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About one-half the population of Greece are agriculturists and shepherds.

Kruger is now minting British money of several dates, going back to 1892.

Rev. Duncan McNicol, of the Free Gaelic church, Dunoon, has resigned.

There are seventy different languages spoken in the British Indian empire.

The Locharron Free Presbytery have rejected the union overture by a majority of one.

No definite arrangements have yet been made for the writing of the biography of Ruskin.

The death is announced of Mrs. Maitland Dougall, widow of Admiral Maitland Dougall, of Scotsraig.

The Edinburgh School Board has begun to face seriously the evils of cigarette smoking among juveniles.

Mr. William Redmond, M. P., has written a letter protesting strongly against the displays of loyalty in Ireland.

Rev. John Fulton, B.D., assistant to Dr. Stalker, Glasgow, was ordained to the pastorate of Loudoun Free Church.

Dr. John Watson's colleague at Setonpark Presbyterian church, Rev. W. R. Colville, M. A., has been called to the Northumberland Square church, North Shields.

Rev. George Forbes Innes Phillip, M. A., until recently parish minister of New Deer, Aberdeenshire, died at his residence at Cultra, near Aberdeen, on Saturday, at the age of 67 years.

Sir Thomas Lipton, so the rumor goes, has taken, or is about to take, unto himself a wife. The lady is well known in continental society, and comes from a well known French family.

Mr. Ranald Macdonald, son of Dr. George Macdonald, is bringing out in the early summer, a romance dealing with the period of William III. It will bear the title, "The Sword of the King."

Rev. George Hunter, M.A., Glasgow, of the China Inland Mission, died at P'chang, China, on March 12, of malarial fever. He was formerly minister of Ivy-place United Presbyterian church, Stranraer.

Rev. C. H. Todd, of the Free East church, Aberdeen, has, through the kindness of a friend, gone on a visit to Rome, and his congregation, who are greatly attached to him, have granted the necessary leave of absence.

The Earl of Moray presided at the annual meeting of the Scottish Reformation Society. It was reported that 20,000 and the circulation of the Bulwark was tracts had been printed during the year, 2,000 per month.

The death has occurred at Old Aberdeen of Mrs. Pirie, widow of Principal Pirie, of Aberdeen University. She was the daughter of the late Rev. Dr. Forbes, minister of Boharm, Morayshire, and half-sister of the late Mr. Archibald Forbes, the war correspondent.

It is proposed to hold a great missionary meeting (probably in Queens Hall) in the interests of home missions on the 10th of October, under the auspices of the two London Presbyteries. The Rev. Dr. Thornton has agreed to act as organizing secretary, at the request of his own Presbytery.

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## Notes and Comments

The London Christian World says that forty-eight persons have died from starvation in London in twelve months.

President Kruger is almost a total abstainer, and at banquets where wine is drunk he always has a glass of milk before him, with which he pledges the toast.

As a man cannot be healthy and strong without a sound backbone so the Church must have a scriptural creed if she would stand firmly for Christ and his truth.

When the late Duke of Argyll's son married the Queen's daughter, a Scotch peasant exclaimed: "Eh, mon! But it's a proud woman the Queen should be to-day."

Roman clergymen who know the history of their Church and now claim that it always was the friend and defender of the Bible, can hardly expect any but those who are extremely credulous to accept their view.

Dr. Parker made a characteristic reply when informed the other day that a Minister of Cabinet rank had listened to one of his sermons through the telephone. "The wretch avoided the collection," he exclaimed.

We have a wonderful scope in prayer. We may pray for our friends and our enemies; for blessings temporal and spiritual. We may ask God to forgive our debts, and help us to pay the debts we owe our fellowmen.

Dr. Nansen is to lead a new scientific expedition fitted up by the Norwegian government. The principal study will be ocean currents. A special ship is to be built, larger than the Fram. No intoxicating liquors will be allowed on board.

Florence Nightingale, who is now over eighty years old, wrote the other day to the nurses of the Cape of Good Hope Red Cross Society, expressing a regret that she was chained to her room by sickness and could not go to nurse the sick.

One of our foreign missionary secretaries told us that the Ecumenical Conference cost about \$40,000 and that the Presbyterians gave \$25,000 of this amount. This is about the usual Presbyterian proportion in the support of general Christian work.

Visitors to Paris are warned by the police of that city of a great many false fifty-franc notes and counterfeit ten-franc pieces have been put into circulation, with a view to fleecing the unwary foreigner. The wise tourist will keep his eye open and his purse closed.

\$400,000,000 is quite a mountain of gold to be tugged away in the toe of the American stocking. About \$1,000,000,000 in gold has been coined, and but \$600,000,000 of this can be accounted for. Mr. Roberts, director of the mint, believes that the greater part of this balance is being hoarded by persons that distrust banks.

Queen Victoria's birthday, May 24th, is this year to be marked by unusual rejoicing and is to be made the occasion for a great national bazaar for the army charities. The bazaar is to be patronized by all the members of the royal family.

At the end of 1899 there were 2,797 Protestant missionaries preaching the Gospel to the natives of India, or 329 more than in the previous year. Of these the Church of England has 528, the Presbyterians 467, the Baptists 436, the Methodists 298, and the Lutherans 264. Nearly all the denominations show an increase in the number of missionaries, but the Baptists show a decrease of 17.

Andrew Carnegie, who refused to contribute to the Dewey Arch Fund, has given \$1,000 to the fund for the widow of Sergeant Douglas of the New York State Militia, who was killed at Croton Dam during the recent strike. In sending the check, Mr. Carnegie wrote: "Sergeant Douglas fought, not for foreign conquest, but for peace and order at home."

Ex-President Harrison's words at the opening of the Missionary Conference go to the bottom of the whole matter when he said: "The greatest need of the foreign field is a revived, reconsecrated and unified home church; and this conference will be fruitful and successful in proportion as it promotes those ends. There will be, I hope, much prayer for an outpouring of God's spirit."

On account of the testimony of leading French physicians that the cheap brandy, vermouth and absinthe sold in the French army canteens is rapidly filling the lunatic asylums of France with insane soldiers, Gen Gallifet, the French Minister of War, has issued a decree prohibiting the sale of brandy and all such spirits in camps and barracks. Wine, beer and cider are still allowed.

The reports of the famine, plague and cholera in India grow worse and worse. There are about 93,000,000 persons in the effected districts and in spite of every effort by the Government, relief is reaching only about 5,000,000 of them. There seems little doubt that the present visitation is the most terrible ever known. The vast sums contributed throughout the world are said to be but a drop in the ocean when compared with what is necessary.

Another large firm has caught the infection of profit-sharing. Siegel, Cooper and Company of New York and Chicago, have set aside \$2,000,000 of stock, the profits on which will be distributed among employees that have been with the firm for three years or more. If incapacitated after ten years of service, an employee will be given his share of the profits for the remainder of his life. Why shouldn't broken down clerks, that have braved bargain-counter rushes and sample fiends be pensioned, as well as disabled soldiers?

Some of the Churches have a short creed and a short faith. The less one believes the shorter his creed, the one who believes nothing at all having no creed at all. Some people find the Bible too long, and do not want to believe all that it teaches. The ninth and eleventh chapters of Romans are harder to receive than any chapter in the Confession of Faith, but, believing them, we see no reason why we should not say so. Of course, more people would believe a short creed than a longer one, and, at the same time, the Bible might be believed by more persons if all the difficult things were cut out of it.

As showing the progress of Temperance in Scotland the majority of the clergy in nearly all the churches are on the side of personal abstinence, also a large and increasing number of the medical and legal professions, and 45 Scotch Provosts.

It is reported that the Boers do not regard the approaching winter as favourable to their success. They do not like the winter and many of them are in the habit of trekking then to the sweet veldt, north of Pretoria where the country is sheltered and warmer than farther south. To the British soldiers the winter-season, which is now just beginning and will last to the end of August, is expected to prove grateful, if they are properly clad against the frosts at nights and the chilly air during the day.

To get into the interior of South Africa from any of the five East Coast landing places, Port Elizabeth East London, Durban, Delagoa Bay and Beira, one must first cross a short extent of lowland and then ascend steep mountains. Having arrived there the traveller is conscious of little or no descent, five-sixths of the whole interior being a vast plateau that extends to the Zambesi on the north the Atlantic ocean on the west and varies in altitude from 3,000 to 6,000 feet above the sea level.

The title of a book is not always a safe guide to its contents. When Ruskin put together his thoughts on the text, "There shall be one fold and one shepherd," in pamphlet form, he called it, in allusion to his architectural studies, "Notes on the Construction of Sheepfolds." Tradition says that the "notes" were freely purchased by Border farmers under a rather laughable mistake. They thought that the great art-critic, the workingman's friend who was continually devising better ways of doing things, had prepared a practical manual on how to build sheep-pens.

A statistical work just published fixes the population of Europe at 281,000,000, an increase of 70,000,000 since 1870, or an annual increase of about 3,000,000. The average density of this population is given as 39 inhabitants for every five-eighths of a square mile. Belgium presents the most thickly settled State, with 224 inhabitants for every square kilometer. Then follow Holland with 152, Great Britain with 137, Italy with 111, the German empire with 97, Switzerland with 76, Denmark with 56, etc. The least crowded countries in Europe are Russia with 81, Sweden with 11, and Norway with 6 inhabitants per square kilometer.

Khartoum is being rebuilt as the capital of the Sudan and has been laid out on a metropolitan scale. It extends three miles along the banks of the Blue Nile and has a depth inland of a mile and a half. Government buildings lie fronting the river and the Governor's palace, Gordon's Memorial College and other building are nearly completed. It is a city of broad street and handsome buildings, with tramways and electric light, planted in the heart of Africa by the will of a single man. There is some difficulty at present with regard to missions, as the result of a promise of Lord Cromer that there would be no interference with the religious observances of the Arabs, but it is likely to be only temporary. There are dangers to be feared from the temper of Mahomedan fanatics, and some also from the indiscretion of missionaries; but the example of men inspired by Christian ideas and leading devoted lives will surely make for the civilization of the Sudan.



# Our Young People

## Patience.

Topic for May 27.—"Have Patience."—Matt. 18 : 21-35.

"The Lord direct our hearts into the patience Christ."—St. Paul.

### While We May.

This poem might be divided into four parts, for four Endeavors to read in the meeting.

The hands are such dear hand !  
They are so full ; they turn at our demands  
So often ; they reach out,  
With trifles scarcely thought about  
So many times ; they do  
So many things for me, for you—  
If their fond wills mistake.  
We may well bend, not break.

They are such fond, frail lips  
That speak to us ! Pray if love strips  
Them of discretion many times,  
Of if they speak too slow, or quick, such crimes  
We may pass by, for we may see  
Days not far off when those small words may be  
Held not as slow or quick or out of place, but dear,  
Because the lips are no more here.

