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The streets of Johannesburg are deserted and grass is growing on them.

Of the 31,000,000 people in South America it is stated that 30,000,000 have never seen a Bible.

It is estimated that thirty million pounds of French capital is invested in the Transvaal.

The health of Rev. Dr. Donald Macleod, Park Parish, Glasgow, is causing some concern to his friends.

Britain imported only £3,609 gold from South Africa during February, against £11,365,927 in the same month of 1899.

Kruger was to have made a little trip to Europe when Ladysmith was captured, but his departure has been postponed.

Prof. Sir Win. Gairdner has intimated his resignation of the Chair of Practice of Medicine in the University of Glasgow.

Sydney, capital of New South Wales, and Adelaide, capital of South Australia, have been declared infected with the bubonic plague.

The present visit of the Queen to Dublin is the fourth time that Her Majesty has been in Ireland. The previous visits were made in 1849, 1853 and 1861.

Rev. Dr. Walter Smith, a former Moderator of the Free Church, and known in Scotland and New York as the author of “Olrig Grange” and “Hilda Among the Broken Gods,” has been seriously ill.

The Presbytery Journal of Philadelphia announces that the congregation of Mutchmore Memorial Church, Philadelphia, has extended a unanimous call to Rev. Wm. Patterson of Cooke's Church, Toronto.

The Dowager Countess of Aberdeen, widow of the fifth Earl of Aberdeen, is dead. She was born in 1814, and was a daughter of George Ballie, R.Q., of Jarviswoode, and sister of the tenth Earl of Haddington.

Sir James Clark, who is going to South Africa in charge of the Scottish South African Hospital, is a son of the famous Sir Andrew Clark, and succeeded to the baronetcy on the death of that distinguished physician in 1893.

An old Bible was bought for a trifle at a London bookstall. The purchaser, an elderly lady, found pasted between the leaves four £5 notes, with a written statement to the effect that the testator had no heirs, and “left the £20 to the person who found them in the Bible.”

A notable gathering of this year will be the world's temperance congress which meets in London next June. More than twenty temperance societies, representing religious, scientific and independent bodies in different countries of the world, will give accounts of their work and its result during the century.

Another crisis is threatened in the French Ministry, and only the calculations on the exhibition this year can save it. No Deputy could face disappointed landlords and shopkeepers if the Government were really upset and it led to disorders and a diminution of the expected visitors.



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Note and Comment.

At a cabinet council in Paris at which M. Loubet presided, it was decided to officially inaugurate the Paris Exposition on Saturday, April 14.

A western editor has announced that for one day he will edit his paper as the devil would edit it. The readers of that paper will not detect any marked difference.

Lord Salisbury shares with the late Mr. Gladstone a hatred of smoking, and it is strictly forbidden for guests to smoke in any of those apartments of Hatfield House which are used by the host.

It is estimated that as many as 125 French priests have given up their positions in the Romish church of France during the last two years. Of these a large number have held quite high places.

The highest observatory in Germany is situated on the Schneekoppe, the highest summit of the Silesian Mountains, the elevation being 5,216 feet. It will be managed by the Prussian authorities.

It is stated that the profits of the Topcka paper for the week it had Mr. Sheldon editor were \$90,000, and that Mr. Sheldon got as his share \$10,000. It was not then, a wholly disinterested experiment on the part of publisher or editor.

Lord Strathcona, as a result of the severe cold that troubled him so much a few weeks ago, is still somewhat weak, and has been consequently compelled to put off his projected visit to Canada, for a couple of months at any rate.

The times are growing better, morally, we are sure. Only a few years ago the lotteries were doing their ruinous work through the mails without impediments. Some day the saloon evil will meet with an interdiction similar to that which has been visited upon the lottery.

It is said that there are two kinds of speakers: those who have to say something and those who have something to say. We presume, too, that there are two classes of listeners: those who are compelled to listen to something or other, and those who listen to something worth hearing.

In the course of a lecture, delivered to the students of the Free Church College, Glasgow, at which Professor George Adam Smith took the chair, Rev. W. W. Beveridge, of Port Glasgow, contended that as man was body as well as soul, to care for and discipline the body was as clearly a part of the moral code as to care for and discipline the soul. Mr. Beveridge admitted that the present enthusiasm for athletics was a just cause of concern to many people, who yet failed to preserve a moral perspective in their judgments, and embraced the wholesome pursuit of athletic pastimes in the same sweeping condemnation with the worst debaucheries. He counselled the students, as prospective ministers, not to denounce the games of young men and stand aloof from them, but to manifest an interest in them and seek to purify them from harmful associations. To Christianise athletics would be the dawn of a new era for the young men of our country.

Almost without exception all great London physicians and all great surgeons are in favor of total abstinence. Some surgeons will not undertake to perform operations upon persons who have been addicted to drink; they value their reputations too highly to risk failure.

Said Napoleon to La Place. "I see no mention of God in your system of theology." "No, sire," was the answer, "we have no longer any need of that hypothesis." A half-century of anarchy and social disorder in unhappy France was the result—the awful "reign of terror." How much wiser was Montesquieu, who said: "God is as necessary as freedom to the welfare of France!"

Mr. Robert Gillespie Reid, the Newfoundland magnate and Canadian millionaire, now on a visit to London, is a philanthropist as well as a shrewd business man. His benefactions are not, perhaps, on so large a scale as those of his fellow-townsmen Lords Strathcona and Mount Stephen and Sir William C. McDonald, who together have already given nearly two millions sterling to charitable objects, but on account of his many acts of unostentatious munificence he well deserves a place in this quartet of great-hearted Montreal Scotchmen.

The other day a friend held up a small bottle before us and said it contained arsenic. The small white pellets had a wicked and murderous gleam. Yet he was taking them with unhesitating confidence on the prescription of his physician; that was faith pure and profound. We live by such faith in all relations of life. But if faith is so universal and vital in our relations with men, can it suddenly lose its virtue and become unreal and unreasonable when it runs up into our relations with God? No, the higher faith rises in our human life the finer and richer it grows, and it reaches its highest attainment and most blessed fruits when it grows into fellowship with our heavenly Father.

The Presbyterian form of Church government holds the balance between prelacy and independency. Prelacy is in its principle absolutism; independency is essentially individualism. Each is an extreme, though each has something sound in it. Presbyterianism is representative government, where those chosen by the people, under Christ, exercise rule and authority in his church. This conserves the liberty of the people, which is exaggerated in independency, and it retains corporate authority, which is exalted beyond measure in prelacy. This is the beauty and balance of our Presbyterian polity which give it such simplicity and power. Moreover, its scripturalness must always be kept distinctly in mind.

A tunnel under the Bosphorus has been talked of many times. There is large traffic between the two sides of the Bosphorus and the delay caused by the opening and shutting of the bridge of boats, which now forms the only connection, is a great drawback. The railroad company is now constructing its lines on both sides, but this will not be of very great avail until the lines can be connected. Tunneling by the ordinary methods is hindered by the fact that the water is extremely deep and there is 20 or 30 feet of mud at the bottom. It has been proposed to suspend or float a tunnel some 35 feet below the surface of the water, thus allowing uninterrupted passage to vessels of even large draft. It is impossible to state whether this plan can be carried out or not. There seems to be great engineering difficulties in the way.

Greedy trusts are not the only things that are growing fast in this age. The spirit of altruism is rapidly increasing, as is shown by the fact that \$55,000,000 more than in 1899 was given in educational and philanthropic bequests.

Two representatives of the Ojibway Indians immortalized by Longfellow's "Hiawatha," were recently entertained at the Craigie house, Cambridge, by Longfellow's daughters. One was the nephew and the other the grandson of Hahkwajinene, the chief that once entertained Longfellow in his wigwam on Lake Superior.

A restaurant for workmen has been established by Sir Thomas Lipton in London, with a donation of half a million dollars. There are facilities for serving ten or twelve thousand persons daily, and the dining rooms have accommodation for 1,500 persons at a time. The cost of a full meal is nine cents, and hot meals are sent to schools anywhere within a radius of three miles for one cent per head.

The impression made by Anglo-Saxon civilisation on the mind of Li Hung Chang was evidently no passing one, for his two grandsons, aged respectively eighteen and twenty one, have just arrived in the United States for the purpose of studying the English language and the civilisation of the West. They are at present in Nashville, Tennessee, and will take up a course of lectures at Vanderbilt University, where they will remain four or five years before returning to their native country.

Some samples of the cement used in the antique water conduits of Ephesus and Smyrna were recently subjected to chemical analysis, and the various samples were found to be similar in composition. The waterworks from which the samples of cement were taken were constructed from a period several centuries before Christ to three hundred years after. The chief constituent of the samples was calcium carbonate mixed with a small percentage of organic material. This latter was found to consist of a mixture of fatty acids. Experiments were made with a cement such as burned lime and olive or linseed oil, but it was not found to be permanent. On the other hand, a mixture of two-thirds of either slag or lime and one-third olive oil hardened readily and possessed such great endurance that it led to the belief that this was the composition of the ancient cements which were analyzed.

In an eloquent memorial sermon preached in Liberton Free Church, Midlothian, by the Rev. George Dodds B. D., on the death of Major General Wauchope, the following interesting illustration of that distinguished General's deep-seated love for Presbyterianism occurs. An Anglican chaplain in his division had said he would take no part in a Gordon Memorial service if the Presbyterian chaplain were to share it. The General used what persuasion he could to move the chaplain to a broader view of things, declaring that "he would not displace the Presbyterian, whom he had considered one of the best of men." He was a Presbyterian himself along with most of his regiment. And when persuasion failed, and the Anglican still held his point, the General said, "Then there is nothing for me but to report you to my General of Division. When General Gatacre heard the story, he reported the affair to the Sirdar, who called the three chaplains—Presbyterian, Anglican, and Roman Catholic—and said, laconically, something like this, "You are each under orders, and the man who disobeys must fall to the rear."

Our Young People

JOY.

Topic for April 22.—"Serving God Joyously."—Matt. 22: 1-14.

"That your joy might be full."

Sunward.

One of the younger members may recite this at the meeting.

What though my lot is in a lonely place,

And my spirit behind the bars?

All the long day I may look at the sun,

And at night look out at the stars.

Dear God! let me grow from day to day,

Clinging and sunny and bright!

Though planted in shade, Thy window is near.

And my leaves may turn to the light.

—Mary Mapes Dodge.

Joyous Service.

BY REV. THEODORE L. CUYLER, D.D.

There are two ways of serving Jesus Christ. The one is the service of a bondman, the other is the service of a lover; the one is a drudgery, the other is a delight. Notice the difference between persons who work only for money-pay, and those who work for the love of what they are doing, or of those for whom they labor. The hireling looks at his watch, and says, "It is six o'clock; my day's toil is done"; and he flings down his tools and hastens homeward. But an enthusiastic artist is so enamored with his picture that he is willing to sit till midnight at his easel. Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her.

It is a sin and a shame for a Christian to be wretched. "Rejoice in the Lord always, and again I say, rejoice," exclaimed an old scarred and storm-beaten hero who was very soon to be a martyr. There was not a happier soul than his in all Rome. Would you be a happy Christian? Get the heart full of Jesus. Would you be a thorough and effective Christian? Get the heart full of Jesus. Put your love of your Saviour so deep down that it shall underlie all other affections—so deep that no frost of unbelief can freeze it—so deep that the devil cannot get at it, or the daily frictions of life wear it out. Your heart must be in your religion, and your religion in your heart, or else the service of your Master will be toil and task-work.

