregation of Maganetawan for permission to appeal to the Presbytery of North Bay for subscriptions in aid of the debt on their church building at Maganetawan be granted. Carried.

"(Signed), A. MACVICAR,
"Clerk of Presbytery."

In accordance with the above resolution, the managers of the congregation at Maganetawan appeal to the liberality of the members and adherents of the Presbytery of North Bay. We have a debt of \$650, which was incurred through the purchase of a manse and necessary repairs on the church building.

The cause of Christ is prospering in our midst, and members are being added to the church. The debt is felt to be a burden and a hindrance to the work, and any aid given will be gratefully received and acknowledged. Remittances may be sent to Mr. D. B. Best, Maganetawan, who is authorized to receive same. (Signed), Jas. C. Grinton, S. G. Best, John Jackson, Jas. Strachan, Geo. McKnight, L. B. McKnight, Mrs. B. Nickle, managers.

D. B. BEST, Sec.-Treas.

In connection with the foregoing, I would state that this is a very deserving case. The congregation has suffered severely by removals and other causes beyond human control, and is doing its utmost for the support of ordinances and reduction of the debt. Contributions in answer to this appeal will be of service in building up the kingdom of God on the earth. (Signed),

J. BECKET,
Minister of Maganetawan, etc.

MARITIME PROVINCES:

The closing ceremonies of the college at Halifax will be held in the new library building next Wednesday.

To the sincere regret of St. David's Church, St. John, Rev. Dr. Bruce announced last Sabbath his intention of removing about the end of May to Toronto to take charge of the proposed Presbyterian College for boys.

We regret to hear that Rev. L. G. Macneil has not improved materially by his visit to Clifton Springs. He will consult a specialist in New York, and will probably take a three months' holiday at his old home in Prince Edward Island.

Rev. A. F. Thomson, late of Bathurst, N.B., preached for Rev. A. W. Mahon, St. Andrew's, N.B., last Sabbath. Rev. Dr. Grant, of Trinidad, was visiting in St. Stephen's last week and addressed a meeting in the Elder Memorial Hall.

Rev. Harvey Morton left last Thursday for his old home in Trinidad. On the eve of his departure the congregation of St. Matthew's Church presented him with an address and a well-filled purse. His work in the "North End" has been remarkably successful.

In St. Andrew's, N.B., both the Presbyterian and Methodist ministers are sick, but Miss May Berrie, the accomplished daughter of the Methodist minister, was equal to the occasion. She took her father's place and read a sermon. If any young brother is in want of a "true yokel-fellow," let me just hint that St. Andrew's is a capital place to spend a summer holiday in.

WESTERN ONTARIO

Rev. P. McNabb, of Kilsyth, has been visiting his old home and friends in Victoria County, Ont.

Rev. S. Radford, of Blytheswood, occupied the pulpit of Alma St. Church, St. Thomas, last Sunday.

Rev. E. F. McL. Smith, B.A., of Lucan, has been preaching very acceptably in St. Andrew's, Brantford.

St. George's Church, London Junction, held a social recently in celebration of the wiping out of a mortgage on the church property.

Rev. J. L. Stuart, of London, conducted services in the Presbyterian Church, Port Stanley, last Sunday, exchanging with the Rev. J. H. Courtney.

At Knox Church, Hamilton, last Sabbath morning, Rev. Dr. Fraser preached to a large congregation on "The Effect of the Lord's Life on Believers."

The address by Rev. F. O. Nicol, at the Y.M.C.A., Brantford, last Sunday, is characterized by the local press as "one of the best yet delivered at these services."

The Presbyterians of Locke street Church, Hamilton, are about erecting a new church building on the corner of Mountain and Water streets, at a cost of \$7,000 or \$8,000. Stone will be the material.

Rev. Dr. Smith, of Kingston, has been visiting Stratford in the interest of Queen's University. While in the Classic City he was the guest of Rev. M. L. Leitch, pastor of Knox Church.

The Rev. Dr. Morrison, who has just returned from Europe, conducted both services at Deer Park Presbyterian Church last Sunday. Dr. Morrison's present address is 168 Spadina avenue, Toronto.