They are such dear, familiar feet that go  
Along the path with ours—feet fast or slow,  
And trying to keep pace. If they mistake,  
Or tread upon some flower that we would take.  
Upon our breast, or bruise some reed,  
Or crush poor Hope until it bleed,  
We may be mute,  
Nor turning quickly to impute  
Grave fault ; for they and we  
Have such a little way to go—can be  
Together such a little while along the way,  
We will be patient while we may.

So many little faults we find !  
We see them, for not blind  
Is love. We see them but if you and I  
Perhaps remember them some by and by,  
They will not be  
Faults then grave faults to you and me.  
But just odd ways, mistakes or even less,  
Remembrance to bless.  
Days change so many things yes, hours :  
We see so differently in sun and showers.  
Mistaken words to night  
May be cherished by to-morrow's light.  
We may be patient, for we know  
There's such a little way to go.

—New York Independent.

### Have Patience.

BY BELLE M. BRAIN.

The words of the topic occur twice in the parable assigned for our study. They are used in the first place by a servant who owes his lord the enormous sum of ten thousand talents—about \$12,000,000, in our money. Having nothing to pay he prays, "Lord have patience," and at once obtains an answer exceeding abundant ly above all he asked or thought. Moved with compassion, his lord looses him and forgives him his whole debt !

Regaining his freedom, he soon appears not the role of debtor, but of creditor. A fellow servant who owes him the small sum of one hundred-pence—about \$15—has nothing to pay, and falls at his feet, crying, "Have patience." But he will not. Utterly devoid of compassion, he unmercifully casts his fellow servant into prison. What a pitiful spectacle ! He whose debt of \$12,000,000, has been cancelled at a

stroke, deals harshly with one who owes him the beggarly sum of \$15.

Yet we must be careful how we criticise this unmerciful servant, for we ourselves are so often guilty of this selfsame sin. We plead with God to have patience with us, and for Jesus' sake He freely forgives our inconceivably heavy debt of guilt. Then we go from his presence and exact from our fellow men, and even from dumb brutes that have offended us, the full penalty of their transgressions. We refuse to have patience with them, yet the wrongs they have done us in comparison with our offences against God, are but as a drop of water to the boundless ocean.

"Ye Have Need of Patience."

We have need of patience in our daily intercourse with our fellow men, for the lack of it casts shadows over homes, bruises tender hearts, blights precious lives. Yet, as a rule we do not regard impatience as a very serious sin. We think of it more as a weakness, excusing it "in ourselves" on the score of nervousness and ill-health, or perhaps attributing it to our environment, forgetting that we are to "run with patience the race that is set before us," no matter how trying the circumstances, and to "be patient toward all men," no matter how exasperating they may be.

We have need of patience in our work for the Master—patience with those for whom we work, patience with our fellow workers, and patience in waiting for results. The seed-sower in the physical world does not reap an immediate harvest—"the husbandman waiteth for the precious fruit of the earth, and has long patience for it." Neither do we, as a rule, reap quickly in the spiritual realm. Many a child of God must work long and faithfully with no apparent results. For all such there is a precious word of comfort in the epistle to the Hebrews : "Cast not away, therefore, your confidence which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

We have need of patience in prayer, for God does not always give a speedy answer to the petitions of His children. George Muller tells of continuing in prayer ten, twelve, and even twenty years for specific blessings that eventually came. The psalmist says, "I waited patiently for the Lord, and He inclined unto me and heard my cry."

Religion is, not by accident or chance, but by its own very nature, the happiest of all lives. Just so far as it ever grows sad or gloomy, it grows irreligious.

## Religion.

There is religion in everything around us ; a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart ; it has no terror, no gloom in its approaches ; it does not rouse up the passions ; it is untrammelled by the creeds, and unshadowed by the superstitions of man ; it is fresh from the hands of its author, glowing from the immediate presence of the great Spirit which prevades and quickens it ; it is written on the arched sky ; it looks out from every star ; it is on the sailing cloud and in the invisible wind ; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage ; it is spread out, like a legible language, upon the broad face of the un-sleeping ocean ; it is the poetry of nature ; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation—which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness.—Ruskin.

### "Fret Not Thyself."

The little sharp vexations,  
And the briers that catch and fret,  
Why not take all to the Helper  
Who has never failed us yet?  
Tell Him about the heartache,  
And tell Him the longings, too ;  
Tell Him the baffled purpose  
When we scarce know what to do ;  
Then, leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden  
And carry away the song.—Phillips Brooks.

### Truths of Every-Day Life.

Real superiority does not come from the class to which we belong, but from ourselves.

That which most truly makes one a gentleman is repose of character.

One who can give the impression of quietude has always a certain power over others.

Whatever we say vehemently we may expect the after thought of the world to discount.

The intellect is never quite comfortable under a conviction it has reached otherwise than calmly.

The intellect is a great sticker for ceremony, refusing to come to a conclusion except it may march, keeping time in orderly process.

Whenever any shade of emotion enters into a conviction the intellect sulks and is jealous.

Jesus was never in a hurry.  
When one walks with eternal truth he need not haste nor fret.

Those who bewail religious progress are like a fond mother who weeps over the little clothes her children have outgrown.

When Goldsmith said : "Whatever is new is false," he should have added : "Except it grew out of the old."—Rev. Frank Crane.



## Two Men.

(Luke xviii. 10-14.)

## I.

We have here a picture, drawn by our Lord Jesus Christ, of the two ways by which men expect to enter heaven. Besides these two, there is no other method of salvation proposed, or taught, or accepted; and hence the whole race centres about the two men described by Him of whom it is written, "He knew all men, and needed not that any should testify of man: for He knew what was in man" (John ii. 24, 25). We must be saved, either by reason of what we ourselves are and have done, or by reason of what Another is and has done; either by religion or by blood. The Son of God first draws in the brightest and fairest colours the portrait of a man who hoped to be saved as the result and reward of his fine character and religious life; and it is a portrait so beautiful, the judgment of the world would pronounce it fit to adorn the house on high with its many mansions.

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess." It is a mistake to assume, as so many do, that the man was a hypocrite and a liar. He was no doubt thoroughly sincere, like those of whom the Apostle testifies, "I bear them record, that they have a zeal of God, but not according to knowledge" (Rom. x. 2); like the Apostle himself before his memorable journey to Damascus, "I verily thought with myself that I ought to do many things contrary to the name of Jesus" (Acts xxvi. 9); "as touching the law, a Pharisee" (Phil. iii. 5). He was working hard, he was doing the best he could, but belonged to a class that "trusted in themselves that they were righteous, and despised others" (ver. 9).

First, he was greatly respected by his fellowmen. The very name of his sect indicated that he was separated from all defilement and impurity, and he clung with unyielding tenacity to the national faith of the orthodox Jews. It is not strange, therefore, that his life was invested with a peculiar sanctity in the estimation of the common people, and that they were sure he would earn salvation at last, whoever else might fail of obtaining eternal life. When Paul cried out in the council, "Men and brethren, I am a Pharisee, the son of a Pharisee" (Acts xxiii. 6), he knew that the profession he made, although unworthy of him, was a clear title to popular favour. A little later he testified to King Agrippa, "after the most straitest sect of our religion, I lived a Pharisee" (Acts xxvi. 5); and hence he could write, "touching the righteousness which is in the law, blameless" (Phil. iii. 6).

Second, he prayed; thus fulfilling the duty required by the law, following the example of the Old Testament saints, and remembering, it may be, the language of Solomon at the dedication of the temple, when he petitioned the Lord God, "That Thine eyes may be opened toward this house night and day, even toward the place of which Thou hast said, My name

shall be there; that Thou mayest hearken unto the prayer which thy servant shall make toward [margin, in] this place" (1 Kings viii. 29). There he stood, surrounded by hallowed associations, and obeying the letter at least of the commandments, "Thou shalt have no other gods before Me." (Ex. xx. 3-5).

Third, he thanked God; and this is what he was told to do again and again in the Scriptures, with which he was familiar. "Let us come before His presence with thanksgiving" (Ps. xc. 2); "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name" (Ps. c. 4). He had received many mercies at the hands of the Lord, and he was willing to acknowledge his dependence and indebtedness, as Cain was who "brought of the fruit of the ground an offering unto the Lord" (Gen. iv. 3). Nay, he thankfully recognized the distinguishing favour that had kept him from descending to the level of the ordinary herd of mortals.

Fourth, he could truthfully say he was not "as other men are, extortioners, unjust, adulterers, or even as this publican." There was no blot on the page of his history. He had made his money honestly. He had never wronged his neighbour. He had never refused to pay his just debts. His private life was not stained with secret sin, and he was what the world would call a pure man. Nor had he accepted office, like the publican, from the invaders and conquerors of his native land, for the sake of filthy lucre. In short, he was quite conformed to the ten commandments, or the ten "nots," for he was not this, that, nor the other.

Fifth, he fasted twice in the week. He not only had a negative righteousness, but there was something positively good about him, in the judgment of orthodoxy. He was very religious. He was intensely ritualistic. The law required him to fast only once a year, but he was determined to outstrip the demands of the law. He abstained from meats, and also from eggs and fish and oysters, and such like delicacies, both on Friday and some other day of the week; and his loyalty to ecclesiastical power was unquestioned.

Sixth, he gave a tenth of all his property or income to charitable or religious uses. The law demanded a tithe of the seed of the land, and of the fruit of the tree, but he wanted to make a sure thing of it, and therefore bestowed a tithe of all that he possessed. There has never been a better record of human righteousness since Adam's day, and yet we have the testimony of Jesus for it that he was not justified, he was not saved.

## II.

"And the Publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner." Or as it might be rendered, "The tax-gatherer, having stood afar off, would not even lift up the eyes to heaven, but was smiting on his breast, saying, God be propitiated to me—the sinner."

First, the publican was despised by his countrymen. "It came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down

with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?" (Matt. ix. 10, 11); "If he neglect to hear the church, let him be unto thee as a heathen man and a publican" (Matt. xviii. 17); "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Matt. xxi. 31); "Then drew near unto Him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke xv. 1, 2). When Jesus invited Himself to abide at the house of Zacchæus, the chief among the publicans "they all murmured, saying, That He was gone to be guest with a man that is a sinner" (Luke xix. 7).

Second, he stood afar off, as if he would confess his great distance from God morally. But the father saw the prodigal "When he was yet a great way off" (Luke xv. 20); and it was to the "ten men that were lepers, which stood afar off," Jesus gave healing (Luke xvii. 12; and to believers in Him it is written, "But now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ" (Eph. ii. 13); for He "came and preached peace to you which were far off, and to them that were nigh" (Eph. ii. 17); according to the sweet prelude of the Gospel, that swelled and rolled over the barriers of the law, "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him" (Isa. lvii. 19).