Jesus Christ asks nothing of us, and is pleased with nothing from us, that is not rendered with the "willing mind" of grateful affection. Love rejoiceth to be irksome for Him who bore the bitter agonies of the cross for us. Love never reluctantly murmurs, "Must I do this? Must I give that money? Must I submit to that sacrifice?" Rather does it look up into His sweet, divine face, and say, "Master, may I do this for Thee?" In my humble opinion no man is fit to be a minister who ever wants anybody else to preach for him as long as he can do it himself; he would as soon ask anybody to eat a dish of strawberries for him.

There must be something wrong with you, my friend, if you are pretending to work for Jesus, and yet find no delight in it. How can you possess Jesus Christ in your heart and not be happy over it? Joy is love looking at its treasures. A Christian's joy is in possessing Christ, and in the expectation of seeing Him, and being with Him forever; and every service you render Him in doing good to other people and in saving souls will help to fill up your jewel-casket. If you say to me, "I have not enjoyed my religion much lately," then I would suggest to you that probably you have not had much religion to enjoy.

Christ's smile on His faithful, loving servants is a constant sunshine. Deserters, shirkers, and backsliders never have Him; they doom themselves to an Arctic midnight. The love of Jesus streaming down into your soul creates heat, and that heat generates spiritual power. The love of Jesus kindles joy. Close contact with Christ and constant work for Christ will keep your heart up to a red glow. That is the charm of an Endeavor meeting in a time of revival. It becomes like an aviary of singing birds; every one has a new song in his or her mouth.

I know of some aqueish Christians that hardly have strength enough to shake. They live down in the swampy regions where fever and ague prevails, and the air is loaded with malaria. The water is bad, it comes out of the puddles worldliness; the sewerage is bad and gets clogged up with sin; the atmosphere is bad, and chokes prayer, and takes the very life out of a Christian. Move out! Get back to your duty! Take a good dose of Bible truth every morning. Lay hold of your work again, and come out into the blessed sunshine of Christ's countenance. Then once more, with a clean conscience and a good appetite, you will take a perfect delight in serving your Saviour. The joy of your Lord will be your strength.

Arise!

Every time a man passes from resentment to forgiveness, from cruelty to compassion, from hardness to tenderness, from indifference to carefulness, from selfishness to honesty, from honesty to generosity, from generosity to love—a resurrection, the bursting of a fresh bud of life out of the grave of evil, gladdens the eye of the Father watching His children.

"Awake, then, thou that sleepest, and arise from the dead, and Christ shall give thee light." As the harvest rises from the wintry earth, so rise thou up from the trials of this world, a full ear in the harvest of Him who sowed thee in the

soil, that thou mightest rise above it. As the summer rises from the winter, so rise thou from the cares of eating and drinking and clothing, into the fearless sunshine of confidence in the Father. As the morning rises out of the night, so rise thou from the darkness of ignorance to do the will of God in the daylight; and as a man feels that he is himself when he awakes from the troubled and grotesque visions of the night into the glory of the sunrise, even so wilt thou feel that, when first thou knowest what thy life, the gladness of thy being, is. As from painful tossing in disease, rise into the health of well-being. As from the awful embrace of thy own dead body, burst into thy spiritual body. Arise thou, responsive to the indwelling wish of the Father, even as thy body will respond to thy indwelling soul.—George Macdonald.

How to Have a Joyous Meeting.

In order to get every one to looking on the "joy" side of Christian service, announce that the song service will consist of the most joyful songs in the book, suggested by the members, to be followed with a season of joyful prayer—all thanksgiving and praise—and joyous testimonies, each one telling the brightest experience in his whole Christian life. Pass around slips of paper on which invite the members to write the most joyful Christian work of which they can think, with one reason for thinking it so. Give two minutes for free expressions as to how we show our joy in service, in face tone, touch, manner. Give another period to having named some of the chief joys which we look forward in Christ's service in this life, and in the life to come.

Sp' r'ling for Jesus.

"O Lord! help us to sparkle all over for Jesus," was the prayer of a native Christian in Ceylon.

For Daily Reading.

Mon., Apr. 16.—The joy of Christ. Heb. 12: 1-8

Tues., Apr. 17.—Wearing the garment of praise, Isa. 61: 1-3

Wed., Apr. 18.—Gladness in religion, Ps. 93

Thurs., Apr. 19.—Making another joyful, Luke 2: 1-10

Fri., Apr. 20.—God's joy in us, Epl. 1: 1-14

Sat., Apr. 21.—Happiness in Christ, Phil. 3: 1-8

Sun., Apr. 22.—Topic. Serving God joyously

Matt. 21: 1-14

Hints for Talks and Testimonies.

How do we know that God means that service shall give joy?

What is the reason for the common feeling that Christian service is not joyous?

Why must service be joyous to be acceptable to God?

How can that be joyous that calls for self-sacrifice?

What is one to do when not finding joy in service?

What is the difference between true Christian joy and occasional happy moods?

Why does not the joy of service depend on the particular work assigned us?

What is there in the conditions of God's service to make it joyous?

What is there about the results of God's service that gives cause for joy?

How may one win others to Christ by showing joy to God's service?

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

Prepared for a Presbyterian Conference and written for the DOMINION PRESBYTERIAN by Rev. James Middlemiss, D.D., Elora.

It may be well, in connection with the subject now before the Presbytery, to call attention to what seems to be a prevailing oversight of important principles, whose prominence in Scripture has always been recognized in the Presbyterian Church, and which have always, more or less, occupied a prominent place in its teaching, discipline, and practice. We refer particularly to two great Scripture principles; the first being, That the Church consists of Christian believers and their children, the sincerity of those who profess their faith in Christ being presumed, unless there is evidence to the contrary. But, notwithstanding prevailing insincerity, God, under all the dispensations, claims the children of His professing people as His children, as we read in His reproof of them in Ezek. xvi. 20-21, "Thou hast taken thy sons and thy daughters, whom thou hast born" (not borne, as in some Bibles) unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain My children, and delivered them to pass through the fire unto them?" The other is, That the salvation of the child is assured to the believing parent (father or mother, I. Cor. vii. 14) by divine promise, which "being mixed with faith," Heb. iv. 2, and pleaded in faith—the faith that, like that of Jacob and of the Tyrophenician woman, will not take denial, cannot fail of fulfilment. Assuming these principles, which pervade the Scriptures, as "the blood which is the life," prevades the body, so that one cannot open the Bible without seeing them. Even as one cannot insert the point of a pin anywhere in the body without the sight of blood; and assuming that professing Christian parents were, in faith and practice, as they profess to be, we would expect that the normal Christian experience in the Church, from generation to generation, would be that of infant regeneration.

Instead of a normal or even frequent experience of the kind referred to, the expectation of it seems to have largely disappeared. And with the disappearance of the expectation, there cannot but be the disappearance of the experience. For the experience depends on the expectation—the expectation of faith relying on the divine promise. The expectation, however, has not died out. There are still, as there have always been, those who, relying on the promise, plead it with God, travelling, as in birth, for the salvation of their children. Such believing souls are not disappointed. They may, for their own good, have to wait long. But when "patience has had its perfect work," they find that the Lord, who is full of consideration towards those whose hearts are right towards Him, has graciously over-looked humiliating shortcomings and failures in parental duty, and "is not slack concerning His promise."

But it cannot be questioned that this experience is comparatively rare—compared, that is, with what it ought to be. There are those, perhaps many, who think that regeneration is an experience

not to be expected until the child has some measure of religious knowledge. However erroneous the conception may be, there can be no doubt of its prevalence, that there is no experience of regeneration until the subject of it is more or less informed in Christian truth. Not questioning that it is so, in the case of the adult, I Peter i. 23, where the apostle speaks of our "being born again of the seed of the word," and admitting that we cannot have full evidence of regeneration except in connection with the intelligence of the subject of it, we cannot, in view of the promise of God to the Christian parent, believe that the regeneration of his child must wait upon the development of its intelligence. The simple fact that the child of the believing father or mother, dying in infancy, immediately "passes into glory, made perfect in holiness," sufficiently proves that he is one of the regenerating grace and power of His spirit. Indeed it cannot be that, notwithstanding the promise of God to the godly parent, the child is to be expected to continue for many years from his birth in a state of enmity to God, and that not till he has passed perhaps his first decade, may it be hoped that he may be regenerated and converted by his being, through his intelligence, awakened to a sense of sin and his danger as a sinner, and led consciously to embrace the Saviour.

It is evident that our views in relation to the subject before the Presbytery will depend very much on our acceptance of the one or of the other of the conceptions referred to—the one, the Scripture conception, according to the Presbyterian understanding of Scripture teaching and the other, a conception that is more or less prevailing. In the one case, we shall ascribe the "dearth of conversions" very largely, if not mainly, to parents—to their being, if not altogether destitute of Scripture piety, seriously wanting in concern for the spiritual interests of their children; and, if not altogether inconsistent in their walk, wanting in the faith to which "all things are possible," or that ensures the experience of all that is within the compass of divine promise. And we shall look for the cure in the spiritual quickening of parents, not only to anxiety about their children's salvation, but to believing prayer for them—the prayer of the faith that will not take denial, and which God will not deny. In the other case, though not altogether without concern and anxiety, as parents especially, yet, not expecting anything else, we shall probably not be very greatly concerned in not seeing any indication of Christian piety in our children, and may perhaps rather excuse their indifference to divine things, and even their grosser evil ways, as being natural in childhood and youth. And we shall indulge ourselves in the hope that, as they advance in Christian knowledge, the indifference or the enmity of earlier years may be dispelled by faithful preaching adapted to their intelligence, by the personal appeals to them of loving and faithful friends, by evangelistic services, by protracted revival services, and by any other means which, we may think, are fitted to constrain them to make a profession of their desire and determination, by the promised grace of God, to live a Christian life.

It will help not a little to clear our way,

in coming to right conclusions in relation to the subject before us, if we bear in mind the distinction between regeneration and conversion. Though the terms are often used as if they were synonymous, because of the essential connexion between the things signified by them, the distinction is too important to be overlooked. In the case of one who has reached the years of intelligence before undergoing a saving change, regeneration and conversion are indissolubly connected, not only as cause and necessary effect, but as being simultaneous in time, in the experience of the subject of them, even as the lighting of a lamp and its giving light are simultaneous. But, having regard to the same illustration, regeneration, in the order of nature, precedes conversion, and is the next cause of which conversion is the next effect. While in regeneration the subject of it is passive, in conversion, the sinner is also active. It is he who, as the necessary effect of regeneration, "repents and is converted" or turns from his sins to the Lord. In the order of nature, the work of the spirit must precede the fruits of the spirit. In believing and repenting, he is active, as he is called to be, as capable of understanding the terms of the gospel and of the Lord's promise of the Holy Spirit who "works in us to will and to do."