Rev. W. A. McDonald was unable, through sickness, to take his part in Harrison at the induction of Rev. Mr. McCullough, but it is gratifying to know that the reverend gentleman was so far recovered as to fill his appointments at Cedarville and Esplan last Sabbath.

Rev. Dr. Torrance, of Guelph, Moderator of the General Assembly, has been preaching in St. Andrew's Church, Berlin; and the local paper says his sermons "were good to listen to, even if they exceeded the usual time limit." Dr. Torrance was the guest of Mr. Wm. Roos, at "Bon Accord."

The Rev. Robert and Mrs. Atkinson were entertained at a farewell social by the people of St. Andrew's Church, Berlin, before leaving for Toronto. They were also presented with an address, several valuable articles and a purse of gold. The address, among other kindly things, said: "Your departure from our midst causes heartfelt regret, not only in St. Andrew's Church, but in the town, where you have both been so much loved and appreciated."

Rev. W. A. J. Martin, who is about leaving Guelph for Brantford, has been presented by the Guelph Bowling Club, of which he has been chaplain, with a handsome set of bowls.

Rev. Dr. Johnston, of London, has been invited to Hyde Park Presbyterian Church, Chicago. This church is regarded as one of the most important in Chicago, because of its proximity to the University.

Owing to the prevalence of sickness in the congregation of Chalmers' Church at the present time, Rev. R. J. M. Glassford has decided not to attend the International S. S. Convention at Atlanta, Georgia.

At a recent social in Knox Church, Galt, addresses were given by Revs. Martin, of Guelph; Patterson, of Cooke's Church, Toronto, and Knowles, pastor of the church. The reformer styles the speakers "the incomparable Irish trio."

"The Days of Creation" was the theme of an interesting sermon by Rev. Thomas Wilson, at King street Church, London, last Sunday evening. This was the first in a series of seven studies from Genesis, which promise to be of unusual interest.

EASTERN ONTARIO.

Rev. J. McD. Duncan, M.A., of Woodville, delivered a stirring lecture at Port Perry recently on "The Union Jack."

Rev. George Weir, Avonmore, preached in the church, six concessions, (toxborough, for rev. Mr. McKenzie, on Sunday last.

The Presbyterians of Oshawa have said "farewell" to the old church by a social, which was pronounced a decided success by all who attended.

At the Presbytery of Whitby Rev. John Chisholm, moderator of Asnunc. and Utica, reported the immediate prospect of the vacancy being filled.

Rev. Dr. Stuart, of Prescott, has commenced a series of sermons on the Book of Jonah, which promise to be as interesting and instructive as a series on the Book of Ruth delivered some months ago.

Rev. G. A. Woodside occupied the pulpit of St. John's Church, Almonte, on Sunday, owing to the illness of the pastor, Rev. Mr. Mitchell. Rev. J. A. McFarlane preached in St. Andrew's, Carleton Place.

Mrs. Laing, wife of Rev. J. B. Laing, Wolfe Island, dropped dead Thursday night. Heart failure was attributed as the cause. Mr. Laing has the warm sympathy of many friends in this hour of sore trial.

Rev. D. J. McLean, Arnprior, had a narrow escape from meeting with an accident at the C.P. station one morning last week. Mr. J. Wallace, of Queen's, will again assist Mr. McLean during the summer months.

Two elders in the Presbyterian Church at Merivale have resigned on account of the pastor, Rev. Mr. Whillan, preaching too frequently on temperance. The Presbytery upheld the pastor, incidentally expressing their disapproval of the elders' action.

The Rev. J. A. McFarlane, of Ottawa, has been holding a Bible institute at Carleton Place. The Herald says: "He is a fluent speaker, and has a thorough acquaintance with the Bible and Bible history, having travelled somewhat extensively in Eastern lands. His maps and charts are good. He does not purpose to preach, but simply to create a desire for the proper study of God's Word, and thus create a respect for it which at present is sadly wanting."

The Whitby Presbytery report on Church Life and Work was presented by Mr. McLeod of Newcastle; on Y.P.S. by Mr. Chisholm, of Dunbarton; on Sabbath schools, by Mr. McKeen, of Orono; and on Statistics, by Mr. McLaren, of Columbus. The following commissioners to the General Assembly were appointed: Revs. J. Chisholm, B.A.; J. B. McLaren, and John Abraham; and elders, Alex. Neilson, Scarborough; J. McEliann, Bowmanville, and J. Stewart, Orono.

