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Rutherglen parish church is to be rebuilt on the present site.

Only thirteen students have completed their divinity course at Glasgow this year.

The Very Rev. Dr. Marshall Lang has been formerly installed Principal of Aberdeen University.

Troon, a famous health resort in Ayrshire, known to golfers especially, is soon to have a new Free Ghurch.

There are at present seventy-one U.P. probationers on the roll, while only fifteen vacancies are announced.

Lord Overton is about to erect new mission halls for the Free High church, Dumbarton, in the main street of the town.

David Knox, who has just been buried at Hawick, was a direct descendant of William Knox, brother of the great Scottish reformer.

Principal Rainy and Sir James Ferguson are expected to take part in laying the foundation stone of Daily Free Church on 11th May.

The death has taken place of Rev. Alexander Milne, M.A., senior minister of the parish of Tough, Aberdeenshire, in his 84th year.

The Earl of Aberdeen has accepted the presidency of the National Vigilance Association in succession to the late Duke of Westminster.

Sherbrooke congregation, Glasgow, collected last year \$4,672. It is expected that the new church will be opened in October or November.

St. Bernard's church, Edinburgh, by 298 votes for, to 27 against, have elected Rev. Alexander Fildes B.D., of Cairnie, Aberdeenshire, to fill the vacant pastorate.

Rev. John Lendrum, M.A., formerly of the Hislop College, Nagpur, India, has been unanimously elected minister of the Free South church, Elgin, in succession to the late Rev. W. A. Gray.

Patrick Church (Rev. John Smith) reports a membership of 1,892. Professor Robertson of the Hebrew Chair in Glasgow University, is an elder and Professor John Cleland acts as honorary president of the Young Men's Guild.

A memorial marble tablet has just been placed in the vestibule of Girvan church, by his relatives as a memorial of the late Dr. Stillie, who for thirty-five years was minister of the congregation and resigned on account of failing health.

Rev. Dr. Forrest of Skelmorlie and Rev. W. K. Thomson, B.D., conducted anniversary services in Caledonia road church, Glasgow, on a recent Sabbath. The collections towards cost of alterations and repairs amounted to over \$1600.

The Rev. William Blair, D.D., of the U.P. Church, Dunblane, formerly Moderator of the Synod of the Church, has notified his congregation and Presbytery that he will retire from the active duties of the ministry as soon as his successor is appointed.

At a meeting of the congregation of Plantation Church, Glasgow, held in celebration of the semi-jubilee of the church and of the pastor Rev. James Wallace, it was mentioned that when the building was opened only twenty-six members were present at the first communion, while to-day the membership was 1,156.

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Note and Comment.

Rev. W. D. Reid, B.D., of Montreal, has declined the call to Cowdards church, Glasgow. Rev. William Ross, presiding at the annual meeting of the congregation, said, he was not discouraged, although disappointed. The membership is 1 177.

Death ends all controversies. Sir George Mivart the Catholic Scientist, is dead. The world will never know how the Pope would have decided the issue between him and Cardinal Vaughan, but it makes little difference now. The praise or the blame of man are as nothing, if only one can hear at last the commendation: "Well done, good and faithful servant."

In order to prove that Apostolic succession did come through Rome for the Anglican church, we are giving the following links in the historic chain: "A. D. 85, the Apostles plant the Church in every city. A. D. 70, Clement says, 'St. Paul went to the extreme part of the West'—i.e. Britain." These two dates are sufficient proof to any historian.

The various war funds are trenching heavily upon the incomes of some of the charitable institutions in Great Britain. Among the rest, the receipts in support of Dr. Barnardo's work have fallen off more than \$40,000 in the last three and a half months. As a consequence, it is impossible to send out to Canada 800 young emigrants who have been spoken for and are eager to go.

It would be interesting to know how much Mr. Webster Davis has been paid by Kruger to stomp the United States for the purpose of arousing sympathy for the Boer and bitter prejudice against England. It might lessen the enthusiasm of many who gather to applaud him, should it be found that he is given a large sum per lecture to help him to a more intelligent (?) interest in his work.

The Scottish Protestant Alliance take exception to the liturgy lately issued by authority of the Privy Council to be used for intercession in the Church of England on behalf of those engaged in the war in South Africa and especially to that prayer "for all those who have fallen in the true faith of Thy most holy name, that they with us may enter into the rest which Thou has prepared for them that believe in Thee."

A writer in the Southern Churchman, in describing a Presbyterian Communion service, says: "Being invited to partake with them at this feast, I gladly participated and, despite the absence of our ritual, I am sure I was never more impressed with the value and blessedness of this sacred ordinance. Why cannot we meet on the common ground that Christ appointed and eat and drink together as Christ taught His disciples to do?"

The membership of the English Presbyterian Church at the close of 1899 has just been ascertained to have been 73,541, as compared with 78,949 in 1898, an increase of 1,291. The income for the year reached a total of £302,867, as compared with £278,121 in 1898, the increase of £24,746 being mainly accounted for by contributions to the building fund of Westminster College. The number of congregations is 318, being a gain of three.

In the United Kingdom, one third of the revenue is contributed by alcohol; and in the United States over one fourth, in France and German under one fifth.

If we would have our children grow up in our Presbyterian faith, we must have them read a Church paper which is true to all the principles of the Church. The DOMINION PRESBYTERIAN is such a paper.

Rev. Jacob Primmer has raised the only note of protest which has been heard with regard to the appointment of Principal Marshall Lang. Mr. Primmer considers him to be the friend and apologist of all the leading Romanists in the Established Church.

Dealing last week with a charge of drunkenness against a woman, Mr. Garrett, at the South Western (London) Police Court, said it was shocking to find evidence at that court of increasing drunkenness among women. That lay every prisoner charged with drunkenness was a woman.

Dean Farrar's new work on the life of Christ, on which he has been engaged for some years past, is now nearly ready for publication, and will be shortly published by Messrs. Cassell and Company under the title of "The Life of Lives: Fresh Studies in the Life of Christ."

An interesting old lady, Mrs. Smith, widow of the late Dr. David Smith, minister of the United Presbyterian Church, Biggar, has just passed away in her hundredth year. She was the daughter of the Rev. John Brown, of Whitburn, and granddaughter of the Rev. John Brown, of Haddington, the well-known commentator on the Bible.

The London Presbyterian says: The death of Miss Ewart, who was Mayoress of Brighton during the three year's majority of her brother, Sir Joseph Ewart, will be a great loss to Rev. Hugh Shearer's congregation, and will be much lamented in the town. She was prominent in every good work.

The Christian Leader remarks: The controversy between the Duke of Atholl and Dundee presbytery, as to the terms on which the cathedral is held as a place of worship, has ended by the acceptance of Duke's assurance: "I consider that it would be out of the power of myself or of my successors to divert the building from the Church of Scotland, and I shall certainly never do anything again which could have that effect."

The closing address of the session at Aberdeen Free Church College was delivered recently Principal Salmond, whose subject was "The influence of Calvinism on the Life of Nations." At the close of his lecture the Principal said that next session they would meet under new conditions as one of the colleges of a larger church, the United Free Church of Scotland.

It appears that Rev. Hugh Price Hughes and some other Londoners are trying to convince somebody that John Bright, were he now alive, would approve the war with the Boers; but John Bright's daughter says that she knows better. A daughter of Richard Cobden says that if living Englishmen had the wisdom of Cobden, Bright and Gladstone, the war would never have originated. These women are "chips of the old block," says the Boston Morning Star.

Aberdeen presbytery have offered their heartiest congratulations to Dr. Marshall Lang on his appointment as principal of the University. Rev. K. H. Fisher remarked, that the appointment was one of the greatest contributions which had been made for many years to the strength of the religious force in the community of Aberdeen, and in the whole North of Scotland.

One day last week, after the judge had charged the jury in a certain Tennessee county, a member of the jury devoutly arose and calling judge and jury alike to prayer, offered a fervent petition to the judge of all the earth to guide the jury in all its deliberations. There are some people, too, who regard this action as of doubtful propriety. If more juries prayed fewer juries would blunder.

The United States is still at war with the Philippines, but even in American newspapers the events of it receive scant notice. Perhaps what is needed to revive interest in the war is for the school children of Glasgow or Manchester to adopt an address of sympathy with the Filipinos, and send it off by special messenger to Aguinaldo. In so doing they would exhibit as much sense as the children of the schools of Philadelphia.

The study does not make the preacher. The typewriter does not make the sermon. Who has not heard of Horace Greeley writing editorials, with the crown of his hat for a double-deck, the stub of a lead pencil for a fountain pen and the inside of an old envelope for a pad of standard linen? And yet Horace Greeley wrote good editorials. It is good to have a well furnished study; but it is better to have a well furnished brain.

The Free Church in Ayrshire, says the Christian Leader, is losing a much valued minister in the Rev. James Henderson, M.A., of Ballantrae, who has resigned his charge in order to take up his duties in connection with educational work in Canada. Mr. Mr. Henderson distinguished himself at Glasgow University as a student of Professor Edward Caird; and Ballantrae to which he was ordained eight years ago, was his first and only charge.

"The question of beer," said Sir William Harcourt in the House of Commons last week, "is a great question." He was speaking in committee on the Finance Bill which, amongst other things, put an increased tax on beer. He went on to say that one of the most remarkable returns ever laid on the table of the House was presented a fortnight ago. It related to the alcoholic habits of all countries, and the United Kingdom stood facile princeps in the matter of consumption. In the United Kingdom the amount of beer drunk per head of the population was 81.8 gallons, in the United States 19 gallons, in the Australian colonies 10.6 gallons, in Canada 8.6 gallons. In regard to spirits, the amount drunk in the United Kingdom was 1.04, United States .95, Australia .76, Canada .65. As to wine, the amount drunk in the United Kingdom was .4, United States .2, Canada .08. So that upon every head of alcohol we beat all the English-speaking world, and taking Germany as a whole, we drank more beer per head of the population than the Germans did. These figures, as Sir William Harcourt said, prove in a melancholy fashion that we are the unexampled drinkers of alcohol in the world. The text thus provided is a new and a weighty one for temperance reformers, of whom Sir William Harcourt himself is one of the stoutest and most persistent.

Our Young People

GROW.

Topic for May 6.—“**How Christians Grow.**”—Mark 4 : 26-29.

“Grow in grace and the knowledge of the heart.”

A Seed Sermon.

BY REV. CHARLES E. JEFFERSON, D.D.

The New Testament says that Christians grow slowly. It does not say this in order to encourage indifference or sloth, but to guard against impatience and discouragement. Our age needs this parable of the growing seed. We are probably the most feverish and impatient generation that ever stormed across the earth.

This parable is given by Mark alone. Mark, evidently, did not like parables so well as miracles. He gives us but four parables and these four are compressed and clipped, as though he begrudged them room. But he thought this parable of the growing seed too good to be omitted.

The parable as told by Jesus had for its primary object the encouragement of Christian teachers and preachers, but it is good for everybody. The seed is the gospel and the field is the world, but we may properly narrow down the field to the individual heart. The growth of the kingdom is conditioned on the growth of the individual.

