

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church

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## Note and Comment

The eight principal causes of insanity have been tabulated, and the results presented to a London scientific society. Drink stands at the top, and accounts for about a third of all the cases.

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The Czar has issued an edict in which he orders a thorough investigation of the whole question of using Siberia as a penal colony. It is among the possibilities of the near future that the Siberian horrors may cease, and Russia gain one step towards righteous administration.

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A New York clergyman recently preached a sermon before a class of medical students on "Faith and Poulitice." He cited the instance of Hezekiah and the prophet. The prophet prayed and then put on the poulitice. Did the poulitice help the prayer or did the prayer help the poulitice; or was it miraculous and never intended as a formulary for a doctor's prescription? The liberties that some people take with the Bible suggests great familiarity with the Author.

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It is a pity that a bad thing wears a good name. This is the trouble with so-called "Christian Science." It is not what its name signifies. People are deceived by its seemly title and pretentious claims. Persons of intelligence and sound sense will turn from it as soon as they realize its deceptive character. It is a thing for dupes and those who love to make a plaything or a gain of others. It will have its day, and sensible people will wonder that it originated and held its sway in the nineteenth century.

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The missionaries of India are quoting with justifiable pleasure a parting letter addressed by Principal Fairbairn to the Hon. Cali-Charan Banurji, of Calcutta. Dr. Fairbairn wrote: "Of the missionaries and their work, of their noble service to India, of the remarkable variety of their activities, and the astonishing efficiency of most of their agencies, I will not trust myself to speak lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and more hopeful man than I was when I came." Nobody will suspect Dr. Fairbairn of taking a narrow or a one-sided view of the matter.

The United States has 123,697 Sunday schools, with a total membership of 12,288,153. Canada has 8,986 Sunday schools, with a membership of 657,134. Great Britain has 53,590 Sunday schools, with a membership of 8,575,703. The total number of Sunday schools in the world is 24,583, with a total membership of 24,919,813.

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Germany, the land of beer and "personal liberty" in beer drinking, is about to try legislation as a remedy for drunkenness. On the first day of January, 1900, the sixth paragraph of a new code will go into operation in Germany. This new law places every habitual drunkard under an interdict involving complete submission to the will of a duly appointed "curator." This person will be empowered to put the person whom he regards as a dipsomaniac anywhere he pleases, there to undergo treatment for the malady as long as the "curator" pleases. And the new code formulates a broad definition in declaring just what an habitual drunkard is. It says that the term includes everybody who, "in consequence of inebriety, cannot provide for his affairs, or endangers the safety of others."

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The drafting committee of the third session of the Peace Conference has taken up the proposal for arbitration. It is learned that the American proposal does not seem to have met with great favor or obtained the support of many of the delegates. The Russian members have voluntarily withdrawn all claims to priority, and the British scheme is under discussion. This provides for the creation of an international board of arbitration, but makes the submission of controversies in any case entirely voluntary on the part of the nations concerned. In what respect this arrangement would be a long step in advance of present conditions it is not easy to see. Two nations having agreed to settle a dispute by arbitration would usually prefer to create their own tribunal, choosing its members, and especially its umpire, from a disinterested nation. The British proposal is to be the basis of discussion, and it is probable that the Russian and American plans will furnish amendments to that basis. If nothing practical comes at once, the mere discussion of the question is wholesome.

A Scotch newspaper has just taken a plebiscite of its readers in order to find out the length of sermons preached north of the border on a particular Sunday lately. It appears that the average Established Church sermon is twenty-six minutes in length; Free Church, thirty-two minutes; United Presbyterian Church, thirty; Congregational, twenty-nine; Scottish Episcopal, twenty; Baptist, thirty-three; English Presbyterian, thirty; Original Secession, thirty-eight. In all denominations the longest sermon was sixty-eight minutes, and the shortest nine minutes.

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The vest-pocket edition of Omar Khayyam, issued by Thomas B. Mosher, Portland, Me., has been reviewed, and is a little marvel in the art of book-making. The preface of this exquisite volume is written by Mr. Nathan Haskell Dole, the recognized authority in America on Omar, containing a pronouncing vocabulary of all Persian names in the translation—something never before given in any edition. Fitzgerald's final version, including his notes, is the text of this edition, while the paper, printing and decorations are of the best, the former being Van Gelder's, hand-made to order for this work. Price, twenty-five cents net. For sale in Montreal by Eben Picken, Beaver Hall Hill.

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Here is something that might be left to tell its own story; it certainly has interest for many: A Roman Catholic priest in New York, as we learn, having put in a denial that any Catholics had ever become Baptists, an investigation was set on foot to discover the facts. Twenty-nine Baptist churches in various cities, east and west, reported a total of 313 members who had come out of Roman Catholic churches. In many cases these converts were among the leading people. Forty-seven pastors of this city, of five different denominations, report ex-Catholics in their membership in numbers varying from one to seventy. Fully one-fourth of the 25,000 German Baptists are stated as converts from Romanism. Other denominations could probably present similar figures. The atmosphere of free institutions and efficient schools is proving too much for some whose minds and hearts are open to the light of day.

# The Quiet Hour

For Dominion Presbyterian.

## Gracious Invitations.\*

These are indeed gracious words, spoken by one who knew the sin and shame of his people. Hosea is the prophet of love, and hence the prophet of the broken heart and of tears. He was a man of keen sympathies, a man who loved God and cared for the people; and so his prophecy is full of heart-throbs of mingled indignation and pity, of scorn and sorrow, of fear and hope. There is such a violent contrast between this and the preceding chapter that some critics have been tempted to think that Hosea did not himself write these "gracious words." But the book is not a polished discourse, it consists of broken fragments, scattered recollections of his great ministry; and we know that Hosea, from his persons' experience and religious beliefs, was led to cling with devout passion to the hope that God would not completely cast off his people. One of the great lessons that this prophet lived to teach was the patient tenderness, the unconquerable long-suffering of Jehovah. He could not be content, then, to denounce the sin of the people, he must yearn over them, weep over them, and again and again beseech them to return unto God in true penitence of heart. There is no prophet who, more than Hosea, enters into the woes of the people in the spirit of Christ.

The Invitation.—It is a call to return to God. The prophet shows how far the people have wandered, and turned their glory to shame; no superficial reformation can save them, only a real turning to God. The words of the well known paraphrase represent faithfully Hosea's attitude in relation to the nation, "Come, let us to the Lord our God, with contrite hearts return." This invitation was the only thing to meet the need of Northern Israel; because they did not heed it they were lost and the words of their great prophet have come to us through the care of Judah, whom they despised. But the words are as pertinent as ever, only a true turning to God can meet our personal and social need. But it seems a strange exhortation to take words and turn to the Lord; words seem such poor, empty things. These people lavished rich gifts on their gods, they sought satisfaction in a luxurious ritual, they were not content with words;

they were very religious, but their religion was impure, and their social life corrupt. Intelligent, true, strong, sincere words may in such a case be a noble sacrifice. It requires knowledge to find the right words, and courage to speak them in the face of man and God. Our God has given us such great words that we may surely find right words of response. The prophet longs for fruit of his ministry, and what better fruit can there be than this, that the people should receive their message and make the right reply; that prophecy should turn into prayer. The prophet will teach his disciples how to pray; it may not be the rich, all comprehensive prayer which come from the lips of the Christ centuries later, but it is a noble prayer. These, then, are words of prayer; it contains the most important request, that iniquity may be altogether taken away. That is the true forgiveness, to remove both the guilt and power of sin. We have fuller knowledge of God's dealings in this regard, but Hosea had the same deep sense of need. By their iniquity they had fallen, and only by confession and faith could they return. Let them bring to God the true spiritual sacrifice, and beg His acceptance of the same, thus they may render the fruit of their lips to Jehovah. This prayer is like all real prayer, a confession and a promise of amendment. Trust in Assyria and Egypt is renounced when the nation casts itself upon the mercy of God. They had been too prone to trust in the horses and chariots of great foreign powers; they did not understand their true vocation, but, when God gives them a new heart, they will know that though they are isolated in the world, and are, apparently, orphans, they have, in the divine mercy, a rich inheritance. This is not mere conjecture, vain speculation, the prophet can speak in the name of his God, and when the people turn, and rend their hearts in true penitence, this will be the gracious answer, "I will heal their backsliding, I will love them freely. For mine anger is turned away from him," etc. "It is not our gifts that can win God's love; that comes spontaneously of His own loving nature. As the nightmist which gives fruitfulness and fragrance to a land swept and scorched by the hot, dry wind, so shall God be to His people; the barren desert of their national life shall rejoice and blossom as the rose. The exact order of the speech or dialogue in verse 8 is difficult to settle, but the sense is clear that Ephraim shall learn to shake himself clear of

idois, and shall find that his source of strength and fruitfulness is in God; then life shall have new meaning and fresh power. Verse 9 is a proper conclusion; only by spiritual wisdom can we understand these things, and it is the highest wisdom thus to accept the will of God, and to acknowledge that the ways of the Lord are right. Many think that this verse is a prose comment on the beautiful poetic prophecy, written by some scribe who felt himself carried away by Hosea's great words; if so, it is the Amen of the devout reader; and it represents the spirit in which we shall receive this wonderful prophecy, and apply it to our own life, to the life of the Church, and of our individual experience. Only by the wisdom that comes of fearing God can we know the power of real forgiveness and the nature of real spiritual worship.

Only grant my soul may carry high through  
death her cup unspilled,  
Brimming though it be with knowledge, life's  
loss drop by drop distilled,  
I shall boast it mine—the balsam; bless each  
kindly wretch that wrung  
From life's tree its utmost virtue, tapped the  
root whence pleasure sprung,  
Barked the bole and broke the bough and  
bruised the berry, left all grace  
Ashes in death's stern alembic, loosed elixir  
in its place. —Robert Browning.

For Dominion Presbyterian.