WINNIPEG AND WEST.

The Edmonton Presbytery has nominated Rev. Prof. Bryce as moderator of the next General Assembly.

Rev. Mr. Glassford, for the past two years the Presbyterian minister at Trail, B. C., is leaving that city. His successor has not yet been chosen.

The Rev. David James, formerly pastor of Knox Church, Midland, Ontario, has been inducted pastor of the Franklin street Church, San Francisco, California.

OTTAWA AND VICINITY.

The recent sale held by the Ladies' Aid of the New Edinburgh Church was a complete success.

Rev. J. Abraham, of Whitby, has been lecturing very instructively on "The Double Record of Creation; Religion and Science."

In the absence of Rev. Robert Eadie, Rev. Mr. Maxwell, M.P., occupied the pulpit of Bethany Presbyterian Church last Sunday.

Rev. Dr. Armstrong preached to young men in St. Paul's last Sunday evening, taking for his subject "The Ideal Young Man."

Rev. R. Herbison, of the Stewarton Church, will exchange pulpits with Rev. N. McLeod, of New Edinburgh, on next Sunday.

The Presbyterian Church, Hull, has a children's choir, organized by Rev. M. H. Scott, which is found to assist very materially in the service of praise.

Two hundred and twenty scholars attended the New Edinburgh Sunday School on Sunday last. This was the largest attendance in the history of the school.

Rev. Principal Grant, of Queen's College, lectured to the Teachers' Association of Carleton County on Thursday evening last. Subject: "To Read and Write the Aim and End of a Liberal Education."

Last week Dr. Horsey gave an instructive talk to the students of the Presbyterian Ladies' College and their friends on "Culture and Care of the Voice." Rev. Dr. Armstrong occupied the chair.

The resignation of Rev. Mr. Whiteman, of Port Perry, has been accepted by the Presbytery, and Rev. J. Abraham, of Whitby, was appointed interim moderator of session.

St. Andrew's Church was very largely attended last Sunday evening, when the Rev. Dr. Herridge preached the annual sermon of St. George's Society. The choir rendered Kipling's "Recessional" in a most effective manner.

Rev. Norman McLeod, of New Edinburgh, delivered a series of three addresses in the Ottawa Y.M.C.A. this week. His subjects were: "The Necessity of the Holy Spirit," "The Receiving of the Holy Spirit," and "The Retaining of the Holy Spirit."

Pulpit gowns were recently presented to the ministers of St. Andrew's and Stewarton churches. To the former Mr. James Gibson made the presentation on behalf of the ladies of the congregation, while Mr. J. B. Halkett acted in a similar capacity in the case of the Rev. Robert Herbison. There is a striking coincidence in this matter. Both Mr. Halkett and Mr. Gibson are representative elders, both come from the same town of Brechin, Scotland, and both are sons of the manse—the father of the former being minister of the Established Church, while Mr. Gibson's father had charge of the United Presbyterian Church.

NORTHERN ONTARIO.

The Rev. Dr. McCrae, of Collingwood, has been quite ill, but is better again.

Rev. Dr. Grant, of Orillia, has returned to his work greatly benefited by his short stay at Clifton Springs.

The Presbytery of Algoma appointed as ordained ministers to mission fields: Rev. Hume, to Spanish River; Rev. James Anderson, to Little Rapids.

The Presbytery of Algoma, at its last meeting, with much regret, accepted the resignations of the Rev. J. L. Robertson, Gore Bay, and Rev. Geo. E. Loughhead, Webbwood.

The Packet says: "Mr. T. C. Hood, who graduated from Knox College recently, conducted the services in the Presbyterian church on Sunday, and preached thoughtful sermons."

Miss Chase, one of our missionaries in Central India, has been compelled to return home for a brief furlough on account of ill-health; but the trip over has so benefited her that she hopes to be able to return in a short time.