“So is the kingdom of God, as if a man should cast seed upon the earth.” The kingdom of God is like unto many things; a growing crop is one of them. Jesus liked growing things. They suggested spiritual lessons. He found sermons in wheat, and tares, and mustard-seeds, and lilies, and fig-trees. Created by the same God who is creator of the soul, these growing things give revelations of the unchanging laws of growth. The man in the parable is a farmer. This parable says, “Go to the farmer, thou fretful, anxious busybody; consider his ways and be wise!” A farmer, although a worker, knows that there are limits to human care and toil. He plants his seed, and gives it time to grow. He sleeps through the nights, and gets up mornings and goes about his work and keeps doing this through the weeks, paying no attention to the mysterious movements which are going on in the field.

“The earth beareth fruit of herself.” Man is not the only worker. The earth works. The sun works, and so do the clouds. The universe is alive. It is a bundle of forces, and they are all in action. A seed is industrious and ambitious. When dropped into the soil it goes to work. It and the earth and the heavens work together. They do not wait for human interference, but go right on and bring forth fruit. But the fruit is not the product of a moment or a day or a week. Life advances by growth. Growth is gradual. There are stages of

development and each stage must be completed before another is entered on.

“First the blade, then the ear, then the full corn in the ear.” The movement is progressive. Each stage surpasses its predecessor. A seed will do wonders if you plant it and give it time. So will a noble ambition or a righteous choice, or any one of God’s thoughts. Let a man, therefore, keep his hands off. Away with morbid introspection and meddlesome haste. There is time to work and there is also a time to keep still.

“But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.”

This is the sum of the whole matter. Do not fuss and fret, but wait. Do not try to leap, but be content to grow. Do not be discouraged because most of your virtues and graces are nothing but a blade. Do not force your advancement. Souls, like acorns, cannot be forced. Cultivate the time sense. Ponder the wise words of the psalmist. “Wait on the Lord.”—C. E. World.

For Daily Reading.

Mon., Apr. 30.—First the seed. Matt. 13 : 31, 32
Tues., May 1.—Growth expected. 2 Pet. 3 : 13-18
Wed., May 2.—Growth awaited. Mark 11 : 12-14
Thurs., May 3.—Fruit bearing. Col. 1 : 1-10
Fri., May 4.—With fulness. Eph. 4 : 1-15
Sat., May 5.—Have I grown? Matt. 7 : 16-18
Sun., May 6.—Topic **How Christians grow**
Mark 4 : 26-29

Self-Cremation of Buddhist Monks.

It is known that the Buddhist monks or bonzes, in order to move the hearts of their co-religionists, will inflict the severest bodily chastisement upon themselves, and even mutilate their members. Their fanatical zeal and their desire to enter into the bliss of the Nirvana at times drives them even to suicide. On the island of Patu is found a high cliff from which those priests and monks who are ambitious to attain the holiness of Buddha hurl themselves into death. This place is called the “abyss of the goddess of mercy.” Others seek to attain the same end by ascending a funeral pyre which they set on fire with their own hands. The coolness and utter contempt of suffering and death which often accompany self-cremation almost surpass belief. Several years ago announcement was made that on a certain day a young priest from the cloister of “the Mount of Spirits” would burn himself alive. The faithful of both sexes who desired to attend the ceremony were urged to be present in good time, and were asked not to forget to bring something along as a gift to the zealous ecclesiast. When the multitude

arrived at the cloister, another bonze, jealous of the attention and gifts secured by his colleague, declared that he too would burn himself alive, and hastened to make his preparations. The piles of wood were erected, one on each side of the temple, so that those who could not get a good view of the one ceremony could do so of the second. During the hours preceding the ceremony, the candidates were surrounded by their relatives and friends and a curious crowd of outsiders who had come to ask of them their influence in the world above. Magnanimously both promised to aid all in their power, permitted themselves to be venerated as true Buddhas, and thereby increased the finances of the cloister materially. Finally, the hour had come. Slowly they passed between kneeling crowds, and then chanting and singing, took their positions. The first of the two ascended the pile, erected in the shape of a tent, and lighted it with his own hands, using an ordinary match. The multitude could, through the door and the openings of the tent, watch every stage in the cremation. Until the flames and smoke made it impossible any longer to behold the monk, he could be seen in the flame singing a sacred hymn and beating the time with a skull carved out of wood. An hour later the second candidate for death made his debut. He had closely watched his predecessor and coolly entered his own tent of death, and passed through the ordeal as the other. The ashes and bones of the two were carefully gathered and deposited in the cloister of Wen-Chiao, where they are preserved as sacred relics. Women, too, in their religious devotion, cremate themselves, although their favorite way of seeking death for the cause is to hurl themselves into some sea or river and drown. No other type of religion on earth produces such exhibitions of fanaticism as are produced by Buddhism.

For Dominion Presbyterian.

Psalm V.

A New Version by W. M. M.

Give ear unto my words, O Lord;
Hear my imploring cry;
My morning prayer to Thee I'll frame,
And watch for a reply.

For thou art not a God that hath
In wickedness delight;
The evil and the boastful man
Thou'lt banish from Thy sight.

All workers of iniquity,
And them who lies employ,
And men of bloodshed and deceit
Thou hat'st and wilt destroy.

But in Thy loving kindness I
Will in Thy house appear;
I toward Thy holy temple, Lord,
Will worship in Thy fear.

O, lead me in Thy righteousness,
Because of them that fain
Would fall upon me, and Thy way
Before my face make plain.

No steadfastness is in their mouth;
Their heart doth ruin seek;
Their throat's an open sepulchre;
They flatter when they speak.

Hold Thou them guilty; let them fall,
By their own counsels quelled;
In their transgressions cast them out,
For 'gainst Thee they've rebelled.

That those who trust Thee may be glad
That those whom Thou dost guard
May joy, and they that love Thy name
Exult in Thee, O Lord.

For Thou wilt bless the righteous, Lord;
In life's great battle-field
With favor Thou wilt compass him
As with a goodly shield.

For Dominion Presbyterian.

Two Wars.

BY THE REV. G. D. BAYNE, B. A., PH. D.

The cynosure of the world's eyes today is the war in South Africa—a war waged by Britain on behalf of freedom, equality and human advancement. Britain, on her part, is feeling the thrill of a renewed patriotism, emanating from the nerve centre on "the tight little isles," and vibrating back again from the colonies with augmented power, the educative effect of which must be tremendous.

Thoughtful, godly men everywhere deplore war. Unquestionably it is a great moral evil. Every manly spirit condemns jingoism. Bloodthirstiness and piety have nothing in common. War is a horrible business. Of its real horrors, we, in this peaceful land, can have but a faint conception.

Yet it is not difficult to perceive that "God makes the wrath of man to praise Him, while the remainder of wrath he restrains." The good that will result from the war in South Africa, in many ways, is beyond calculation. See ye not the finger of God in events whose outcome is consolidation of an Empire that stands for human rights, for freedom for civilization; whose mission is to haul down every accursed flag that stands for cruelty and injustice, and to run aloft over darkened lands that beloved standard, beneath which there never groaned a slave? And, as it wantons on the breeze, it is a proclamation to every kindred and tongue and tribe and nation that they who acknowledge it and own fealty to the power of which it is the symbol, shall enjoy freedom, equality and justice.

And as there dawns on each colony the realization of nationhood, there comes also the deepening of loyalty to the Empire, so that it shall come to pass that an empire—witnessing for all that is purest and best in human progress—shall make memorable by her beneficent deeds the twentieth century, an empire that the war-clouds of earth shall cease to alarm, an empire which, standing in her own consciousness of righteousness and strength, shall say to hostile and threatening nations: "Peace, be still;" and there shall be a great calm.

Twenty years ago Joseph Cooke and Goldwin Smith dreamed of an alliance of English-speaking peoples that should reach such an eminence of power as to hold the world in peace. It is now within the vision of other seers that Britain alone will attain to that power and that this high, God-given mission will be entered upon within the life-time of our children. This is no dream. History, which is being made so rapidly these days, is already thronged with the prophecy of its fulfilment. Belated European nations are taking alarm. Their alarm is well-founded. Henceforth they who strike at Britain must reckon, not alone with the "tight little isles" but with Greater Britain, a realm on which the orb of day never ceases to shine, and which is ready and eager to yield warriors and heroes to the Imperial cause from all the continents and from over every sea. A dream! It is no dream. It is a picture of what has already begun to be, and they who have eyes to see and ears to hear are sure that the purpose of High Heaven is in it all.

It is a modern picture. Has the world seen the like before? Not exactly: and

yet it has seen something enough like it to justify a comparison. At the beginning of the Christian centuries something was seen that bears a resemblance to it. Imperial Rome was the world; the world was Imperial Rome—the very perfection of empire as it seemed. From "the city on the seven hills" emanated a system of government, civil and military, that reached to the farthest bounds of earth. Mighty and imperishable seemed that kingdom of iron with its complete, all-permeating, yet, tolerant system of law which held in unity, as by a mighty spell, all the peoples of earth. Her soldiers were heroes, her arms invincible, her military outposts everywhere. The name of Caesar was the symbol of power, and the rallying-cry of a world-wide patriotism. It seemed an empire destined to stand forever.

A ship once sailed out of New York harbor with rigging all trim and taut, with flags flying, with sails outspread to the breeze, white as the sea-gulls' wing, with passengers waving gay farewells to friends on the pier. On the third day that ship was wrecked. There was a shock, a crash, and passengers were struggling in the waves. Every effect must have an adequate cause. Fragments of the slips keel, washed ashore, revealed the fact that her timbers were unsound and showed why she broke under the blows of billows that a stauncher vessel would have ridden in safety.

At the vitals of old Rome the worm was gnawing at the very moment when all seemed most secure and when the promise of continued power seemed brightest. Intoxicated with power, lulled in a false security, her emperors and nobles gave the reins to godlessness and lust, and the evil spread outward and downward until the nation's life was blighted. Cynical irreligion was fashionable. Divine intervention was ignored or else defied. Laws from heaven for life on earth were scoffed at. In the opening chapter of Paul's epistle to the Romans we have a picture of Rome's moral condition. What happened? Rome fell; and over every page of Gibbon's "Decline and Fall of the Roman Empire" might well be printed the warning of Almighty God: "The nation and kingdom that will not serve God shall perish." Every effect has an adequate cause.

After all, the foundation of national permanence and prosperity is religion—in our case, the Christian religion. And at the foundation of the Christian religion is the Christian Sabbath. Destroy the Sabbath and you destroy Christianity. The Sabbath question is simply a question as to the life or death of the religion of Christ. The great enemy of God and liberty on this continent knows what he is about. He knows that ridicule and scorn must fail, as they always have failed, to destroy faith in God and in his Christ. He knows that he cannot meet us on the score of learning and talent. He knows that he cannot get up an auto-de-fe, or hand the Christians over as in darker days to the tender mercies of the civil arm. But he knows that there is a more effectual way. He knows that if he can corrupt the Christian Sabbath he will accomplish what the sword and the fagot, the rack and the thumbscrew have failed to do. The supreme question before this nation to-day is this: Shall we retain the

Christian Sabbath? If we do not; if we permit the Continental Sunday with its train of unspeakable evils to come upon us, then farewell to peace and plenty and farewell to our liberty as Britons; for the Sabbath and Christianity and liberty will die together. And, in the last analysis, the question is: Can this nation be governed without a God? France could not. Now can we? Robespierre said: "If France has not a God, then we must make one, for France cannot be governed without a God." It amounts to this: that every man who desecrates the Sabbath is doing just so much to drive out the religion of Jesus Christ. What would become of this country if all should act as does the churchless, godless, Sabbath-breaking man? Just what became of France in the dark days of her Revolution. She gave up the Sabbath, she renounced God and was drenched in blood.