Third, taking the place of an undone man before the Lord, he did not attempt to vindicate his conduct, nor to palliate his offences, nor to excuse his shortcomings, but cried out in his conscious and confessed guilt, God be merciful to me the sinner." The word rendered "be merciful" is found elsewhere but once in the New Testament, and there is translated "make reconciliation" (Heb. ii. 17). It is the same word from which mercy-seat is derived, and as the mercy-seat was sprinkled with atoning blood, the publican looked for salvation through the sacrifice which God Himself has appointed.

Fourth, he did not thank God that he was not as other men, but he singled himself out from the whole world as the sinner, and then he was prepared to believe the Gospel, that "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8); "that Christ died for our sins according to the Scriptures" (1 Cor. xv. 3); "who His own self bare our sins in His own body on the tree" (1 Peter ii. 24).

Fifth, he went down in his house justified, and the other went down unjustified. A man cannot be justified and unjustified at the same time, he can not be partly saved and partly lost, he is either dead in trespasses and sins, or he has been made alive. The sinful publican took the place of a confessed sinner before God, believing the testimony of the Word of God, "It is the blood that maketh an atonement for the soul" (Lev. xvii. 11), and he went down to his house "justified from all things" (Acts xiii. 39); for "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1).

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**Thursday, May 17th, 1900.**

Two of the agencies of the church are not meeting the expectation of those most interested in them. These are the young People's Societies and the Sabbath School. In respect to the former there has been a falling off in membership and in the number of Societies. This may not be an unmitigated evil. At first the idea was novel and many were attracted who had no real interest in the work. THE DOMINION PRESBYTERIAN pointed out last year that the novelty had now worn off, and these might be expected to fall away. Their absence was really a source of strength rather than of weakness. We do not see any reason to change our opinion, and should not be surprised if the Young People's Societies were really stronger now than they were a year ago.

There is cause for serious thinking and prompt action in respect to the apparent failure of our Sabbath schools to meet the demand made upon them. We expect them to assist in training our young boys and girls for the Church and for active service, but the number who have entered the Church through the Sabbath School is lamentably small. Then too the number is steadily decreasing. For what reason? Why cannot our Sabbath schools hold the young? The answer has been sought in the Sabbath School, in the Superintendent, in the Teacher, in the general management of it all. No answer that satisfies has been found, and people are beginning to look behind all this, to the home where the real training is given to which the training of the Sabbath is but supplementary. And it is here, that

many think the real weakness is to be found. The home-training is practically nil, in too many instances. To the Sabbath school and the day school is relegated both the moral and intellectual education of the child. Little wonder that the fateful result of such a course is even now seen, and this result will increase in the next generation.

Spiritual atrophy seems to be the correct diagnosis of the present condition of the Church. The spiritual faculties have been for such a length of time unused that they cannot respond when now they are called upon to act. There was one of old at whose voice the man with the withered hand stretched it out and it was restored whole as the other. It will be necessary that He shall again speak before there can come life into the withered members of His body. Then too, there must be willingness to here and to obey on the part of those who are so useless now. It is this quickening life that is greatly needed today.

Lord Salisbury's outburst against temperance legislation on the occasion of the motion in the house of Lords by the Bishop of Winchester, that legislation be introduced in line with the report of the commission appointed by Lord Salisbury himself, looks like an appeal for votes rather than the expression of a deliberate opinion. We do not usually associate such practices with the British House, and especially not with the upper House, but the publication of the criticisms passed by Lord Roberts on the generals who had been conducting the South Africa campaign before he took charge, can only be explained on the supposition that it was an election dodge. We did think, till the present that there was one House into which dishonorable tactics for party purposes had not entered, and now it would seem that even that stronghold has been entered.

Preaching to be of service must stick. An admirable description of the other kind was given by one who is himself a preacher who drives truth home, and it stays home. Said he, "Some men's preaching is just like a smooth nail. You may drive it home but when a strain comes, it just slips out again." Exactly! So does Dr. Jones' admirably expressed sentences, on which he bestows so much care.

**To Conveners of Standing Committees of Assembly.**

We are asked to remind the Conveners and Secretaries of Standing Committees to forward their reports to the Murray Printing Company, Melinda Street, Toronto, without delay. As the pages of the Stitched Volume of Reports are con-

secutively numbered, it is necessary that the complete manuscript of reports be in the hands of the printers on or before Saturday, May 26th, to ensure their being included in the volume.

**The Term-Service Elder.**

Much may be said in favor of the introduction of the term-service into the eldership. The strong city charge or equally strong town charge have many eligible men from whom to choose, and can make their choice in a leisurely way. The recently erected mission charge and the rural charge must take what material offers. In the majority of cases the men who are nominated realize their inability to fill the important office, and would fain escape from serving, but loyalty to their little congregation overcomes personal scruples. Were it possible for many of these men to say—"I will do my best for a term of five or seven years,"—they would gladly take up the work and do their utmost to meet all its demands.

There are members of Session who have grown arrogant since they were chosen by their fellow-members for this responsible position. Of his fitness for the work of the eldership such an elder never has a doubt, though many a mis-giving crosses his mind when he thinks of his associate elders. Such a man is a thorn in the side of every other member of session and especially is he a salutary discipline for the Moderatorship. He has opinions on everything, and what does not square with his opinion is—an unsafe practice. It would be a most salutary discipline for such a man to leave him in the ordinary pew at the end of the term.

It has been said that better material could be obtained were elders elected for a term only. Some good men, who cannot give time for the remainder of their life would give it freely for a brief period. That is, to our mind, a destructive argument. We believe the elder is called to his important work, whether he be a teaching or a ruling elder. That call he disobeys at his peril. If other business interferes with it, the other business must give place. If he be called for a term only, the way will be opened for his retirement when that term is completed, and he ought to retire. The command to lay aside his work will be as distinct as was the command to enter upon it. But the command does not come from man, nor is the term limited by the dictum of man.

We believe that here may be found the true solution to this perplexing question. By whose authority does a man receive a call to the eldership? By Him alone may that call be set aside. We come at His bidding, we take up the burden He assigns and, at His word, and at no other, we lay it aside.

## Union of the Free and U. P. Churches.

An important effect of the union, says the Christian Leader, will be the opportunity which it has afforded for strengthening the Theological Halls of the united Church. The proposal embodied in the report is that there shall be six chairs in each of the colleges in Edinburgh, Glasgow, and Aberdeen, the professors in the Theological Hall of the United Presbyterian Church receiving appointments in one or other of these colleges. In Edinburgh Professor Wardrop will be conjoined with Professor Laidlaw in the teaching of systematic theology, and Professor Paterson with Professor A. B. Davidson in the Chair of Hebrew and Old Testament Exegesis. There may be some further rearrangement of subjects. In Glasgow, Dr. Douglas and Dr. Hutton will be joint principals during the unexpired portion of the period for which Dr. Hutton was elected as principal of the Theological Hall. Professor Denney, who at present occupies the Chair of Divinity, will be transferred to the Chair of New Testament Exegesis, formerly filled by Professor Bruce, and Professor Orr will come from Edinburgh to the Chair of Divinity, while a new Chair of Apologetics (formerly taught by Dr. Bruce along with New Testament Exegesis,) and of Pastoral Training will be established; and to this chair Prof. Hislop will be appointed. A new chair will also be created in Aberdeen, which will be filled by Professor Johnston, the subject to which it will be devoted being New Testament Exegesis, at present taught partly by Principal Salmond and partly by Professor Iverach.

As to the final arrangements the same paper says: As now agreed upon, the meeting for the consummation of the union is to be held in the end of October, not November as formerly reported. In the case of the U. P. Church, accordingly the Synod, at the close of the business at the May meeting, will be adjourned to a day to be fixed. A similar course will be followed in the Free Church, though it will be necessary to pass an Act convening another Assembly, as the Assembly to meet in May must be dissolved.

The Courts thus convened will be called upon to adjudicate finally upon the returns received from the inferior Courts, and thereafter the two bodies forming the Free United Church, will meet together to celebrate the union.

The Living Age for April 28 printed the hitherto unpublished letters between Thomas Carlyle and Robert Chambers, which first saw the light in a recent number of Chamber's Journal. In the same number of the magazine, A. T. Quiber-Couch discourses feelingly upon The Tragedy of the Minor Poet.

## Literary Notes

"Cranmer and the English Reformation" by A. D. Innes, M.A. (Oxon), of London. (T. & T. Clark, \$1.00.) This is the first volume of a new series to be issued under the editorship of Mrs. Oliphant Smeaton, by the well known Edinburgh publishing firm, T. & T. Clark. It is an ambitious series as it proposes to give a "valuable conspectus of the origin and progress of the most prominent movements that have taken place in theology, philosophy, and the history of intellectual development from Budha to the present day." This can only be accomplished by the co-operation of many skilled workers. We are told that "each volume will record the initiation and trace the evolution of some particular phase of human thought and culture. The various subjects have in every case been assigned to writers who have made a special study of them." Many of the names given in the prospectus are well known on account of good work done in the sphere of history, philosophy or theology. Most of the writers are resident in Britain. Among those on this side we note Dr. Warfield, of Princeton, Dr. Wenley, of Michigan and Professor W. Clark, of Trinity College, Toronto. The publishers for Canada are The Publisher's Syndicate, Limited, Toronto.

We have pleasure in calling the attention of our readers to this announcement and we have sufficient confidence in the undertaking to say that if our young men will secure copies of these volumes as they are issued they will by and by find themselves in possession of a varied and useful library. There must always be some equalities about a series of this kind but judging from the list of names given we feel sure that a high standard of excellence will be maintained throughout.

We have examined the first volume and think that Mr. Innes has done his work carefully, it is free from prejudice and partizan passion and indeed is both judicious and judicial. He has produced a book which answers fairly well the broad question, What was the character of the Reformation in England? and he has certainly given a sympathetic treatment of Cranmer and his work. "The purpose of this volume is not so much to present a biography of Cranmer as to give a sketch of the ecclesiastical period, throughout which he remains a consistently prominent figure: a period during which he, more than any other single individual, left his personal impress upon a national institution." This is the author's aim and by this he should be judged, and while we may differ in some details and take exception to the tone of particular remarks, we feel constrained to admit that he has succeeded in the compass of a comparatively small volume in giving a comprehensive and vivid picture of Cranmer and the difficult times in which the scholar, who was

forced to be a statesman, did his work. We are inclined to think that a little more of the Knox influence in the English Reformation would have been an improvement, but the historian's business is not with what might have been or ought to have been, but what was, and this volume as we have said, gives on the whole a reliable picture of the actual movements which shaped the course and gave the character to the English Reformation. The style is generally clear and expresses an important thing in a book which aims to expound a complex problem for the use of people of average intelligence. The volume is handy in form and neatly got up; we shall watch with interest the fortunes of this new literary venture.