But while regeneration always necessarily precedes conversion in the order of nature, or, in other words, while faith and repentance or turning from sin unto God, are the acts of the new or regenerate nature, and not simply the rational acting of the old man in order to regeneration, as was strongly insisted by some in Scotland in my student days, it is, at least in some cases, first also in the order of time; and, as we have said, such should be the normal experience, according to our Presbyterian principles. That we believe in infant regeneration does not imply that we believe the miserable and mischievous priestly figment of baptismal regeneration, according to which every one that is baptized is thereby (ex opere operato), made "a new creature in Christ Jesus," "a member of Christ and an inheritor of the Kingdom of heaven," though he may never, to end of his life, give the least indication of his being a subject of the renewing of the Holy Ghost. But we believe in such an infant regeneration as is "signified and sealed" in baptism to the believing parent, who in the baptism of his child, receives the assurance of its salvation. Not that we believe the perdition of the child of unbelieving parents, that dies in infancy. But in such a case we rest our persuasion of the child's salvation, as we may well do, upon the great and to us unquestionable principles of the procedure of the Supreme Moral Governor. We know that the "Judge of all the earth will do right," "will not slay the righteous with the wicked," nay, will not destroy but spare the wicked community for the sake of its ten righteous men, and that "He delighteth in mercy." But God in His wisdom, does not see it good to give to the unbelieving and ungodly parent the assurance that he gives, in promise, to the believing and godly parent—promise the seeming or even real non-fulfilment of which in any case must not be ascribed to unfaithfulness on the

(Continued on Page 231.)

THE

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Thursday, April 12th, 1900.

The Senate of Montreal selected one who has done good work in the cause of Home Missions, and gave him the degree of D.D. this year. Knox College chose one of her ownsons, who has done equally good service for Foreign Missions, and made him a D.D. Both richly deserved the honor, and we hope they may be long spared to wear it, while they continue the work which they have shown themselves so capable of doing.

◆ ◆ ◆

There is, in some quarters, a cry of alarm because of the loss in Sabbath Schools attendance, and the lack of interest in that field of work. Little good will come of resolutions passed by Church Courts, or by Church Committees. Individual ministers and superintendents will do more by an effort to improve the condition of their own schools. The healthy influence of one school, that has been re-organized and quickened in life, will do more to bring about a better state of things than any number of lectures to teachers and officers.

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A movement is on foot in Toronto to establish a Sanitarium for the treatment of tuberculous patients. Public opinion has changed considerably respecting this disease, which is assuming alarming proportions in Canada. It was thought to be hereditary, and non-contagious. It has been shown to be contagious, and the only heredity that affects it is a physical formation that gives ready access to the germs of disease. The project that contemplates the isolation and scientific treatment of consumption is meeting with

rapid favor, and the prospects are good for the establishment of the proposed hospital.

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The question of religious instruction in the public schools is being discussed by the various denominational bodies, and an effort will be made to secure concerted action on the part of all through their supreme courts. Our own Assembly has already spoken its mind upon this matter, and is not likely to recede from its position. The attempt on the part of a section of the Anglican Church to secure denominational schools is not likely to receive much support. The one school established on that basis in Toronto can hardly have a very long lease of life.

◆ ◆ ◆

The Church will be profoundly thankful that there is no prospect of an appeal case of any proportions this year. The real work of the Church is checked, while the workers range themselves on one side or the other of the contesting parties. And after all, the matter at issue is often of small moment. Instead of contending against each other this year, it is pleasing to note that there is contentment with each other in three great movements—The Forward Movement in spiritual life, which is not merely local, though the name may be; the Century Fund movement; and the Relief of the sufferers in India.

Indifferentism.

It is being recognized that the greatest danger to the Church of Christ in the world is not the direct antagonism of unchristian men, but the indifferentism of nominally Christian men. The form of godliness is seen, but no life is evident. There is a semblance of power, but when any draft is made upon it, the result is disappointing and disheartening. For moral effort it is possible to secure a hearty response, but when the call is for spiritual strength, there is no answer. Men will give freely of their means to promote the work in which the Church is engaged, but when the call is for individual, personal dealings there are few who offer.

It is said that the demands of daily life make it impossible to enter the field of spiritual service. Even the duties of home life, the maintenance of the family altar, the training of the children, the cultivation of a spiritual atmosphere in and about the home, are abandoned because of the pressure of the daily routine of work. It would be folly to undertake other work while these more important claims are unsatisfied.

This is, of course true. Some commit that folly and early enter upon the work outside the home, to the greater neglect of that which should have first attention. It is, however, not necessary to neglect the home life. When one reaches the last

analysis in an effort to discover a reason for the neglect of family worship, and the cultivation of the religious home life, it is found in the fact that such work is distasteful. We affect to bewail the decline of the home life, but, at heart, we are indifferent to it.

The shield of indifferentism is all but impervious. Indeed, when it is the result of many opportunities neglected it cannot be pierced. The frequent rise and fall of the emotional religion that prevails in certain quarters to-day, is the natural parent of indifferentism. There is more hope of the man who has never been aroused, than there is of the man who has been often awakened, and who has as often sunk back into slumber.

That which will most surely shake the indifferent Christian, who has become used to strong appeal, is the quiet influence of a holy life. Not holy in the sense that it is lived apart from the world, but one that is in the world, but not of it. The man who can live for Christ seven days of the week, and who is as spiritual in his thought of things in the rush and swirl of business as he is in the quiet of the sanctuary, is the kind of missionary that is most needed in the present age.

A Convincing Argument.

There was a discussion among the ministers, one Monday morning, about "personal equation" in preaching. The man who used the term was a little man physically, but otherwise was of considerable size. He meant, we suppose, that what a man was, carried weight when that man spoke. In the course of the discussion some very personal remarks were made, and certain men were freely criticized, not ill-naturedly, but in very cold blood, much as a scientist would dissect a frog. Mr. B— came in for his share. He is a notoriously poor speaker, yet always carries weight, and secures a good hearing, when some of his more glib brethren speak to a very indifferent audience. A quiet man over in the corner remarked, "He believes what he says." There was a just perceptible moment of silence, and someone remarked that—it doesn't matter what, but it was not germane to the quiet man's sentence, nor to the previous subject.

But the quiet man spoke the truth. An audience, be it of one or of one thousand, knows instinctively when a man is speaking under strong conviction. We have listened to a beautiful sermon, in which word and sentiment were of the highest, and yet, when we were beyond the reach of the voice of the speaker, we were conscious of no permanent uplift. There was no deep conviction behind the words, no force, they settled upon us like perfumed spray, and evaporated as soon as we came out into the hot day of life.

We know a man whose speech is rugged, even coarse at times, but who has a

great heart, charged with the conviction that this thing of which he speaks is true, and men and women whose literary taste is offended by the language he uses, go back to listen again. He believes what he says. We do not disparage well-chosen speech. No man has a right to use any but the best language he can command when delivering the Master's message, but that which tells is the deep-seated conviction of the speaker. And if a man believe his people will know it, if he believe not, or even if he hesitate, his people will also know it.

The Roman Church and Liberty of Thought.

Dr. St. George Mivart has been much in evidence lately, in the magazine world at least. He is a Roman Catholic layman who claims to be a scientist and a philosopher. Without being in the front rank in either line he is no doubt a little of both. If he had kept quiet and gone to his church he might have thought what he liked about the various questions involved, but he set about expressing his ideas and he thought that he could teach the church some important truths. He has been told, in a manner not to be mistaken, that unless he is prepared to submit to authority, he may take himself and his important truths somewhere else. With his many articles this learned and busy gentleman has only succeeded in convincing himself that the spirit and method of the Roman priesthood is the same. The congregation of the inquisition has had its teeth pulled, but it adopts the same arbitrary procedure as of old, and as Mr. St. George Mivart has found to his cost, it still has some power.

After reading several of his articles we are compelled to say we cannot regard his contributions to theology or Biblical criticism as of any importance, and indeed the details of the controversy are of little interest to those outside the Roman communion. But the general lesson is of interest to all. Here we have a prominent layman in the Roman Catholic Church who begins writing as an apologist for that church, he attempts to show that this church is the only one that has historical "continuity," and then he goes on to show that it can gradually and silently change its views on many points so as to come into harmony with modern discoveries without breaking this continuity. Immediately he rushes into heresies and he is treated as a "heretic." It is vain for him to denounce "curialism," and appeal from the power behind the chair to the chair itself. It is not likely that the Pope, who is altogether mediæval in his ideas, will come to the rescue of this champion of modern thought. He is set down as a troublesome meddler whose dabblings in theology do more harm than good, and he must sign his recantation or depart. Men much greater than Dr. St. George Mivart have tried to liberalize the ruling powers of the Roman church, and it is not likely that he will succeed where they have failed.

Literary Notes.

The Bibelot (T. B. Mosher, Portland, Maine, 5 cents) for April contains a reprint of a short story by William Morris entitled "Golden Wings". It was contributed by the author to the Oxford and Cambridge Magazine for 1856, and those who are interest in the early efforts of a great writer will be glad to have it in this neat form. As the preface says "To such of us Golden Wings will come—a little dimmed by the years, for so all precious things are dimmed but still of very lasting loveliness; still resonant with echoes from

"Forgotten fields of fight and fairy
Of loves and hates deceased long ago."

Queen's Quarterly (the Kingston News, \$1.00 per annum) for April, 1900, contains an able essay on "Gnostic Theology," by Dr. J. Watson, a lecture on "The Creative Narratives in the Light of Modern Criticism" by W. G. Jordan, D.D., an article on the Relations of Legislation and Morality by G. M. Macdonnell, Q.C.; under the title, "A New Poet and a New Play," Mr. E. R. Peacock deals with the dramatic work of Mr. Stephen Phillips. Some critics have dared to rank this new writer with Shakespeare, but the reviewer thinks that this is "adulation run wild" and seeks to give a fair appreciation of the poet's productions. "Some of the early Records of Ontario" is edited by Prof. Shortt, while "G" discusses "Currents Events" in his usual vigorous style.

The International Journal of Ethics for April is a strong number, and this quarterly may be safely commended to those who take an interest in the application of ethical principles to social life. In these days when so many ministers feel called upon to make deliverances on important questions of politics and social economy, it would be well if more of them considered carefully the principles which lie behind these subjects. The issue of the Journal now before us has articles on Monopolies and Trusts, the present expansion movement in the policy of the United States, James Martinan as an Ethical Teacher, "Ladies and Gentlemen" by Bernard Bosanquet etc., etc. There are also careful reviews of a number of important books; altogether the intelligent reader will find a rich variety of stimulating discussion (1305 Arch St. Phila., 65c).

The Nineteenth Century (Leonard Scott Publishing Co., New York, 40c) for March shows how much the attention of Britain has of late been turned to military matters as there are four articles on such subjects: "The Breakdown of Voluntary Enlistment," "The Actual Strength of our Forces at Home," etc., and another in the Relief Funds. While we feel that there is nothing for it but to push this war vigorously to a successful termination, we cannot help regretting that so much of the energy of a peaceably disposed nation has by the recent turn of affairs been directed towards the art of war. This influential journal, however, contains other important contributions historical and social. "Dr. St. George Mivart on Scripture and Roman Catholicism," occupies a prominent place. This gentleman may be a doctor of science but he has been rudely reminded that the church is not prepared to accept him as doctor of theology or a judge in casuistry.

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The Bible Student for April is an excellent number. Glancing through the articles one notes with pleasure that none are long, and that the subjects are terse and suggestively chosen. The place of honor is given to J. Ritchie Smith's article on—"The influence of the sermon on the Mount upon the Epistle of James," but many will turn at once to the sixth paper—"Jesus as a student of Scripture" and to the eighth paper—"Christ as an interpreter of Scripture." These deal in a most interesting manner with a most fruitful line of study. The editorial notes are excellent, crisp, well-written, and suggestive.