## The Secret of Christian Peace.

By Rev. B. B. Williams.

Everybody knows what it is to be disquieted—sometimes greatly disquieted.

We can easily remember a time when everything outside of us seemed as though it had entered into a sort of conspiracy to trouble us. Here were vexations great and small; there were losses and disappointments; ungracious things were said and done against us by those whom we supposed to be friends, good and true. In these circumstances we were strongly tempted to long for dove wings that we might fly away in search of rest.

Or we can just as easily remember a time when, notwithstanding favorable surroundings, we were sorely restless; the heart was ill at ease. However unwilling to admit it, there were within us passions that made the soul more like a stormy sea than aught besides. We looked at things with morally jaundiced eyes and therefore received wrong impressions of everything.

At such a time we met with these words: "Thou wilt keep him in perfect peace whose mind is stayed upon Thee," or these words, "Peace I leave with you; My peace I give unto you." As we read and re-read these words they seemed to us to be brimful of heaven's music and there was stirred up in us a passionate longing that found expression thus: "Oh that this peace was ours; perfect Peace in this dark world of sin!"

\*International Sunday-school lesson for July 2nd: Hosea 14: 1-9. Golden Text: "Come, and let us return unto the Lord.—Hosea vi., 1; Read. x., 1-13.

Well, it is one of God's secrets with them that fear Him, resulting from conscious reconciliation to Him through Jesus Christ; from trust in the Fatherly wisdom and love; from the firm persuasion that He cares for us constantly and tenderly. It is the work of the Holy Spirit, one of whose blessed fruits is peace.

It is by no means an easy matter to describe this little word fully and accurately. Suppose we say that it is rhythm, harmony, balance; we still leave its highest heights unscathed, its deepest depths unfathomed. Those who possess it can and will testify that it is real and abiding; that on the line of actual experience alone can its true meaning be understood and its value known.

It will, perhaps, be urged that when they who fear the Lord are in trouble, they are very much like other men—they are depressed, they are sorrowful, they mourn. That, no doubt, is true, for to be genuinely Christianized is not to cease to be human. The religion of Jesus Christ is not designed to rob the heart of its tenderness and sensitiveness. Its purpose is not to dry up the fountain of tears. It does not teach man that it is weak and sinful to feel keenly and weep bitterly.

There is, however, a marked difference between those who fear the Lord and those who do not; for whatever the outward agitation, whatever the storm or strain, the God-fearing have in their inmost soul a holy calm, just as there is a perfect calm in the depths of the world's great ocean, despite the wild whirl of fury on the surface.

The air may be full of wild rumors; the outlook may be discouraging; many hearts may be the prey of faithless fears and of dark forebodings, but they who fear the Lord "shall not be afraid of evil tidings; their heart is fixed, trusting in the Lord." God leads them in the secret of His presence; God keeps them secretly in the pavilion, and His Peace reigns in their hearts, so great is the goodness which he has laid up for them that fear Him, which He hath wrought for them that trust in Him.

#### The Prophet Hosea.

"We gather that Hosea was a native of the Northern Kingdom, and not a native of Judea, as was his colleague Amos. It is just possible that he belonged to the aristocracy; probably he was of priestly rank; at all events he had a wonderful knowledge of Israel's past history. We see that Hosea was himself a citizen of the Northern Kingdom, when we compare his book with the book of Amos. Amos also writes with an exact, vivid power of delineation, about wrongs and oppressions, about the political and religious position in the Kingdom of Samaria. But here is the distinction; the words of Amos sound like a voice from

outside, pealing with the thunder of God's anger and righteous indignation against wrongs and injuries that Amos does not feel himself bound up with. The characteristic of Hosea's book is that the burden of Israel's guilt lies weighty on his soul; he wails, and mourns, and laments, and repents with that sinful people. He cannot, without tears in his eyes, contemplate the glorious opportunities that have been flung away. He almost expresses a sense of his vicarious involvement in their guilt, and carrying of their sorrows. That is the note which gives its exquisite music of pathos and beauty to Hosea's prophecy of the coming downfall of his own land and of his own people.

"The characteristic idea—indeed, the keythought that underlies the whole of Hosea's prophetic message is a remarkable one. He pictures the relation between God and Israel as a marriage tie. It is of little use to try to divide the Book of Hosea into minute paragraphs and divisions; and to trace a line of thought through it, because if there is any book in the Bible which is one long musical burst of emotional life and harmonious unity from beginning to end, it is the Book of Hosea. The man was not so much an intellect, he was a great, overflowing heart. He cannot think out things and reason out things. He sways like a pendulum from one extreme to another; now blazing indignation against the people's wickedness and blindness and madness, and the next moment lamenting over them like a mother over her only son."—The late Rev. Dr. W. G. Elmshie.

#### The Truth.

Friend, though thy soul should burn thee,  
yet be still,  
Thoughts were not meant for strife, nor  
tongues for swords,  
He that sees clear is gentlest of his words,  
And that's not truth that hath the heart to  
kill,  
The whole world's thought shall not one  
truth fulfill,  
Dull in our age, and passionate in youth,  
No mind of man hath found the perfect  
truth,  
Nor shalt thou find it; therefore, friend, be  
still.

Watch and be still, nor hearken to the fool,  
The babbler of consistency and rule;  
Wise is he, who, never quite secure,  
Changes his thoughts for better day by  
day;  
To-morrow some new light will shine, be  
sure,  
And thou shalt see thy thought another  
way.  
—Archibald Lampman.

Let there be no discouragement, but a steady, earnest, persistent determination to work with loving regularity, not considering results, knowing that all true development is according to law. Let spiritual attainment be your first object, above all else; and, finally, life's problems will disappear.

#### Self-Control.

Nadab and Abihu had everything—a father's love, a priest's compensations, the favor of God—everything except self-control, and for want of this lost all the rest. Whose was the hand that presented the sparkling glass? Was it held in the jewelled fingers of some dashing but delightful maiden, to deny whom required a moral courage of colossal proportion? No reply. It has been many times since! Was this wreck the result of flowing impulses of an exceptional occasion? Again no reply. Like wrecks have been many times since! Somehow these noble, young, promising priests lost the jewel of their principle in the jungle of their passion, and when they lost their principle the hollow in their souls became the vacuum into which their lives collapsed.

#### The Company of Christ.

It was said of Melik Shah, one of the noblest of the Seljuk emperors, that "to belong to his household, to hold his commands, was not merely an honor and a privilege; it was also an apprenticeship in principles. In serving the Sultan one grew like him, and a standard of conduct was thus set up, modelled upon the life of the royal master, the pattern and exemplar of the age. A chief or governor was esteemed by public opinion in accordance with the degree in which he conformed to the Sultan's example."

These words could scarcely be improved upon as a statement of the privileges and duties of Christian discipleship. How truly to belong to Christ is "not merely an honor and a privilege," but "also an apprenticeship in principles." If in serving the famous Sultan one grew like him, much more is this true of the follower of Jesus Christ.—The Evangelist.

#### Judge Not by Appearances.

The truth never lies on the surface; it is deep and must be sought profoundly. It seems certain at first sight that the sun goes round the earth, but it does not. It took centuries to see beneath the appearance to the fact. Our earth looks flat, but it is not; it is a globe; and there are men on the other side with feet turned towards ours. The stars all look to be the same distance away, but the difference of distance is perfectly immense—immeasurable. It will not do to trust our first impressions, or the appearances of things, or our desires or our wishes in the matter. We must find out what the facts are.—The American Friend.

"Make religion the every-day business of your life, and not a thing of fits and starts," was the advice Livingstone as a lad received from his Sunday school teacher.

# DOMINION PRESBYTERIANS PROSPER

## HAMILTON ASSEMBLY LARGELY ATTENDED

20th Century Fund Endorsed—Extra \$1,000,000 to be Raised—Rev. Dr. Campbell, of Renfrew, Agent.

Foreign Mission Committee to Control College Work in Indore—Messrs. Gandier and McQueen on Home Missions.

## HALIFAX IN 1900.

New College Professors Appointed—Assembly Sermon by Rev. Prof. Jordan, D.D.—Ottawa Ladies' College Shows a Balance—Rev. L. H. Jordan on the Elder Moderator Question—Straight Speeches on Report of Probationers—Indifference of Ministers to Aged and Infirm Ministers' Fund—Augmentation, East and West, Admirable Addresses—S. S. Publications, Splendid Work of the Rev. T. F. Fotheringham—Snap Shots at Assembly.

At the close of the sermon, to which despite the uncomfortable heat, the audience listened with profound interest, the Moderator led in prayer, and declared the Assembly duly constituted for business. Dr. Warden's announcement that the printed roll be taken as read was greeted with a general chorus of approval, and half an hour of tedious work was avoided.

The Moderator briefly thanked the Assembly for the kindness and courtesy he had received during the term of his office, and, in reviewing the year, took occasion to refer to some of those whom death had claimed during its course. Twenty-two in all are known to have entered into rest, and others, of whom no record has been kept, would doubtless increase the number. Among these special reference was naturally made to Dr. Cochrane, so long the indefatigable Convener of the Home Mission Committee; to Principal King, whose sterling life, strong will and ripe scholarship have done so much to influence the Church; to Dr. Orniston, at one time minister in the church where the Assembly meets, and to Dr. Chiniquy, once a priest in the Roman Catholic Church, but for many years the zealous worker for the spiritual freedom of his fellow-countrymen.