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The Bibelot for May (T. B. Mosher, Portland, Me.) contains a Song to David by Christopher Smart. Smart was an unfortunate man of genius who died a prisoner for debt in the King's Bench on May 18th, 1770, the year of Worthworth's birth. This Song to David was written, or indented, in any asylum with a key on the wainscot of his room, the authorities of the place denying him the use of pen, ink and paper. This quaint poem is regarded by critics as a masterpiece; the following verses will give a small specimen of a song that had such a strange origin:

O David scholar of the Lord!  
Such is thy science, whence reward,  
And infinite degree;  
O strength, O sweetness, lasting ripe!  
God's harp thy symbol, and thy type  
The lion and the bee!  
  
There it but One who ne'er rebelled,  
But One by passion unimpelled,  
By pleasures unentic'd;  
He from himself hath semblance sent  
Grand object of his own content  
And saw the God in Christ.

Jerome K. Jerome's famous book "Three men in a Boat," has found him many friends who will welcome the advent of his latest work. "Three men on the Bummel," which tells of the doings of the same three men, only, if possible in a more laughable way than ever. "The man in the street" may want to know where or what is the Bummel. Perhaps the nearest English equivalent to the word, which is in common use among German students, is "mike." At any rate the three men wander aimlessly over Europe on bicycles, and Mr. Jerome may be trusted to avail himself of the advantages offered for fun-making. The book is illustrated by Mr. Raven Hill, who has caught the spirit of the work, so that a glance through the illustrations alone suffices to make one laugh. Mr. Fisher Unwin is publishing the book in his Colonial Library.



# The Quiet Hour

## Parables of The Kingdom.\*

BY WAYLAND HOYT, D. D.

"Another parable" (v. 24). Our Lord does not weary of teaching; let us remember His example. Let us keep on in keeping at it.

"The kingdom of heaven" (v. 24). The Messianic reign of Christ.

"Good seed" (v. 54). Christ in His interpretation of this parable" (Matt. 13: 36-43) tells us that the man who sows is Himself, and that the good seed is the "children of the kingdom"; that is, those who personally accept Christ's reign in their own hearts. The initial source of goodness is Christ, and Christians are in the world to grow in His likeness, illustrate Him, bring forth harvests of holy living and helpful, gracious service to others, to their Lord's glory. Are we feeling, acting, speaking, living, as if we really were good seed? Remember too, that a quality of seed is growth: are we actually growing into better likeness to our Lord?

"While men slept" (v. 25). The enemy came during the natural sleeping-time. That was his chance. He seized it. Our Lord tells us that the enemy is the devil. Notice how clear is our Lord's statement of the devil's personality and reality. And the personal devil is alert to seize his chance. Young men's nights, when they hang about street-corners and saloon and gloat on vicious plays are the devil's times for sowing his bad seed.

"Tares" (v. 25). Dr. Robinson says "Our path now lay through fields of wheat... Among these splendid fields of grain are still found the tares. . . They are not to be distinguished from the wheat until the ear appears. These resemble wheat in form, but is smaller and black. . . When this is not separated from the wheat bread made from the flour often causes dizziness." So the tares are not only unfit for food, but noxious. That is the sort of seed the devil sows; beware of him and it.

"Then appeared the tares also" (v. 26). You cannot hide and cherish a secret sin, somehow and at some time it will announce itself. Notice, too, that "went away"; tares do not need cultivation; nor do sins; they grow as weeds do.

"An enemy hath done this" (v. 28). Dark as the problem of evil is, there is this comforting light about it: it does not spring from God as cause, but from the devil. All sorts of questions perplex, but this fact stands forth. The ultimate source of evil is neither God or myself, but is the devil. I only make the devil's evil my own when I consent to it. Let me, then, refuse consent. Let me also gird my will with this other Scripture

certainty, "Resist the devil, and he will flee from you."

"Let both grow together until the harvest" (v. 30). In His own interpretation of this parable our Lord distinctly tells us that the field in which He Himself sows the good seed and the devil the tares is "the world." So this parable does not refer to the church; does not teach that there is to be no church discipline, that notoriously wicked men are to be allowed in the church, as some have affirmed. Our Lord is teaching about the world; He is affirming that under His Messianic reign good men and bad will exist together; that we are not to attempt, by religious persecution, by killing those whom we think bad, as the Roman Church has done, to thrust them from the world. But learn that there is to be an adjudicating end, the judge of that end is Jesus Christ Himself, there is to be a lasting separation between the good and the bad, no most hidden evil shall miss its doom; there shall be punishment for evil, there shall be reward and safety for the good—"gather the wheat into my barn." Let us make personal application are we wheat or tares? We can be wheat through self-surrender to Jesus Christ.

"Less than all seeds" (v. 32). "The round kernels passed in Jewish phrase as an emblem for a small, insignificant object, being the smallest seed commonly gathered in Palestine, although not literally the most diminutive known." Trench says, "The Lord in His popular teaching adhered to the popular languages."

"The birds of the heaven come and lodge in the branches" (v. 32). Dr. Hackett "saw stalks of mustard seven and feet high and before his eyes a bird came and pecked on a branch and sung." This is a parable of hope concerning the external and extensive spreading of Christ's kingdom. Its main teaching is, Do not despise small beginnings. History is full of illustrations.

"The kingdom of heaven is like unto leaven" (v. 33). The pervasive, interpenetrating quality of the leaven is the point here. So Christianity introduced into a heart, into a community, prevades and changes to the sort of itself. Our duty is to introduce Christian, by the word of our testimony, by kindly service. By beautiful living put Christianity into your family, neighborhood, etc. Have great faith in the contact power of Christianity; put into touch with others, it will produce effect. Have great faith in the secret, unseen power of Christianity; you cannot see the working of the leaven in the dough. Be hopeful; these two parables are parables of hope; never despair; somehow God's cause is moving on. Let us ask ourselves this question: Are we in our homes, business, companionships, leavening for God, really, by

what we are and do, spreading the kingdom?—C. E. World.

## The Plodder's Petition.

BY HELEN GILBERT.

Lord, let me not be too content  
With life in trifling service spent—  
Make me aspire!

When days with petty cares are filled,  
Let me with fleeting thoughts be thrilled  
Of something higher!

Help me to long for mental grace  
To struggle with the commonplace  
I daily find,  
May little deeds not bring to fruit  
A crop of little thought to suit  
A shriveled mind.

I do not ask for place among  
Great thinkers who have taught and sung,  
And scorned to bend.

Under the trials of the hour  
I only would not lose the power  
To comprehend.

The Independent.

## Christ's Four Keys.

BY REV. JAMES H. COLLIE, M.A.

A minister, walking, along the road one day, met a woman who was evidently by her appearance bent on some very important errand. On entering into conversation with her, she told him she was on her way to a neighbour's to see if she had a key that would open one of her drawers containing some useful and valuable articles, as she had lost the original key and had in vain endeavoured to open it with the other keys she had. "Friend," said he, "are you as anxious that the door of your heart should be opened, as for the key of that drawer of yours. Jesus has the key that can open it. Will you let Him open it now, and He will bring salvation to your soul?" It was a word in season, and, I believe, led her to receive Christ. Dear reader, is the door to your heart opened for Christ, or shut against Him? It must be the one or the other. Jesus has the key of David, He shutteth and no man openeth. As the heart, however rusty the lock may be and however long the door may have been shut against Him. Let me tell you of four of Christ's keys.

1. There is the cross key of adversity. Perhaps you are in great trouble and distress of mind. Failure seems stamped on all your plans and purposes. Bitter disappointment meets you where you go and whatever you attempt. You see others prospering and you had as good prospects as they, but while they have succeeded you have failed. Trial after trial has followed, like waves of the sea, in quick succession. You have been losing heart. All is dark. Everything and everybody seem against you. Dear friend, it is only the cross key working in the lock. Jesus is turning it in love and great kindness to thy soul, that He may open the door and come in and fill it with Himself. Open and welcome Jesus and you will find all things working together for good.

2. Then there is the black key of bereavement. You may have seen one and another of your dear ones, the light of your dwelling and the joy of your heart, taken away from your happy home and laid in the cold grave. You thought it hard and cruel of the Lord thus to deal with you. You did not see that Jesus was but finding His way into your heart,

\*S. S. Lesson for, May 27. Matt. 13: 24-38.  
Golden Text.—The field is the world.—Matt. 13: 28.

that He might take the place of those whom He has removed. Weeping, bereaved one, let Jesus, with this key, turn the lock of your door. No longer resist. He may take another. Yield. Bid Him welcome, and He will wipe your tears away.

3. He sometimes uses the iron key of the law. I remember some years ago, at the close of a meeting, a young man remained alone in the church to be conversed with. He was one of the most moral young men in the parish. When I went to speak to him I found him in great agony of soul. I asked him how it was with him. He replied, "I feel as if I were sinking down to hell under the load of my sins." Christ had put the key of the law into the lock, and convinced him that he was a condemned sinner under wrath. But, ere long, the door opened, Jesus entered as his Saviour from sin and wrath. Are you feeling your sins? Are you realizing that you are condemned and ready to perish? The key is in the lock. Jesus is at hand. He is waiting to save thee. His pierced hand that holds the key tells thee of atonement made. He can forgive you all, and at once. Believe and be saved.

4. He frequently uses the golden key of love. The wondrous love of Jesus in the sacrifices He made—in the sufferings He endured—in the life He surrendered, that poor sinful rebels might be reconciled and eternally saved, has touched, melted, and won thousands. Dear reader look back and think how much love He has shown to you in the past, in sparing and shielding you in the midst of all your sins up till this hour. Look up to those wounds in Christ's body, who stands at the very door of thy heart and think what love they tell you of. Believe in this love. Realize this love for you—a sinner—and soon, very soon, will the door of thy heart fly open and thou wilt say, "Come in, Thou blessed of the Lord, why standest Thou without?" "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him and will sup with Him and he with me."

#### The Duty of Appreciation.

The Rev. Dr. Horton, in a recent number of the New York Christian Intelligencer, has a weighty article on "The Duties of Church Members." He deals with one aspect of the subject, as follows:

The Duty of Appreciation. I use the term in the sense in which Pater used it in his book called *Appreciations*, not in the debased usage in which it passes for praise only, or even for adulation. The duty of church members is keenly and sympathetically to follow the teaching of the man whom they have appointed to this office, so that they are conscious of his purpose, his connected ideas, his interpretation of truth.

Many hearers are ready to say, "It was a good sermon," or even, "It was a grand sermon this morning," and yet they would be baffled to say what was good or grand about it. It was a pathetic anecdote, or a stroke of rhetoric, or a satirical hit at the times, or an opinion which flattered their idiosyncrasies that pleased them. They applauded the sermon as a pyrotechnic display, and possibly, by their so-called "appreciation,"

they encouraged their minister to prepare a finer show of fireworks for next Sunday. And yet these members, and many more, would probably doze through a sermon which was the result of faithful study, earnest thought, and strenuous years of faith. They feel it to be no part of their duty to appreciate truth which is not delivered so as to tickle the ear or amuse a jaded mind. It is at this point that I conceive, church members most frequently fail in their duty; they make their minister dwell on the surface of things and flourish in clap-trap, because they begin to yawn as soon as he dives beneath the surface or ventures to depend solely on the attractions of the naked truth.