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The Death of Conversions—The Cause and the Cure.

part of God. And therefore, though we may not question the salvation of the child of heathen parents or of ungodly professing Christian parents, that dies in infancy, there is a divinely fixed landmark between the child of ungodly parents and the child of the believing father and mother, which we must be careful not to remove, even from inadvertence. It is in virtue of this clearly marked Scripture distinction that, while we have no direct warrant to expect that the children of the ungodly shall, as they become intelligent and personally responsible, give indications of their being affected towards God and His Christ, otherwise than their parents are, we are warranted to expect in the children of the Godly parents, whether father or mother, indications of a gracious disposition of mind, beginning with the earliest dawn of intelligence and increasing in distinctness with their advance towards maturity; their spiritual experience being thus of an entirely different type from that of those who, after the years of childhood and youth have been passed in indifference and sinful indulgence, undergo a change of a very marked and memorable kind.

Though we can hardly but think that what, as we have said, ought to be the normal experience, is not, at the present time, the ordinary experience in the families of the visible church; yet we believe it is not so uninfrequent as some may be apt to think. Referring only to the experience of our ministers, there are probably not a few of them—the sons of godly fathers or mothers—who, after they had, for a time, thought of their first conversion as having occurred at a time and in circumstances which they cannot forget, have on reflection come to the conclusion that the spirit of God had been working graciously in them at a period long anterior, awakening salutary fears and a more or less frequently recurring interest in divine things, issuing at length in a definite and memorable experience which has also been permanent beyond any previous experience.

To be continued

The Quiet Hour

The Centurion's Servant Healed.*

BY WAYLAND HOYT, D.D.

"A certain centurion" (v. 2). A centurion was a Roman military officer, set over a hundred men, corresponding in rank to our captain. It is noteworthy that in every instance the New Testament speaks well of the centurions who figure in it. A man may be a good Christian and a good soldier.

"Servant" (v. 2). Literally, "slave." The abolition of slavery is instance of the steadily working influence of Christianity. Christianity teaches and surely brings more and more to pass, the recognition of the essential rights and value of the individual man.

"Was dear unto him" (v. 2). "The master's interests are the servant's care; and to the master the dependent is more than 'a hand'." Thus it ought to be. That is a meagre religion which does not benignantly embrace employees in kitchen, factory, store. This centurion's spirit is the best remedy for "strikes." Let the pain and danger of another, even of a very lowly one, urge to action on your part.

"He heard concerning Jesus" (v. 3). How much the centurion had heard concerning Jesus we do not know, but the fame of Jesus is the fame of a helper; spread it as widely as you can in this suffering world. I suppose the centurion sent three elders because he thought that they being Jews, and Jesus also being Jew, they would be likelier to persuade Jesus than he, a Gentile, could be. Be thankful for your better knowledge of Jesus; you have learned concerning Him that you may boldly and immediately make known your requests; use your gracious privilege.

"That He would come" (v. 3). Pray for others.

"Himself built us our synagogue" (v. 4). Says Dean Farrar, "If Capernaum be Tell Hum (as I became convinced on the spot itself), then the ruins of it show that it probably possessed two synagogues. The walls of one of these, built of white marble, are of the age of the Herods, and stand just above the lake; it may be the very building here referred to." Learn how a kind deed can bridge prejudice; this centurion built the synagogue. Learn the benignant harvest of a kind deed; you cannot sow kindness and not reap it. You can never afford needlessly to affront people; some day your need of help, even from those you may have snubbed, will come; if this centurion had despised Jews, as Gentiles were wont to, in his time of need he had missed their good offices. Never needlessly make an enemy of anyone.

"Jesus went with them" (v. 6). Here, as in our last lesson, is instance of the quick reply of Jesus to the call of need; never doubt that Jesus will heed our prayer.

"The centurion sent friends to him" (v. 6.) These verses tell of this centurion's second thought while the first messengers are gone. First second thought: "I am not worthy." But, as Augustine says, "By saying that he was unworthy, he showed himself worthy of Christ's entering, not within his walls, but within his heart." Second second thought: Christ's power,—"But say in a word." This is the centurion's argument: "I recognize authority and exert it; if my ranking officer commands me, I obey; if I command the soldiers under me, they obey; in either case a word is enough; surely the great Teacher can say as well his authoritative word; let Him say it; that is sufficient; my servant shall be healed." When we feel our own unworthiness, so feel it that we quickly turn toward and lay hold of Christ's power, we are in good case. Also notice, it is a wise thing to let your occasion teach you religious lessons, as this centurion learned from his soldiership.

"I have not found so great faith, no, not in Israel" (v. 9). I count this Scripture an inestimably precious one, because it so clearly reveals to us precisely what, in our Lord's estimation, is great faith. So many imagine that faith means strain, struggle, outcry, passionate seeking, a great inward feeling of something. But what does our Lord, and marvelling at it, call "so great faith"? "But say the word, and my servant shall be healed," said the centurion. "So great faith," answered our Lord. This, then, is great faith; great grip on the word of Christ. In one other place it is said that our Lord marvelled, "And He marvelled because of their unbelief" (Mark 6: 6). Let not our unbelief excite the wonder of our Lord. Rather, let us lay unrelaxing grasp on His great words. You want more faith? Well take a promise of the Saviour, applicable to your special case, and, risking all on it, you will have great faith.

"And they that were sent, returning to the house, found the servant whole (v. 10)" Trust in the word of Christ, and you shall not come to disappointment. You shall find your soul in good health; you shall be able to sing, "It is well with my soul," as you implicitly trust, not yourself, your moods and feelings, but the gracious words of the gracious Christ.

Oh, the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue Thy name confessing,
Worship, honor, glory, blessing,
Brought to Thee with glad accord,
Thee, my Master, and my Friend,
Vindicated and enthroned!
Unto earth's remotest end
Glorified, adored and owned!
—F. R. Havergal.

For Dominion Presbyterian.

To Him That Overcometh.

BY REV. M. H. SCOTT, M.A.

As we read Rev. 2 and 3 at the family circle the other evening, it was remarked by one of our number, that she had been reading that the key to the interpretation lay in the fact that the rewards promised bore some relation to the condition, conflicts and trials of each of the churches addressed; but she added it is not clear to me that the fruit of the Tree of Life might not just as well have been promised to any other of the churches as well as to Ephesus. I was then appealed to as to whether I knew of any other key to the situation. My answer was, that the correspondence between the state of the individual church and the promise to the faithful should not be ignored, as in several cases it was sufficiently obvious to claim attention; but that there was a better solution by considering these seven promises in their historical series, and thereby establishing the New Testament church on the basis of the privileges and triumphs of the Old Testament church. Archbishop French says: "It is impossible not to acknowledge here an order parallel to that of the unfolding of the Kingdom of God from its first beginnings on earth, to its glorious consummation in heaven." It is interesting to find in this age of criticism, of the Old Testament especially, that in the last book of the Scriptures the historical accuracy of the leading events of the old Testament history are heartily acknowledged. It cannot be anything else but a mark of Divine wisdom in order to put to shame all doubt and unbelief.

1st.—The promise to Ephesus begins with the Tree of Life in the Paradise of God. These were a reality in the distant past, and there is a home and a blessed life beyond to the faithful in the heavenly Paradise. And this message like the other messages is to all the churches as well as to Ephesus.

2nd.—To the church of Smyrna it was promised "He that overcometh shall not be hurt of the second death." The second act in the great drama after Paradise, was sin and death and the incomparable promise of life and victory—So this poor persecuted church should some day see the curse abolished, and death swallowed up in victory. The correspondence between the ascription to Christ in v. 8, the condition of the church and the promise in v. 11, is specially fitting.

3rd.—To Pergamos there is the promise of the hidden manna and the white stone with the new name. How fitting that the miracle of forty years standing should be acknowledged here, and the faith of the New Testament church established in an event so momentous, but buried so far back in the past. The weary pilgrimage of modern life has its manna as of yore. This line of historical interpretation fastens us down to the conclusion that the white stone must have had some part in the wilderness journey. Doubtless it refers to the Unin and Thummin as the emblem of Jehovah's communication with his people through the high priest, and established at the outset of this journey. His weary ones are fed, and live in heart communion with him, and to-day are hearing the new name of sonship in the heavenly household.

*S. S. Lesson IV., April 22. Luke 7: 1-10.
Golden Text.—Like as a father pitieth his children, so the Lord pitieth them that fear Him.—Ps. 103: 13.

4th—Thyatira is promised victory over the nations. This covers the Book of Joshua and the whole history of the Christian church, and we need not enlarge upon it here, but the conquest of the land was clearly an important scene in the Divine pageantry.

5th—Sardis was promised the white raiment and the name secure in the Book of Life, and confessed before the Father and the Angels. The deep importance of the long lists of names in Chronicles comes out here. The enrolling gave a permanent possession in the land, and was a confession of the Jew and his rights and privileges beyond all others. He lay aside the travelled and war stained garments, and entered with the rest and peace of his possession. The glorious counterpart is in the enrolling in the Book of Life, our confession by Christ before an assembled universe and the white robes of the ransomed.

6th—To Philadelphia there is the promise of being a pillar in the temple of God, with the name of God and His city upon it, etc. This points to the next great event in the erection of the Temple and the establishment of the national worship. The honor of being pillars in the Christian Temple is not alone to James, Peter and John, but for all believers. And as the pillar was the place often chosen for inscriptions, so it is here in the heart of, and in the sweet and sublime experiences of the true disciple, that his name is written upon us.

7th—To Laodicea there is the promise of sitting down with Christ on His throne. This is the consummation of the Divine plan in both the dispensations and in all the churches—the enthronement of the Son of God and His elect with Him.

Don't Be Sorryful Darling.

The authorship of this old song is doubtful. It is generally attributed, however, to Alice Cary.

Ah, don't be sorryful, darling,
And don't be sorryful, pray;
For taking the year together, my dear,
There isn't more night than day!

'Tis rainy weather, my darling,
Time's waves, they heavily run;
But taking the year together, my dear,
There isn't more cloud than sun.

We are old folks now, my darling,
Our heads they are growing gray;
But taking the year all around, my dear,
You will always find the May.

We have had our May, my darling,
And our roses, long ago;
And the time of the year is coming, my dear,
For the silent night and snow.

And God is God, my darling,
Of night, as well as day,
And we feel and know that we can go
Wherever He leads the way.

Aye, God of the night, my darling,
Of the night of death, so grim;
The gate that leads out of life, good wife,
Is the gate that leads to Him.

The one angel voice has barely time to tell its message, when, as if unable longer to be silent, "suddenly" the "multitude of the heavenly host pours out its praise," I adhere to the old reading which divides the angel chorus into three clauses, of which the first and second may be regarded as the double result of that birth, while the third describes its deepest nature. The incarnation and work of Christ are the highest revelation of God. The wondrous birth brings harmony to earth.—Alexander MacLaren.

For Dominion Presbyterian.

Thoughts For Easter.

BY GEO. W. ARMSTRONG.

"And many of the bodies of the saints which slept arose." Matt. 27.52.

The resurrection of the bodies of the saints was a sublime and stupendous act. It answered a three-fold purpose.

1st. It was a practical refutation of the Sadducean notion that there is no resurrection of the dead.

2nd. It was an unmistakable display of the power—the omnipotence of Christ.

3rd. It showed that Christ's death had altogether vanquished the power of the grave.

Christ had given several manifestations of His power to raise the dead previous to this. He had by the mere expression of His will brought back those who had departed this life, forcefully reminding us of His own words "I am the resurrection and the life."