"And now, Fathers and Brethren," said the white-haired Moderator, "I ask you to relieve me from this chair by the appointment of my successor." R. G. MacBeth, of Winnipeg, was first upon his feet, and in a thoroughly appreciative but not fulsome speech, presented the name of Rev. Professor Bryce, of Winnipeg. Dr. Forrest, of Halifax, seconded the nomination. For a moment it seemed as if no second nomination were to be made, and men who think a contest for the Moderator's chair unseemly, and they are many, began to breathe more freely. Only for a moment; for Principal Grant was on his feet, and, deprecating the necessity of

a contest, said he felt impelled to present the name of one who had formerly been nominated, but had stepped aside, and he submitted the name of Dr. Campbell, of Renfrew. Rev. A. H. Scott, of Perth, seconded the nomination. The spell was broken, and Rev. Louis H. Jordan, of Toronto, rose and presented the name of Dr. Milligan, a co-Presbyter. The strong voice of another Toronto man, Rev. A. MacGillivray, was heard seconding the nomination. Both Dr. Milligan and Dr. Campbell desired to withdraw, but were not allowed to do so, and the vote resulted in the choice of Dr. Campbell.

Many spoke of the contest as regrettable, and expressed the hope that some method may be found by which such scenes may be avoided. Would it not be possible to issue ballots with the attendance cards, say three ballots marked A, B, and C, and the commissioner to write upon one of them the name of the man he would choose for Moderator and drop it into a box provided, reserving the other ballots for use should a second or third ballot be necessary. The ballots could be counted by the clerks of Assembly, and the result handed to the retiring Moderator as soon as the meeting was constituted, and immediately announced by him. Already there are rumors of an overture being prepared, looking to the rectifying of this weakness in our system of electing our chief presiding officer. So long as it will result in a good and efficient man being chosen and chosen legitimately, we presume it will be heartily endorsed, by none more earnestly than by the men whose names are mentioned as prospective Moderators.

### THURSDAY MORNING.

It was a fine looking body of men that faced the Moderator's chair. Familiar faces were readily found, Dr. Caven, Dr. McVivar, Dr. Grant, Dr. Laing, Walter Paul, David Morrice, and so the list might be lengthened of those whom the Church loves to see guiding the councils of her Supreme Court. Some faces were missed, sadly missed, and not alone in the retiring Moderator's address, but once and again the names of Principal King and Dr. Cochrane rose to the lips of speakers. It will be long ere the Church learns to think of them as necessary to the conduct of her business. There were many new faces, many young faces, earnest-eyed, resolute looking, watchful of each item of business, and showing marked interest in even the routine work. It is no holiday, this General Assembly business, even for the men who do not say much on the floor of the house. To follow the line of work alone and to give an intelligent vote upon the various emergent

questions, is no small matter for one who does not tangle much in Church business.

The morning was spent in reading the applications of Presbyteries for permission to receive ministers from other denominations. There are at least ten such applicants. Is it not time the Church said to all not trained in her halls that she cannot receive them? Too often the hesitation of the Presbyterian to bar the door against an applicant, lest by so doing one whom the Master has chosen is shut out, is abused, and men slip into the ministry who are not qualified either mentally or spiritually to lead their fellowmen in spiritual things. There are evidences of greater stringency, and we are glad to see it.

The docket for the morning was exhausted and still almost half an hour remained. Dr. Warden asked that the report on the Sabbath School Publications be taken up. The report was really a report of progress, and it was this not only technically but really. The publications are self-sustaining, the salary of the editor has been increased by \$300, and a well appointed office has been opened. We were given no figures. We do not know the cost of periodicals, salary paid to editor or manager, but it is only fair to say that the report is for the part of the present year now past. Next year full statement will doubtless be given.

### THURSDAY AFTERNOON.

After a preliminary report on Permanent Records of Church Courts, the substance of which will delight the hearts of clerks everywhere, the great business of the afternoon was taken up. It was recommended in this report that, in future; the printed Assembly and Synod Records may be taken, if properly attested, as the permanent record, without the laborious transcribing that has hitherto been necessary. Presbytery clerks will no doubt also follow the precedent established.

The members were all in their places when Dr. Warden rose to report on the proposed Twentieth Century Fund. There was a general air of expectancy, a subdued but real excitement pervading the Assembly as he began to speak. He asked that the Church should undertake to raise one million dollars extra in two years. Some of us, to whom the thousandth part of that sum would be almost paralyzing, drew in our breath. But as the speaker proceeded we began to relax, to breathe more freely, to think the thing possible, to feel that we ought to do it, to conclude that we must do it, to realize that we should be disgraced did we not do it. And yet it was no appeal to our emotions that led us on from a sense of inability to a conviction of power and obligation. It was a calm, clear, business-like presentation of a matter which all felt, none perhaps so much as the speaker, was a matter of most grave responsibility. He convinced us that we could do it. It meant only an

advance of 20 per cent. on our present giving, upon what we had given in years of adversity, and an era of prosperity was now setting in. Of course we can do it. We caught ourselves saying so, pulled ourselves in amazement, but said it again, and finally with assurance, of course we can do it.

Then he told us that we must choose one of two alternatives. There must be some concerted effort such as this would be, on the part of the whole Church, or there would be six or seven agents of as many schemes coming to us within a year and soliciting money to maintain them. Three of the four colleges are about to begin a campaign for an increased endowment; two of the endowed funds must make a canvass for an increased endowment. Shall we have these rival canvassers appealing to us, or shall we all unite in one grand effort, which shall commemorate at once the beginning of a new century, and the semi-jubilee of the union of our Canadian churches. The appeal was irresistible.

But stronger than all came the appeal for the unification of the Church. Again and again succeeding speakers took up the strain and urged united effort for the Century Fund, because it would remove the last traces of sectionalism, and gather into one the effort of the Church. There are traces of the dividing line still. Each year they grow fainter, except here and there, where some event has scored them afresh. Such combined effort, it was felt, and, we believe, felt truly, would completely obliterate them.

Many speakers followed, chiefly laymen, but not a single strain of dissent was heard. We have never known a movement so heartily endorsed, or a scheme received with such universal favor. Yet we were plainly told that it meant hard work. It was no child's play; it was work for men, for strong men, for all strong men. We did not join in the applause usually. A scribe has little time for hand-clapping. But once we laid down our pen and joined in. It was when the statement was made that this fund is not to be raised by wealthy men giving their ten thousand or more apiece, but it is to furnish an opportunity to every man to contribute his quota. It is to be a spiritual movement, to furnish an opportunity to begin the new century. The money must be consecrated, set apart for the purpose of advancing the Kingdom of Jesus Christ, and given as an offering for Him. One man could give the whole sum, but one man cannot represent the rest of the quarter of a million who need the spiritual uplift which will be received by participation in such a mighty movement as this. It must be a general movement, in which the humblest shall take his share. To that we say Amen.

The vote endorsed the principle, and sent the matter to a committee to work out details, which will be submitted for approval at a later stage.

## THURSDAY EVENING.

The evening sederunt was given up to Home Missions. The addresses of the mover and seconder were good, both from the east and west. One regretted the length of these speeches, at least of some of them. There were two men whom we cannot hear every day, splendid men both of them—McQueen from the plains and Gandier from the mountains. They were fresh from the work, and though it was a quarter to ten before McQueen could get the floor, the Assembly insisted upon hearing him, and when Mr. Gandier, owing to the late hour, would have withdrawn, he was called back, and made to speak. It was a gentle hint to previous speakers, which we hope they will bear in mind. We want to hear from the men who are in the thick of the fight.

And it was worth waiting for. One felt, when looking at McQueen's rugged face that what he said was not impressed talk. He did not mince matters, but put the word plainly, and urged home the sense of responsibility. We would like to give a resume of the speech, but its strength lay in the man, whose every feature and movement betokened strength. You cannot put these things on paper.

Gandier caught the attention of the Assembly, and held it till the close of his all too brief address. There is a subtle power about him which few possess in so marked a degree. Some of it may be due to that directness he has learned from dealing with men in the mountains. Some of it comes from a great heart, full of one purpose, fired with ambition to apprehend that for which he has been apprehended of Christ Jesus.

We were struck with the straightforward simplicity of these two men. They are the peers, in education and in intellectual power of their contemporaries in the east, yet they are giving their lives freely to this western work. And they love it. We should not care to be one of a deputation from an eastern city church to interview them for the purpose of luring them from that work. We can anticipate their answer. And we honor them for it.

## FRIDAY MORNING.

The Colleges—Manitoba.—The spirit shown by Manitoba College was worthy of commendation. She has lost heavily. The reverend principal, Dr. King, whose splendid executive ability and ripe scholarship were known over the whole Church, was taken from them. He was more than a principal in name, the mere nominal head, he was the real head and heart of the institution. Close upon that, though known before it, came the removal to Toronto of Sir Thomas Taylor, the Chairman of the Board and Treasurer of the college. She might be pardoned if she submitted, for once, a despondent report. But it is not despondent. It is full of confidence. Nat-

urally it is sorrowful. The loss is one that touches the college keenly, both in head and heart. She loved her principal, and she entrusted everything to him. It might have been better had she relieved him of some of the burden. But that is past.

She looks out from under the cloud hopefully. Three confident strains were noted in the report and its presentation. First, the success of the past year, and the increasing kindness and interest in the college that is being manifested. Second, the coming of Dr. Kilpatrick, of whom report speaks with increasing appreciation. Third, the increasing tide of prosperity in which the west is now so fully sharing. These three blended, and were sufficient to light the cloud-edge, even if it could not wholly dispel the darkness and gloom.

We liad such confidence. The Assembly thoroughly appreciated it, and most cordially endorsed the appointment of Dr. Kilpatrick to a professor's chair there. But the Assembly was cautious, and when the Board of Manitoba reported that it had not been able to agree upon a name to recommend for principal and professor, and asked liberty to make the appointment when a suitable man has been found, subject to the ratification of the next Assembly, there were protests. It was pointed out in support of the request that a similar privilege had been granted Knox College last year, and that the circumstances were such that it would be perilous to attempt to pass the year without an accredited head. But, it was said, in answer, the appointment of a principal is something very different to the appointment of one to fill a chair. The character and tone of the college depends largely upon the man at its head, and the great importance to the Church of Manitoba College made it necessary that the man appointed should be one whom the Church itself has chosen. It was granted by the Assembly that a lengthened interregnum should be avoided if at all possible, and a proposal was made that a committee of the Assembly should be appointed to confer with the members of the board present, so that, if at all possible, a name might be suggested to the Assembly. This proposition the board cordially accepted, though members of it frankly stated they feared no name could at present be suggested.