On this question war has been declared. It will be more serious than the war in South Africa. It will be more bitter, more deadly, longer continued and more far-reaching in its results. This is the issue: Shall we retain the Christian Sabbath or let it be destroyed by the greed of gain and lust for pleasure? Disinterested benevolence, piety, patriotism and public spirit are on one side; on the other are selfishness, mammonism, infidelity, avarice and lust for pleasure. The life of the nation is threatened. There is so much selfishness and so lamentable a lack of public spirit that we have let the enemy steal upon us like a thief. We have too many politicians and too few statesmen. It is time for patriots to rouse—rouse to the defence of the Sabbath—rouse that they may yet hold that God-given boon which has been the bulwark and glory of the brightest and best of the nations of earth in the past and which must be the Magna Charta of human liberty for the time to come.

The friends of the Sabbath stand for freedom; not for bondage or dictation. We insist that every citizen of this country shall be a free man. We demand that Capital shall not take Labor by the throat. We insist that every man shall have freedom to spend his Sabbaths as he chooses. We demand that the opportunity to do right shall not be taken away from any man and that no man shall be compelled, on pain of starvation, to fly in the face of Jehovah's mandate—uttered from Mount Sinai amid flames and thunder: "Remember the Sabbath day to keep it holy."

On each individual a solemn responsibility rests. The conduct of each one in relation to the Sabbath has an educative and cumulative effect on himself and his neighbors which is quite startling when viewed in its wholeness and on the manner in which he spends his Sabbaths will depend much—very much—of his grace or anguish on the bed of death.

Pembroke.

"The way to provoke ridicule or antagonism is to be nervously afraid of it; and men may be excused for trampling on you, if you lay yourself crouchingly at their feet. Nor ought we to forget that God has promised to be with those who stand up bravely for his cause. He who says, 'Go forward,' will divide the sea for us to pass."

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Thursday, April 26th, 1900.

Judging from the copies of the programme we have seen the Conferences of the several Synods will be of unusual interest this year. It is noticeable that the business of the Synod is being relegated to a place of less importance and the sessions, usually given up to the discussion of business, is now devoted to conference. The result will probably be that the attendance at the Synod will increase. The business of listening to reports and passing them on, is not of such paramount importance that men will come fifty miles and spend the greater part of a week to do it.

The impetus given to missionary effort by the last Ecumenical Council, may also be given to such effort by the present great council meeting in New York. Should there be anything like representative discussion, and there is plenty of room for it, there should be a plan of operation evolved from the consideration of what has been most successful in the several organizations, that shall be little short of perfect. Then, too, lagging interest will be awakened by the enthusiasm of those who are alive to all the possibilities of mission work. We may expect a revival of interest all along the line by the beginning of the century.

It is a pity that the men in the farther fields are practically debarred from the benefit of the yearly Synod meetings. In these fields the stipend is small, and the demands upon the minister's generosity is unceasing. When it comes to paying railway fare over a 100 mile journey, or in some instances almost double that

distance, it become an impossibility to attend the meetings. Is it not possible to come to some arrangement, such as was contemplated in the overture submitted last year and sent down to Presbyteries? So far as we have observed, Presbyteries have either ignored the overture or have voted against it. In most instances we venture to say it has been without anything like a careful estimate of what it would cost to bring all the members within a reasonable distance of the meeting place.

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Presbyterians are not numerically strong in the Senate of Canada. The oldest member is Hon. David Wark, of Fredrickton, N.B., now in his 97th year, who was called to the Upper House on its organization at Confederation. Considering his great age, Mr. Wark is in vigorous health, and wonderfully bright mentally. A native of county Donegal, Mr. Wark is a fine representative of that sturdy north of Ireland Presbyterianism which has done so much for Canada, and which, for the first century and a quarter, has been such a potent influence for good in the neighboring republic. Seventy-four years ago Mr. Wark first set foot in New Brunswick. He then settled at the Bend, now the flourishing railway and manufacturing town of Moncton. Young Wark did not remain long at the Bend. His reason for leaving was entirely creditable to him: there was no Presbyterian Church at that place, and so he looked for another locality, where the God of his fathers could be worshipped in the simple fashion observed in the old land beyond the sea. He removed to Richibucto, N.B. where he made his home for forty years; going from thence to the capital of the Province, where he still resides when not in Ottawa. Senator Wark is as staunch a Liberal as he is a Presbyterian; and is greatly respected, alike by his fellow members and fellow citizens.

Teaching the Children to Pray.

Every parent who faithfully discharges his duty is a teacher of prayer. The responsibility this obligation involves cannot be overestimated. The child's future conceptions of God, duty, prayer and other spiritual things will be shaped in a large measure by what he is taught concerning prayer and by the spirit in which he is taught to pray; and his character in youth and maturity will depend upon the conception thus formed.

But before the child can be well taught the parent himself must have correct ideas. Too often with parents the highest notion of prayer is that it is asking God for blessings. This notion is the one commonly transmitted to children. Such a narrow view is hurtful. Every Christian ought to know that the root of true prayer is unselfishness, that prayer is not so much a key to God's storehouse of material

blessings as it is a ladder by which one may climb a little closer to his heavenly Father.

From the very beginning the child should be caused to know that God will not give his children everything asked for. The habit of teaching, without qualification, that we have only to ask him believingly for anything whatsoever in order to receive it is pernicious. Better tell the little one the plain truth—that to many of our prayers God will say no. The seed of truth sown in the little heart may grow slowly but it will bring forth righteousness of life. The seed of error will spring up more quickly perhaps, but its fruitage will be confusion and disbelief.

It is easy enough in ordinary cases to teach a child to say a prayer, but to teach him to pray is a different task. It is easy to cause him to ask God for what he wants, but it is hard to lead him to want what God wants him to have. But childhood is the period in which conformity to God's will can most easily be established. After years of willfulness and wickedness it is more difficult to learn the true inwardness of prayer which is a willingness to do God's will.

Teach the children to pray, "Thy will be done in earth as it is in heaven."

A Mind to Work.

It was often remarked that much of the wonderful success attending the meetings conducted by Mr. Moody was due to his power to get everybody to work. There are one hundred men who can do work for one man who can set others to work. Perhaps the greatest cause of failure to-day is our congregations is not that ministers lack of energy or ability, but that in many instances they lack that knowledge of men and power to command the service of men that is necessary in the good leader.

There is a wealth of raw material in every congregation. There is a dearth of trained workers in nine out of ten of our churches. There is perhaps not a congregation in the Dominion in which the minister would not like to enter upon additional work, if he had the men to undertake it. He has the men but not the knack of training them.

The scene of the rebuilding of the second temple is an inspiring one, even in this distant day. Amid overwhelming discouragements, with difficulties facing them that might have daunted a strong people, the people, under the leadership of one born to command accomplished marvellous things, for, it is significantly said, "the people had a mind to work." But the leader did not find them disposed to work, they were rather a weak dispirited people, not at all aware of the latent possibilities within them.

In every congregation there are possibilities undreamed of by the people.

One of the good services rendered by the Century Fund will be the revelation of power that has been present, but of which the people themselves have been ignorant. It is the part of the minister to reveal this power to his people and to induce them to make use of it. The knowledge of men that this demands is a knowledge that the majority of our ministers do not possess. Hitherto it has not entered into the curriculum, and the average student has given attention only to that set down for him, to enable him to obtain his diploma.

But the man in the field knows what is needed. He has learned from personal experience what it means to be deficient in organizing power, and from such men the present day student may learn how to use his time to better advantage than to be constantly poring over theological treatises. We do not mean to minimize study. But the book that has been most neglected in the ordinary college curriculum is the book of human nature, not the record of what men have done while they lived, but record of what men are now doing and thinking.

We are not saying that there is a disposition to work among the average church members. There is not. There is rather a disposition to let work alone, and to shift any small burden they may now be bearing to other shoulders. We do say, however, that one part of a minister's duty is to awaken in men a sense of responsibility for the success of Christian work in their congregation, then to arouse in them a sense of power, and a desire to exercise it, a willingness to work. When this has been accomplished it is comparatively easy to guide the newly awakened energies to the development of plans wide-reaching and beneficent, both to the worker and to the cause.

By the beauty of its illustrations, the variety and scope of its aim, "The Studio" for April sustains its reputation as the premier art magazine. In this issue there are three colored plates on thick toned paper, while in the contents is included: "The Work of Mrs. Adrian Stokes," eight illustrations; "Suggestions for the Improvement of Cups and Trophies," eleven illustration; "a Bedroom decorated by Mr. Frank Brangwyn," thirteen illustrations; etc., etc. In "Studio Talk" there are letters from London, Paris, Brussels, Vienna, Canada and Melbourne. Many of these are illustrated. The Canadian correspondent gives an interesting sketch of G. A. Reid, R.C.A., and also some illustrations from his works; notably the mural decorations in the New City Hall, Toronto. The Midsummer Studio (special number) now in course of preparation will deal with Water Colour Painting in Great Britain. It will contain a large number of illustrations, including many important

reproductions in colors. The Studio, 5 Henrietta St. Covent Garden, London, W.C.

Should the Presbyterian Church Continue to Exist?

A great many interesting things have been said about the Presbyterian Church which have been not only complimentary but vastly to its credit. Historians such as Bancroft have told us that the first organized demand for independence in the country came not from the Congregationalists, Baptists and Quakers, but from Presbyterians and that John Calvin was the real father of modern free schools. We have been told that so large is, and has been, the number of Presbyterian men in prominent public places as judges, governors, senators and Presidents that one is surprised who learns for the first time that the Presbyterian Church is not the largest church in the country. We are informed that the American Bible Society, the American Tract Society, the American Sunday-school Union and many other such organizations receive far more from the Presbyterian Church than from any other denomination. It leads in the foreign missionary work done by the Churches of this land. Moreover, we have been led to know that, almost without exception, it is, of all Churches, the most fraternal in its spirit, and most cordial and courteous in its treatment of other communions. Thus it can receive Baptists without rebaptizing, and Episcopalians without reordaining and is willing to commune with those who would shut other Christian people from their communion service.

We believe the Presbyterian Church peculiarly fitted to be the bond of union among all Christian communions. It stands most sturdily for all essential Christian truth, and has been, for long centuries, at the very forefront of every battle for the defence of sound doctrine, as it is to-day. It stands for the equality of all in the ministry, and is thus the advocate of true liberty as against the tyrannies wielded by prelacy and papacy. It has such a form of church government as made it the model for the formation of our National Constitutional government. It affords a home for all those who stand for simple faith and Gospel freedom of Church life.