This resurrection, great as it is, is only the index, so to speak, of a greater and more glorious resurrection. This was but a partial resurrection. "Many of the bodies of the saints." This was only the foreshadowing of a general resurrection when "All that are in their graves shall come forth, they that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation."

This partial resurrection was confined exclusively to saints, but in the general resurrection there will be all that have done good and all that have done evil. Another aspect of this general resurrection is, that the resurrection of the good and the resurrection of the bad will not be simultaneous. "The dead in Christ shall rise first." "Every man in his own order, Christ the first-fruits, afterwards they that are Christs at His coming." Christ has risen from the dead, His own shall follow Him next. As certain as the bodies of these saints arose at the crucifixion of Christ, so sure shall be the resurrection of the bodies of all men. In this present body; not, as some say, in another that shall be prepared; if such were the case that would not be a resurrection but a new creation. Christ has triumphed over death and the grave; He has burst the barriers of the tomb, snapped the bars of the grave and led captivity captive. Worms and corruption may destroy this mortal body, but when Christ shall call all nations to His bar "this mortal shall put on immortality, and this corruptible shall put on incorruption."

The grave may dissolve, it cannot annihilate.

Job when contemplating this glorious subject exclaimed: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms may destroy this body, yet in my flesh shall I see God, whom I shall see for myself and my eyes shall behold and not another."

The question every man should ask himself is: At which resurrection shall I be found? Christ by His death has procured for man a glorious resurrection. Can we through the merits of His death take up the experience of Job and truthfully apply it to ourselves? if so, ours will be the resurrection of life; if not we

shall be partakers of that resurrection of shame and everlasting contempt.

The scriptures speak of "the bodies of the saints which slept," not which were dead.

This is a beautiful and consoling thought: The coffin but a couch, and the grave but a resting place in which our bodies are reclined until the morning of the resurrection.

This is the spirit of all scriptural teaching. We find it in every part; for instance we read: "The patriarchs slept with their fathers." Our Saviour referring to the decease of Lazarus said unto His disciples: "Our friend Lazarus sleepeth." And on another occasion He said: "The maid is not dead but sleepeth;" and Paul also speaks of those who are fallen asleep in Christ. So that looking at this from a Christian standpoint, the grave is robbed of all its terrors, and assumes the attitude of a friend rather than that of an enemy. The Christian can calmly enquire: Oh! grave where is thy victory? Oh! death where is thy sting? To him Christ has removed the sting from death and he can pass through the dark valley fearing no evil.

The grave is not an evil in itself, but rather a good. It puts an end to sin not to life. They who live in the fear of the Lord have the fear of death taken away, for the sting of death is sin.

While the grave affords an amount of consolation to the righteous, the contemplation of it to the wicked must be the source of the greatest distress and uneasiness. He dies, the grave receives him, and he truly shall live again; but his resurrection shall be that of shame and everlasting contempt. He truly shall hear the voice of Christ summoning all men from their graves, but he will awaken to experience the dread realities of the death which never dies. "The wicked shall be driven away in his wickedness, but the righteous hath hope in his death."

It is a universal privilege to our race to be aroused from this spiritual deadness: "Awake thou that sleepest and arise from the dead and Christ shall give thee light" Eph. 5: 4. "Awake to righteousness, and sin not, for some have not the knowledge of God: I speak this to your shame." 1 Cor. xv. 34. May this last Easter of the nineteenth century be a true spiritual Easter to all the readers of the DOMINION PRESBYTERIAN.

London, Ont.

We often see a thing, and yet do not possess it. You often see beautiful fruit displayed behind a plate-glass window or in some shop, and the hungry little boys look and long for it, but they cannot reach it. If you were to tell one of them who has never seen glass to take some, he might attempt it; but he finds something invisible between him and that fruit. Just so, many Christians can see that God's gifts are beautiful, but they cannot take, because the self-life comes in between, even though they cannot see it. What glorious blessings we should have if we were only willing to give up the self-life and take what God has prepared for us—not only righteousness, not only peace, but the joy of the Holy Ghost!—Rev. Andrew Murray.

Ministers and Churches.

OUR TORONTO LETTER.

The rush of last week has been succeeded by a season of quiet, giving a breathing spell before the Synod and Assembly come upon us. There are no great questions for the Synod, for this quarter at least. The usual routine of reports and discussions will fill in the time. The meeting this year will be held in College St. Church, of which the Moderator of Synod is minister.

The aftermath of College closing is in evidence. The closing this year was a great success except that the majority could not get a seat in the hall, and many had to turn away, not being able to get with in sound of the speakers voice. Rev. Dr. R.N. Grant's address in introducing Rev. R.P. Mackay for the honorary degree of D.D., was brief but good. Dr. Mackay, in response, spoke of the honorable history of the College and of the great and good men who had been preceptors there.

Twenty more received diplomas at the hands of the Principal this year. Most of these seem inclined to look for settlements in Ontario. One has already secured passage for Europe, where he intends pursuing a course of study in German Colleges.

We understood that the committee appointed to consider the matter of an additional professor for Knox College has had several meetings, but while several names have been suggested, no one can yet be recommended to the board for nomination. There will in all probability be another meeting before the meeting of the Assembly.

There is some talk among the members of the class of 1900 of coming up in a body for License before Toronto Presbytery. If that were decided upon it would be a gracious act for the Presbytery to appoint a special meeting for their Licensure; the afternoon for examination by the Presbytery's committee, the evening for the public service of Licensure. We believe that many would like to see such an evening set apart for this interesting service.

A farewell reception was tendered by the congregation of St. James Square church to the pastor, the Rev. Louis H. Jordan, B. D., on Tuesday evening. On behalf of the congregation Mr. W.E. Long presented a beautiful illuminated address to Rev. Mr. Jordan who also received from Mr. Robt. Carrie an excellent oil painting of himself.

The late Mr. D. S. Ross, who died in Toronto, bequeathed \$1,000 to Knox College to be applied in establishing a scholarship, to be called the David Smith Ross scholarship.

OTTAWA.

Arrangements have been completed for a systematic canvass of Bank Street congregation, in aid of the Century Fund. A generous response is confidently expected.

Rev. J. J. Miller, formerly a member of the Ottawa Presbytery, but now taking a post-graduate course at McGill theological college, is in the city on a short visit.

On Sabbath last Rev. Dr. Armstrong made an earnest plea in behalf of the starving millions of India. In this behalf a collection will be taken up in St. Paul's next Sabbath.

Rev. George Bayne, of Ashton, who some time ago broke his thigh through slipping on an icy sidewalk, has so far recovered as to be able to sit up. He is at St. Luke's hospital. His brother, Mr. Robert Bayne, of Merivale, who at about the same time fell and so severely gashed his neck that his recovery was long despaired of, is also getting better.

In connection with the Century Fund movement St. Paul's congregation expect to wipe out a mortgage indebtedness of about \$4,000, as well as make a substantial contribution to the Common Fund.

Already \$1,500 has been subscribed—\$1,000 by one member. Dr. Armstrong, whose semi-jubilee as pastor was celebrated last year, is to be congratulated on this gratifying state of affairs.

At the Ottawa Presbytery on Monday a call to Rev. J. T. Scrimger, M.A., of Montreal, from the congregation of East Gloucester vacant through the recent resignation of Rev. J. J. Miller, was presented and sustained. In the event of acceptance the ordination and induction were fixed for the 11th of May; Rev. Dr. Armstrong, moderator, to preside, Rev. Mr. Main, to preach, Rev. Dr. Campbell will address—the pastor and Rev. D. B. Ramsay, B.D., the people.

The members of Knox Church were the first in this city to interest themselves in the spiritual condition of the Chinese; and as the first-fruits of the self-denying laborers of Mr. J. H. MacLeod and his faithful board of teachers—two celestials, Ham Chang and Ham Wing Ya, for four years under instruction, received the rite of Christian Baptism at the evening service, the Rev. D. M. Ramsay, pastor, officiating. There is an attendance of about 30 at the classes in this church, with 20 teachers. It is expected they will be shortly several more candidates from these classes.

EASTERN ONTARIO.

The contract has been awarded for a new church building at Utica, Ont.

Knox Church, Beaverton, has purchased a library for the use of the Sabbath School.

The Rev. E. Cragg preached morning and evening in the Brighton church on Sabbath last.

Mr. W. McDonald, B.A., has been appointed to the Presbyterian mission at Calabogie, for the summer months.

Rev. Mr. Robertson of Oxford Mills, who has been confined to his bed for the last two weeks, is slowly recovering.

Rev. J. R. Conn, M.A., of Rosebank, conducted the prayer-meeting in St. John's Church, Almonte, on Wednesday evening.

Rev. A. E. Mitchell of Almonte, has been visiting friends in the West, and attending the closing exercises of Knox College.

The Rev. W. McCuaig, Montreal, has been called to Mill Street Presbyterian Church, Port Hope, in succession to the Rev. Alexander Laird, Kingston.

The Christian Endeavor Societies of Lanark and Renfrew meet in Carleton Place on Easter Monday, when Rev. Dr. Herilidge, of St. Andrew's Church, Ottawa, will deliver an address.

At a concert held in Cardinal last week under the auspices of the W.F.M.S., the handsome sum of \$70 was realized for the Indian Famine Fund. Dr. J. D. Reid, M.P., occupied the chair.

The new pipe organ in St. Andrew's Church, Carleton Place, has been opened and gives much satisfaction to all concerned. On a recent Sabbath Rev. R. G. Maxwell, M. P., of Vancouver, preached two admirable discourses.

The Presbyterian church of Prescott is now free of debt. Some time ago one of the members, Mr. J. P. Wiser, offered to pay \$2,000 if the congregation would contribute the balance, \$2,350. The offer was accepted and the debt has been paid.

A very pleasant at home was given at the Presbyterian manse, Kemptville, on Friday evening for the young people of the congregation. A large number were present and an enjoyable time was spent by all. Mr. and Mrs. Chisholm are greatly enjoying themselves to the members of the congregation.

Rev. Robert Laird, M. A., a brilliant graduate of Queens University, spent the week in town. Mr. Laird was known as one of the brightest men in his year at Divinity Hall, and his abilities have since received well merited recognition, as he has charge of the largest Presbyterian church in Brockville. —Kingston Whig.

WESTERN ONTARIO.

The contract for a new church at Turin has just been awarded. The building will cost \$4,000.

Knox Church, Stratford, held anniversary services on Sunday. Rev. R. E. Knowles of Galt was the preacher.

The report of Central Church, Hamilton, has just been issued. The membership stands at 707 and total income at \$16,916.

Chalmers Church, Woodstock, received eighteen new members at its recent communion service. Rev. S. O. Nixon, of Ayr, conducted the preparatory services.

The Galt papers speak highly of the sermons of Rev. R. J. M. Glassford in Knox church, Galt, on Sunday, the occasion being the anniversary of the congregation.

Rev. R. J. Ross was inducted at Dresden on the 11th inst. The induction sermon was preached by Rev. A. A. Laing of Morpeth; Rev. J. P. McInnis, of Thamesville, gave the charge to the minister, and Rev. Donald Currie, of Wallaceburg, addressed the people.

WINNIPEG AND WEST.

The Presbyterians of Berson, Manitoba have decided to erect a handsome church this spring.

The congregation of St. Andrews, Vancouver, will erect a large addition to the school room this season.

Rev. R. G. MacBeth received a warm welcome from Vancouver Presbyterians on reaching the Terminal City on Friday last. A greeting social was held in the evening at which an address of welcome was presented.