The Presbytery of Algoma appointed the Robert Hume, to Spanish River; Rev. Jas. following as its commissioners to the General Assembly: Revs. John Rennie, D. H. McLennan, W. C. Armstrong, and elders, W. Matheson, G. W. Angus, Dr. J. H. Fell. The Presbytery also put on record resolutions expressive of their high appreciation of the services rendered to the Church by the late Dr. Cochrane, convener of the Home Mission Committee, and by Dr. King, principal of Manitoba College.

British and Foreign

A site has been secured for a Church for the new congregation at Wellwood, Glasgow.

A member of Windsor Church, Belfast, has promised £500 to the Twentieth Century Fund.

Woodside Free Church, Glasgow (Rev. J. Weatherhead), has a Bible class with a membership of 300.

Mr. R. L. McKeown, Secretary of the Londonderry Y.M.C.A., has been appointed to the Qua Iboe Mission.

Contributions to the Free Church Sustentation Fund have now reached a total of £140,848—an increase over last year of £8,877.

By way of experiment, it has been resolved to start at Brechin a Bolag or public company to carry on a licensed business, as in Sweden.

For the vacancy in the Eyemouth Parish Church (Berwickshire) there are at present seventy candidates, the living being worth £280 a year and a manse.

On a plebiscite being taken of Lock-erie congregation on the question of the introduction of instrumental music, the proposal was defeated by a majority of three.

In addition to Dr. Robson, the names of Dr. Angus, Arbroath, and Rev. Jas. Stevenson, North Leith, are mentioned in connection with the Moderatorship of the U. P. Synod.

A gain of sixty is reported in the membership of St. Mary's Free Church, Govan (Rev. Robert Howie), which now numbers 1,293. The total income for the year has been £4,170.

The resignation of Rev. Robert Turner, owing to old age and infirmity, has been accepted by Forfar Presbytery. Mr. Turner has been for forty-nine years minister of Kinnettles.

The income of the U. P. Church for 1898 has amounted to £423,106, being an increase of £24,792 on the year before. For this increase the jubilee thank-offerings are wholly responsible.

The membership of the churches comprising Glasgow U. P. Presbytery is 55,452, an increase for the year of 1,167. Only once in the last ten years has such a large addition been reported.

Dr. Sunderland, whose health led to his resigning the pulpit of the First Church, Washington, nearly a year ago, returned to his former work on the resignation of his successor, Dr. Talmage.

Dr. John Hunter, for thirty-eight years minister of the First Presbyterian Church, New Orleans, died on the 12th of last month. Dr. Hunter was a native of Ireland, but went to America in early life. He was a distinguished preacher, and did noble service in many ways to the Church of the Southern States.

A two-year-old child died in London from diphtheria. A doctor stated at the inquest that its brain weighed 42oz. The usual weight of the brain of a male adult is 49oz, and that of an adult female 44 ounces.

Rev. Roger S. Kirkpatrick, who received a call to Govan Parish some time ago, is to have the bitter opposition of a minority of fully 700 who are to appear at the Established Church Synod of Ayr and Glasgow.

The British Commissioners to the Tsar's approaching Disarmament Conference at The Hague will be Sir Julian Pauncefote, British Ambassador at Washington, and Sir Henry Howard, British Minister at The Hague.

The New York Observer, a well informed Presbyterian paper of New York, says that the committee of Fifth Avenue Presbyterian Church ascertained Mr. Connell's willingness to accept their call before making it public.

Rev. Mr. Donald of the Trinity Church, Boston, the successor of the late Phillips Brooks, is doing notable work. It is said that there are five hundred more communicants in the Church to-day than under Phillips Brooks.

At the close of the present session the Divinity students in connection with Glasgow University are to have Holy Communion dispensed to them in Park Church by Donald McLeod. This innovation is said to be due to Professor Cooper.

Dr. Parker, of Metropolitan Temple fame, on Sunday completed the sixty-ninth year of his age. A Tyne child, as he calls himself, he was born at Hexham on April 9th, 1830, and lived there for twenty-two years. Dr. Parker's father was a stonecutter.

Lorne Street Free Church, Campbelltown (Rev. Alex. Bain), reports a very successful year. The income, £997, is the highest in its history. The membership is 700, and adherents over eighteen years of age 485—a large increase. The minister's Bible class numbers 400.