Without any further statements we are very ready to admit that we believe the Presbyterian Church is here to stay, and that it will stay. It has been hated and attacked by Roman forces and infidel influences, but it has gone in serene faith and placid strength to accomplish the work for which God called it into existence. No Church has even been more abused. When a man wants to show his exceeding bitterness against the Christian religion he has done it by attacking the Presbyterian Church and Con-

fession. Mr. Ingersoll is an illustration. But Presbyterianism will continue to fight the battles for evangelical faith and for civil and religious liberty, for multitudes who reap the benefits, but who have no grateful appreciation for their benefactors. Some of the evangelical denominations of to-day would better awaken and take part in conflicts from which they have been excusing themselves, but whether they do or not, Presbyterianism will stand for the faith once delivered to the saints and will be content in the consciousness of doing its duty.

In order that this Church may continue to wield its beneficent and forceful influence it becomes all those who appreciate and love it to sustain and strengthen it in its work. The members of this Church have been called "God's Foolish People" because so ready to give to and sustain outside enterprise rather than their own institutions. Of course this spirit of general philanthropy and beneficence is commendable and to be encouraged within certain limits, but there must be a bound set to it. It will not do to starve to death the goose that lays such golden eggs.

The mission boards and all the institutions of the Church, including colleges and local churches, should be heartily supplied with all that they need financially for their support. If this is not done, it is like leaving the fields and orchards without rain or the children without bread. A proper love for our own, and a proper self-respect and prudence, should lead us to care diligently for the Church we love and all its essential interests.

The doctrinal truths for which the Church stands should be defended. There should be no hesitation in demanding that the Church shall remain evangelical. Let there be defections if men choose to depart from the everlasting truths of God's Word, but no man and no body of men are to weigh against the Church's fidelity to God. Let men who are unfaithful take their departure, one by one, or in companies. That shall be little matter for concern. If the Church remains faithful to Christ, he can raise up children in multitudes out of the very publicans and heathen who will press into a Church upon which God can pour out his blessing.

The Presbyterian Church does not conceive its mission to be that of furnishing a welcome and a safe harbor for rationalism and rationalists. If any such are within its boundaries it is prepared to bid them a speedy farewell, until such time as they can accept the simple faith of the Gospel in simplicity and humility.

The Presbyterian Church has had a glorious past, and it is to have, we believe, a still more glorious future. But this will be assured to it only as it remains true to its sacred trust, and firm and loyal in its loving service rendered to Christ—its changeless and eternal Head.—Herald and Presbyter.

The Quiet Hour

Jesus Warning and Inviting.*

BY WAYLAND HOYT D. D.

"Tyre and Sidon (v. 21). These were nearby Phœnician cities, commercial centres on the coast of the Mediterranean, noted for their "splendid wickedness" and for their devotion to the worship of the Baalim: they had wrought much injury to Israel through their contagious wickedness and idolatry, and were denounced by the prophets.

"The day of judgment" (v. 22). "He who here foretells the decisions of the day of judgment will Himself be the king and judge."

"Capernaum" (v. 23). A flourishing city on the western shore of the Sea of Galilee—though precisely where no one can now certainly tell, so exactly have our prophecies of its destruction been fulfilled. It was for perhaps two years our Lord's chief residence, and the place whence he raved forth His evangelizing journeyings. The miracles of the healing of the nobleman's son, of the demoniac in the synagogue, of Peter's wife's mother, of the multitudinous healings and helpings about Peter's door on the Sabbath night, of the paralytic borne by four, of Jairus's daughter—her raising from the dead, of the woman with the issue of blood, of two blind men, of the dumb demoniac, of the centurion's servant, besides many other works of power took place in or near it. Besides, it or its neighborhood was the place of many of our Lord's discourses; for example the sermon of the parables, Matt. 13, and the sermon of the bread from heaven, John 6: 24-31. Truly "exalted unto heaven" in privilege was Capernaum.

This solemn section of our Lord's speech is crowded with weighty lessons. As Stier says, "Gracious as is the Son of man in His exhibitions of Himself as the friend of publicans and sinners, He can also insist upon repentance, and threaten judgments upon the impenitent." There is to be day of judgment. We have pre-figures of the doom for unrepentant sin in the fate of Chorazin, Bethsaida, Tyre, Sidon, Sodom, Capernaum. The judgment shall be graduated to opportunity and enlightenment: there shall be degrees of retribution. Sin also in this world brings doom; for example, Capernaum and Sodom would have remained but for their flagrant sin. Note the condemning sin of a simple indifference. As Stier says, "We read of no enmity or persecution to which He was subjected in Capernaum; but the careless reception of His word and work was yet worse. It bespoke that slothful, dead, impassive indifference, for which nothing more could be done."

"I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (v. 25). Notice the thanksgiving of our Lord; we should imitate Him in this. Notice the reverent ascription of our Lord; we should be reverent. Notice to whom the heavenly father reveals himself—not to the "wise"; that is, the skilled in letters; the cultivated, who are so proud of their "culture" they will not learn from Jesus; not to the "understanding"; that is, the proudly intelligent those who trust to their own reason and deny the necessity of revelation; but to "babes"; that is, those, however cultured and learned they may be, who have the teachableness, openmindedness of little children.

"Yea, Father, for so it was well-pleasing in Thy sight" (v. 26). "Whatever pleases God, ought to please us."

"All things have been delivered unto me of my Father" (v. 27). Behold the extent of the mediatorial rule of Christ, rejoice that your "all things" are under such benignant rule.

"No one knoweth the Son, save the Father; neither doth any know the Father save the Son" (v. 27). The Greek word "know" in both clauses means to know thoroughly, accurately. Notice here the implied deity of the Son, since no mere man can thoroughly, know God. Only God can fully comprehend God. Notice that the Son is the organ to man of the revelation of the Father; and He is fitted thus to reveal since He completely knows the Father. Do not, then, go hunting for a better or other teacher than Christ. Also notice that all the attempts of the scornfully cultured and the proudly and self-satisfied intelligent to know God and the things of God will go for nothing; only he to whom the Son willeth to reveal can know; and He is always willing to reveal to the teachable, open-minded, childlike.

"Come unto me, all ye that labour and are heavy-laden, and I will give you rest" (v. 28). Christ says, "I will give you rest"; that is, rest of the true knowledge of God of forgiveness of sins, of conscious sonship, of daily help, of freedom from harassing and petty detail, of the glorious liberty of the sons of God. "The great difference between Jesus and other religious teachers is that He can give power to be and do what He requires; we find rest not simply in the superiority of His precepts but in the supports of His grace."

"I am meek" (v. 29). Now our Lord adds a reason why we should thus come to Him and receive His gracious rest. The usual Jewish teachers were proud, repelling, difficult of access, Christ is not thus. He is accessible, inviting to the lowliest and the shyest. He never rebuffs. And then that sweet word "rest unto your souls" He sounds again.

"For my yoke is easy, and my burden is light" (v. 30). The yoke here and in the previous verse means discipleship. "Among the Jews a pupil who submitted himself to the instruction of a certain teacher was sometimes said to take his yoke." Christ has a yoke and a burden for us, but, as Augustine says, "This burden is not the weight upon one that is laden, but the wing of one that is about to fly." Consider, you must come under some yoke; life is a choice of yokes; you must come under some burden; no man lives that does not bear one. But the yoke of discipleship and submission to Christ is pleasurable, because it is cushioned by the consciousness of the right, and the burden of personal and loyal responsibility to Him is light, because love for Him makes us want to bear it, and all the time He gives "more grace."—C. E. World.

The Name of Jesus.

BY MARGARET E. SANGSTER.

Wearied and spent and fainting—
For litter had been the day,
And rough the road I had travelled—
At the foot of the cross I lay.
No prayer could my spirit utter,
No word my white lips form;
With only a breath there fluttered
From my famished heart the Name.

The sweet dear name of Jesus,
I whispered that no more;
But straight there thrilled an answer
Deep to my being's core.
Soul of my soul was lifted
By wondrous strength that came,
In an instant, swift from heaven,
At the mention of the Name.

The tears that from my weakness
Fell slowly, one by one,
Were dried by the gentle touch of Him
The Father's equal Son.
'Twas God who stooped to help me,
Whose help I dared to claim,
When out of the depths I whispered
The mighty conquering Name.

From the foot of the cross, then onward,
I took my way at length;
Not now in pain and feebleness
But on from strength to strength.
For love had given me courage,
No foe my face could shame;
By faith my soul had spoken,
In its hour of need, the Name.

—Sunday School Times.

For Dominion Presbyterian.

A Great Enrollment.

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

In looking over Keil and Bertheau's Commentary on the Books of the Chronicles, it will be observed that the first nine chapters of 1st Chronicles are all but ignored. The ordinary reader has as little use for them, and also turns over the pages until he comes to chap. 10, where the fate of the family of Saul arrests attention. Is there any justification for the presence of these genealogical lists in a book so precious as the holy Scriptures? We believe that they should be of deep interest to us. We saw that their importance was acknowledged in Rev. 3: 5 as being the basis of a great promise. The family registers of the Hebrews seem to have been kept faithfully from an early date, for in Ex. 32: 32 Moses speaks about being blotted "out of the book which thou hast written." There was evidently a genealogical book of Israel which had the Divine approval, and it was possible through sin to be blotted out of the book

*S. S. Lesson May 6. Matt. 11: 20-30

Golden Text.—Come unto me, all ye that labour and are heavy-laden, and I will give you rest.—Matt. 11: 28.

for v. 33 says "Whosoever hath sinned against me, him will I blot out of my book." The higher reference here does not obscure the lower but confirms it. These sacred records went with the people in their exile to Babylon, for Ezra 2: 59 tells of certain persons who "could not show their fathers house, and their pedigree, whether they were of Israel." Ezra 2: 62 tells of those who "sought their register, but they were not found: therefore were they as polluted put from the priesthood." The register played an important part in the partition of the land under Joshua, and as we have seen in the return under Ezra. His name on the roll was his title deed to all his rights and privileges as a Jew from first to last.

The blotting out of the name meant death for some transgressions, or being made as a heathen or reprobate, as in 69: 29 "Let them be blotted out of the book of the living, and not be written with the righteous." This whole matter was to the Jew not only a mark of honest family pride but also of the divine favour. Hence we have the foundation for the beautiful and oft repeated imagery of the Book of Life in the New Testament as in Heb. 12: 23, Phil. 4: 3, etc., etc. This heavenly enrolment of ourselves and family and friends, and with them of others beyond the ties of kindred, should be as great a source of anxiety as the earthly enrolment was to the Jew, as it is the title deed to our inheritance with the saints.

One of the most defective portions of our American civilization is the lack of proper registration. It is a sign of the weakening of a proper family pride, and of the glory and permanence of a godly ancestry. How many families in Canada are there who are able to trace their ancestry back for seven generations? The Jew could trace his to Abraham and to Adam. The family of the writer has lost during the last few years millions of dollars of an inheritance, owing to the lack of any record that any law could respect. One of the moderators of our Assembly realizing the importance of a family register has been using the utmost diligence to amend the carelessness of several generations in regard to this matter so important to his children. The Cushman family on this continent have a carefully prepared register in the form of a printed volume capable of frequent revision and which gives the whole history of this wonderful family from the days of the Mayflower to the present. We find instruction in the study of the ancient history of nations, the rock formations of our earth, old coins and even old postage stamps, would not the study of an ancestral tree ancient and Christian, be equal to any of these others in importance? There has been more attention paid to the pedigree of live stock, cattle and horses in Canada, than there has been to the pedigree of the sons of God. Our governments are awaking to the vast importance of proper registration and there is a blessing in it for this life in many ways, and it becomes then to us the living symbol of heavenly thought and aspiration.