The reception tendered Rev. Dr. Patrick on his arrival in Winnipeg was most enthusiastic. The new principal was introduced by Dr. Kilpatrick and Dr. DuVal, after which Dr. Patrick thanked them for the welcome. Dr. Patrick was formally installed into the pastorate in Knox Church on Thursday evening last.

MONTREAL AND QUEBEC.

It is proposed to build a new church at St. Louis de Gougeon. Thirty families have subscribed \$2,600, and the estimated cost is only \$3,000.

The Ladies Association of Melville church Montreal of which Mrs. Winfield is president, held a very successful sale on Saturday afternoon and evening in Victoria Hall, Westmount Park.

Mission work has been commenced amongst the Galicians and Doukhobors by the Home Missions Committee of the General Assembly. In connection with this mission a free medical dispensary is to be established the management of which has been offered to Dr. J. T. Reid, of Montreal.

The longest sermon on record was preached by the Rev. Alexander Mackay, D.D., in 1866, in the Presbyterian church of Tiverton, Ont., of which he was then pastor. The subject was "The Mode of Baptism." The whole service lasted four hours and a half. The church was crowded to the doors, and remained so till the close. The sermon was severely criticised by the Baptist paper of that time. The substance of the sermon was afterwards published in pamphlet form.

The Rev. Alexander Mackay D.D. was ordained and inducted as pastor of the Presbyterian church at Tiverton with adjoining stations on April 25, 1860. On account of its being a new country and but recently settled, there was not a single manse then in the large county of Bruce. Now there are four manse, with glebes attached to three of them, in Dr. Mackay's first pastoral field. Able and faithful ministers have occupied these manse for many years. Perhaps there is no other minister in the Presbyterian church, who can look back for 40 years where the work of the Lord has prospered so much. Then Gallic as well as English was required.

MARITIME PROVINCES.

Rev. E. Smith, formerly of Shediac, is supplying Kensington, P. E. I.

The church building at Georgetown, P. E. I., is to be enlarged and improved.

The Moncton Manse and contents were somewhat damaged by fire on the 2nd. inst.

Rev. E. M. Dill has accepted the call to Wolfville and will be inducted on the 10th inst.

The congregation of St. Paul's Woodstock, hitherto augmented, has become self-sustaining.

Mr. W. S. Loggie, an elder of St. Andrew's church Chatham is building a church at Sheppagan at his own expense.

The churches of Campbellton N. B. have been closed for eight weeks on account of small pox. They were reopened last Sunday.

Summerside churches closed for repairs and the pastor Rev. W. H. Smith has gone on a visit meantime to his old home in Nova Scotia.

So far the sum of \$13,746.20 has been subscribed for the Century Fund in the Presbytery of St. Johns. Fredericton heading the list with the \$4,750, St. Andrew's (St. John) coming next with \$3,620.

The congregation of West Bay C. B. is flourishing under the pastorate of Rev. A. M. McMillan, \$329 were subscribed last year for the schemes of the church. The C. E. society supports a Bible woman in Trinidad.

The following on the statistics of Home Missions in the Presbytery of St. John; Churches, 42; preaching stations, 78; families, 1,047; church members, 1,209; baptisms, 117; children in Sunday School, 1,343; raised for church schemes, \$328, for congregational purposes, \$7,856; for all purposes, \$8,427; for stipend, \$8,080.

The following were elected commissioners to the General Assembly from the Presbytery of St. John: Rev. D. J. Fraser, A. D. Fraser, A. W. Mahon, Wm. Peacock and R. G. Vans by rotation. Rev. W. McDonald, W. Ross and T. F. Fotheringham by ballot. Elders, Judge Stevens, A. Henderson, H. A. White, Judge Forbes, D. McLean, L. W. Johnson, John Willet, Dr. J. H. Morrison, Dr. Walker and W. C. Whittaker.

The Presbytery of Miramichi has elected the following commissioners to the General Assembly Messrs F. G. Johnson, W. Aitken, J. D. Murray, John Robertson, and A. F. Carr ministers; and John Menzies, W. R. McMillan, Wm. Anderson, Geo. Haddon and R. N. Weeks, elders. Dr. Pollok was nominated as Moderator. The Presbytery approved of the "Aids to Social Worship" and of the preferred annuity scheme. Mr. McLeod was granted three months leave of absence in order to visit the old country. A public meeting was held in the evening at which the reports on church life and work, Y. P. S., S. S., and Statistics were discussed.

The Literary club in connection with St. John Presbytery met at the close of the quarterly meeting last Tuesday and an instructive essay on "Isks Through nature to God" was read by Rev. A. H. Foster. Two Unitarian ministers Messrs Hunter and Allen were present and doubtless were much interested in seeing how Presbyterians would turn their co-religionists position. The prevailing view seemed to be that natural selection was incompetent to account for the ethical and religious beliefs of savages, these being far in advance of their practice. They were more correctly viewed as instances of degradation of type owing to environment and disuse of the faculty. As the July meeting Rev. Geo. Ireland will lead in a discussion of "The religious teaching of Browning."

Rev. D. C. Hossack, Toronto, will conduct anniversary services in St. John Church, Hamilton, on the 22nd inst.

At a meeting of the congregation of St. Andrew's Presbyterian church, Marmora, last week the call to Rev. W. W. McCuaig was cancelled.

Knox College Closing Examination.

Knox College closed its 56th Session on Thursday, and the following are the results of the recent examinations as announced by the Senate. Scholarships are awarded according to general proficiency, and no student can hold more than one scholarship, or its equivalent.

The Degree of Doctor of Divinity was conferred, honoris causa, on the Rev. R. P. Mackay, B. A., Secretary of the Foreign Mission Committee.

The Degree of Bachelor of Divinity was obtained by F. H. Barron, B. A., and by H. M. McCullough, B. A.

The following Scholarships were awarded in their respective years:—

In the third year Theology.—1, the Bonar-Burns Scholarship of \$80 to A. W. McIntosh; 2, the Fisher Scholarship (I) of \$90 to J. W. MacNamara; 3, the Fisher Scholarship (II) of \$60 to Hugh Mathieson; 4, the R. M. Thornton Memorial Scholarship of \$60, and 5, the Heron Scholarship of \$30 equally divided between F. J. Maxwell and R. S. Scott; 6, the Cheyne Scholarship of \$80 to A. C. Wishart.

In the second and third years.—The Smith Scholarship of \$50—Essay on "The Realization of God's Love as an element in Christian Experience"—no competition; the Brydon Prize of \$30—Special examination on the subject, "The Effect of Calvinism on the Religious Life," to J. W. MacNamara.

In First, Second and Third years.—The Clark Prize, (Lange's Commentary) New Testament Greek, proficiency in, to F. C. Harper, B. A., of the second year; the Clark Prize, II, (Lange's Commentary) for proficiency in Old Testament Hebrew, to H. J. Pritchard, B. A., of the second year; the John Fenwick Prize, \$20 for Essay on "Confirmations of Scripture from Recent discoveries in Egypt," to F. C. Harper, B. A., of the second year.

In the second year.—1, the Elizabeth Scott Scholarship of \$75 to Richard Davidson, B. A.; 2, the Knox Church, Toronto, Scholarship of \$60, to J. H. Lemon, B. A.; 3, the Knox Church, Toronto (II.) Scholarship of \$60, and 4, the Loghrin Scholarship of \$50, equally divided between H. J. Pritchard, B. A., and W. G. Russel; 5, the Jane Mortimer Scholarship of \$5, equally divided between N. R. D. Sinclair, B. A., and F. C. Harper, B. A.; 7, the Dunbar Scholarship of \$30, to J. H. Bruce, B. A.

For First and Second Years.—The Prince of Wales Prize of \$60, for Essay of "The Ethical Results of Pantheism," H. Munro, B. A.

In the First Year.—1, The Central Church (Hamilton) Scholarship, \$90, E. G. Robb, B. A.; 2, the St. James' Square Church, Toronto, Scholarship, \$60, A. J. Hunter, B. A., M. B.; 3, the Eastman Scholarship of \$60, H. E. Abraham, B. A.; 4, the John King Scholarship of \$60, and 5, the Bloor St. Church, Toronto, Scholarship of \$50, T. O. Miller and J. J. Morris B. A., equal; 6, the Goldie Scholarship of \$40, and 7, the Gillies Scholarship (I) of \$80, equally divided between A. L. Burch, B. A., and Wm. Morris; 8, the Gillies Scholarship (II) of \$30 not awarded.

The Bayne Scholarship of \$50, for proficiency in Hebrew on entering theology, E. G. Robb, B. A.

The Post graduate Travelling Fellowship of \$400 was not awarded.

The following is a full list of those who have graduated and received diplomas: W. Beattie, W. J. Booth, H. Broad, Geo. Currie, G. M. Dunn, D. J. Ellison, J. F. Johnston, B. A.; Geo. Kendall, W. J. Knox, M. A.; N. H. MacGillivray, A. W. McIntosh, J. W. MacNamara, H. Mathieson, F. J. Maxwell, P. Reith, W. B. Ronald, B. A.; R. S. Scott, M. A. Shaw, M. A.; A. C. Wishart, F. S. Wrinch, B. A.

The following have passed in all departments of Second Year.—J. H. Bruce, B. A.; R. W. Craw, B. A.; Richard Davidson, B. A.; F. C. Harper, B. A.; J. H. Lemon, B. A.; R. J. McAlpine, M. CaArthur, W. C. Mercer, Hugh Munro, B. A.; H. J. Pritchard, B. A.; W. G. Russell, D. Taylor, N. R. D. Sinclair, B. A., and Jas. Wilson, B. A.

Home Mission Shortage.

A special appeal has been issued by the General Assembly's Home Mission Committee, for a collection on or before the 22nd April, to remove the existing deficit. It will be remembered that when the Committee met in March, there was a shortage of about \$14,000. An estimate was made, showing that of this amount \$5,000, or 6,000, would likely be received before the close of the church year, leaving a shortage of \$8,000 or 9,000. Instead of reducing the grants due missionaries for the past half year, it was resolved to pay these in full, and to ask from every congregation of the church a special contribution during the month of April. The Committee resolved to trust the church, believing that when the facts were known, there would be a prompt and hearty response to their appeal, and the entire deficit wiped out before the end of April.

In connection with similar appeals in former years a considerable number of congregations failed to respond leaving the burden and privilege upon a comparatively few. It is hoped in connection with this effort that every minister and kirk session will see to it that a contribution is got from their congregation.

The Home Mission work is dear to the heart of the church. No congregation should be deprived of the opportunity of contributing. The policy of office bearers, who stand in the way of their people giving, is a very short sighted one, and it is hoped that in connection with this effort no congregation or mission station throughout the entire church will be deprived of the privilege of contributing towards the reduction of the existing deficit in the Home Mission Fund.

Literature For Tourists.

The Grand Trunk, ever alive to the possibilities of increasing the tourist travel to Canada, is again to the fore in this matter.

The latest publication issued by the advertising department is a very handsome piece of work and an artistic brochure. The title of the pamphlet is Kawartha Lakes, and it deals principally with that portion of Canada in the counties of Victoria and Peterboro which lie north of Lake Ontario, and which embodies the chain of lakes reaching from Lakefield to Cobocook, known as Trent Valley water route. Judging from the illustrations, which are direct reproductions from photographs, and engraved in the half-tone process, the country is a magnificent one, and there is no doubt that with the usual energy which is displayed by the Grand Trunk management, this district will become a very popular one with the tourist.