ARE YOU HARD OF HEARING OR DEAF ?

Call, or send stamp for full particulars how to restore your hearing, by one who was deaf for 30 years. John Garmore, Desk 30, Hammond Bldg., Cincinnati, O.

ST. MARGARET'S COLLEGE (TORONTO.)

Boarding and Day School for Young Ladies, Thirty-nine Teachers.

For Prospectus giving full information apply
MRS. GEO. DICKSON, Lady Principal,
Corner Bloor Street, and Spadina Avenue.

A KODAK or CAMERA

has become a valuable and artistic companion. All styles and prices kept, and all information cheerfully given.

Catalogues Free

W. B. BAIKIE,
2257 St. Catherine St.
Montreal...

**COMMUNION ROLLS
Baptismal Registers**

DONALD BAIN & CO.,
Stationers,
25 Jordan Street, Toronto.

**Wernicke Elastic
Book Cases.**

ONE BOOK was a bigger library than most people had before the invention of printing. They used to chain a book in a public place, and the possessor consulted it like we do the directory in a corner drug store.

But in these days of many books at low prices, every intelligent person has a few. Some may think they have too few to justify a bookcase.

That is because most bookcases are intended only for quite a large number of books. No matter if you have but few books you can start your Wernicke now. It will protect what books you have, keep them clean, easily accessible, and is always attractive.

No matter how many books you add to your library, the Wernicke will always accommodate them. And aside from its adjustable features, it is the best you can buy.

If you don't want it after you have seen it, say so, and get your money back.

SEND FOR FREE DESCRIPTIVE BOOKLET.

The William Drysdale Company,

Publishers, Booksellers, Stationers, Etc.

232 St. James Street, Montreal.



Guess what it is

It is the coffee that never fails to give absolute satisfaction.

The seal which it bears is a guarantee that its purity and strength have not been tampered with, and that it surely is

**Chase & Sanborn's
Seal Brand Coffee**

A REMARKABLE BIBLE.

12 Large Folio Volumes. Illustrated by over 15,000 COPPER, STEEL AND WOOD ENGRAVINGS, ETCHINGS, CHROMO-LITHOGRAPHS, &c., &c., and including a rare set printed from EARLY BLOCKS IN BRITISH MUSEUM. For a Bible student, collector or College Library, this would be a unique and invaluable addition. Price moderate.

Williamson & Co.,
Toronto.

Health and Home

A towel folded, dipped in hot water, wrung out rapidly and applied to the stomach, acts like magic in cases of colic.

Custard Toast—Bring a quart of milk to the boiling point, season and add two eggs well beaten. Boil one minute and pour over six slices of buttered toast. Put in the oven until the custard is set.

Frozen Custard—Make a boiled custard of one quart of milk, four eggs, one and a half cupfuls of sugar, and one tablespoonful of gelatine dissolved in a half cupful of cold milk. Let the custard cool, then put it in the freezer, and as soon as it begins to freeze add one pint of whipped cream and flavoring.

Caramel Pudding—Take four tablespoonfuls of white sugar, put in a buttered pan and cook until the sugar begins to melt and brown; then stir in one quart of milk until sugar is all dissolved, then stir in four tablespoons of cornstarch wet with milk so you can pour it readily; let it thicken and pour in a mold to cool. Eggs may be added if preferred.

Harmful Effects of Face Powder—If people who regularly use powder could only realize how destructive the practice is to the skin, and how exceedingly nasty the results are, they would try what radiant, perfect cleanliness would do. Several dollars' worth of rouge and powder can be outdone by a plentiful use of pure water, if only sensibly applied.

Lemon Drops—Grate the rind of two lemons, and cut the middle very fine, discarding the thick white part. Add one cup of sugar, one-half cup of butter, two eggs, a small pinch of soda and flour, to make a stiff batter. Drop it in large balls on a buttered tin and bake twenty minutes. Serve with lemon sauce.

Graham Gems—Cream together one and one-half tablespoonfuls of unmelted butter and two heaping tablespoonfuls of light brown sugar. Add one well-beaten egg and one cup of milk. Sift together one salt spoonful of salt, two teaspoonfuls of baking powder, one cup of white flour and three-fourths cup of Graham flour. Bake in gem pans in a quick oven.