I like to study a book of the Bible at a time. If my wife should send me a letter of eight pages, and I should read one page at a time, I would forget what she is saying.—D. L. Moody.

The Seeker.

"If selfishly Thy heaven I seek,
I seek Thy heaven in vain."—
I heard my heart within me speak:
I hear it yet again.

For heaven is all unselfishness:
The souls whose home is there
Have never dreamed of happiness
They do not long to share

If selfishly Thy love I seek,
I seek Thy love in vain.
I place at Thy side need none bespeak
Who shrink back from Thy pain.

For love—Thy love—is sacrifice:
Who seeketh still his own,
Nor for his brethren lives and dies,
Thyself hath never known.

Dear Lord, each selfish thought we think
Puts us afar from Thee:
Into our own dark depths we sink,
Where heaven can never be.

Teach us to know Thee as Thou art:—
To give as Thou hast given!
O, show us how the loving heart
May make this world a heaven!

—Lucy Lacombe

For Dominion Presbyterian.

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

BY REV. JAMES MIDDLEMASS, D.D., ELORA.

(Concluded)

3rd. We fear also, though perhaps not so much with us, as in some other churches, that there is wanting, as Dr. Cuyler suggests, an implicit faith in the inspired authority and the perfect and infallible truthfulness of the divine word, which are not affected by its translation into our own language by fair minded scholars. Ministers are, like Paul, and as he exhorts, to "preach the word, instant in season, out of season," not to gratify "itching ears," but warning men with tears of their dangers. The pulpit is not the place for the exhibition of scholarship, or the preaching of doubts. The minister is an ambassador, who has a message of reconciliation to deliver, an ultimatum to present. The minister, it is presumed, should be a capable interpreter, of the terms of his embassy. If he has doubts, the pulpit is not the place for the minister to debate them; but his study, and on his knees. With the rarest of exceptions, let his convictions only be heard from the pulpit. Let a minister, knowing himself "the terror of Lord," II. Cor. 5: 11, so preach that his hearer cannot but feel that the preacher is dominated by his conviction, and that of itself will suffice to pervade every vein with salutary alarm. Whereas the suggestion of some doubt, may entirely obviate the good effect of the most solemn appeal. Ministers are apt to forget there are people at once so unreasoning and so unteleviating, that the minister's most complete demolition of a doubt avails nothing to prevent the evil effect upon them of the very mention of it; as there are believing minds that are at once pleased and profited by the ministers wise treatment of what has been to them an occasion of perplexity. No doubt wisdom is needed; but wisdom is promised to them who ask of God.

4th. There is a matter that I can hardly compel myself even to mention, though I feel sure it operates as a hindrance to the efficacy of our ministrations. I refer to

the deadly impression produced by the increasing frequency of the removal of ministers from one congregation to another, very often, at least, in accordance with his own indicated desire of a change. Nothing can be such a fatal bar to the usefulness of the ministry, in relation to its highest end, as the belief, to which, alas! the minds of our people are too open, that ministers are actuated by worldly motives. There are some things, of which "covetousness" is one, which the apostle says, are not allowed to be "once named among us." I know that it is vain for us to expect special charity in peoples' judgment of us. They will show their superior penetration by saying as I have myself been assured with genuine and characteristic Scotch impudence, that "the ministry has become a trade now-a-days," or by questioning, with the old Scotch elder, whether a call to a minister would be accepted, if it did not come through a silver whistle." But verbum sat sapientibus. Let us all beware. Let us consider that when, whether students, probationers, or ministers, we are heard balancing the worldly advantages of different congregations, we may be discrediting not ourselves only, but the entire ministry.

5th. A tactfulness is needed in dealing with the children of parents who are not what they should be. I can never forget the distress of a young lady of fifteen, who was, I believe, graciously impressed. She had overheard a remark inconsiderately dropped in reference to her father, and, I believe, it would have had an evil effect, had she not perceived that I sympathized with her, and was grieved perhaps as much as she was herself. But the wise and faithful endeavour to win to Christ the child of indifferent and worldly, if not ill-doing parents, has not unfrequently been rewarded, not only by the conversion of the child, but by a revolution in the family. And although, as we have seen, according to the divine order, we cannot look for a general movement of the young towards Christ, so long as parents generally give occasion to their children to think that there is no reality in their religion; yet it is not a great thing that, by the ever recurring conversion of a son or a daughter of worldly or irreligious parents, a succession of genuine piety is meantime kept up in the church, until the time at length arrive, as it must do, when "The Spirit shall be poured upon us from on high and the wilderness shall be a fruitful field and the fruitful field be counted for a forest." And is it not at once significant and encouraging that this great promise is followed by the pregnant and precious words, "Blessed are ye which sow beside all waters."

We are want to imagine that nature is full of life. In reality, it is full of death. The plant is kept from dying by a mere temporary endowment which gives it power to utilize for a brief space the rain, the sunshine, and the air. Withdraw the temporary endowment for a moment, and its true nature is revealed. This law is also valid for man. Life is merely a temporary suspension of destructive powers.—Professor Henry Drummond.

Ministers and Churches.

The Rev. J. G. Shearer, the energetic Secretary of the Lord's Day Alliance met with an unpleasant accident when on his travels lately. By a misstep he wrenched the muscles around the knee, and his physician has forbidden him using the limb for at least a fortnight. Those who know Mr. Shearer's temperament will sympathize with him in his enforced idleness even more than in the pain of his injury. His friends will not consider it an unmitigated disaster as he has been trying to do the work for several men for some time past.

The Ministerial Association has decided to discontinue the Thursday mid-day services in Knox Church after this week. Rev. Wm. Patterson will speak at the closing meeting. The attendance of business men has not been so large as it was hoped it would be, but the hour is not the most suitable for them. If the meetings were an hour later the business man would probably be more in evidence.

Many of the Toronto ministers have gone to New York to attend the Ecumenical Conference. Dr. Warden and some others went last week, and Dr. McTavish, Revs. A. Gilray, J. McP. Scott, W. Frizell and several others went on Monday. Many others of our Canadian Church are present, and there should be a considerable impetus given to the cause of missions from this great gathering. Such was the influence of the great Council of 1888, and such will doubtless be the effect of the present greater meeting.

The agitation for a Hospital for consumptives is making an impression in Toronto, and a Committee has been formed with the Hon. J. R. Stratton as Honorary President, and Dr. Barwick as President. The site for the Hospital has not yet been chosen, but will in all probability be to the north of the city, and not many miles from its northern limits.

There was a pleasant gathering at Knox Church, Toronto, last Thursday evening, when the members of Knox, old and new met to express their appreciation of their minister, Dr. Parsons, who has resigned the active pastorate of that congregation, after a ministry there of twenty years, and a full ministry of forty-five years. During the evening, Mr. Mortimer Clark, on behalf of the congregation presented to Dr. Parsons a well-worded address accompanied by a purse of 100 golden sovereigns. It is seldom that there is such spontaneous manifestation of affection as has been shown by the members of Knox Church for their minister in his advancing years.

The general exchange of pulpits took place last Sunday, and there were many expressions of surprise and delight that the other brethren who occupied Presbyterian pulpits could preach such edifying Calvinism. We presume the same expressions have been heard about our own ministers preaching the doctrines of Wesley. The custom has been much to draw the denominations closer together, and to give a better idea of the point of view of each.

Dr. MacClements visited his former charge at Chalmers Church again last Sunday, and preached morning and evening to large audiences. The occasion was the anniversary of the formation of the congregation. Since that time the growth has been steady, though the difficulties have been many. Under the Rev. John Mutch, the first minister, the foundations were well laid, and these were well built upon during Dr. MacClements' brief ministry. The mantle has now fallen upon Rev. R. G. Davey, and the congregation is in good heart and the people have a mind to work. There should be good reports from Chalmers during the next few years.

OTTAWA.

Sir James Grant has been speaking in the Academic Hall of Ottawa University "Milk and its relation to consumption." The subject is an important one, and was skillfully handled.

The Synod of Montreal and Ottawa is advertised

to meet in St. Andrew's Church, Perth, on Tuesday 8th of May. A strong local committee will make arrangements for the reception and billeting of members.

Rev. Dr. Herridge was expected to refer last Sunday to the recent discussion of the confession of Faith by Dr. Parkhurst and others in the United States. He did not mention the subject, and many were disappointed.

Announcement was made from the various pulpits of the city, last Sunday, of the appointment of Rev. Mr. Milne, of the Glebe Church, as local agent for the century fund in this vicinity. Mr. Milne has already commenced his work and with his accustomed energy will push it to a successful conclusion.

Mr. John R. Reid, general manager of the Sun Life Insurance company Ottawa has been asked to read a paper on the "Work of the board of Management," at the Synod meeting at Perth. Such a subject could not have been placed in better hands. Mr. Reid will give it effective and practical treatment.

EASTERN ONTARIO.

The Presbyterians of Kirkfield have purchased a mans.

Rev. A. E. Mitchell of Almonte, preached in St. Andrew's church, Appleton, on Sunday afternoon.

Rev. A. Laird, of Cooke's Church, Kingston is fast recovering from his illness, and will be able to resume his duties shortly.

The Presbyterian congregation in the village of Lyn subscribed \$1,200 to the century fund in one day. That amount was obtained from about ten families.

Mrs. F. A. Stalback, of Balsover, was presented with an appreciately worded address, as well as a well-filled purse, in slight acknowledgement of long continued and valuable services as organist.

In the Presbytery of Lanark and Renfrew the proposed new plan for the election of the moderator of the general assembly and that bearing upon extension of the powers of Synod on certain special lines were pronounced upon unfavorably.

The Presbyterians of Lanark and Renfrew are generous in their givings to the scheme of the church. The Presbyterian Woman's Society contributed over \$3,000 last year; and the Young People's Society for the same Presbytery raised the handsome sum of nearly \$2,000.

At the regular meeting of the Presbytery of Lanark and Renfrew held at Carleton Place last week, the following commissioners to the general assembly which meets in Halifax in June were appointed: Rev. A. H. Scott, Perth; Rev. John Hay, Renfrew; Rev. Dr. Bayne, Pembroke; Rev. C. H. Cooke, Smith's Falls; Messrs. A. G. Farrel and Samuel Wilson.

In the recent convocation exercises in connection with the Presbyterian College at Montreal, we observe with pleasure, says the Carleton Place Herald, the names of H. H. Turner, B.A., son of Mr. James Turner of Appleton, who took the D. F. Kelley first prize in elocution and the David Morrice prize (\$100) in general proficiency. His brother, Mr. W. D. Turner, B.A., graduated this session, and after being licensed by the Presbytery here, will be transferred to Kamloops, B.C., where he purposes entering upon his labors.