Knox.—In the Knox College report two points were of special interest. It was suggested to lengthen the college term from six to seven months. This was not recommended, but merely suggested for the consideration of the court. Even in this mild form the proposal brought more than one college principal to his feet. But the matter went to a committee, that safety-valve of all pent-up apprehension of prospective advantage or disadvantage. The other pro-

# Our Young People

A CHRISTIAN-CITIZENSHIP MEETING, FOR INSTRUCTION AND INSPIRATION.

Topic for July 2: "Our Country for Christ."—Ps. 33: 10-22.

"GOD BLESS OUR NATIVE LAND!"

## For a Good Meeting.

The Christian citizenship committee, which in some societies is wondering what it was ever born for, has an opportunity to "spread" itself in this meeting. Begin by spreading over its walls bunting, flags, and all the patriotic decorations the room will stand.

Judiciously assign, for two-minute remarks, such topics as: "If Christ came to America, what would He find hostile to Him in its Sabbath customs? Its excise laws? Its slums? Its machine politics, etc?"

Ask your pastor for a five minutes' broadside on "Home Missions and Patriotism." Have the information committee ready to make a special report on "Immigration: Its present extent and problems."

Hold a ten minutes' open parliament on, "What more might our public schools do for good citizenship?" "Our Sunday schools?" "Our local press?" "Our Christian Endeavor Society?" "Our Juniors?"

## My Country and I.

By Rev. James L. Hill, D.D.

Marcus Morton was candidate for governor of Massachusetts sixteen times, and then was elected by one vote. A single, plain young man, casting his earliest ballot for chief magistrate in the State where the Pilgrims landed, with his own hand defeated the superlative scholar, the exalted statesman, the brilliant orator, renowned in two worlds, Edward Everett, whose superb encomium of Washington had electrified great audiences one hundred and twenty-nine times. One young man, by his vote, determined who should go to the legislature from Middlesex County. Such facts ought to sober young persons as they face their responsibilities.

Some sentinels must have been sleeping at their posts or the horde of unscrupulous adventurers would not, in some places, have gained such complete possession of certain parts of our political machinery. Who left the gates unguarded and gave them entrance to infest and misuse?

This languid interest in public affairs is the most lamentable thing in sight. We need a revival of seriousness in the

appreciation of the highest secular gift that the world knows. It has cost much.

The "good fellow" commendation is not a sufficient guaranty for a candidate's election. The "almighty dollar" is a heavy weight upon patriotism. The man who is wholly engrossed in the pursuit of wealth, and studies situations only as they bear upon his selfish interests, has no room in his soul for patriotic sentiments.

Patriotism has been a passion with the finest spirits in every age. With every fresh uprising of the people there comes a revival of loyalty, of brave, unselfish devotion to country, which results in an improvement in the character of the men who are chosen to responsible places. There has died recently in Brooklyn, N. Y., an honored citizen, Mr. James T. Stranahan, who commenced life as a farmer's boy, who was a delegate to the convention that nominated Abraham Lincoln, of whom it was nobly said that whatever concerned Brooklyn, concerned himself also.

Most of us become interested in some one department only of work that touches the public good. Intemperance is a monster, but it is not the only evil. Personal feuds and grudges are unchristian, and may be permanently and sweetly healed by a subdued spirit of love and mediation. "Is there no balm in Gilead? Is there no physician there?" Imagining the young people of the world for an audience, and being asked for a practical sentiment this is the one that would be named: Harbor no ill will or malice toward those from whom you differ in political choice and who are seeking to undermine all that you most dearly cherish and strive to promote. Love your enemies. It is difficult to antagonize and not to dislike. Will my present young reader not now adopt this resolution, "I will never think meanly of an opponent in public affairs?" It is a bright lesson in Christian courtesy to see men in town meetings that could be named, and in city governments, engage in the intensest struggles along the lines of their convictions, and yet, like friendly wrestlers, brothers, do it openly, manfully, respectfully, and well.

In these passing days, and at this season when there is so much patriotic feeling in the community, and when so many are at the same time, among the young, resolving to walk "in His steps,"

let us determine to work toward the realization of that ideal which would characterize our public affairs "if Christ should come to" this town. And all the people shall say, Amen.—C. E. World.

## For Daily Reading.

Monday, June 26.—A blessed nation.—Ps. 144: 1-15.  
 Tuesday, June 27.—A victorious nation.—2 Chron. 20: 1-30.  
 Wednesday, June 28.—Penitence for sin.—Dan. 9: 3-19.  
 Thursday, June 29.—Praise for blessings.—Ps. 147: 12-20.  
 Friday, June 30.—Praise for victories.—Ps. 44: 1-8.  
 Saturday, July 1.—The nation for Christ.—Luke 14: 15-24.  
 Sunday, July 2.—Topic. Our country for Christ.—Ps. 33: 10-22. (A Christian citizenship meeting.)

## When Out of the Ranks.

There is a story told of one of the pipers in Wellington's army who at the very beginning of an important engagement received a severe wound in the thigh. Disregarding his pain, however, he refused to be removed from the scene of the conflict, but sat on a bank playing national airs during the remainder of the battle, declaring that though he could not accompany his comrades into the thick of the fight, he would not let them lack music.

Is there not in this incident a hint for some of us who through illness or crowding cares are unable to do our accustomed part in the battle constantly being waged between right and wrong? If incapacitated for active service, we can at least cheer our comrades as they sweep by to the attack. Is there not also a hint for the Christian Endeavorers who are not in the ranks of the voters?

No man can be true to his country who is not true to himself.—Anon.

Whatever makes men good Christians, makes them good citizens.

It pays to follow one's best light, to put God and country, first and ourselves afterwards.—S. C. Armstrong.

If the salt wishes to purify and preserve the meat, it can do it in only one way. It must not hold aloof from the meat. It must touch it and press up against it. We are the salt of the earth, we Christians, and the only way to purify politics is to mingle in politics.

There is a Bible in America which was once baked in a loaf of bread. During one of the persecutions in Bohemia an edict was passed that every Bible in the hands of peasants should be destroyed. Mrs. Schebolt, grandmother of the present owner, placed hers in the centre of a batch of dough, which was ready for the oven, and baked it. The house was carefully searched, but no Bible found. It was taken unharmed from the loaf. It was printed 150 years ago.

### Scottish Preachers.

Now that the Rev. Principal Caird has gone, there is no unrivalled preacher in Scotland, and while partial opinion might single out a certain minister here and there, there is no general recognition of any preacher as the greatest pulpit orator in Scotland, in the universal sense applicable to the late principal. An Australian minister, the Rev. James Hill, M.A., however, has lately been in Scotland, and in the course of an interview at the Antipodes he makes the assertion that "the Rev. Dr. John Hunter, of Trinity Congregational Church, Glasgow, is the greatest preacher in Britain." They know comparatively little of the great Anglican preachers north of the Tweed, but in Scotland, while Dr. Hunter holds a high position for his scholarly discourses, the Rev. Dr. Whyte, of Free St. George's, Edinburgh, has a much bigger reputation as a preacher, while the Rev. A. Wallace Williamson, of St. Cuthbert's Parish Church, Edinburgh, is a more eloquent and more virile preacher than Dr. Hunter, although their style is to some extent similar, and they attract the young men and the young women of the cities with an equally strong magnetic influence. The Rev. Dr. Stalker, of St. Matthew's Free Church, Glasgow, too, is a particularly striking preacher, although not a seductive orator. His matter rather than his style commands attention, as is also the case with preachers of the calibre of Professors George A. Smith, Marcus Dods, and Denney. There was a time when the Rev. Dr. Marshall Lang, of the Barony, Glasgow, held a very high place as a pulpit and platform orator, but of late years his voice has become very deep in tone. The Rev. Dr. Macgregor, the senior minister of St. Cuthbert's, Edinburgh, was at one time the most "rattling" or stirring of all Scottish preachers.

### How a Pope is Elected.

It is perhaps not generally known that the immediate successor of the present Pope is already chosen. Though he will not officially be called Pope, Cardinal Luigi Oreglia, dean of the Sacred College of Cardinals, and Camarlingo of the Catholic Church, will be Pope pro tempore, and will perform the duties of the office after the death of Leo XIII. until the next Pope has been elected.

According to the regulations, the election cannot take place until after the burial of the dead Pope, which occurs ten days after his decease. There have been cases in which the election has not been finished for months, so that Camarlingo's reign may last for some time.

Leo XIII. was himself Camarlingo when he was elected to the Pontificate, but it is hardly likely that the present Camarlingo will be so fortunate.

It is the Camarlingo who formally declares the Pope dead after tapping his

forehead three times with the silver hammer. He also breaks the seals and "Ring of the Fisherman," and then assumes the direction of affairs of the Apostolic See until the new Pope is elected.

When the election is concluded, the Cardinal dean asks the new Pontiff what name he intends to take. And after he has received the salutations of the assembled Cardinals, it is the Cardinal-Camarlingo who places on his finger the "Ring of the Fisherman." He is the actual successor of the Pope, even though temporarily.

### Temptation.

My soul, be on thy guard,  
Ten thousand foes arise,  
And hosts of sin are pressing hard  
To draw thee from the skies.

O watch and fight and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.  
—George Heath.