One of the greatest mistakes about food which people make is to forget that the true value of food to anybody is the measure of its digestibility. Half a pound of cheese is vastly more nourishing, as regards its mere composition, than half a pound of beef; but while the beef will be easily digested and thus be of vast service to us, the cheese is put out of court altogether for ordinary folks by reason of its indigestibility. We should bear this rule in mind when we hear people comparing one food with another in respect to their chemical value.—London Hospital.

"NO ADULTERATION"

Its Fine Flavor is its natural Bouquet.

"SALADA"

CEYLON TEA

From the Gardens of the finest Tea producing Country in the World.

Sold in Lead Packets only. All Grocers.
25c, 30c, 40c, 50c and 60c.

NEW BOOKS.

- Christian Science**—An Exposure, by Annie Harwood. Cloth.....\$ 30
- A Handbook of Comparative Religion**—By Rev.S.H. Kellogg, D.D., Missionary to India..... 75
- From Fact to Faith**—By Rev. J. Monro Gibson, D.D..... 75
- The Two Covenants**—By Andrew Murray..... 50

Upper Canada Tract Society,
102 YONGE STREET, TORONTO

SELBY & COMPANY 23 RICHMOND STREET WEST, TORONTO.

EDUCATIONAL PUBLISHERS
SCHOOL AND KINDERGARTEN FURNISHERS
BOOKBINDERS AND MANUFACTURING STATIONERS

We are the only house in Canada carrying a full line of Kindergarten Goods.

Headquarters for the publications of

W. & A. K. JOHNSTON, Edinburgh and London
Maps, Charts, Globes, &c., &c.

BOUQUET OF KINDERGARTEN AND PRIMARY SONGS

Nearly 3,000 Sold. The best book published in Canada for Anniversary Entertainments, for Home and School use.
Cloth..... 75c.
Paper, Bristol Board Cover..... 50c.

Sunday School Teachers should send for our Catalogue of Sunday School Models

WE MAKE BLACKBOARDS

Prices on application. Send for our Catalogue of Kindergarten Supplies and School Aids.

SELBY & COMPANY - TORONTO ONT.

THE INGREDIENTS OF THE....

COOK'S FRIEND



It is sold at a more moderate price and therefore the more economical to use. It is best to buy and best to use.

are equal in quality to those of the highest priced brands on the Market.

RICE LEWIS & SON LIMITED

BRASS and IRON BEDSTEADS

TILES
GRATES
HEARTHES
MANTELS

Cor. King and Victoria Sts.
TORONTO

Is Your Son Away from Home ?

Send him THE DOMINION PRESBYTERIAN. It will prove a valued visitor for a whole year, and only costs \$1.00.

FOR ONE DOLLAR

We will send post free Prayer for Family Worship by PROFESSOR GREGG, KNOX COLLEGE—Largely in use throughout the church and strongly recommended for "Heads of families and all who lead others in prayer." By earnest and devout prayer of really good prayers, mind and memory will be stored with appropriate devotional language, and untimely prayer will be directed and enriched.

Williamson & Co., Publishers.
Toronto.

One Dollar

Will secure the weekly visits of THE DOMINION PRESBYTERIAN till the first of January, 1900. Sixteen to twenty-four pages of bright, crisp articles as well as all the news in connection with the Church. We ask your co-operation in maintaining a first-class religious newspaper for the family in connection with our Church. One Dollar till January 1st, 1900.

Address all communications to 232 St. James street, Montreal.

C. BLACKETT ROBINSON,
Manager.

An April Wedding.