The historic town of Perth extends a welcome to the fathers and brethren who are to meet in Synod for the last time in the present century. The expectation is entertained that the approaching synod may be influential and profitable. In addition to the business which will fall to be transacted, pertaining to the important territory covered by the Synod of Montreal and Ottawa four special subjects will be laid before the approaching Synod. These are: Pastoral work in town and country under present conditions, introduced by Rev. D. Strachan, B. A., Brockville. The work of the board of management introduced by John R. Reid, Ottawa. The decrease of interest among men in the Christian life and in Christian work, introduced by Rev. G. Colbourne

Heine, M. A., Montreal. Is spiritually on the increase in the Canadian church, if so what? If not why not? Prof. Scrimger, Montreal.

At the meeting of the Presbytery of Lanark and Renfrew considerable time was devoted to matters relating to the aged and infirm ministers fund. The following resolution on the subject was submitted by Rev. Mr. Scott, of Perth, and Dr. Bayne of Pembroke, and sanctioned by the Presbytery: "The Presbytery of Lanark and Renfrew having given careful consideration to the scheme for 'deferred annuities,' in connection with the fund for aged and infirm ministers, sent down by the general assembly of 1899, begs to express its judgment as follows: Firstly, the principle of the proposed plan is approved by the Presbytery; secondly, in applying the principal to practical uses the Presbytery, encouraged by what it believes to be a growing interest in the aged and infirm ministers' fund throughout the church, expresses the hope that at an early date the aged limit for retirement may be reduced from 70 to 65, and assures the assembly's committee and the assembly and its aim and expectation are that at no distant date every minister entitled to retirement will be entitled to a minimum amount of \$400."

WESTERN ONTARIO.

Central church Galt, Century Fund collectors have raised \$6,000. The approximate was \$6,500, but this may be exceeded.

The Rev. Donald Currie will preach his farewell sermon to the Wallaceburg Presbyterian congregation on Sunday, April 29th.

The reopening of Chalmers church, Elora, will take place next Sabbath. Rev. Dr. Caven of Knox College, Toronto, will conduct the services.

Waterloo Lodge, I.O.O.F., will attend Knox Church, Galt, in a body a week from Sunday. The Rev. R. E. Knowles it is expected will preach.

The Rev. N. A. McDonald, of Cedarville, Ont., occupied the pulpit of St. Andrew's church, Eldon, on Sabbath last preaching an able and eloquent discourse.

The Presbytery Synod of Montreal and Ottawa will meet in St. Andrew's Church Perth on Tuesday, May 8, the first meeting to open at eight o'clock in the evening.

Rev. Thomas Wilson preached a patriotic sermon Sunday evening in King Street Presbyterian Church. He raised the question, "Is Britain justified in the Present South African War?" Special music was rendered.

Sunday evening in Wentworth, Church, Hamilton the Rev. A. MacWilliams began a series of sermons on "The Prodigal Son." The leave taking and the journey to the far country were vividly pictured and practical lessons drawn therefrom. The congregation was large.

On Tuesday evening Rev. Mr. and Mrs. Ross were at home to the young people of Knox church, Guelph. Mrs. Ross was assisted by the Young Ladies' Missionary Society and the 200 people who were present enjoyed themselves immensely. A short musical programme was rendered.

Rev. Robert Burton, assistant Secretary of the Toronto Y. M. C. A., who has accepted a call from a Presbyterian church at Little Current, Manitoulin Island, was tendered a farewell reception by the officers of the Association and their friends in the Y. M. C. A. parlors and was presented with a handsome study clock and Bible.

Rev. Robert Johnston, D.D., of St. Andrew's Church, London, has left for New York, where he will attend the sessions of the Ecumenical Council there. Dr. Johnston took with him to be cabled to India, the Y.M.C.A. contribution of \$71.10, and that of the Hope Sunday School, West London, amounting to \$4; for the Indian famine fund.

Rev. R. E. Knowles of Galt left for New York City on Monday to attend the Ecumenical Council. He

intends to go farther south for a few days afterwards and in the event of his being away from Galt next Sunday his pulpit will be occupied by Rev. Mr. Leitch of Stratford.

The Rev. W. H. Grant, moderator of the Honan Presbytery of China, arrived in St. Mary's on Monday. He came via San Francisco. Mr. Grant has been eight years out in that part of China, and is on furlough. He is a son of the Rev. A. Grant of Knox Church. He left again for Toronto on Tuesday, and at night will leave there for New York to attend the Ecumenical conference on Foreign Missions, which is now in session there. He will speak on Honan Missions. His mother, Mrs. Rev. A. Grant, accompanied him from here to Toronto and New York city.

NORTHERN ONTARIO.

At the meeting of the Presbytery of Bruce on the 3rd inst. the resignation of Rev. J. R. Craigie was dealt with. The Presbytery could not accept his resignation, as there was no valid reason for his doing so. Mr. Craigie thought that greater spiritual progress ought to be made among the people, and he therefore came to the conclusion that he ought to withdraw from the field. The representatives of both Hanover and Hampden did not agree with Mr. Craigie's view of the matter and held that under his ministry much good had been accomplished. The Presbytery therefore refused to accept the resignation, and appointed Mr. Johnston to exchange with Mr. Craigie on the 8th of April and explain the action of the Presbytery to the people.

At the last meeting of the Presbytery of Lindsay the call from Port Morien, C. B., in favor of Rev. K. J. Macdonald, B. D., came up for consideration. As the Presbytery met in Knox Church, Beaverton, of which Mr. Macdonald is pastor, the congregation attended the meeting en masse, and representatives spoke of the strong attachment of the congregation to Mr. Macdonald, and declared they were unanimous in their desire that he should remain with them. The call on being placed in Mr. Macdonald's hands was accepted. A motion granting translation to Sydney Presbytery having been offered, Mr. Geo. F. Bruce, the representative elder of Knox, presented an amendment refusing translation which he supported by a speech which was punctuated by the cheers of the congregation. Presbytery, however granted the translation, and Port Morien is to be congratulated on having secured a pastor that has proved himself so acceptable and successful.

The presbytery of Owen Sound met on April 10, Rev. J. L. Simpson, moderator. After full consideration Desboro was joined to Williamsford to form a mission charge—Desboro to pay \$250 and Williamsford \$200 as salary. Keady and Peabody will in future form a pastoral charge, Keady paying \$500 and Peabody \$250 as salary. The presbytery expressed its gratification at this evidence of progress in this field, and sees in it the beginning of increased usefulness in Christ's cause. The following resolution was passed regarding the honor conferred by Presbyterian College, Montreal, on Rev. Jas. F. McLaren. It was moved by Dr. Somerville, seconded by Dr. Waits: "That the Presbytery, having learned that one of its number, by examination in the department of systematic theology in his alma mater, the Presbyterian College, Montreal, had obtained such a standard as entitled him to the degree of doctor of divinity, and that the degree had been conferred upon him by the senate of the college on April 4th, extends to the Rev. Jas. F. McLaren and to his congregation its cordial congratulations, and prays that he may long be spared to enjoy the honor so worthily won and conferred, that his congregation may continue to profit by his able and efficient ministry, that the presbytery may long share the benefits of his counsel and that the whole church may be enriched by his ripper scholarship." Mr. Garfield Waits, son of Rev. Dr. Waits, appeared before presbytery to be examined with the view of entering upon study for the ministry. Dr. McLaren for the examining committee recommended

that he be certified as a student for the ministry and the report with its recommendation was adopted. Dr. Somerville was nominated as moderator of the General Assembly. Rev. Mr. Smith presented the report on young peoples societies, which was adopted. Rev. Mr. Black was appointed moderator of presbytery for the ensuing six months, and also appointed to take the devotional exercises at next meeting. The next meeting will be held in Meaford, June 28th, at 10 a.m.

WINNIPEG AND WEST.

At St. Stephen's church, Winnipeg, last Sunday morning Rev. Mr. Gordon and Rev. Dr. Patrick conducted an induction of elders. Rev. Dr. Kilpatrick preached at the evening service.

The elders and managers of Point Douglas church Winnipeg, were at home recently to the members of the congregation and friends, and a large audience assembled in response to the invitations sent out. The object of the meeting was to make the members of the congregation better acquainted, especially the new members added during the past year. The evening was largely spent in social intercourse, but a short programme of songs and recitations tended to lighten the evening. The ladies served tea and light refreshments, and a most enjoyable time was spent.

A large audience assembled in Convocation hall, Manitoba college, to listen to the inaugural address of Rev. Dr. Kilpatrick, at the opening of the theological course. Rev. Dr. Patrick occupied the chair, and on the platform were Rev. Dr. Bryce, Prof. Hart and Prof. Baird. The lecture by Rev. Dr. Kilpatrick dealt particularly with the Person of Christ as presented under the following aspects: (1) The narrative of his life. (2) His utterances regarding himself and (3) In the systematic form of theology. In Christ's time on earth there were three national types; the Jew, the Greek and the Roman. But Christ could not be said to belong exclusively to any particular one. His was a broader personality and could not be continued within the narrow limits of racial distinctions. The lecturer outlined the characteristics of each nation, and showed the contrast between each in turn and the superiority of Christ over all. He then proceeded to show the peculiar distinction of the male and female sexes and showed that Christ was the ideal of both in a spiritual and intellectual sense. The moral glory of the Lord was dealt with exhaustively and the three great features of the Saviour were pointed out and expanded, viz: (1) Universal (2) Finality: and (3) Completeness. The lecturer closed with an eloquent delineation of the Christ character, and refuted the assertions of some that the character was a mere human invention. At the close a brief address was given by Rev. Dr. Patrick, who pointed out the need of another professor in the College, and stated that the curriculum for this season was equal to any in Canada.

MARITIME PROVINCES.

There are rumors of the union of James, St. Andrews and New St. Andrew's churches in New Glasgow.

Rev. Alfred Gandier of Fort Massey Church, Halifax, is spoken of as the successor of Rev. Louis Jordan, in St. James Square, Toronto.

A memorial service was held in Zion Church, Charlottetown last Sabbath, in affectionate remembrance of Mrs. (Dr.) Shaw, who for seven years taught the Primary Class.

The friends of Rev. Wm. Ross of Prince William, N. B., deeply sympathize with him and Mrs. Ross, in the loss of their eldest son, who died and was buried in Washington Territory a few days ago.

The Supreme Court of New Brunswick has unanimously decided that the new Sabbath law passed a year ago is intra vires. This was the result of an appeal of the tobaccoists of St. John against their conviction before the police magistrate. An appeal may be taken but they will be beaten every time. The Lord's day alliance will now see that the fines

imposed are collected and the statute enforced in future.

The "Busy Bee" of St. Matthew's church, Sydney have raised \$60 for the Indian Famine Fund. The collection at the preparatory service on Good Friday amounted to \$25 for the same object.

QUEBEC.

The Rev. Dr. Kellock, of Richmond, has been appointed sub agent for the Presbytery of Quebec in the interests of the Century Fund, and it would be difficult for the committee to find a better man. The work in his territory must stand for a little owing to the condition of the roads; but before many weeks the Dr. will be heard from. In his own congregation eighteen, \$50 subscriptions have already been found, and more it is hoped will follow.