The fishing is without equal, and weighty mackinonage of from 20 to 30 pounds are a daily catch, while the black bass are numerous and run from three to seven pounds.

During the hunting season in the month of November hundreds of sportsmen make this district their haven, as the deer are numerous and each hunting party can always depend upon getting full limit allowed by the law.

Copies of the pamphlet may be had from any agent of the Grand Trunk railway system, or on application to W. E. Davis, general passenger and ticket agent Montreal; M. C. Dickson, district passenger agent, Toronto.

TORONTO.

The pulpit of Knox Church, which Dr. Parsons has just resigned, will be declared vacant on April 15 by Dr. Maclaren, and during the vacancy Dr. R. P. Mackay will act as moderator.

Rev. William Patterson of Cooke's Church has promptly settled a matter which might have caused no little anxiety in that church. He has been made a tempting offer to accept a unanimous call to the pastorate of the Mutchmore Memorial Church, Philadelphia, but has declined the call.

The Inglenook

For Dominion Presbyterian.

He is Risen.

By GEORGE W. ARMSTRONG.

"Christ is risen," angels say,
Early at the dawn of day;
First day of the week and best,
Type of heavens eternal rest.
Redemption's work, salvation's plan
Confirmed and sealed by Christ the Man;
When He lighted up the tomb,
Burst its bars, dispelled its gloom,
Men had made His grave secure!
Sealed the stone and made it sure,
And the door, so records tell,
By stern soldiers guarded well.

When the shining one appeared,
Saints and soldiers greatly feared;
As swift lightening's lurid glow,
His face and raiment white as snow,
And beheld a great earthquake,—
Stones and saints and soldiers shake,—
Christ's resurrection to withstand,
Schemes of men were ropes of sand.

He to the women gently spake:
"Fear not ye, but courage take,
Ye seek Jesus, He who died,
Jesus the Christ, the crucified,
He is not here; grave could not hold,
The Lord the Shepherd of God's fold;
Come, see the place without delay;
Come see the place where Jesus lay,
When ye have seen then quickly go,
Tell His disciples—even so,
That He is risen from the dead—
First fruits of death, as He hath said,
Behold, He goeth on before,
To Galilee sweet, glad shore;
There shall ye see Him—gracious view,
Lo, I have told you, all is true.

From sepulchre they swiftly sped,
With fear and joy, by impulse led,
First messengers of risen Lord,
Did run to bring disciples word.
Honored among women, great your joy
To be engaged in such employ:
No greater honor 'er was given,
Than to declare a saviour risen.
And as they went upon their way,
With eager step, without delay,
(Such earnest service could not fail),
They heard sweet accents say: "All hail!"
Behold! Jesus met them and did greet,
They held Him by His holy feet.
They owned Him as their gracious Lord,
They bowed with reverence and adored.

With words of comfort and of cheer:
"Be not afraid, why should you fear?
Speed on and tell of Galilee,
For there my brethren shall we see."
Thus Jesus doth His kinship own,
To all for whom He did atone,
And raises up the slaves of sin,
To rank with Him as brethren.
Then let us go to "Galilee,"
Our elder brother there to see;
And as His brethren did of old,
Adore and worship and behold.
And there, like them, our homage give,
Hedge Him our service while we live,
Then after life and death and tomb
Triumphant rise, immortal home.

London, Ont.

Miss Murray's Happy Day.

"That will do, Miss Prince. I sincerely hope you will do better next time—this lesson has been even worse than usual. Good day."

Sadie Prince made no reply except a demure little bow as her teacher left the music room, then she turned to the library with a merry greeting for the friends who sat there waiting for her.

"How long have you been there girls? I didn't hear you come in."

"Only a few minutes, but long enough to hear you catching fits, though I thought you played that sonata perfectly. My! but Miss Murray must be a peppery creature."

"Never that, Edith. She is a regular iceberg; she'd freeze me into good behavior if I were not incorrigible. As it is, I suppose I do torment her a good deal, but who cares? If she'd be good and sweet to me I could love her dearly, for she is a handsome woman and a brilliant musician."

"Why don't you change if she's so disagreeable. There are others as good."

"I haven't the heart to ask papa to dismiss her, for she evidently needs the money. She darns her gloves until they are past darning—does it exquisitely too with the daintiest wee stitches—and wears her dresses until they are threadbare. Oh it doesn't hurt me—'variety's the spice of life' you know, and I get a big dose of it twice a week. Millicent you haven't said a word, but you look wise. What mischief are you meditating?"

"None, on my honor. I was thinking."

"No! Impossible!" exclaimed the others.

"I'm in earnest. I was wondering how it would seem to be like Miss Murray; nobody to care much for her, nothing to think about except memories of a happy past or a dreary, monotonous present that promises nothing better for the future."

"Hear! hear! she waxes eloquent!" cried Edith, applauding, while Sadie asked:

"What do you know about Miss Murray? I've studied music with her nearly a year now, and I know as little about her as I did at first."

"She must be a marvel indeed if she has resisted your curiosity," laughed Edith.

"True enough," admitted Sadie, smiling. "But she's such a clam she snaps her shell shut the minute the most distant approach is threatened. Tell us, Millicent, what you know."

"I heard some people talking the other day who used to know her years ago. She was a belle and a beauty in her youth; belonged to a wealthy old family, and was dreadfully aristocratic. She was finely educated, and was taught to consider work a disgrace, and workers beneath her notice. So you see it is no wonder she is haughty and disagreeable now when she has come down from that height to work for a living."

"Poor old girl!" exclaimed Edith. "What brought about the change?"

"Folks died, and money flew away. She was too proud to stay with people who had known her family, and when the last of her fortune melted she came here

among strangers to earn her daily bread. I don't know the particulars, but it is probably the same old story you read in books, love affair and all, if we only knew it. Don't look so solemn, Sade, it isn't becoming."

"She's plunged in remorse for the gray hairs she's responsible for on Miss Murray's classic brow," said Edith slyly.

"You're speaking truer than you think," answered Sadie. "Do you know it never occurred to me before that there might be some excuse for her frigid manners; or that I ought to do anything to lighten her cares."

"Some people are very obtuse. I've noticed it before," sighed Edith, dodging a sofa-cushion that flew from Sadie's hand. "And now that it has occurred to you what do you propose to do about it?" twinkled Millicent, quite sure that Sadie's sudden spasm of thoughtfulness would end where it began.

"I don't know yet; I'll have to think awhile. But, girls, it looks as if the Golden Rule ought to apply to such a case as this. I'm ashamed to say it never has on my part, but maybe it will hereafter."

"Did you have a gorgeous time at May's party? I was so disappointed not to go but papa had invited some people to dinner, and he wouldn't let me off. Tell me all about it."

Amid the lively chatter of the next hour, Miss Murray was forgotten; but when Sadie knelt by her bed that night, she prayed for the lonely woman, and asked that if she had a duty toward her teacher, it might be made plain. "I'll talk with mamma tomorrow. She always has helpful ideas," she thought as she fell asleep.

It was Wednesday morning and Miss Murray had washed her handkerchiefs and spread them on the window panes to dry. The remains of her very light breakfast had been cleared away, and her folding-bed had changed to a chiffonier, when she sat down to mend a rip in her shoe that yesterday's many steps had developed. She sighed as she threaded her needle; she was feeling lonely and depressed. Try as she would, she could barely make ends meet, and the possibility of a dependent old age bore heavy upon her. "But, there is no one to care what becomes of me," she told herself. "All are gone to whom my circumstances mattered. If I could go to how glad I should be."

Just then a decided rap on her door sent her flying to gather in her wash before she responded.

"Good morning, Miss Murray," said a cheerful voice from the half dusk of the sky-lighted hall. "May I come in for five minutes? You must excuse my early visit, but I was afraid that if I waited till later you'd be out."

"Good morning, Miss Prince. Be seated, please," and the hostess waved her guest to the solitary rocker as if it were a throne of state. Sadie pretended not to notice the coolness of her manner and chatted on for a few minutes, of the pleasant weather, the blooming plants on the window sill and the canary singing above them.

Miss Murray's heart grew heavier as she thought, "She's come to say she's going away for her summer outing, I suppose. That means that my income

will be cut down to less than my expenses, small as they are."

Presently Sadie said, "I came to ask you to spend the day with us to-morrow in the woods. Don't answer till I tell you about it. We know the loveliest place, where their is thick shade and green grass and cold water—an ideal spot for a picnic. We went there often last summer, but we haven't been this year. We'll go in our carriage early in the morning, papa will go out in the afternoon, and then we'll come home by moonlight. Can't you go? Please say yes."

Miss Murray, relieved of her fears, answer pleasantly, "You are very kind, but I don't go into society at all, you know."

"Bless you, this isn't society—it's just our own family. Mother and you, Helen and I in the carriage, with John and Allen on their bicycles. That's every soul except our good driver."

"It would be delightful, Miss Price, but—"

"Excuse me for interrupting you. Of course you are not to think of preparing my lunch, for we always take the hamper full, and you are to be our guest."

"Your lesson will have to be omitted?"

"Yes, I forgot to tell you that mother said I might be excused from my lesson because papa can go tomorrow better than Friday; but of course you will enter it on the account just the same, for it isn't your fault I'm to miss it, so you mustn't be the loser. Please, Miss Murray, say you'll go. I'm sure you will enjoy it, and we'll be very much disappointed if you don't."

Miss Murray's eyes shone softly. "Thank you, dear, I think I may say I can except your kind invitation. Yours was my only lesson for tomorrow, and my other Thursday duties can wait."

"Oh, thank you so much. We'll be here at half-past eight. Mamma sent her love and hoped you could go, but you're my company, and I shan't let anyone else claim even a piece of you. Good-bye." Sadie flew down to the carriage, where her mother waited, exclaiming, "She's going, mamma, and she called me 'dear.'"

Miss Murray, left alone, gathered up her shoe from its hiding place in the coal vase, and proceeded to finish her mending; but a snatch of song set the canary warbling again, while his mistress' cheeks flushed pink and her lips smiled happily.

Such a day as that Thursday was! Nothing had been forgotten that would add to its pleasure. Croquet set and hammocks a freezer of ice cream and the great hamper of lunch had been sent in advance. It seemed to the weary, homesick woman that never were hammocks so restful, nor viands so delicious. But far better was the sweet and gracious friendship, so sincerely and delicately proffered that she could not help yielding herself to its influence.

She talked and sang, played croquet with the boys and dominos with their father, and vanquished them every one. They were charmed with her, as she was with them, and the day was a stepping stone to happier times for poor Miss Murray.

It came to an end at last, and Sadie left her at the door of her own room with

a cherry goodnight. But Miss Murray detained her an instant while she kissed the glowing cheek and whispered, "I can never thank you as you deserve. It

isn't so much the day, though that has been beautiful — beautiful. But better than all is the happy thought that somebody cures." — Christian Observer.

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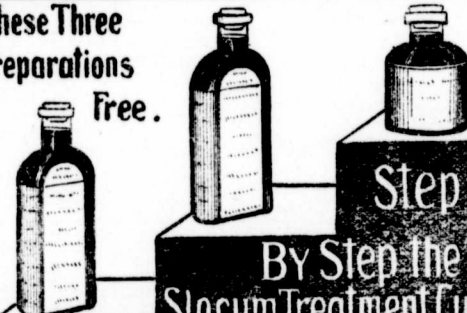
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World of Missions.