The marriage is announced of Rev. E. F. Torrance, D.D., of St. Paul's Church, Peterboro, to Helen, fifth daughter of the late James F. Dennistoun, Q.C. The ceremony was performed in the presence of only the near relatives of the bride and groom, by Rev. J. G. Potter, B.A., pastor of St. Andrew's Church, at Castleknock, the residence of the bride's mother. The wedding took place in the large drawing room, which was most beautifully decorated with palms and cut flowers for the occasion. The bride was most becomingly attired; and the wedding presents were numerous and costly. Among the guests invited from a distance, were Mr. and Mrs. John Torrance, Mr. and Mrs. Ramsay, Mrs. and Miss Black, Lady Galt and Mr. and Mrs. Ferris Torrance, of Montreal; Sir George and Lady Kirkpatrick, Mr. and Mrs. A. T. Kirkpatrick, Miss Theo Kirkpatrick, Mr. George B. Kirkpatrick, Miss Theo Kirkpatrick, and Mr. George Torrance of Toronto; Mr. and Mrs. J. D. Noble, Mr. D'Oyly Noble and Mr. and Miss Jenkins, of Petrolia; Mr. and Mrs. H. H. Smith and Dr. and Mrs. Jones, of Winnipeg; Mrs. Kirkpatrick, Mrs. Mackerras and Mrs. W. W. Kirkpatrick of Kingston. Dr. and Mrs. Torrance have gone East on a three weeks' wedding trip. Among the many handsome wedding gifts received by Dr. and Mrs. Torrance were a costly cabinet of sterling silverware, consisting of 134 pieces, from the congregation; a sterling silver tea and coffee service from Lieut.-Governor Patterson, of Manitoba, and a copy of the Scriptures along with a cordially worded address from the Ministerial Association.

Rev. Alexander Connell, of the Regent Square Presbyterian Church, London, has declined to accept the call tendered him by the Fifth Avenue Church to fill the pulpit made vacant by the death of Dr. John Hall.

The Rev. A. C. Reeves, B.A., Lakefield, Ont., was in Montreal on Tuesday, on his way to Ormstown, Que., to see his mother, who is ill. Mr. Reeves is a graduate of Montreal College, and is doing good work north of Peterboro.

Dr. Iverach, a recent visitor in Montreal, after completing his work at Winnipeg, will go on a cruise of the great lakes. Later on he will visit Sir Oliver Mowat, who is one of his warm personal friends, at Government House, Toronto.

SITUATIONS WANTED.

A WELL EDUCATED GENTLEMAN OF GOOD SOCIAL position desires situation as companion, aged or invalid gentleman, resident or otherwise, to an acute writer, musical, possessing summary, fact and references exchanged. Address Barrett, care of Dominion Presbyterian, 232 St. James St., Montreal.

LAWYER.—AN ENGLISH LAWYER RESIDING IN Montreal, not in practice, is prepared to devote time to teaching pupils in English Law; special subjects, The Law of Real Property, including practical conveyancing, Equity, the English Law of Trusts. Address, Law Coach, care of Dominion Presbyterian, 232 St. James St., Montreal.

LITERARY.—ASSISTANCE GIVEN TO AUTHORS IN preparation of books for publication. Good Latin scholar, accustomed to write for press and periodical journals. Address Literary, care of Dominion Presbyterian, 232 St. James St., Montreal.

Synod of Toronto and Kingston

The Synod (D. V.) meets Monday, 3th Victoria Park, for business. The Business Session begins at three o'clock p.m. on Monday. All papers to be brought before the Synod, should be sent to the undersigned, on or before 25th of April, 1899. All members attending Synod are requested to procure Standard Certificates from the Railway Agents from whom they buy their tickets, to enable them return home at reduced fares.

JOHN GRAY
Synod Clerk.

Orrillia, 7th April 1899.

Synod Meeting

THE PRESBYTERIAN SYNOD OF MONTREAL AND OTTAWA

Will meet (D.V.) on the SECOND TUESDAY IN MAY next, at CORNWALL, at the hour of Eight o'clock in the evening.

The usual privileges for travel will be granted by the leading transportation companies, and standard certificates will be used, on going to the place of meeting, on the one or more roads used. The same will be available for use on the return journey, after being signed by the Synod Clerk. Members should be careful to have their certificates in due form at the commencement of their journey.

The Committee on Accommodation at Cornwall will be glad to learn, in good season, whether members of Synod purpose to attend the meeting, and, if so, whether they will accept accommodation from the Committee. Address, Rev. James Hastie, Synod Accommodation Committee, Cornwall, Ont.

K. MACLENNAN,
Synod Clerk.

Levis, April 3rd, 1899.