What a snare these modern church members weave about their minister? They expect him to know all the recent books and all the current movements of thought, and are pleased when he refers to them, however inadequately. But they weary of him when he dwells on the old book, and makes it his business to interpret the thought of the prophets and apostles, and the Lord. Discriminating appreciation is what makes a good teacher—not praise, still less flattery, but the definite impression, conveyed to the preacher, that his people understand when he is really toiling for them, and when he respects them too much to amuse them like children.

#### Charity.

Rich gifts that Heaven delights to see  
The poorest hands may hold;  
The love that of its poverty  
Gives kindly succor, prompt and free,  
Is worth its weight in gold.  
One smile can glorify a day,  
One word new hope impart,  
The least disciple need not say  
There are no alms to give away,  
If love be in the heart.

#### Opposition to Ritualism.

Ritualism in the Church of England is meeting with opposition from Evangelical Christians. The Archbishops have forbidden the use of incense and lighted candles, and they discourage resort to the confessional. The Presbyterians of Scotland (the Free Church), true to the teachings of John Knox, have issued a statement regarding the sacerdotal movement in the Church of England, in which they say:

Sacerdotalism, as the word implies, consists essentially in the interposition, in theory and in practice, of a priestly caste between man and God. It establishes an order of human priests in the Church of Christ, apart from the general priesthood of all believers—men who claim an exclusive right to offer sacrifices, to minister at altars and to perform other priestly functions in the Church. Round this central error many other unscriptural doctrines and practices have gathered, which are altogether identical with, or closely akin to, those of the Church of Rome.

The General Assembly, in view of the importance of the issues involved, desire to renew their testimony at this time to those cardinal doctrines of the evangelical faith which the sacerdotal movement is calculated to subvert. Our faithful people are, therefore, earnestly and affectionately reminded that:

1. Salvation is by faith in the Lord Jesus Christ alone. His obedience unto death on the cross constitutes the only sacrifice for sins which is accepted by

God. There is no repetition or continuance of that sacrifice in the Lord's Supper. Our Lord Jesus Christ is the only priest who can forgive sins and present a propitiatory sacrifice to God. The only other priesthood in the New Testament Church is the spiritual priesthood of all believers, and their sacrifices are those of true worship and willing consecration of themselves and their gifts to God and His service (Rom. xii, 2; Phil. iv, 18; Heb. xiii, 15, 16). Christian ministers are not "priests," according to New Testament teaching, in any other sense than that in which all believers form "a royal priesthood" (1 Peter ii, 9; Rev. i, 6). To call them "priests" and to treat them as such, or to speak of the Lord's Table as in any proper sense an "alter," as is done by the High Church party both in the Church of England and in the Scotch Episcopal Church, is unscriptural and dangerous, and ought to be discountenanced by all intelligent members of every Reformed and Protestant Church.

2. Christ is the only Intercessor within the veil and before the throne of God. He alone is "able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (Heb. vii, 25). Prayers to the Virgin Mary and other departed saints, or to "St. Michael and all angels," are without the slightest Scriptural foundation and are dishonoring to Christ.

3. Christ is the only King and Head of His Church, and His Word is her only standard. "The Holy Spirit, speaking in the Scriptures, in the Supreme Judge" in all questions regarding the doctrine, worship and government of the Church. No Church has any right to introduce ceremonies and observances, such as the confessional, prayers for the dead, elevation, adoration and reservation of the sacrament, extreme unction and the use of the crucifix, which are not "founded on the Word of God, nor agreeable thereto." No reference to the apostolic canons that "all things should be done unto edifying" (1 Cor. xiv, 26, 40) is valid in defence of such observances. Members of our Church are earnestly warned against countenancing them, even by their occasional presence as worshippers in Anglican churches, whether in England or Scotland, where such unscriptural usages prevail.

4. The visible Church of Christ on earth consists of all those who "profess faith in Christ and obedience to him," together with their children. That Church therefore, is not identical with any particular ecclesiastical denomination, or group of denominations—such as the Roman Catholic, Greek and Anglican Churches—nor is it dependent on any particular form of church government. As it is well expressed in "The Evangelical Free Church Catechism," lately published; "The Holy Catholic Church, of which Christ is the only Head \* \* \* though made up of many communions, organized in various modes and scattered throughout the world, is yet one in him;" and "the essential mark of a true branch of the Catholic Church is the presence of Christ, through his indwelling Spirit, manifested in holy life and fellowship." —Converted Catholic.

## Ministers and Churches.

### OUR TORONTO LETTER.

About one out of every nine members of Synod was present at the annual meeting last week. One Presbytery had no representative, another had one or two, and even Toronto Presbytery was far from being fully represented. If travelling expenses were paid to within a radius of one hundred miles of the meeting place there would probably be a better attendance, but the cost of travelling is not the only reason for non-attendance. Some who were within a mile of the place of meeting were not present at a single sederant. The majority of the members seem entirely indifferent whether the Synod meets or not.

Dr. Torrance made a good moderator. He did not discuss the business, but kept it before the court in a business-like manner. At times his voice could not be heard however, and especially was this true during devotional exercises. After a vain effort to find a hymn that had been inaudibly announced most of those present assumed a look of patient endurance till the Sabbath service of praise ceased. Occasionally others could not be heard, but this was not the fault of the speaker. Several put it the time discussing the war and kindred topics while the business of the Synod was being transacted, and the former discussions occasionally threatened to drown out the latter.

The Synod is appointed to meet in St. Andrew's Church next year. Toronto has been chosen as the meeting place for three years in succession, and will probably become the permanent place of meeting. It is easy of access from all points, and most men wish to visit the city about the middle of May. If the Assembly meet here next year, even Toronto will be taxed to accommodate the members of both courts.

The address of Canon Edmonds at the annual meeting of the Upper Canada Bible Society, on Tuesday evening of last week, was one of the best ever given at a similar gathering. The Canon's fame as a speaker had preceded him and a large audience gathered in Knox Church for the occasion. The Society acted most wisely in securing two such notable representatives as Rev. Mr. Thomas and Canon Edmonds. Many of our citizens have been reached and interested who were formerly indifferent and the interest of every friend of the cause has been strengthened, and new information gained by the admirable address given.

The Boys' Brigade movement is making headway. The annual demonstration at the Pavilion on the 8th inst, drew a crowded house, and every one present was satisfied. The spice of military discipline about the movement is attractive, and the training is most helpful. The effects is very marked when a company of Brigade Boys met others in athletic sports. The language used and the general conduct of the two is a remarkable testimony to the good results of Brigade training.

Bonar congregation has had a vigorous and steady growth. Especial attention has always been given to the Sabbath School and this department of the work has outstripped all others in its progress. Anniversary services were held on Wednesday evening of last week, and another very enjoyable evening was spent together. The minister, Rev. Alex. Macgillivray takes the closest interest in the work of the School, and most, if not all, the members of Session are workers in it. The report for the past year is a most encouraging one.

There is one Presbytery not one hundred miles from Toronto that has become somewhat notorious for treating the licensure of Students as a purely formal matter. Any student who is not prepared to undergo a fair examination asks for transference to this Presbytery, and escapes the ordeal. Some good men, who were quite willing to be carefully examined, are also transferred to this Presbytery, but only because they propose accepting work within its

bounds. So notorious has the action of the Presbytery become that the student who has been transferred there has come to be looked upon with a certain amount of suspicion. It is an unenviable reputation.

From time to time rumors have gained currency that the popular minister of Cooke's Church has received a call to an important Church in the United States. In all cases until the present these calls have been declined before they reached the Presbytery. But at last one is being allowed to come up for consideration. Bethany Church, Philadelphia, has given a unanimous call to the Rev. Wm. Patterson and a special meeting of Presbytery has been summoned for the 27th inst to consider it. That is significant, for Mr. Patterson is the last man to allow a call to go on if he were not seriously considering it. His decision will be anxiously awaited.

Rev. Prof. Jordan, D.D., of Queen's University conducted the services in St. James' Square church on Sunday.

Rev. Dr. Warden has received during May over \$7000 for the Indian famine fund. The total received by the Presbyterian Church now amounts to nearly \$45,000. The subscriptions received at the Methodist Book Room for the Indian famine fund now amounts to \$8 901.53.

The deaths announced from London, England, of Rev. G. H. C. Macgregor, pastor of Free East Church, Aberdeen. Mr. Macgregor will be remembered in Toronto on account of his having been tendered a cordial call from the congregation of St. James Square Church shortly after his visit here in 1883 as one of the three delegates from the Keswick Convention. He was a successful pastor and wherever he undertook a pastorate the work prospered.

### OTTAWA.

Rev. Dr. Campbell, who was burnt out, may be found at 588 Lisgar street.

Rev. Dr. Armstrong and Rev. Norman MacLeod, B.D., exchanged pulpits last Sunday evening. At the morning service in St. Paul's Dr. Armstrong mentioned that it was the 26th anniversary of his ministry in the church.

The Women's Foreign Missionary Society of St. Andrew's Church at its regular monthly meeting, made arrangements to give a garden party sometime in June, for the purpose of augmenting the funds. The subject for the day was China, and an interesting letter from a missionary in that country was read by Mrs. S. B. Kent. Mrs. Herridge presided.

At Knox, in the morning, Rev. D. M. Ramsay, dealt with mission work, making special reference to the recent great missionary conference in New York, which was considered in its various aspects—evangelical, educational, medical and the stand-point of woman's work.

Special collections were taken in many of the Presbyterian churches of the city last Sunday in aid of the fire sufferers. It has been decided to take up a special collection throughout the Presbytery. The fund so raised will not go to the credit of the general relief fund, but will be placed in the hands of the ministers of the church to meet some of the many cases of which they know where very deserving people have lost all they had, and yet do not feel like putting themselves forward for relief from the public fund.

Rev. Dr. Herridge in St. Andrew's Church in his morning sermon last Sunday, said: Faith is a principle of common life, illustrated every day, a confidence in something invisible, which rests upon as firm a basis as that of the senses, though of a different quality. Every time we rely upon a law of nature in argument, or a law of morality in our life, we exercise faith. Faith is the soul of conduct and cannot but develop strength of character, and keep a road open when the profoundest instincts of our na-

ture assert themselves and our souls cry out after God.

### EASTERN ONTARIO

Rev. Peter Whybeck of Scotland preached in the First Church, Brockville on Sunday.

The Rev. W. Johnston of Millbrook, conducted services in the First church, Port Hope, on Sunday evening.

The management of the Vankleet Hill church have decided to have the corner stone of their new church laid on May 24th.

The Synod of Montreal and Ottawa will meet next year in St. Gabriel church, Montreal, where the synod was organized 26 years ago.