The Rev. J. R. MacLeod, in one day's canvass at Kingsbury, P. Q., received subscriptions amounting to nearly \$3,000 for the Century Fund, nearly all of which will go to the Common Fund.

Chalmers' church, Quebec, usually gives a good account of itself in financial matters. It is likely to maintain its reputation in connection with the Century Fund.

Meetings of Presbyteries.

- Brandon - Brandon, May 8th.
- Bruce - Port Elgin, July 10th, 10 a.m.
- Chatham - St. Andrew's, Chatham, July 10th, 10 a.m.
- Glengarry - Alexandria, July 10th.
- Guelph - St. Andrew's, Guelph, May 15th, 10.30 a.m.
- Hamilton - St. Catharines, 15th May, 10.30 a.m.
- Huron - Willis ch., Clinton, 8th May, 10-30 a.m.
- Lindsay - Uxbridge, June 28th, 10.30 a.m.
- Owen Sound in Meaford - June 26, 10 a.m.
- Maitland - Wingham, May 15th, 9.30 a.m.
- Orangeville - St. Andrew's ch., Orangeville, 1s May.
- Paris Woodstock, Chalmers' ch., July 10th, 11 a.m.
- Portage la Prairie - Portage la Prairie, 1st May, 8 p.m.
- Quebec - Sherbrooke July 8th.
- Regina - Whitewood, July 10th.
- Toronto - Toronto, Knox church, first Tuesday in every month.
- Victoria - Victoria, St. Andrew's, Sept. 4th 10 a.m.
- Winnipeg - Winnipeg, Manitoba College, 2nd Tuesday of May and each alternate month.

Deaths.

On April 22, 1900, at St. Andrew's manse, Huntington, the residence of her nephew, Mary Jane Napier, in the 84th year of her age.

At her late residence, Doer Park, on Thursday, April 19th, Mary Ann Gilson, widow of the late Joseph Gilson.

Waiting For The Vision.

Before undertaking new work, Leonardo da Vinci often sat for a few days without moving his hand, lost in deep reflection. It was so when Filippino Lippi transferred to him an order for an altar picture in the monastery of a church. The complaint of the prior was of no avail. Without the vision of an ideal, he would not lift brush to the canvas. It was especially so in his great masterpiece, "The Last Supper." For days he awaited the moment when the face of Christ would be revealed to him in a manner worthy to represent his matchless perfection. The vision came, and all after ages have been ennobled by its reproduction.

Native endowment and scholarly equipment are not adequate to the work of acquainting men with the life of God. As Da Vinci would not touch the canvas until the vision of Christ had flooded his soul, so every one who would communicate good to his fellow men must first enrich his own life by the fullest appropriation of the Master's ideal.—The Sunday School Times.

The Inglenook

An Ulster Idyll—Married For Spite.

BY ARCHIBALD MACELROY.

Hughie M'Quarrie was a stone-breaker by trade, which was a popular calling in the Craig-Linnie neighbourhood, for the reason that it could be started and carried on with small outlay. A sledge and a few hammer-heads sufficed (people made the handles themselves out of ash-shoots, well dried and seasoned). A shovel was also requisite for the squaring-up of the bin, on which much depended. Many a good and conscientious workman was quite incapable of making up his bin to advantage, while an indifferent hand could often dress his quantity in such a style that it looked fair from the outside—the unbroken boulders in its centre being cunningly disguised.

Hughie arrived early at his post, tied over his eyes a pair of home-manufactured wire-gauze spectacles, stuffed a leaf of tobacco-paper in his mouth, and "napped" industriously all day long—merely stopping for a few minutes when the mill bell rang at one o'clock to partake of his simple repast (rolled in a red handkerchief), followed by a puff of the pipe. By dint of such diligent labour Hughie was able to break a ton weight of stones each day, the remuneration for which was a shilling—not a big wage certainly, but there were compensations; a man was, to a great extent, his own master; and, besides, there was the heartsome traffic on the road—the going and coming of the mill-workers, the cars from the distant stations,—scholars, postman, pedlars, beggars and other miscellaneous pedestrians, not to speak of the surfaceman—a fortunate Government official, who never allowed his work to interfere with enjoyment—Hughie was cognizant of them all, though he seldom lifted his head from his work to speak to them.

Hughie accompanied every stroke of the hammer with a vigorous pech, but this was more from force of habit than from laborious effort. He likewise groaned when he smoked, which seemed to intensify his enjoyment.

Jean Dorrity's well-known figure passed along the road every day at a slow trot. Jean was a little woman, possessing a hard face and a remarkably sharp pair of eyes, which looked out from under the cover of an old quilted cloth hood.

* * *

Jean Dorrity never passed by where Hughie M'Quarrie was napping stone if she could avoid. Soon as she noticed in the distance his short, broad back, covered by the blue flannel shirt and crossed by bright red gallases (braces)—looking in the distance not unlike a Union Jack—she would turn into a lane or across a field, gaining the road further ahead.

On any chance occasion when she came upon him accidentally, her worn, wrinkled face became covered over by something

much resembling a blush, while Hughie, on his part, would clear from his mouth a lodgment of tobacco juice and, with a queer look in his eyes and a slight tremor in his voice say—

"Weel, Jean?"

"Is't you Hughie?" the old woman would respond, and pass on as quickly as she could.

It was the old, old story, by no means uncommon in Craig Linnie as elsewhere Hughie and Jean had been sweathearts in their early days and had quarrelled, as sweathearts will.

"A'll marry the first man asks me," said Jean, and she did—to spite the man she loved.

Hughie also married in haste—to spite his sweetheart and to convince her that she was not the only woman in the world. Four lives were thus wrecked.

Death, in time, released Jean from her bondage, but not until her ill-chosen partner had well-nigh brought her to the grave with bad usage and dissipation.

Hughie's cross remained and a bitter cross it was indeed. Bell Boyd (people had a habit of calling married women by their maiden names), while by no means an indifferent housekeeper, was delicate and peevish and fretful—her constant grumbling and upbraiding acting on Hughie as the dropping of water which wears away stones. The man sought company outside his own home and too often in the directions of the public house.

On a certain summer afternoon Jean Dorrity was returning from her rounds, weary and footsore. In the distance she saw Hughie's familiar form. He was not working, however, but sitting on his heap of stones, and appeared to be in pain.

Jean entered a field, as usual, by the slap (gap), and crept along under cover of the hedge, till she came opposite to where Hughie was sitting. Her suspicions were verified, for he was nursing his foot and groaning aloud with the pain.

"What ail's ye Hughie?"

The man looked up with a start—it was only the same voice and the same tone of voice, which he had heard forty years ago but he thought it was a call from the grave. Looking up, he saw Jean Dorrity's face peering at him through the thorn hedge.

"A'm hurt, Jean, can ye come ower?"

She was beside him in a moment—her womanly sympathy overcoming all reserve.

The story was soon told. In breaking a huge boulder the head flew off his sledge, striking his ankle-bone, and he fell as if shot by a cannon ball. The pain was intense, and already the foot was swollen beyond recognition.

Jean gently drew off clog and sock, chafing the foot tenderly, and the old man imagined he felt something warm dropping on it, but he must have been mistaken, for Jean's next duty was to go for a canful of spring water.

By dint of bathing and bandaging the pain was at length somewhat assuaged, Hughie thought he would make the attempt to go home.

He reversed arms—that is, turned his hammer upside down, using it as a staff for one hand. The other he leaned on Jean's shoulder, and in this way hurred along. The road was unusually quiet—not a car or pedestrian being visible at a time when their presence would have been most useful.

Jean, with all a woman's sharpness, noticed a tender look in Hughie's eyes, which reminded her of the long ago. Hughie could not see Jean's countenance for the scoop of her cloth hood. The man felt, however, that he must say something, but hardly knew where to begin.

"Am a leanin' heavy, Jean?"

"No, Hughie, dinna be fear't."

"It's weel ye saw me, for a wus in great pain."

"It wusna much a cud dae, bit a din what a cud."

"Ye help't me wunnerful."

"A doot it's gey an' sair."

"It is, but it might be waur."

"Jean."

"Ay, Hughie."

"Wud ye advise any lass tae dae the same ower again?"

"What?—Brek'er leg?"

"No."

"What, then?"

"Merry the first man 'at ask't'er."

"Ay, if 'e wus the richt man."

"Why didn't you merry the richt man?"

"Because 'e wusna the first tae ask me, an' a had tae keep ma word."

"Oh, Jean, had we niver quarrelled, an' merriet es we shud, what'n different lives might we baith hae led."

"Hoots, Hughie man, we're talkin' like lad an' lass—forgettin' 'at we're baith auld an' gey an' near dune—Here, ye're at yer ain dor an' Bell's waitin' fur ye."

Thus they parted and there was a scowl on Bell Boyd's face as her husband entered. Jean brushed from her dim old eyes something very like a tear and then her face became hard again. It was her first interview with her lover for forty years and it was her last.—Belfast Witness.

Victories of Prayer.

Oh, the victories of prayer! They are the mountain-tops of the Bible. They take us back to the plain of Mamre, to the fords of Peniel, to the prison of Joseph, to the triumphs of Moses, to the transcendent victories of Joshua, to the deliverances of David, to the miracles of Elijah and Elisha, to the whole story of the Master's life, to the secret of Pentecost, to the key note of Paul's unparalleled ministry, to the lives of saints and the deaths of martyrs, to all that is most sacred and sweet in the history of the Church and the experience of the children of God. And, when, for us, the last conflict shall have passed, and the footstool of prayers shall have given place to the harp of praise, the spots of time that shall be gilded with the most celestial and eternal radiance shall be those, often linked with deepest sorrow and darkest night, over which we have the inscription, "Jehovah-Shammah—the Lord was there!"—Bishop Simpson.

His Own.

A rather amusing story is told of a certain so-called "popular preacher," the Re. Dr. D—, whose marvellous powers of eloquence invariably gathered him large audiences. People wondered at his sermons, and proclaimed him an intellectual genius. Now the doctor was a plagiarist, who patched up his exceedingly poor sermons by introducing here and there passages from the sermons of celebrated divines; but the ingenious way in which he accomplished this prevented discovery. Then, too, his audiences, he calculated, were not students of theology and therefore not likely to detect his appropriations. But in this he made his mistake, and his exposure took place as follows:

One day an elderly gentleman entered the church and took a seat in the first row. As the doctor proceeded with his sermon the gentleman broke in now and then with such remarks as, "That's Sherlock," "Ah! from Tillotson," "Now it's Blair," etc.

The doctor stood it for a little while, but, at last, full of wrath, he said, "My dear sir, if you do not restrain your impertinent remarks and hold your tongue, I'll have you ejected."

The elderly gentleman, looking the doctor calmly in the face, said, "That's his own."—Harpers Round Table.

Chinese Business Methods.