P.S.—The Business Committee will meet at seven o'clock, punctually, Tuesday evening.

The Best Value in Magazine Literature

IS THE

NEW AND IMPROVED

Frank Leslie's Popular Monthly

For a Quarter Century
25 cts., \$3.00 a Year;

NOW 10CTS., \$1.00 A YEAR.

MRS. FRANK LESLIE, EDITOR.

PRESENT CONTRIBUTORS:

- FRANK R. STOCKTON,
- GEN. WESLEY MERRITT,
- BRET HARTE,
- SEC. OF NAVY LONG,
- JOAQUIN MILLER,
- JULIA C. R. DORR,
- WALTER CAMP,
- EGERTON CASTLE,
- WM. C. VAN TASSEL SUTPHEN,
- MARGARET E. SANGSTER,
- EDGAR FAWCETT,
- LOUISE CHANDLER MOULTON,
- WILLIAM DEAN HOWELLS,
- GEN. NELSON A. MILES,

and other noted popular writers.

Frank Leslie's Popular Monthly is in all respects one of the brightest and best illustrated 10-cent magazines in the world—none better. The best known authors and artists contribute to its pages, and the highest standard of printing is apparent.

SPECIAL.—Beautiful Military Calendar, six sections, each in twelve colors, 10 x 12 1/2 inches, March 1899 to February 1900, together with this magazine, March to December, 1899—all for \$1.00.

FRANK LESLIE PUBLISHING HOUSE, NEW YORK,
Copies Sold and Subscriptions Received by News-dealers.

J. YOUNG, (ALEX. MILLARD.)
THE LEADING UNDERTAKER
Telephone 679 359 Yonge Street

Testimony of the Scriptures Regarding Wine and Strong Drink

By SIR J. WILLIAM DAWSON

Price, Twenty Cents

MONTREAL
E. F. GRAFTON & SONS

THE LIVING AGE

A WEEKLY MAGAZINE OF CONTEMPORARY LITERATURE AND THOUGHT,

Forming Four Large Volumes annually, aggregating about 3500 double-column octavo pages. It alone, among current magazines, has the space to present with **Completeness and Freshness** all that is of immediate interest or of solid, permanent value in **Foreign Periodical Literature**.

Practical and Popular, it appeals to all alert and intelligent readers.

"Here is reading matter, and the best of it, for all the world."—*Churchman, New York.*

Published Weekly at \$6.00 a year, postpaid. Sample Copy, 10c.

FREE for the remainder of the year. To all New SUBSCRIBERS for the year 1899, remitting before Jan. 1st, the weekly numbers of 1898, issued after receipt of their subscriptions, SENT FREE.

CHOICEST Literature at Club Prices. For \$9.00 THE LIVING AGE and any \$4.00 monthly magazine, (or *Harper's Weekly* or *Boxer*), sent for a year, or for \$8.00 THE LIVING AGE and any \$3.00 magazine.

THE LIVING AGE CO.,
P. O. Box 5206, - BOSTON MASS.

A FEW DROPS

of flavoring make all the difference. They determine the success or failure of your cooking. If you always use

Greig's Crown Extracts

the success of your cooking will be assured.

Every flavor is absolutely pure and of the greatest strength.

Sold by high class grocers everywhere.
GREIG MANFG. CO., Montreal

THE BAIN BOOK AND STATIONERY CO.

(Successors to Jas. Bain & Son)

HEADQUARTERS FOR PRESBYTERIAN CHURCH AND S. S. REQUISITES

Sunday School Libraries sent on the "on approval" plan. Write for terms, etc.
96 Yonge Street, Toronto

FOR SCOTCH FOLK

Guid Scotch Readings 28 of them for 25c.

Auld Scotch Songs (Words and Music) 21 of them, 25c.

The Scot At Home and Aboard (Pamphlet—by JOHN IMRIE, Toronto, Can. Full of Humor, Pathos, Patriotism and Poetry, 25c.

Braw Scotch Pictures 50c each 25 for \$1.00

Send Complete for List of Pictures.

Send Cash or Stamps to IMRIE, GRAHAM & CO., 31 Church St. TORONTO. CAN.