New Year's Day in China.

Through the courtesy of the Rev. Thomas Natress of Amherstburg we are enabled to reproduce the following interesting letter, addressed to the members of his congregation.

Chang Te. Honan, China, Jan. 31, 1900.

Dear Friends,—It will not be necessary for me to search long for a subject for this letter as the day suggests quite as interesting a subject as I can well choose: it is the Chinese New Year, and every Chinaman's birthday. Since the year in China is differently reckoned from that in other countries the New Year comes at a different time. This year it is exactly a month later than our own New Year. The Chinese holiday season centres around the New Year, their festivities lasting not for one day only but for a week or two after the first day of the year. For a long while before the day arrives the pulse of the nation is throbbing with expectancy. It acts upon the people much as the coming of the twenty-fourth of May or of Dominion Day acts upon the people at home. All is hustle and preparation. An extra amount of shopping must be done for all the shops close for the holiday season, an extra amount of food must be prepared for the mouths to be filled are supposed to be large and numerous during the festive season; the temples must be decorated, for the gods must be worshipped. I was

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Placer Mining Claims in the Yukon Territory.

NOTICE is hereby given that all of the placer mining claims, whole and fractional, the property of the Crown in the Yukon Territory, will be offered for sale at public auction at Dawson, by the Gold Commissioner, on the 2nd day of July, 1900. Twenty per cent of the purchase money shall be paid to the Gold Commissioner at Dawson on the day of sale and the remainder within thirty days of that date.

There will be no restriction as to the number of claims which may be sold to any one person or company holding a Free Miner's Certificate; but no hydraulic claims will be included in the sale.

So soon as the purchase money has been paid in full, entries for the claims will be granted in accordance with the provisions of the placer mining regulations then in force, with the exception of the provision as to the staking out of claims, and the claims sold shall thereafter be subject to the placer mining regulations.

A survey of the claims sold will be made by the Department at as early a date as possible, and the claims shall include ground the Government Surveyor may define by survey in accordance with such Regulations as may be made in that behalf and the decision of the Gold Commissioner shall in respect thereof be final and conclusive.

In case for any reason it is deemed impossible by the Gold Commissioner to give title and possession to any claim disposed of at such auction sale, the Gold Commissioner will refund the deposit paid at the time of sale, and no claim shall lie against the Crown in respect to failure to give title or possession. A second auction sale under the conditions above set forth, will be held at Dawson on the 2nd day of August, 1900, of all claims not disposed of at the auction sale of the 2nd July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf.

PERLEY G. KEYES,

Secretary.

Department of the Interior,
Ottawa, 21st February, 1900.

reminded of all this yesterday forenoon when Mr. Goforth and I went into Chang Te city. We found the streets crowded and the crowds were so busy that they evidently hadn't time even to stop and call "foreign devil" after us, as is their custom. We had no sooner stepped out of our compound than we were reminded that heathenism is at our door. There is a small temple at our front gate and this was decorated with paper bearing different Chinese characters. This morning long before daylight one could hear guns and fire-crackers in every direction. The approach of the gala-day was being heralded. Later on something corresponding to the file and drum was to be heard, and this reminded one of the twelfth of July in "Orange" lands. This evening the sound of gongs and bells of the neighbouring villages breaks in upon me.

Now one would think no more of these fire-crackers and drums and gongs and bells than we do at home did one not know that they are all connected with heathen superstitions and worship. Old men will be seen lighting a string of fire-crackers in front of their houses hoping that evil spirits will thus be kept away. We are told that the worship of the day begins at the home when the whole family is present. They all gather together in the open court where worship is performed to heaven and earth; then they enter the house and worship the family gods and their deceased ancestors. After this family worship the men may be seen going to the temple to burn incense and, amid the sound of the drum, gong and bell, and the song of the priest, bow with head to the ground before their favorite idols. This festive season is also a time when each person is expected to call upon his or her friends and congratulate them. I had almost a score in to day to wish me a good year. Some of them just shook hands Chinese fashion, while others knelt and bowed their heads to the ground. As a rule they did not stay very long as they found the new missionary somewhat "tongue-tied;" his vocabulary is small as yet. Some one writing on this custom of New Year calling, tells us that "the period is introduced by a general wash-day." Every person now takes a bath. This is all the more important event in the lives of some from its occurrence only once a year. Having thus been made clean himself the Chinaman now puts on his best clothes. If he has none good of his own, he hires or borrows a dress. Every one well-dressed in silks, satins and furs, marches forth to make calls, to bow or be bowed to, and, more than all to impress self and others with the fact of elegance. About the third day the women begin to exchange calls, likewise showing a desire for fine dress, good looks and flattery.

The great majority of the Chinese spend the two or three weeks of holidays in gambling, drinking wine, smoking tobacco or opium, and in theatre-going. Gambling is the most prevalent vice in China, opium-smoking comes second.

The Chinese seem to make the New Year season more of a complete separation between the old and new year than we do; with them it is more of a complete beginning anew. For example all debts must be settled before the New Year or no settlement can be claimed; this year has nothing to do with last year's debts. If the debtor has nothing with which to pay the creditor may enter his house and take or break whatever he pleases.

Whether the custom of making New Year resolutions is in vogue in China, or not, I have not learned. If it is what "good" resolution do you suppose a poor heathen Chinaman could make? He might resolve to be more faithful in bowing down to "wood and stone"; or to be more constant in his devotion to the spirits of his dead ancestors but are these "good" resolutions? Oh shall we not hasten to give this people the Gospel in order that the old year with its drums and gongs and bells and superstitions may be driven out, and a real Happy New Year ushered in. Oh that we might:—

"Ring out the darkness of the land,
Ring in the Christ that is to be."

Yours very sincerely,
T. CRAIGIE HOOD.

After Doctors Failed.

HOW PERLEY MISNER OF WELLPOROT RECOVERED HEALTH

He Suffered from Hip-joint Disease and Abscesses—His Friends Feared He Would Be a Permanent Invalid.

From The Journal, St. Catharines, Ont.

A reporter of the St. Catharines Journal visiting Wellport not long ago heard of one of those remarkable cures that have made Dr. Williams' Pink Pills famous as life savers the world over. The case is that of Perley Misner, son of Mr. Mathias Misner, who had suffered from hip joint disease and abscesses, and who had been under the care of four doctors without beneficial results. Mr. Misner, gave the particulars of the case as follows:— "In the spring of 1892 my son Perley, who was then in his thirteenth year, began to complain of an aching in his hips, and later my attention was directed to a peculiar shamble in his gait. As the trouble gradually grew upon him. I took him to a physician in Duville, who examined him and said the trouble arose from a weakness of the nerves of the hip. This doctor treated Perley for six months. The last slightly improved at first, but later was taken worse again. He would startle in his sleep and was continually in distress as he could neither sit nor recline with ease, and was weak, faint and confused. During this time the abscess had broken and was discharging in three places, but would not heal. A third doctor advised a surgical operation, which he objected to, and a fourth medical man then took the case in hand. This doctor confined Perley to the bed, and besides giving medicine he ordered a mechanical appliance to which was attached a 15-pound weight, to be placed in a position by a pulley system so as to constantly draw downwards on the limb. This treatment was continued six weeks causing much pain, but nothing in the way of benefit was noticed. The abscess was dressed twice and thrice a day for months, and frequently, despite the aid of crutches, it was necessary for me to carry him in my arms from the house to the vehicle when taking him out. In October of 1893, I decided, other treatments having failed, to try Dr. Williams' Pink Pills would quite likely be of much benefit. After using four boxes I could see some improvement. After this Perley continued the use of the Pills for several months with constant improvement and new vigour, and after taking about 18 boxes the abscess was nicely healed, the crutches were dispensed with, and he was able to work and could walk for miles. I attribute the good health which my son enjoys to-day to the use of Dr. Williams' Pink Pills. This medicine achieved such a marvelous success in my son's case as to set the whole community talking about it. I consider no pen expressive enough to do Dr. Williams' Pink Pills justice, as I believe my son would still be a hopeless invalid but for this medicine."

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Lemon Custard Pie.—The Juice of one lemon, yolks of 3 eggs, 1-2 spoons flour, 1-2 cup sugar, 1 spoon melted butter, 1 cup sweet milk. Frosting, whites of 3 eggs beaten to a stiff froth and 3 spoons sugar.

Health and Home.

Table oilcloth is a sanitary substitute for wall paper in the kitchen.

Newspapers wrapped around ice will prevent it from melting too rapidly.

A small piece of salt pork boiled with fricasseed chicken will impart a richness to the gravy.

Absorbent cotton, if quickly applied when milk or cream is spilled on cloth, will prevent a stain.

Never clean an oil painting with soap. Go over it very carefully with a piece of wool saturated with linseed oil.

Devised Crackers.—Split water crackers, spread with butter, sprinkle with grated cheese and cayenne, place in a hot oven until the cheese is melted and serve hot.

Toasted Brown Bread.—Cut a plumb loaf in thin slices. Butter and place in the oven ten minutes or until slightly crisped. Serve hot on a warm plate.

Lettuce or celery may be kept fresh and crisp for several days by wrapping in a cloth wrung out of cold water and then pinning the whole in a thick newspaper.

Potato Dressing.—Potato stuffing may be used for any fowl, though it is better for ducks and geese. Take 3 cups of mashed potatoes, 1-2 cupful of cream, 3 tablespoonfuls of butter; season with pepper; whip thoroughly, adding 2 egg yolks.

Dainty Crullers.—Four tablespoons melted butter and lard, 2 eggs, 1 cup milk, 1 teaspoon cream of tartar, 1-2 teaspoon soda or 1 heaping teaspoon baking powder. Flavor with the grated outside of an orange, salt to suit taste. Fry evenly, and they never fail.

Cream Pie.—Stir to a cream 1-2 cup sugar, 1 tablespoon butter, 2 well beaten eggs, 2 tablespoons flour, 2 cups milk, flavor to suit. Bake with one crust. Or, stir to a cream 1-2 cup sugar, 1-4 cup flour, 1 egg, a pinch of salt, 1 pint good cream, flavor to suit. Bake with one crust.

Savory Ham Sandwiches.—Chop lean cooked ham fine and beat into each cupful of the minced meat a tablespoonful of salad oil, a teaspoonful of vinegar, a saltspoonful of French mustard, six olives, chopped fine, and a teaspoonful of minced parsley. Work all to a paste and spread on thin slices of white bread.

Cheese Cups.—Cut slices of bread very thick, pare off the crusts and press a round cake of butter half way through the middle of each slice. Take out the crumb enclosed in this circle. Butter the bread and set it in the oven until dry and crisp. Now fill the hollow in each slice with a mixture made of a tablespoonful of butter, four tablespoonfuls of grated cheese, a tablespoonful of cream, a pinch of salt and pepper. Set for five minutes in a hot oven. Serve.

Tomato Soup Without Stock.—Press one canful of tomatoes through a colander, add a tablespoonful of butter, salt and pepper to taste, a half pint of boiling water, and cook fifteen minutes; add half a saltspoonful of soda, and when it has done foaming remove the scum and add a quart of very rich sweet milk. When it boils add a tablespoonful of flour smoothed in a little cold milk, stirring constantly to prevent lumps. Boil two minutes, remove from the fire, and serve.

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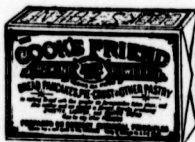
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