### The Great Wall of China.

Many writers have spoken of the great wall of China as a waste of human energy, but they are in error. From a military point of view it was of prime importance. There is no doubt that for some centuries the hordes of Mongolia were stopped in their war expeditions at the foot of this wall, which marked the southern edge of their land, for the wall was nothing more or less than an immense fortification, the greatest the world ever saw, and there were plenty of Chinese soldiers to man it. Scattered all along the top of the wall were sentinels within communicating distance of one another, and no enemy could approach without these sentinels signalling the fact all along the frontier. Every gate in the wall had its garrison, and every mountain pass through which the wall was built had its military camp. Towns were built and agriculture developed along the wall in order to supply the needs of the soldiers, and this fact in itself was a protection to China, as it increased the density of population along the frontier. The wall is now in ruins, and has ceased to be of use, but for fourteen centuries it helped to protect the empire from its northern foes.

Heathenism has been so swept away that the visitor cannot believe that those people, polite as Parisians and honest as Norwegians, were wild cannibals a generation ago. How, out of less than 112,000 Fijians, over 100,000 attend Christian worship; how, where fifty years ago there was not one Christian, there is to-day not one avowed heathen; how there are over 1,200 places of Christian worship, and not one cannibal oven or heathen temple! And yet Christian missions are "a great failure!" Is it not rather those who decry missions?—Rev. A. T. Pierson.

### The Excavation of Babylon

German archaeologists are busy with plans for the excavation of Babylon. The late Sir Austen Henry Layard, the explorer of Nineveh, was the first one to do anything in the way of excavating Babylon, then Sir Henry Rawlinson followed. The excavations, it is claimed by the Germans were done in a half-hearted way, and they are determined that their work shall be thorough. It will be very costly, and it is estimated it will occupy five years. It will be carried on by the Orient Society jointly with the directors of the Royal German Museum, and the leader of the expedition is Dr. Robert Koldewey, who has already had much experience in such work. The expeditions will start from Beirut, going from there to Aleppo, whence they will travel by caravan to Bagdad. Babylon itself is two days' journey from Bagdad, and consists of rough mounds scattered on the banks of the Euphrates, under which lie the ruins of a great city. The excavators will begin with the fortress, which is what remains of Nebuchadnezzar's palace, where Alexander died. In addition to their excavating upon the city site proper they will investigate a number of other ruins situated near.

### Dr. Samuel Johnson and Romanism.

On the Roman Catholic religion he said: "A good man of a timorous disposition in great doubt of his acceptance with God, and pretty credulous, may be glad to be of a Church where there are so many helps to get to Heaven. I would be a papist if I could. I have fear enough; but an obstinate rationality prevents me. I shall never be a papist, unless on the near approach of death, of which I have a very great terror. I wonder that women are not all papists."—Boswell's Johnson, p. 251.

Such was the shrewd old lexicographer's explanation of the success of Romanism. There are a good many people who are willing to pay for a hope of heaven. They are both timorous and credulous, and hence they invest in the Papal Soul Insurance Company that claims to be "the Church."

The varied condition of India is well illustrated when we read in one item in The Indian Witness that floods have destroyed the crops on the banks of Nerubudda River, in the next that 5.48 inches of rain fell at Cawnpur in a single night, and in the next item but one that the crops are withering from drought in the Deccan and the central portions of Madras Presidency, and also in several districts of the Punjab and Bombay Presidency. India is extensive, and presents striking contrasts in its topography and physical conditions. Many statements concerning India are misleading, because they are applied to the whole country, while they are true of only one portion.

## The Dominion Presbyterian

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### The Century Fund.

On more than one occasion The Dominion Presbyterian has referred to the Twentieth Century Fund, and expressed the opinion that, while little was known by the general public, the matter was by no means being neglected. The splendid report submitted to the General Assembly by Dr. Warden proved the correctness of this opinion. So evident was it that every detail of this scheme in its preliminary stage had been thought out, and shrewdly estimated, that the Assembly, ministers and staid elders together, adopted the principle of the scheme by a unanimous standing vote.

It remains now for each commissioner to charge himself with the working out of the plan that shall be submitted. He should make it his business to make every other minister and elder in his Presbytery as enthusiastic as he was when one called out in the Assembly, "Let us stand!" Every man who rose committed himself to the work of making this scheme a great success. If he do his duty it will surpass present expectation as much as the reception given to Dr. Warden's statement of it surpassed expectation.

Only let us keep in view the great purpose. It is not to collect money alone; it is to unite all sections of the Church by this one effort, and it is to offer opportunity to receive a great spiritual blessing, which the consecration of our means to God will certainly bring. These are high aims, worthy of us and of our Church. Only let them fill the mind to the exclusion of all selfish and sordid motives, and the opening of the century will be to us the beginning of a new era.

### Electing a Moderator.

The choice of a Moderator to preside over and to guide the deliberations of any of our Church courts, should be conducted with becoming dignity. Sectional rivalry, or the comparison of personal attainments or claims is out of place. The present system of electing the Moderator makes such a presentation of claims almost inevitable. If this were done before the respective Presbyteries only, it would be less objectionable, but it is derogatory to have such claims presented on the floor of the Supreme Court as its opening act after being constituted.

Enough of fault-finding, however. Would it not be better to elect the Moderator by silent ballot, previously distributed? When the attendance cards are sent out to each commissioner, let there be three, or more, blank ballots, marked A, B, C, etc., sent to each. Upon the one of these marked A, let each commissioner write the name of the man whom he would choose for Moderator. These ballots should be dropped into a ballot box immediately on the arrival of the commissioner at the meeting of Assembly. After a given hour on the afternoon of the day on which the Assembly meets the ballot box should be opened and the ballots counted by the clerks of Assembly, and the result announced to the Moderator, as soon as the court is assembled. Should any one name have a clear majority of the ballots presented, he should be declared elected and the Moderator shall name two to introduce him to the court. Should no one have been elected, the Moderator shall announce the fact, and ask the commissioners to cast another ballot, using form B, and so on till one is elected.

A still better method would be that now pursued by the Church of Scotland, where the ex-Moderators at present living in the country choose the man who shall succeed them in the Moderator's chair. We hope the present Assembly, which, by the way, will be known as "The Committee Assembly," may at least initiate a much-needed reform in this respect, and send this matter to a committee to consider and report.

### Church Music.

We wonder how many of our readers know that Martin Luther, the "Great Reformer," was almost as great a power in the reform of church music as in the doctrines of the theology of his time.

Church music, prior to the Reformation, was of a nature suited for the mass of the Church, which had grown very long and very tiresome to the people. According to the doctrines of their Church they were prohibited from taking part in it.

In Italy, a spirit of dissatisfaction was taking hold of the people, but it was not strong enough to battle against the

tendencies of the time. It required a strong power to break the fetters and make music a part of the worship of the people. It needed just such a man as Luther to recognize the much-needed want of song as part of the congregational worship.

So he went to work in earnest for the reform in the year 1522. So earnestly did he work, and with such grand results, that his enemies declared he had "destroyed more souls by his hymns and tunes than by his writings and speeches." True, there were some hymns sung in Germany before the Reformation, but there is very little doubt that Martin Luther was the first to thoroughly establish congregational singing. No little labor was this, as the material was limited. But then, no labor was too great for the "monk that shook the world." So after much toil and labor by Luther the public, in the year 1524, received the first Protestant hymn book, under the title of "The Little Book of Sacred Songs." It was received with much enthusiasm. So popular with the people were these hymns, that other collections had to be issued to satisfy the demand.

Among Luther's compositions must be mentioned that celebrated national hymn of German Protestants, "Ein feste Burg," which English-speaking people know as "A Sure Stronghold Our God Is He." This hymn is believed to have been written by Luther on his way to the "Diet of Worms." He had been summoned there by the German Emperor, to say whether he would recant or not. His friends tried to persuade him not to go, reminding him of the fate of John Huss, who was burnt to death. Luther said: "Were there as many devils in Worms as there are tiles on the roof, I would go and not be afraid. If Huss was burnt to ashes, the truth was not burnt with him."

"Ein feste Burg," which has so aptly been termed the "Marsellaise of the Reformation," was only one of the many of his beautiful compositions. His hymns soon began to be sung everywhere; in the field, in the cottages, in the workshop, as well as in the churches. They had a marvellous effect on Christian worship in Germany, and in all Churches of all creeds and countries, which has steadily grown and improved.

Secularism is crowding men on every side, and enlisting brain, heart and energy in all the walks of life. Christians feel its pressure, and find it interfering with their spirituality and allowing them little or no time for religious worship and service. It prevents one from taking broad views of duty and responsibility. It confines him to the narrow limits of the present life, and oftentimes to its most limited aspects. Religion takes a broader sweep and covers all existences and spheres, and develops and widens human sympathies, aspirations and relations here and hereafter.



## When the Mountains Were Made.

The Pliocene period, or third subdivision of the Tertiary epoch, was marked by a wonderful change in the manifestations of nature, and consequently by wonderful geographical alterations. The world had, up to this period, been divided into land and water, but with the land more or less level. Mountains had hitherto been unknown. But now came terrible subterranean convulsions. The outer crust was cooled and hardened, and as the boiling and seething mass within needed vent through which the compressed steam might escape, the hardened crust would be forced upward and a volcano would burst forth. It is believed, there being strong presumptive evidence in favor of the fact, that up to this period the portion of the earth now occupied by Europe was a vast sea, filled, perhaps, by numerous islands of more or less extent. The European Continent gradually emerged from this deep, while the chains of mountains were forced upward by an internal force. Fossil shells are found upon the Pyrenees at a height of 8,000 feet; on the Alps at a height of 10,000 feet; while in Sicily, the newer Pliocene rocks, covering nearly half the surface of the island, are raised from 2,000 to 3,000 feet above the level of the sea. In the Andes and the Himalayas the same evidence is found of their having been raised upward by volcanic action, as fossil shells are found on the former at a height of 13,000 feet, and on the latter at 18,000 feet. In the Central Alps Cretaceous, Oolitic, Liassic, and Eocene strata are found at the loftiest summits. Oolitic and Cretaceous strata have been raised 12,000 feet, Eocene 10,000 feet, and Miocene 4,000 feet and 5,000 feet above the level of the sea. Equally striking proofs of recent elevation are found in the Apennines, the celebrated Carrara marble turning out to be an altered limestone of the Oolitic series, and the underlying crystalline rocks to be metamorphosed secondary sandstones and shales.—The Argosy.