Rev. W. D. Reid of Montreal lectured in the Vankleet Hill church recently. The programme of the lecture was in aid of the India Famine Fund.

At the meeting of the Presbyterian Synod of Montreal and Ottawa in Perth Mr. John R. Reid of Ottawa read a carefully prepared paper on the work of the board of management in a church. A number of the elders substantiated the things which Mr. Reid enunciated.

Rev. Prof. W. G. Jordan, D.D., of Queen's College gave an interesting lecture recently in Deseronto, on 'Briton and Boer.' His remarks were listened to attentively by those present. The doctor is well versed in the history of the two peoples, a fact which his hearers appreciated.

### WESTERN ONTARIO.

Rev. Dr. Fletcher Hamilton preached in Chalmers church, Guelph, on Sunday.

Knox church, St. Thomas, has been asked to contribute \$900 to the century fund.

Rev. J. A. Radford preached in the Presbyterian Church, Bradford on Sabbath last.

The Huron Presbytery has sustained the call of Seaforth extended to Mr. Larkin of Chatham.

Rev. Dr. Johnson, London, conducted the opening services at the New Melville church, Fergus, on Sunday.

MacNab Street Church Hamilton held its anniversary services on Sunday, R. J. M. Glassford, of Guelph, preached.

The Presbyterians intend holding a grand social and entertainment on the manse grounds St. George, on the Queen's birthday.

Rev. R. J. M. Glassford of Guelph lectured in McNab St. Church Hamilton on Monday evening his subject was "The Church of the Future."

The Rev. William Patterson, of Cooke's church, Toronto will preach anniversary sermons in the Orillia Church on the second Sunday in June.

Rev. A. D. McDonald, D. D., formerly pastor of the Presbyterian church at Seaforth, died in Detroit on Wednesday. Interment at Clinton Saturday.

Rev. W. J. Jamieson has accepted the call from Oil Springs and Oil City, and the Presbytery of Sarnia will meet for his induction in the Oil Springs Church on Thursday May 17th.

Rev. J. W. Dey, of Simcoe, occupied the pulpit in the Cayuga Church on Sunday. His discourses were evangelistic and delivered with much force and eloquence. Rev. J. D. Edgar filled Rev. Dey's appointments at Simcoe.

Rev. R. Martin of Markham was the unanimous choice of Erskine Church congregation, Hamilton as Rev. J. S. Shearer's successor as pastor of the Church. Rev. Mr. Martin received so large a vote at the outset (the vote being taken standing) that it was plain that he was the almost unanimous choice of the congregation and after two votes had been taken he was unanimously given the call. His stipend was fixed at \$1,600, the same as has been paid to the previous pastor and he is to be given a



month's vacation each year. Messrs. J. R. Moodie and James Souter supported the call before the Hamilton Presbytery of St. Catharines, and Messrs. J. R. Moodie and James Gill will go before the Toronto Presbytery to urge the translation of Rev. Mr. Martin.

**MONTREAL AND QUEBEC.**

The Rev. A. J. Mowatt, of Erskine Church, acted as moderator at the adjourned meeting of the Presbytery of Montreal which took place Tuesday.

The Rev. Mr. Boudreau's resignation of his charge at St. Hyacinthe, was considered. Mr. Boudreau assigned, as reasons for his resignation, recent delicate health, and his appointment to Grenville by the Board of French Evangelization. The presbytery agreed to grant his application, and appointed the Rev. Mr. Ducloux to declare the pulpit vacant on the first Sunday in July. Mr. Boudreau's appointment to the field at Grenville was also sanctioned by the presbytery.

The Rev. Mr. Winfield reported what had been done by Melville congregation by way of securing a site for their new church. He described two lots, the first lying on the west side of Westmount park, and the second on the south side of Western avenue, opposite Kensington avenue. After some consideration, Dr. Mackay moved, and the presbytery agreed, that approval be expressed of either of these two sites. The presbytery's satisfaction with the diligence of the congregation in this matter was also expressed.

The sanction of the Synod of Montreal and Ottawa having been obtained the presbytery proceeded to take on trials for licensed the following divinity students:—James Wheeler, William P. Tanner, Fulton J. Worth, B.A., and Louis Theophile Abram; George McGregor, B.D., and Dr. J. T. Reid. Their trial discourses were heard to the satisfaction of the presbytery, and it was resolved to license them to preach the gospel. The moderator, accordingly, did so in the usual solemn manner, and the clerk, the Rev. James Patterson, was instructed to give them extract of licenses in the usual form.

The Rev. Mr. Dobson applied in the name of the trustees of St. Giles Church, Montreal, for leave to sell that part of their church land not needed for church purposes. The proceeds of the sale will be devoted towards the debt of their present church.

Letters were read from the Presbytery of Hamilton, intimating that it will apply to the next general assembly for leave to receive the Rev. George Booth, LL.D., as a minister of the church. One of the Presbytery of Sydney intimating that it will appear for leave to take on trial for license Mr. M. F. Grant of Halifax, Presbyterial College, and one from the Presbytery of Quebec to receive the Rev. P. Boudreau from the American Presbyterian Church.

Presbyterians in Lachute, Que., has lost a good worker by the death of Mr. Geo. Lockhart, superintendent of the Presbyterian Sabbath School. Mr. Lockhart was 69 years of age.

**MARITIME PROVINCES.**

St. John Presbytery licensed Messrs. Frank Baird and D. C. Ross.

Rev. D. J. Fraser has gone to his old home in P. E. I. for a short holiday.

Rev. Edwin Smith, formerly of Shediac, is likely to be called to New London, P. E. I.

Rev. J. D. McKay is clerk of Halifax Presbytery in place of Rev. H. H. Macpherson.

Rev. G. Ireland has been called to the Anti-Union congregation of Westville, N.S.

The foundation is being prepared for an addition to the Presbyterian Church at Georgetown, P. E. I.

Rev. J. Greenlees, formerly of Acadia Mines, has gone to labor at the iron mines at Belle Isle, N.F. It is expected that 6000 men will be employed there this summer.

Halifax Presbytery licensed students at a public meeting in the evening in Fort Massey Church. Revs. Messrs. Colquhoun and Sutherland were designated to mission work in the Northwest.

The St. John Lord's Day Alliance are making arrangements for a public meeting on the evening of the 28th inst. at which prominent citizens will deliver addresses on the Divine Authority of the Sabbath its necessity and man's moral and physical nature, the New Brunswick Sabbath law and popular modes of Sabbath desecration.

Rev. Dr. Morton, of Trinidad, is at present in St. John, resting for a few weeks with his son, Rev. Arthur S. Morton, at Fairville. Last Thursday evening the Fairville congregation tendered him a public reception and it proved to be a most successful and enjoyable occasion. Addresses were delivered by Dr. Morton and several of the city clergy-men of various denominations.

Rev. J. S. Mullen has been formally libelled by the presbytery of St. John for continuancy in violation of his ordination vows. It is not probable that he will defend himself as he claims exemption from jurisdiction on the ground that he is a minister of the Established Church of Scotland. If this plea is formally entered it may necessitate a reference to the Assembly and "international complications" may result.

**The Synod of Toronto and Kingston.**

The annual meeting of the Synod was well attended. Rev. Alex. Gilray convened the meeting in College st. Church on Monday the 7th inst, and, as retiring Moderator, preached the opening sermon, choosing for his text the words "As thou hast testified of me in Jerusalem so thou must bear witness in Rome also."

One of the Presbyteries, Lindsay, had forwarded a nomination for Moderator, naming Rev. J. R. S. Burnett of Alliston, in the Presbytery of Barrie. Unfortunately no member of the Presbytery of Lindsay was on hand to present the nomination on the floor of the Synod, nor was Mr. Burnett present. Dr. Torrance of Peterboro was nominated, and elected by the majority vote of the members. The action of the Lindsay Presbytery in forwarding a nomination gave rise to a discussion as to the advisability of such nominations being made by Presbyteries and it is probable that there will be more of such in future.

The docket of business was not extensive, but two or three of the items gave rise to considerable discussion, and the sessions of Synod did not terminate till late on Wednesday evening. The sessions of conference were interspersed with those of the Synod and a little confusion arose over the question whether business could be legitimately done during the seditur of the conference. That seemed to be set at rest by the fact that the clerk read the minutes at each seditur, whether it was set apart for conference or for business. Clearly the Synod was in session for the transaction of business from the opening seditur to the closing one.

Tuesday morning two admirable addresses were the interesting features of the morning seditur. That by Dr. Robertson dealt with the great work confronting us in the Northwest. Emigrants are pouring in there. There were 40,000 in '98, 50,000 in '99, and the estimate for the present year is 70,000. Of these a large number are foreigners, with no friendly sentiments to Britain, and with very loose views upon religious questions. The problem the church must face and solve is how to furnish to these the gospel.

This problem has been made more difficult by the withdrawal of the donations formerly received from the British churches. The promise was made for a limited time and that period has expired. This means a loss of \$6,500 this year. Then, because of additional fields taken, whose appeal the church could not set aside, there is a demand for almost \$30,000 more for the present year. Little wonder that there was a deficit in March, and it is matter for the greatest praise that the deficit has been made

up, and there is upwards of \$5000 in the Treasury with which to begin a new year.

Dr. Cambell gave a stirring address on the work of the century Fund. The hope of the committee is that at least \$600,000 may be reported when the Assembly meets one month hence. That will mean hard work, for it has not yet been brought in sight. Dr. Cambell was sanguine however, that it would be reached in time. He made a strong appeal for the common Fund that it should not be neglected. There was danger of this. The great debts are being looked after and the common Fund was likely to suffer. If the church did not meet the amount aimed at, \$600,000, for the common Fund, he would consider that she had failed in this work, even though the million dollar mark were passed.

Tuesday afternoon was set apart for the Conference, and the subject of discussion was the Sabbath Schools. That these are in an unsatisfactory condition has been evident from certain comments made at Presbyteries in the reports presented of the years work. It was expected that there would be a good discussion at the Synod, and in all probability it will be repeated at the Assembly. The feeling is all but universal that the results of Sabbath School work are not what might be expected. There was an honest effort in the consideration of the matter to find the cause of so little fruit. The consensus of opinion was that the great cause lay in fact that the training in the home was defeated.

Rev. S. Childerose of Parry Sound gave an excellent address on Tuesday evening. The audience was small, because there were so many other meetings in the city. The Bible Society's annual meeting, the Boys' Brigade annual meeting, and several others of lesser note took up the popular attention and two good addresses were delivered to many empty seats. Mr. Childerose spoke of the great field opening up in Northern Ontario, and of the opportunity given to the Church to keep pace with the immigrant who entered there. In spirit and in matter this was the best address of the Synod.