It is well known that in matters of business the Chinese are, in general, entirely honest. Mr. Cameron, now at the head of the Hong Kong and Shanghai banking corporation in London, was for many years the head of the branch of that bank at Shanghai. Before he left Shanghai a few years ago he was given a banquet at which he made a speech, and therein stated that the bank had had dealings of hundreds of millions of pounds sterling with the Chinese, and it had never lost a penny. This honesty, however, may be said to be a matter which is enforced by law, because in China they have a family responsibility for the debts of all the members of the family—the parents, brothers and sisters, uncles and aunts are responsible, and their property is sequestered to pay the debts of any member of the family. Three times a year the Chinese settle their debts. The chief settlement occurs in their New Year; and it is the height of dishonor to allow the New Year to pass without settling all scores.—Hon. Charles Denby, in Collier's Weekly.

Solitude.

The need of solitude is beginning to be recognized by those who note the frightful waste of force that results from incessant companionship, and wise was the woman who, when addressing a graduating class of girls lately, recommended that each of the young women who pursued the calling of teacher should have a room to herself. All women and girls—and for that matter men also—who are engaged in occupations that tax the mental powers, should be able to command solitude and quiet for the leisure hours, and herein

lies a sharp contrast between the possibilities of the comfortably circumstanced and the rich, on one side, and the poor on the other—the attainment of privacy. To shut not only the world, but one's friends and one's family, out for a time every day, is to save much foolish wear and tear of the nervous system, and to stave off growing old.—Philadelphia Ledger.

The Fears of Children.

A little girl frequently fancied she saw bears and tigers whenever she happened to wake in the night. Presumably she dreamed of some danger, maybe on account of having eaten too much for supper or having eaten the wrong kind of food. At any rate, she frequently awoke crying in the night, and in her fear interpreted the dim outlines of a dress or a

curtain as a fearful beast that was about to attack her. The best thing to do is to deal tenderly with such fancies, and remove the child as far as possible from the object that has caused her excitement. Then, if you do so without disturbing the other children, light the lamp and let it fall full on the thing that has given rise to her fear. Be slow, and express your opinion first as a kind of a preliminary assumption that the bear may after all be mamma's skirt or the curtain moving in the draft, and when this comforting probability is understood, follow up your advantage, and declare it to be a good joke that a harmless piece of cloth should look like a fearful animal. Make the child smile at the incongruity of her fancy and her laugh will cure the horror of the dream and dispel the nightmare as sunshine dissolves the mist.—The Arena.

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

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World of Missions.

Do Not Say.

"I am not good enough to be a missionary."

Is not this the voice of Satan? Would that man be fit to go who felt himself good enough? Do you really know the Lord, and love the Lord? Then surely you can give His message?

If there is anything wrong with you, you can go to Him and get it put right at once.

But as for weakness and insufficiency, why, that is your strength. "It is God that worketh in us both to will and to do." And His "strength is made perfect in weakness"—in heathen lands as much as in England. The best missionaries are—not angles but "nothing." "When I am weak then I am strong." "Follow Me" (ye rough fishermen, I know you are none of you good enough, but) "I will make you fishers of men." And He did.

Do Not Say—"What a stirring address that was. It was just what are people needed, I hope it will lead some of them to support a missionary, or to go themselves."

That is all very well. But what is it going to lead you to do? Why do not you support a missionary (or have your share)? Why do not you go?

Do Not Say—On! evangelise the heathen is the missionaries' business. It does not concern me."

Nay, but it does concern you if you are God's servant. And if evangelising the heathen is "the missionaries' business," why may it not become your business to become a missionary? Very likely it is. Why is it my business to be a missionary any more than yours? Anyhow, in God's plan you have your part. Mind you find out what it is, and do it.

Do Not Say—"I cannot be a missionary. I have

To the Deaf

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not been to college."

Never mind! A little college training is a good thing no doubt, if you can have it, but it is not essential. Some of our Lord's disciples had not been to college. Still, He was able to use them! And He will be able to use you, if you know your Bible and have a humble teachable spirit.

Do Not Say—"But I have no special gifts."

"Special Gifts," though exceedingly useful, are altogether secondary. A missionary's life is more "ordinary" than is supposed. Plod rather than cleverness is often the best missionary equipment. The "special gift" is the gift of the Holy Spirit—Whom our Heavenly Father will give to them that ask Him. Do not come without that—J. H. Horsburgh, M. A. in "Irish Presbyterian."

The Presbyterian Hospital at Atlin.

Last midsummer two trained nurses, Misses Mitchell and Bone were dispatched by a committee of the ladies of our church to care for the sick and suffering in the new mining camp at Atlin near the northern boundary of British Columbia. They found much sickness and have been kept very busy. Their work was mainly carried on in a tent which served the purpose of a hospital passably during the summer and early autumn. When the severe weather of winter set in it had to be abandoned. The need for a hospital still continued and the work done by the nurses was so valued, that the people of Atlin determined to erect a building for their use. Contributions of various kinds were freely given, many of the men were unemployed and gladly gave their labors and skill. Soon a modest structure suited to their need was ready for occupation. It is a wooden building with operating room, office and storeroom, bathroom and ward, with space for nine cots. Four of these are in place and in use, with the necessary furnishings. The remaining five will be added as the means to provide them are forthcoming. Though open to all, the hospital is distinctively Presbyterian and the property of our Church. A moderate debt was incurred in the erection and still rests on it. Assistance is also required to complete the furnishing. When the debt is removed and the furnishing complete there is good reason to hope that it will be self-sustaining. It has three sources of support, local contributions, a government grant of \$1.00 a day for indigent patients, and the sums received from paying patients. Those who went out of Atlin in the autumn are now rapidly returning and there is the prospect of a large additional influx owing to the liberal policy of the new British Columbia government. They look for a busy mining camp during the coming summer.

The ladies committee appeal for aid to maintain the nurses that they have sent out. Contributions toward the furnishing and also toward the removal of the debt will be thankfully received. Remittances should be made to the agent of the church, the Rev. Dr. R. H. Warden, Toronto.

800,000,000 Heathen.

The nineteenth century has been a century of foreign missionary enterprise, but the Church of the twentieth century has still a stupendous task before it. According to Dr. D. L. Leonard's new book, "Missionary Annals in the Nineteenth Century," the earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian, 809,000,000 are heathen, 200,000,000 are Mohammedan, 200,000,000 are Roman Catholic, and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about £8,000,000; sustain a missionary force of 14,200, of whom 8,880 are unmarried women; associated with them are 4,200 ordained natives, and a total of over 54,000 natives—about \$5,000 toilers in all. The stations and out-stations occupied are upwards of 85,000, the communicants are upwards of 1,800,000, while almost 1,000,000 children are being educated in more than 2,000 schools. The redemption of the human race is thus far from complete; in fact, as Dr. Leonard says, it has scarcely passed beyond the initiatory stage.

HOW RELIEF CAME.

A WELAND COUNTY MAN'S INTERESTING EXPERIENCE.

He Had Suffered for Years from Kidney Trouble—Many Medicines Were Tried, but Failed—Dr. Williams' Pink Pills Saved Him.

Mr. James Upper, of Allenburg, is a gentleman well known in Welland county. Mr. Upper was proprietor of the village hotel for over thirty years, and no better landlord ever catered to a traveller's wants. Mr. Upper's acquaintance also extended over Ontario as a sequel to his prominence in Orange and Masonic circles. His present vocation is farming and in this calling he has been very successful. Mr. Upper has been a sufferer for years from kidney trouble and began to think that good health had altogether passed him by; but the time came when he found a complete cure and is again strong, happy and vigorous. In regard to Mr. Upper's sickness and cure he says:—"In December of 1897 I was prostrated with a severe form of kidney trouble. Previous to this I was slightly afflicted in the same way, but at this time matters came to a climax as the result of exposure and overexertion. To say that I suffered does not express it; the in my back were terrible. I gradually grew worse and was compelled to keep my bed and for months I existed as though in a hideous dream. I had considerable nausea and loathing for food, was greatly reduced in flesh. The pain daily grew more intolerable, I got little sleep; was left weak and exhausted, and despaired of getting well. Different remedies were tried without benefit. Finally I was persuaded to try Dr. Williams' Pink Pills and procured six boxes. This was about March 1st, 1898. I took the pills faithfully and at the end of two months I felt well again and able to attend to my work. The following autumn I experienced a slight recurrence of the trouble and again used a few boxes of the pills and now consider my cure complete, as a year has since passed and I have not experienced a pain or ache. I am now able to follow farming pursuits with perfect ease. My wife also speaks as warmly in favor of Dr. Williams' Pink Pills as I do, having used them for headache, dizziness and loss of appetite; the pills always giving comfort and relief. Since my illness I have learned that a good remedy is none the less good because its cost was so much less than I expected."

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Have I ever won a soul to Christ?

Is there anyone I can not forgive?

How much time do I spend in prayer?

Have I ever had a direct answer to prayer?

Am I trying to bring my friends to Christ?

Just where am I making my greatest mistake?

Is there anything I can not give up for Christ?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Health and Home.

Remove grass stains from linen by first dipping the spots in ammonia water and then washing them in warm soapsuds.

Liver should always be parboiled and wiped dry before frying. This not only keeps the juice but softens the flavor.

Pulverize a teaspoonful of borax; put it in your last rinsing water, and your clothes will come out white instead of yellow.

No article of furniture should receive more attention than the refrigerator. It should be washed and dried every day.

To whiten clothes put a tablespoonful of borax in the rinsing water. It will whiten the clothes and will also remove the yellow stains or garments that have been laid aside for two or three years.

The care of irons. Salt on the board beside the ironing table will be found most useful for smoothing the irons and cleaning them from the starch that adheres when ironing starched pieces.

Sweet roll (for bread and butter). Take a pound of bread dough, and knead into it one ounce of butter, two of sugar, and a beaten egg. Make it into a roll of the size required for bread and butter. Bake in a moderate oven.

Tortoise-shell combs. To take the dullness from tortoise-shell combs and other articles, rub them first with alcohol to remove the grease and dirt, then dry and polish by rubbing them with bismuth powder and soft flannels.

The care of cuffs. A loop of elastic cord, sewed on the under side of the dress-sleeve lining, to slip over the cuff-stud, is recommended instead of a pin to hold the cuff in place.

A cure for sickness. Buttermilk is a good remedy for vomiting arising from irritability of the stomach and other causes. Hot water—really hot, not tepid—has also a wonderfully soothing action on the stomach. It should be sipped slowly.

Chocolate rice. Make a rice pudding with one pint of milk, and bake it in the ordinary way. When half cooked, stir in one ounce of grated chocolate which has been heated in the oven, and a few drops of vanilla essence. Beat the white of an egg to a stiff froth, stir in a tablespoonful of powdered sugar, and pile on top of the pudding when cooked; place again in the oven for a moment, to brown.

Drink milk slowly. Drinking milk is often a source of discomfort, if not of positive indigestion. The curd of milk is acted upon by the gastric juice of the stomach, and when a large quantity of milk is taken at once, this curdling process is apt to disagree. The proper plan is to sip the milk so as to give time for its digestion. This rule applies to infant feeding as well as to that of adults.

Spots on wall-paper. If you find grease spots on wall paper, put powdered French chalk wet with cold water over the places, and let it remain for twelve hours or more. When you brush off the chalk, if the spots have not disappeared, put on more chalk, place a piece of blotting-paper over this, and press for a few minutes with a warm flat-iron.

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

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