The training of Sabbath-school teachers is becoming more and more a live question. It is being agitated upon both sides of the Atlantic. There are many well qualified teachers in all our denominational Sunday schools. Presbyterians have a large share of them, but many more are needed. Plans are in operation for their multiplication. Facilities and opportunities for developing the teaching spirit and faculty are increasing. If piety and fervor are of the first importance, aptness to teach holds no subordinate place in religious instruction. Spiritual teaching and efficient teaching must go hand in hand if the best results are to be secured.

Men's faults do seldom to themselves appear.—Shakespeare.

## Dominion Presbyterians Prosper

Continued from page 405.

posal was also mildly put. It was merely that the Assembly would allow the college to look about for another professor, who should relieve Professor Balfour of a part of the double duties now imposed on him. Even this most mild request went through the committee stage.

Queen's.—It has become a chronic complaint of Queen's that she is neglected in the yearly ministrations. She frankly said this year that she could no longer live on resolutions, and so had determined to do some foraging on her own account. If the Century Fund went on she would loyally join forces with it, but she must have supplies, and that immediately. She, too, asked for the ratification of her appointment of a new professor, and many appreciative words were spoken of Dr. Jordan, whom the Presbytery of Sarnia was instructed to release and the Presbytery of Kingston to induct as the new professor there.

Montreal.—Montreal had a good report, and it was ably presented by one of her distinguished graduates, Dr. Herdridge. He deprecated the remark of a previous speaker, Mr. John Charlton, that there are too many colleges, and that it would be wise to consolidate and have one, or at most two well-equipped theological halls. Rather the success of each depended upon the maintenance of its individuality, and its sustained ambition to be in the lead. Dr. Robertson's speech in support of the adoption of the report was a characteristic one. He began all right, and his concluding sentence was pertinent, but all between the opening and closing sentences was artfully utilized in behalf of the cause of Home Missions.

Morrin.—The Quebec College announced that it had put up the shutters, and that a well-appointed property was on the market, or rather on the hands of the proprietors to do as might be deemed best. We hope some method may be devised to send the governors back to take the shutters down, and to begin life again under better auspices. A committee is busy with the problem.

Halifax.—The college by the sea, the oldest of the Canadian family, had an excellent report, and it was very ably presented by a man who looks as if the third decade were still before him. A strong, clear face, a resolute yet respectful bearing, a manly voice and well-chosen English, combined to make a favorable impression on the Assembly for the Rev. Robert Falconer, recently appointed to a chair there. Halifax has built a new hall, and is justly proud of it. She is proud, too, and with equally good right, of her eleven graduates this year, every one of whom is a graduate in Arts.

The proposal to bring up the question of the eligibility of the ruling elder to

act as Moderator of any Church Court received scant courtesy. Rev. L. H. Jordan presented the overture from the Presbytery of Toronto, not asking for any one or the other decision, but simply that the Supreme Court should pronounce upon the question and settle the matter finally. It was most courteous and able presentation. Dr. Laing followed, and urged that it be sent to a committee, who should report to next Assembly. Before the last syllable was uttered, a stentorian voice shouted, "Agreed!" Some half dozen other voices chimed in, the rest of the Assembly was silent, but the motion was declared carried. We should like to have seen a vote. The decision was in marked contrast to the presentation.

Friday evening is always devoted to Foreign Missions. The report was of the usual character, full of a sense of great responsibility, and urgently asking for increased support. The appointment of five additional missionaries, to whom reference has already been made in the Dominion Presbyterian, was a pleasing feature; also the announcement that the working balance had increased to some \$30,000. May it continue to grow with increasing rapidity.

Mr. J. T. Taylor, one of the two missionaries appointed, was introduced to the Assembly, but there was no time to hear even his voice. When will the Conveners learn to submit their reports in a few well-chosen business-like sentences, and leave time to hear men fresh from the work, whose voices are only heard once in a decade?

The speakers this year were Rev. Hugh McKay, of Round Lake, and Rev. J. Wilkie, of Indore. Mr. McKay's address was almost startling in its intensity. The man himself was a sermon. His deep-set, earnest eyes, looking out over the audience, made one think of the Old Testament prophet. And when he spoke every word fell like a living coal upon the tense, sensitive ear. It was positively painful at times to listen to him. His description of the missionary's visit to the new settlement, through the storm, was a piece of the most vivid word-painting we have ever listened to. We can see Muirhead yet, as he got out and felt for the trail in the darkness of night and storm. And for weird, tender beauty, what could surpass the prayer he heard as he bent over the unconscious old Indian woman, dead already to things of the present world, groping her way toward the brightness she saw afar off, and seeking for one to guide her. "I lent my ear," said Mr. McKay, "to listen, and I heard her saying: 'O Jesus, take my hand. Have you got it? Oh, yes. Hold it fast! I shall be all right now!' She was only an old, despised Indian squaw. Yet within her breast there was a beautiful faith, simple, yet strong, in her Lord."

Continued on page 411.

# The Inglenook

## Two Ways of Punishing.

By George H. Archibald.

He who frees a child from the punishment he deserves robs him of his rights, but the question is, Which is the better way to punish?

It happened thus. It was in the morning, and Janet was amusing herself with a book. It was a large book. It had pictures in it. It was a book that Janet loved, and it was a book that mother reserved specially for the Sabbath day.

Janet was not a bad little girl; indeed, she was a pretty good one, except sometimes.

Father and mother were sitting in the library, and the child had tired of the pictures, and turned to something else. "Janet," said mother, "put the book away."

But Janet did not heed. Again was the request made. But Janet shook her head. Now, firmly and decidedly, for the third time, the child was bidden to put the book away. Her reply was a decided "No, I won't."

Janet is older now, and cannot understand why she said it, except that she was becoming conscious of her individuality, and she seemed to like to occasionally assert herself. But let that pass.

Father heard the refusal, and it aroused him. With little thought, he in a very stern way ordered Janet to put the book in its place. But the little rebel would not obey. Command after command was given, but they seemed to have no effect upon Janet. "Spare the rod, spoil the child," "Withhold no correction from the child," and such familiar proverbs, came to the father's mind, and he resolved that the child must be punished. Obedience is imperative, and must be insisted upon. Images of corporal punishment had already formed themselves in his mind and the impulsive motor-minded temperament was such that to think was to act. Already the rod was beside him, already the book was in his hand, and on the way to its place on the shelf, and the words were almost spoken, "If you won't put that book away, you will have to suffer for it!"

The mother, sensor rather than motor-minded, was accustomed to think twice before acting. She too knew that the child must be punished, but the question was, Which was the better way?

Gently but firmly she suggested that the punishment be left to her. As she put the book back on the floor, she was

charged with spoiling the child, and that sort of thing. But insight is better than impulse, and gives confidence to action, and she insisted.

\* \* \* \* \*

Now it is evening. The sun, like a great ball of red and gold, is going to sleep in the west. The shadows are lengthening and darkening. Quiet and peace are all around. Father and mother and Janet are watching the last rays of light as they disappear beyond the hills. The incident of the morning has not been forgotten. There lay the book on the floor just where it had been replaced from father's hand. Nothing more had been said at the time, and perhaps the child thought that nothing more would be said. Occasionally the father looked at the book, but said nothing.

It is nearing bedtime, and Janet says: "The dustman is coming." Two or three times she attempts to climb up on mother's knee, but somehow she is gently pushed away.

She had asked for her usual evening story, but it was not told. To be thus, though gently, repulsed, seemed but to make her the more anxious to get her arms around mother's neck and her head down on her shoulder.

When, in the mother's judgment, the proper time came, the child was allowed to climb up to her knee and give expression to her pent-up affection. "I love you, mother," she began to say, and mother looked at her without giving her the usual kiss, but asked, in a lovingly surprised sort of a manner, "So you love me, Janet?" and then, after a pause, "So you would like me to tell you a story—would you?"

And now the mother cast into story form that conversation which took place between Jesus and His disciples. She pictured the scene on the plane of the child's experience as graphically as she could. She made much of the fact that some of the disciples were continually telling their Master that they loved Him. Once again, with only a mother's gentleness, she said: "And do you love me, Janet? Jesus said to His disciples: 'If ye love me, keep my commandments.'" And then, pointing to the book on the floor, with almost divine gentleness, said: "Janet, if you love me, you would keep my commandments—wouldn't you, dear?"

There seemed to be a parting of a great cloud away in yonder western sky, and a last unusually bright ray of light seemed to brighten the child's face as if it came straight from heaven, and she

slipped down from mother's knee, and in a moment the book was back on the library shelf, and the child was back in her mother's heart.

The question is, which was the better way, the father's or the mother's?

I think that father knows, for as, unobserved in the deepening darkness, he watched and listened, with touched heart and glistening eye, he said to himself, "God bless the mother; she knows the better way."—Sunday-school Times.

"Time was—is past; thou can'st not it recall;

Time is—thou hast; employ the portion small;

Time future—is not; and may never be;

Time present—is the only time for thee."

## Dorothy Knew Her Bible.

Little Dorothy Drew was the subject of an exceedingly interesting article in a late issue of the *Young Woman*. The following anecdote was told: Dorothy refused to get up one morning, and when all other means had failed to coax her out of bed, Mr. Gladstone was called. "Why won't you get up, my child?" he asked. "Why, grandfather, didn't you tell me to do what the Bible says?" asked Dorothy. "Yes, certainly." "Well, it disapproves of early rising; says it's a waste of time." Mr. Gladstone knew his Bible better than most men, but he was not equal to Dorothy. For once in his life he was nonplussed. "You listen, then," went on Dorothy, in reply to his exclamation of astonishment; and, turning up her Bible, she read the second verse of the 127th Psalm, laying great emphasis on the first words. "It is vain for you to rise up early."