Dr. Warden followed, speaking of the men and the money wanted for carrying on this work. There were plenty of both in our Presbyterial constituency but the problem was to realize on either of them. Dr. Warden gave some figures that indicated more clearly than words could have done, what might be expected of our constituency. For instance, he told us that the average contribution per communicant for Home mission purposes was only 52 cents, one cent a week, all told. Surely we could do better than that. Then the contribution from augmented congregations for all the schemes was actually larger than the average contributions all over the Church. It would seem that the stronger congregation actually pulled down the average contribution for the Schemes of the Church.

The debate of the meeting was over the proposed introduction of the Term Service in the eldership and deaconate. The question was introduced by an overture from the Presbytery of Owen Sound, which, on its way to the General Assembly, looked in upon the Synod. Dr. Somerville of Owen Sound introduced the overture and spoke in its favor. He had only one supporter, who seconded his motion to approve and transmit. Rev. D. D. McLeod in a keen, clever speech, moved that the Synod simply transmit without approval. Dr. Caven seconded, and with all his old time strength in debate spoke against the measure. A motion to lay upon the table received no support, as it was clearly incompetent, but the Synod, by a large majority, agreed to transmit with disapproval, a more effective way of killing a measure than to lay upon the table. The drift of debate plainly indicated that great care should be exercised in the choice of the elder, but when chosen he should not be set aside in the manner proposed.

The closing meeting of the Synod, on Wednesday evening, was the best attended of any of the meetings. The report on Church Life and Work was presented by the Rev. Jos. Hamilton, and addresses bearing upon some department of the work, more especially with revivals, were delivered by Rev. Wm. Patterson and by Rev. Dr. Mullan of Fergus.

## The Inglenook

### The Tadpole's Ambition.

BY KATHARINE PVNE.

It was very early in the morning, and in every orchard, thicket and wood the birds were singing and answering melodies.

The little brown lizard that lived under a stone in the brook stuck her head out and looked about her. "I do wonder why that tadpole keeps going up there where the water is so shallow," she said to herself. "I think I'll just go see."

In a moment she had slid down from under the stone, and up into the soft shallow where the tadpole lay. "Hello!" she said.

The tadpole paid no attention to her, but wriggled himself still farther up the shore. "Oh, how beautiful!" he whispered to himself.

"What is so beautiful?" asked the lizard, looking about her inquisitively.

"That singing!" cried the tadpole, ecstatically. "Oh! if I could only sing like those birds." Then he turned his little, dull eyes on the lizard. "I suppose you have often seen birds coming down to the stream to bathe," he said. "Do you think I look anything like one?"

"Like a bird?" cried the lizard. "No, you don't."

"Well, I don't see why not," said the tadpole. "To be sure, I haven't any legs like a bird, but I have as long a tail."

"Yes said the lizard. "but birds have beaks and feathers, and wings as well, and you haven't anything but a body and a tail."

"That is true," and the tadpole sighed heavily.

The bird songs were dying away now for the sun was fully up, but the tadpole did not seem inclined to move, so the lizard settled herself down more comfortably, and went on talking to him.

At first the tadpole was either too shy or too dull to talk, but presently the lizard spoke again of the birds, and then he began to tell her how he had wanted to sing ever since he could remember, and how he had tried and tried until all the fishes and crawfish and even the water snails, had laughed at him, but he never make even a sound. He told the lizard too, that even after all that he felt sure that he could sing, if only he had legs and could hop about like a bird.

After that morning the lizard often came up to visit the tadpole, and he seemed to take great comfort in talking with her for she never made fun of him, but tried to plan some way for him to learn to sing.

Once she suggested that if he were only on the shore he might be able to do something about it, so he wriggled himself up half out of the water, but almost immediately he grew so sick that the lizard had to pull him back again by his tail, feeling terribly frightened all the

while lest it should break. It was the very next morning that the lizard found the tadpole in a state of wild excitement. "O lizard, lizard!" he cried, shaking all over from his head to his tail; "just look at me! I'm getting legs!"

It was true. There they were, still very small and weak, but really legs. The lizard and the tadpole had been too busy talking of how the could make them grow to notice that they were already budding, and the legs were out before they knew it.

They were still more excited when, soon afterwards, they saw near the front part of the tadpole's body two more little buds and the lizard was sure these would prove to be wings.

It was a terrible blow to them when they found they were not wings at all, but legs. "Now it's all over," cried the tadpole in despair. "It was had enough not to have wings, but now that I'm getting legs this way there's no knowing where it'll end."

The lizard, too, was almost hopeless for a while, until she suddenly remembered how a crawfish she had known had lost one of its claws in a fight, and it had hardly hurt it at all; and she suggested that she might pull the front legs off. The tadpole was very willing, but at the first twist he cried out, "Ouch! that hurts!" so the lizard had to stop. She could not but feel, however, that something might have been done if the tadpole had not been such a coward.

But worse was to follow. One morning, before the lizard was up, the tadpole came wriggling over to the door of her house. "Lizard, lizard! come out here!" he cried, and as soon as she appeared he breathlessly begged her to get a piece of eelgrass and measure his tail. "I've been afraid it was shrinking for some time," he said, "and now I'm almost sure, and I've been feeling so strangely, too. Sometimes I feel as though I must have air, and I get up on a stone so that I am almost out of the water, and only then do I feel comfortable."

Hastily the lizard measured the tadpole's tail, and then they sat staring at each other in silent consternation.

It was almost gone!

Still the lizard would not give up all hope. She knew of a wise old crawfish who lived further down the stream, and after bidding the tadpole stay where he was until she returned, she hastened away to beg the old crawfish to come and look at the tadpole and give his advice.

In a very little while she came back again, bringing the old crawfish with her. He came crawling along, looking both ways at once with his pop eyes and twiddling his feelers, but the moment he came to where the tadpole was he stopped short in surprise. "Why, this is no sick tadpole!" he cried. Then he added, addressing the tadpole, "Why are you here?"

Why aren't you out in the swamp, singing with all the rest of them? Don't you know you're a frog?"

"A frog!" cried the lizard, but the young tadpole frog leaped clear out of the brook with a joyous cry.

"A frog!" he shouted. "A frog! Why that's better than being a bird. O little lizard, if that is true, I must say good-by. Hey for the wide green swamp, and the loud frog choruses under the light of the moon! Good-by, little friend, good-by! Think of me sometimes when you hear me singing far away."

So the frog went away to join his brothers. It was lonely for the little lizard after the frog was gone, but she comforted herself by thinking how happy he must be, and often at twilight she listened to choruses of frogs over in the swamp, and wondered if the one who sang so much louder and deeper than all the rest was the little tadpole who tried so hard to be a bird.

"After all," she said to herself, "there are more ways of singing than one."—The Outlook.

### South African Women.

A niece of President Kruger, Fannie Kruger, who was in this country at the outbreak of hostilities, is typical of the South African women, and though educated in France and Belgium, she spent her girlhood on the veldt and farm of her native country. In her own picturesque words she thus recently expresses herself, which will show something of the kind of life a Boer girl must lead: "Like all Boer girls, I am an excellent shot. From sheer necessity we have all been obliged to learn how to shoot, and one of the first requisites of our education is to hit a bull's-eye at long range. Our cunning with the gun has been handed down to us through generations. When trekking on the veldt it often fell to the women to keep the prowling lions away from the wagons, and in time of war our women stand behind the laager or barricade, as the case may be, load the guns, tend wounded, and if needed, take a hand in the shooting also."—Collier's Weekly.

### Embarrassing.

When the new minister, a handsome and unmarried man, made his first pastoral call at the Fosdicks, he took little Anna up in his arms and tried to kiss her. But the child refused to be kissed; she struggled loose and ran off into the next room, where her mother was putting a few finishing touches to her adornment before going into the parlor to greet the clergyman.

"Mamma," the little girl whispered, "the man in the parlor wanted me to kiss him."

"Well," replied mamma, "why didn't you let him? I would if I were you."

Thereupon Anna ran back into the parlor and the minister asked: "Well, little lady, won't you kiss me now?"

"No, I won't," replied Anna promptly, "but mamma says she will."—Harper's Bazar.

Saharah is the greatest desert. It is 2000 miles from east to west, and 900 from north to south.

**A Memory.**

The fire upon the hearth is low,  
 And there is stillness everywhere:  
 Like troubled spirits, here and there  
 The firelight shadows fluttering o'er.  
 And as the shadows round me creep,  
 A childish treble breaks the gloom  
 And softly from a further room  
 Comes: "Now I lay me down to sleep."  
 And somehow with that little prayer,  
 And that sweet treble in my ears,  
 My thought goes back to distant years  
 And linger with a dear one there;  
 Again I hear the child's Amen,  
 My mother's face comes back to me;  
 Crouched at her side I seem to be,  
 And mother holds my hand again.  
 Oh, for an hour in that dear place!  
 Oh, for the peace of that dear time!  
 Oh, for that childish trust sublime!  
 Oh, for a glimpse of mother's face!  
 Yet as the shadows round me creep  
 I do not seem to be alone—  
 Sweet magic of that treble tone—  
 And "Now I lay me down to sleep."  
 —Eugene Field.

**The Defects of Our Friends.**

Most of our friends do not come up to our ideas of physical perfection. When you come to look critically at the face of your wife or sister, you do not find it difficult to suggest some trifling improvements, and the man to whom your soul cleaves in loyal friendship is a short, dumpy fellow who never could by any possibility be mistaken for an Apollo. But you realize so perfectly that your wife's retrousse nose can not be changed or your dumpy friend be elongated that you are quite content to take them as they are. Indeed, their very imperfections commend themselves to you, and you would not have Mary or John different than they are if you could make them over. But, strangely enough, this indifference to physical defects is often associated in our minds with a strange intolerance of imperfections of mind or disposition. Your friend takes narrow views and shows no interest in what lies beyond a limited range. Your wife has a certain peculiarity of temper that sometimes puts her out of an angelic mood. Why should you not look at these variations in the same light as physical imperfections? It will be quite as difficult to change them. You remember the story of the man who set about forming his wife's mind. "With all thy faults I love thee still" is a pleasant song.—Christian Commonwealth.

**In the Olden Times.**

Every year brings its own inventions. One constantly hears nowadays of women who bring out patents, and sometimes one has a feeling oneself that one may evolve some happy thought which will bring in a small fortune. Simple things are what answer the best. The man, for instance, who suggested the perforation of the paper between postage stamps died worth we know not how much! People who have reached the age of sixty will remember how wearisome it was to have to cut your stamp, paper, instead of pulling it apart with the greatest ease.

**A Shoe Box.**

A practical, useful shoe box was evolved from a dry goods box about a yard long and a trifle less than a yard wide says the New York Commercial Advertis-

er. The top was covered first with excelsior and cotton batting tacked on and over that flowered cretonne (creamy white, flowered with lilac and green to harmonize with the room). The outside of the box was covered with thin chintz, and the inside was lined with it. On each side of the interior were placed pockets for shoes and slippers; at each end was a pocket for brushes, extra shoe laces, polish, etc. The bottom of the box was divided by a partition and here were stowed the stockings of all degrees of fineness and thickness, from silk to merino.