## The Quiet Girl.

The quiet girl never wears high colors in the streets; you do not see her flaunting brilliant checks, when they happen to be in style; when high hats are "in" she does not pile hers so high that it sweeps the cobwebs from the sky; she does not wear the longest train to her tea-gown, nor the greatest number of bangles when bangles reign.

But because she does not chatter and giggle, and make herself conspicuous at matinees, does not announce her convictions on all occasions and all subjects, and profess her admiration at every hand's turn, it must not be supposed that she has no ideas nor convictions nor enthusiasms. She is quiet because she has no power to make herself heard, to change her condition, or because she is maturing that power.

In the meantime, it is the quiet girl who marries earliest, who makes the best match, who fills the niches which her more brilliant sisters leave vacant; who manages the servants, runs the sewing-machine, remembers the birthdays, listens to the reminiscences of the old, and often keeps the wolf from the door.

## Dominion Presbyterians Prosper

Continued from page 400.

### THE SABBATH DAY.

Calmly, bright and beautiful the Sabbath Day dawned, and the lovely morning lured many a one from his bed to drink in its quiet beauty. Most of the pulpits were filled by the commissioners, and many of the Sabbath schools were addressed by one or two of the visiting ministers or laymen.

The Assembly sermon was preached by Rev. Dr. Jordan, the newly-appointed professor in Queen's College. Expectation ran high, and many came to the Assembly Church. Few were away disappointed; many went home stimulated and refreshed.

Following up the line of the Moderator's sermon, Prof. Jordan chose for his text the words: "Mine eyes have seen the King," in the fifth verse of the sixth chapter of Isaiah. The vision he described as a parable of life. It gave us the keynote of this man's life. It came to him, not because of any special intellectual gift, or because he was one specially favored of God, but because he had been faithful in the use he had made of the opportunities given for developing gifts and approaching to God. There was but one great vision, as but one came to Paul, but it moulded all his future. It gave him a revelation of self, and from that hour it became impossible for him to compare his life with the lives of those about him. God was ever present to his thought, and the absolute recit of God became the criterion by which he judged himself and his conduct. Such a vision comes to every man, but many are too blind to see it. The preacher led us to infer that only those who had seized the passing opportunity up to the moment of the vision would hope to profit fully by the vision forever.

Though this vision of God is necessary, if our best service is to be rendered, yet our own life is not a visionary thing. From this vision we are sent out into active service. In the vision the voice of God was heard calling: "Who will follow me, whom shall I send?" and the seer answers: "Here am I, send me." Somehow the preacher made us feel that this was the natural resultant from seeing God. And from that hour life became one of increasing activity. We would not withdraw; there was an ever-increasing presence of duty impelling us to great and still greater activity. Certainly the brightness of the light about God revealed the dark shadow of sin in the world more closely, but yet this was our work. We could not withdraw from it. We must go down into it, carrying with us some of this light, which was for the men and women in the darkness as well as for us.

The closing picture was one that would dismay were it not for what had gone before. He spoke to us of the loveliness of the life of the man to whom has been given this vision. One saw the young Isaiah, the gentleness, the ardent patriot, eagerly longing for the development of his people, yet so clear-eyed that he saw the folly of the plans that were being formed and followed for the deliverance of his country from impending evil. He was compelled to oppose and to denounce them. He was forced to take a course that seemed to be traitorous to his country and people. He was not, could not, be understood. His was a policy, the preacher told us, of "splendid isolation," and only the vision of God sustained him as he pursued it.

Somehow the Christian life gained dignity in our eyes as we listened, our nerves drew tense, our shoulders straightened, our head went up, as we thought of Christian life after that fashion. We could not see the vision of God that we might so live. We trembled lest it had come to us and passed.

The afternoon communion service was restful. It was very quiet, very simple. We entered the open door of God's house and gently made our way to a seat among the worshippers. None challenged us; none asked for our card of membership; none assigned us our place. Christ was there; it was His table, and we knew we were welcome. We could imagine one weary of the strife and sin outside, coming in through the wide-open door, looking for a moment into the eyes of the Christ, trembling with joy as His hand was laid in benediction upon him, and then taking his seat with the other worshippers. He wasn't a commissioner, but who would challenge him? It is a beautiful custom, this mid-day, mid-Assembly communion. It seems as if the Lord were saying to us: "Come ye and rest awhile."

Rev. C. W. Gordon was the preacher in the evening. He spoke to us of the work Christ asks us to do. "Feed my sheep" was his message, and he reminded us that all the

flock was not to be found within the Christian Church and in Christian homes. Some had wandered and were to be found outside, on the street, in the slums, in places of sin—outcasts from man, and despised even by themselves. Yet Christ found some of his sheep among these. He went down to them and rescued them. So must we. But the food we give is Christ. Nothing else will satisfy, and our commission embraces nothing else. Some tell us that we must go back to Christ. Rather should we not go out to Christ. He is near us, working among those who need Him most. Ours there we shall find Him, and He is calling for us.

One was struck with the sequence in all the services. The Moderator's sermon dwelt upon the presence of God in His Church; the morning service spoke of the necessity of realizing it; in the afternoon one did receive some vision of the Christ, and in the evening our work was indicated. Assembly Sunday will be long remembered.

### MONDAY MORNING.

The Hymnal Committee.—The venerable figure of Dr. Gregg was missed this year, when the Assembly called for the report of the Hymnal Committee. Mr. Murray, of the Halifax Witness, gave the report. It was an excellent showing. Royalties to the amount of over \$1,800 were reported, and the sum of \$1,200 was donated to the Aged and Infirm Ministers' Fund, and \$600 to the Widows' and Orphans' Fund. Rev. Alex. MacMillan announced the preparation of a small pamphlet, in which is indicated the lines which each psalm and hymn should be sung. Copies are being sent free to ministers and choir leaders, and these will be of material assistance in the service of praise.

The Young Ladies' College.—This report has been one of repeated deficits in the past. It is an agreeable change this year. True, the debt is still there, but running expenses have been paid, and there is a comfortable balance. The appointment of Mrs. Anna Ross as "house mother," a title of her own choosing, will give increased confidence to parents who desire their daughters to have a good religious, as well as an intellectual, training in the school to which they are sent.

Brantford Ladies' College.—The sister college at Brantford is naturally jubilant over the appointment of their new principal, Rev. W. R. Cruikshank. The past year has been a good one, and the future promises better things. In speaking to the report, Principal Caven spoke of the new school for boys to be established in Toronto by the Rev. Geo. Bruce, in September. St. Andrew's College for Boys will doubtless present its first report next year to the General Assembly. The announcement of the project was warmly received.

Morrin College.—The difficulties of Morrin College proved too great for the Assembly Committee to solve, and it was agreed to appoint Dr. Jennings, Dr. Thompson (Garnia), and Mr. W. B. Murrich to visit the institution, consider the whole situation, and report a finding to the Assembly at Halifax next year.

Provisioners' Committee.—The supply of vacant charges is one of the great questions of the Assembly. Dr. Torrance's report of the present committee's work was the signal for some pretty straight speeches. One called the present condition of affairs "disgraceful"; another, more cautious of words, calls it a "discredit," which, from his lips, is stronger than the other term from more volatile men. "Let us mend the system or end it," was a sentiment that was generally acceptable. An attempt will be made to mend it, of which we shall have more to say later.

Nesbit Academy was erected in 1888, and burned some years later. The money to build and equip it was obtained partly from local sources and partly from Prince Albert, where the college was situated, and partly from Ottawa. When built it afforded the only means for educating the children of Protestant parents; for the public and high schools give every facility. There is no need to rebuild, and it is proposed to divert the money to the Church and Manse Building Fund, and to the local church, in the proportion of five to one. An act of Parliament has been obtained giving this permission, and the Synod of Manitoba and the Northwest asked the Assembly to ratify it, and to instruct Dr. Wardlaw, who as treasurer of the Church holds the funds of the institution in trust, to pay the same over as directed in the act. With characteristic caution the Assembly appointed a committee to look into it.

The Aged and Infirm Ministers' Fund.—Mr. J. K. Macdonald is a busy man, at the head of a great company, a layman, yet he has devoted a great amount of time and energy to make the work of the Aged and Infirm Ministers' Fund a success. For his reward he has the unspoken thanks of many an aged

minister, and the admiration of the great majority of the men in the active service. But he has had abuse and misrepresentation from a section of the Church, sufficient to turn almost any other man away from the work. That Mr. Macdonald continues in the face of such unreasonable opposition is the highest tribute to his Christian character and unselfish devotion to the interests of the men whose life-strength has been spent in the service of Christ in our land.

The report was a good one, though it had its minor tones. One of these was the continued indifference of the ministers. Apparently many of those in active service refuse to contribute even \$1 or \$2 yearly to make the declining years of the aged minister peaceful, even though he is thereby providing for his own old age. The endowment has been practically a standstill, too, since Mr. Burns' death, but the organization of the Presbyteries is being perfected, and, if the Century Fund canvass does not swallow it up, the endowment will probably report the balance of the \$50,000 needed by another year.

Halfax in 1902. At the meeting of the century will be held in Halifax. A cordial invitation was extended, and was as heartily accepted, and next year we shall meet down there. It is fitting that the closing meeting of the century shall be held where Presbyterism had its birth in our Canada. The Reference from India.—The temper of the Assembly was admirably shown in the keen debate of the afternoon upon the reference from Indore Presbytery. The speeches were good, both in tone and in presentation of argument, those of Principal Grant, Rev. L. H. Jordan, and Principal MacVicar being exceptionally strong. Beyond a doubt the two latter contributed in no small degree to the reaching of the final judgment of the Assembly, which was that recommended by the Foreign Mission Committee. The college work is removed entirely from the control of the Presbytery of Indore, and placed under the care of the Foreign Missions Committee, which really acts as a senate and board on behalf of the Assembly. In the debate the personal element was almost entirely eliminated, and the question was discussed upon its merits. We were proud of our Supreme Court as we saw it shake itself so entirely from personal prejudice.