One says he will not believe because he does not know whether he is one of the elect or not. He never will know that he is elected to everlasting life until he ex-

periences the peace and joy. "I know," says the apostle, "whom I have believed."

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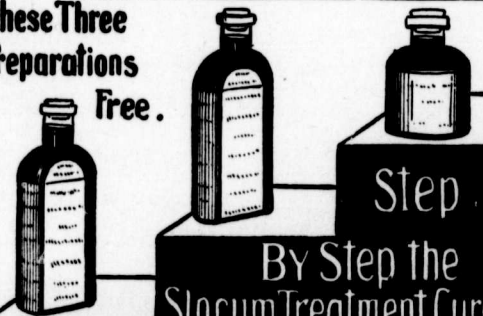
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## World of Missions.

### Only the Best Wanted for Missionaries.

To-day in nearly every foreign mission field in the world a missionary is an educator, a creator of literature in various languages, preacher of the Gospel, an evangelist, an organizer of a new society, the personal representative of the best Christian civilization and life, a director of native forces in every kind of Christian work, a foundation layer of future Christian institutions, and a multitude of other things besides. Missionaries are compelled to assume the position of leaders and directors; even when they do not appear so to do, they must be able to wisely shape the Christian thoughts of the people and lead them into right methods of work. In most fields they have as their associates well educated native men and women, some of whom have taken university courses in Europe and the United States. Colleges and theological seminaries have been planted and are filled with native students who are not one whit behind in ambition, mental acumen and intellectual ability the students in American seminaries, colleges, and universities. The missionary must command the respect of such men and their native teachers so as to exercise the right influence and leadership over them in matters of education, religion, and in Christian work.

### The "Man" of Macedonia.

It is very significant that "the Macedonian cry" came not from a man of Macedonia, but from God. No one over there was calling for the Gospel, for they knew nothing about it, nor did they welcome it when Paul brought it, but mobbed and imprisoned him. But the most merciful God, who "does not wish that any should perish, but that all should come to repentance," saw them sunken in idolatry and ready to perish, and therefore sent an apostle to offer His salvation. Not that they called for it, but He knew their needs and sent Paul to awaken their sense of it and tell them of "Jesus, mighty to save." Just as the maker of a new article for trade has first to create a demand for it before he can sell it, so the apostle must arouse conviction before he can expect their conversion.

### A Sensible System Wanted.

Well does the Standard (Baptist, Chicago) say, every word swelling with righteous indignation: "There is a phase of our missionary beneficence that would be amusing, if it were not so inexpressibly pathetic. The extension of the kingdom of God, so far as the giving of some churches goes, depends upon the weather in March. A couple of wet Sundays reduces the contributions by thousands of dollars. Think of the British government recalling Lord Roberts because there had been a foggy week in London and the taxes could not be collected! Imagine the United States abandoning the sanitation, educating, and civilizing of Cuba because there had been a blizzard in the Northwestern States, and the people could not buy revenue stamps! The pity of it all!"

### Population of Japan.

The census of 1898 gives Japan, exclusive of Formosa, a population of 45,108,602, which shows an increase over the census of the previous year, 1897, of 1,060,000. In commenting on these figures, a Japan paper says: "If such a rate of increase be maintained, Japan will have a population of 100 millions in 27 or 28 years. Where are they to find

### To the Deaf

A rich lady, cured of her Deafness and Noises in the head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free, Address No. 9626, The Nicholson Institute, 790 Eighth Avenue, New York

## THE DOMINION PRESBYTERIAN

means of sustenance or place to live? Hokkaido still offers large hospitality, but its capacities are totally inadequate to meet such a demand. The wave of Japan's overflow will ultimately inundate the Asiatic continent.

### Some Fruits of Missions.

The veteran historian of Protestant missions, Herr Warneck, estimates the total number of converts from heathenism in the different Protestant churches at about 4,000,000. Of these 1,465,000 to Asia, 1,145,900 to America, 1,080,000 to Africa, and 306,700 to Oceania. The number of ordained missionaries is given at about 4,500. There are 1,500 more who have not been ordained and 3,300 unmarried lady missionaries. Duly trained medical missionaries number about 400. The annual expenditure of the various missionary societies is estimated at from £2,500,000 to £2,750,000.

### The Supreme Purpose.

At the International Student Conference held in London in January last, a speaker thus impressively designated the one supreme purpose of the church: "The evangelization of the world is the supreme Christian purpose for which every other Christian purpose exists. The evangelization of the world is the only adequate object for so amazing a life and death as that of Jesus Christ. The evangelization of the world is the only result that will give Christ to see of the travail of his soul."

### Ministers' Widows' and Orphans Fund.

The Convener of this Committee, Mr. Joseph Henderson, has issued the following statement regarding the Fund:

The income of the Ministers' Widows' and Orphans Fund for the year recently ended was \$2,625 less than the amount required. There was one of two plans open to the Committee,—either to reduce by \$22 each the half yearly grants due to widows on 1st April, or pay the grants in full and appeal to the church to make good the shortage. The committee decided on the latter, believing that it would not have been to the honor of the church to have acted otherwise. I understand that every one of the other great schemes of the church is now out of debt, and on behalf of the committee I now appeal to every congregation and mission station in the church, for special collection on Sabbath, the 20th May on behalf of the Widows' and Orphans' Fund. During the months of May and June, there is no collection appointed by the General Assembly for any of the schemes, so that the collection we ask will not interfere with any other and we cherish the hope that every minister and missionary will co-operate with the committee in this special effort to remove the indebtedness of the Fund.

There are at present 118 widows and 89 orphan children, annuitants upon the Fund. The annuity to a widow is \$150. In very many instances the annuitants are the widows of ministers who bore the burden and the heat of the day in the earlier settlement of the country, when salaries were small and who, in consequence, were unable to lay aside anything. Not a few of these largely depend for their support on the annuity received from the church.

As not only the widows, but also the orphan children (under 18 years of age) of deceased ministers are benefited by this scheme, it should appeal strongly to young people in Christians Endeavor Societies and in Sabbath Schools.

We are anxious to enlist the sympathy of all our people young and old, especially of every Minister, Missionary and Congregation, on behalf of the Fund.

Will you kindly give your people the opportunity to contribute on the Sabbath named, so that the money may reach the Rev. Dr. Warden, Agent of the church, Toronto, before the close of May.

We trust that as a result of this special effort, we may be able to report to the general Assembly that the entire indebtedness has been removed

## LIFE ON A FARM.

### AS TOLD BY ONE WHO HAS UNDERGONE ITS HARDSHIPS.

Hard Work and Exposure to All Kinds of Weather Plays Havoc with the Strongest Constitutions—How Health May be Obtained.

While life as a farmer is one of considerable independence, it is very far from being one of ease. The very nature of the calling is one that exposes its followers to all sorts of weather, and it is perhaps not surprising that so many farmers suffer from chronic ailments. Mr. Thos. McAdam, of Donagh, P.E.I., is a fair example of this class. Mr. McAdam himself says:—"I was always looked upon as one having a rugged constitution; but the hard work, coupled with the exposure incident to life on a farm, ultimately proved too much for me. About eighteen months ago I was attacked with pains in the small of the back and thighs. At first they were of an intermittent nature, and while they were extremely painful, would pass away after a day or two, and might not bother me again for weeks. As the attacks, after each interval, grew more and more severe, I became alarmed and consulted a doctor who said the trouble was lumbago. His treatment would give temporary relief but nothing more, and ultimately I was almost a cripple. To walk, or even to move about in a chair, or turn in bed caused intense agony, and in going about I had to depend on a cane. If I attempted to stoop or pick up anything the pain would be almost unbearable. This condition of affairs had its effect upon my whole system and for a man in the prime of life, my condition was deplorable. I think I had tried at least half a dozen remedies before I found relief and a cure, and this came to me through the use of Dr. Williams' Pink Pills, which a friend urged me to try. I felt some relief before the first box was all gone and by the time I had taken five boxes, I was as well and smart as ever, and although months have now passed I have not had any return of the trouble. My cure is entirely due to the use of Dr. Williams' Pink Pills, and the only regret I have is that I did not try them at the outset. Had I done so I would not only have been saved much suffering, but considerable money as well."

About 800 of the Mayors and Town Clerks of the boroughs of England, Scotland and Wales have accepted invitations to visit Ireland this summer. Three tours have been mapped out for them— one to the South, the second to the West, and the third to the North.

The total contributions towards the different funds of the United Presbyterian church for last year amount to £392,116, as compared with £423,106 raised during the previous year. The latter amount however, included £30,000 collected as a Jubilee thank-offering.

While in Dublin the Queen was presented with a loyal address by the Presbyterian church in Ireland. The presentation was made by the Moderator and the Clerk of the Assembly. The Moderator afterwards dined with her Majesty.

## Health and Home.

**Cheese and Nut Sandwich.**—Take equal parts of grated cheese and English walnuts pounded to a meal, or ground; moisten with thick sweet cream and season to taste with salt. Spread between thin slices of buttered bread.

To make an onion pie, fill a pie dish with layers of parboiled Spanish onions cut in quarters, bread crumbs, tiny bits of butter, pepper and salt; add half a pint of milk, and cover with pastry or mashed potatoes. Bake for an hour and a half.

If tea and coffee cups are rinsed in cold water before being washed in soapy water, they will not be stained. The hot soapsuds act as a mordant on the tannin of the tea or coffee, and so fix the stain on the china.—April Ladies' Home Journal.

**Green Tomatoes.**—With beefsteak green tomatoes make a good combination. They are cut in rather thick slices, salted and peppered and fried slowly in hot butter. They may be served on the platter with the steak, or as a side vegetable. Creamed green tomatoes are also commended. In this case they are cut in slices, boiled in salted water for about fifteen minutes, then served with a rich cream sauce.—Ex.

**French roast of mutton** makes a pleasant change from the roasts we know so well by sight at table. Take the best end of a neck of mutton and have it cut the same length as for cutlets. Spit the bones apart and trim away the meat from the tops as for cutlets. Now roll the joint backward to form a circle, bones to the outside, and tie firmly with string to keep in shape. Wrap a good piece of caul round the tops of the bones and roast, basting frequently. Garnish each bone with a small cutlet frill and fill the basket with potato chips. Pour a good gravy round and serve very hot.

**Orange Cheesecake.**—Line an open pie tin with light pastry, and to raise the edge put a second layer of paste on the edge, which should be moistened with water or white of egg; break two eggs, put the yolks into a basin and the whites onto a clean dry plate; beat the yolks well with two ounces of sugar, an ounce each of sponge cake and ratafia crumbs, the strained juice of two oranges, a tablespoonful of cream, and lastly, the whites of the two eggs, previously sprinkled with a pinch of salt, and whipped with a knife to a stiff froth. Pour this mixture into the paste and bake for half an hour in a moderate oven.

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