### MONDAY EVENING.

Young People's Societies.—There was an heroic effort made to show that the falling off in membership in the Young People's Societies was not an element of weakness, but of strength. We are inclined to agree with the speakers. The collapse of Christian Endeavor work attracted many who were merely flies upon the wheel. It is better that these should drop off. The society that has but ten members where it had twenty is stronger if those ten be workers than where these ten had to carry the burden of members and stand sponsor for their weakness and irregularities. Better—far better—if we have got down, or are getting down, to the true membership untrammelled by those who were, at best, merely flies upon the wheel, to note that it is proposed to secure a consecutive study of the Scriptures. This cannot come too soon.

Augmentation East.—Two fine addresses, both from men who had not been heard before in the Assembly, supported the report of Augmentation from the East. Messrs. Sutherland and Miller spoke with admirable spirit, the latter especially, presenting a strong plea for greater consideration for the men who man our weaker home fields. The east has done good work; better last year than ever before, and this in the face of increased contributions to Foreign Missions and to college work.

Augmentation West.—The Moderator was in his element when he had laid aside his gown, called the ex-Moderator to the chair, and, with his grave face breaking out into a broad smile, told us why the Western Augmentation Committee had announced that it was glad to submit its report this year. "For the people are now with us, and the work has gone up all along the line; we have given you seventeen self-sustaining congregations this year, and we have taken on twenty-three others; we have followed the open in Quebec; we have followed the west, and the Church has backed us up." Then the Moderator turned prophet. He told us that the nineteenth century had been, on this continent, the era of American progress, but that the twentieth century would be the era of Canadian progress. "And we shall build better than they," said he, "for we shall take Christ in with us, and this they have not done." It was an almost to enthusiasm. "Rev. A. Macdonald followed in a characteristic speech, in which, beneath what a stranger might conjecture, there was real strength and earnestness. But the man must be known

to apprehend the power of his address. The speech of the evening, both in matter and manner, was that of the Rev. J. W. Macmillan, whom the Moderator introduced as a one-time augmented minister. It was a plea for the west—an admirable plea. There was no pitting of east against west, but this was clearly demonstrated—that while in the east there is progress and rapid development, the west must be nurtured, and for some time the strength of augmentation should be spent in developing it. It was said that there was not one congregation west of Lake Superior that would stay upon the augmentation list one day longer than necessary. Deal generously with them in their strong young life and your generosity will be repaid a hundred-fold.

#### TUESDAY MORNING.

The New Field Secretary.—Dr. Robertson is no longer merely superintendent of Northwest Missions but also the newly appointed field secretary of Home Missions and of Augmentation. He is to be set free from a great part of his duties as superintendent; he is to be free to devote his entire attention to his time to the visitation of congregations, especially in the older provinces, awakening interest, arousing enthusiasm and generally promoting the cause of Home Missions, and of Augmentation. His salary is not yet fixed, but will be reported ere the Assembly rises.

Nesbit Academy.—For some years Nesbit Academy has been only a name, and the monies that went for its support have been held in trust by the treasurer of the Church. Permission was given to pay over the monies into the Church and Manse Building Fund, and to Prince Albert congregation, only it was stipulated that the sum of \$1,000 should be given to the Board of Manitoba College to establish a bursary there to be known as the Nesbit Memorial Scholarship, in honor of the pioneer missionary, who did so much for the cause of Christ in the early history of the North West.

Kamloops Presbytery.—This is not now in the Blue Book, but it will appear next year. It is the southern part of the Kamloops Presbytery, which has been divided. The new Presbytery will hold its first meeting at Rossland on the 15th day next.

The Century Fund.—The eagerly anticipated report on the Century Fund came at last. It gave evidence of the most careful consideration, and each part of it was cordially accepted by the Assembly. Some thought too much was assigned to colleges, and that the proportion should have been different, but these were convinced that the committee had given more careful consideration to this matter than they had, and adopted the report. One change was made. Chidrehouse, a Northern Ontario man, put in a plea for better recognition of that important section of the growing Canada. He struck a responsive note, and, as a result, the \$60,000 apportioned to the Church and Manse Building Fund was divided, \$20,000 going to the Northwest and \$40,000 going to the Presbyteries of Arizona and North Bay. The same board will probably administer both.

But the part of the report that carried the Assembly with it was the recommendation to appoint the Moderator of Assembly—the Rev. Dr. Campbell, of Renfrew, a special agent to prosecute the interests of this fund for the next two years. By a standing vote in which every member present rose at once to his feet the Assembly made the appointment and when subsequently it was intimated that Dr. Campbell had accepted the appointment, hearty cheers arose from every part of the room. The appointment is a most popular one.

#### TUESDAY AFTERNOON.

The Sabbath School Committee.—The presentation of the report of the Sabbath School Committee was anticipated with mixed feelings. It has been known for some time that considerable dissatisfaction was felt with the action of the Assembly in refusing to grant to the committee the control of the Sabbath School publications and vesting this business in a separate publication committee. It was looked upon as a vote of want of confidence. The committee respectfully asked the present Assembly to restore to it the control of the publication. Mr. Jno. A. Paterson's presentation of the committee's request was temperate, dignified and strong. It asked that control of the publications should be again vested in the committee, and that there should be some proper recognition of the splendid work of the Rev. T. F. Fotheringham, the originator of the publications, and the man through whom these had been brought to a state of efficiency, of which the Church has reason to be proud. The inevitable committee came in at the end of the long and spirited debate, and some report may be expected later.

#### SNAP SHOTS AT THE ASSEMBLY.

Certain faces among the four hundred commissioners stand out clearly as one looks back. They have left a strong mental negative, and while the picture as a whole may be blurred, these come out with distinctness, and in the case of some characteristic attitude or tone, or idiom of speech. Here are some of these from our mental portfolio:

One of the discoverers of this Assembly was Rev. D. McG. Gandler, of Rossland. A straight, plucky, strong man, was our mental inventory as we heard him speak Thursday evening. Just the man for the strenuous, virile life of the mountains.

Rev. T. G. Thomson looks out from the temporary postoffice, genial, kindly, answering the thousand question as courteously as if it were asked the first time. He was not thanked while the Assembly lasted, but many a commissioner, thinking over the kindness received, has thought gratefully of him since it closed.

One of the model conveners of General Assembly committees was found in Rev. Louis H. Jordan. His reports were more clearly and more courteously presented than those entrusted to his care. It was evident that he had taken the trouble to think out the problem, and to set out the conclusions understood with one reading from the moderator's desk. Business would be expedited were such conveners made a note of.

Dr. Campbell was a model Moderator. He kept a strong hand upon affairs, yet with such admirable judgment and tact that none knew the real strength of the governing arm, while those who presumed on the Moderator's tolerance. The rapidity and skill with which they were checked was a genuine surprise, and before they recovered business was well under way again. The genial good humor of the Moderator, at critical moments, had more to do than the casual observer might imagine with the smooth running of the Assembly.

Rev. C. W. Gordon (Ralph Connor), who has become widely known as the advocate of the miners' claim to religious care on the part of the Church, is not the type of a vestimeter one might expect, from his writings. The stranger would pick him out as one of the most immaculately correct men, and withal one of the best-looking men of the Assembly. Beneath that carefully-kept, even daintly exterior is a heart that for moral earnestness and, at times, rugged strength, will equal that of Hugh McKay himself.

Rev. Hugh McKay, missionary to the Indians at Round Lake, is one of the most striking personalities at the Assembly. His address on Friday evening made a profound impression. For a moment he was transfixed, and one forgot the routine features and awkward appearance and posture—strangely suggestive, by the way, of the red men among whom he has lived so long—in the splendid light of the great soul burning within him. Then, like a draped figure, he wrapped himself in his mantle of reserve again, and few would think of him as the man whose burning eloquence could move the Assembly to its depths.

Rev. D. G. McQueen, of Edmonton, was known to some before. He is better known to-day, and his sterling worth is more fully recognized. Rugged and strong of speech, with a good flavor of the Dedic on his Canadian tongue, one might be inclined to think of him as stern and hard. Yet Mr. McQueen is one of the most genial and kindly of men, intolerant only of sham and chicanery, but with abundant charity for human frailty, and ready at a moment's notice to stretch out his big brown hand to the help of a struggling weaker brother. He well deserves the title, "Fishon of Edmonton," by which he is known to be known.

The General Assembly has never anywhere taken a more enjoyable outing on a small scale than that to Niagara Falls on Saturday afternoon. Many of the commissioners had never seen this wonder of the world, and others who had often before gazed on its rushing waters, and listened to the thunder of its downpour, found new pleasure in re-visiting scenes which never grow commonplace or wearisome. Several hours were pleasantly spent in the park, which every passing year grows more beautiful. It is under the care of the Provincial Government of Ontario; and the Superintendent, Mr. Wilson, a former Montrealler, gives it the benefit of his taste and experience, so that his words win words of hearty commendation from all who know anything about it. The ladies of the three Presbyterian churches in the neighborhood hospitably entertained the visitors, Germany.

who were gracefully and cordially received by Messames Crawford and Nelson, wives of the ministers in charge. After a bountiful repast had been done justice to (and the rapid disappearance of delicious strawberries and cream on this occasion forms a record-breaker), a number of appropriate speeches were made—the Moderator, Dr. Campbell, in the chair—by Dr. Milligan, Dr. Robertson, Mr. Walter Paul, Principal MacVicar, Mr. Wilson, Superintendent of the Park, and Rev. Mr. Gillies, from Prince Edward Island. A hearty vote of thanks and the pronouncing of the benediction by Dr. MacVicar brought to a close a delightful social meeting.

## Ministers and Churches.

### OUR TORONTO LETTER.

This has not been an epoch-making week in Presbyterian Church circles in Toronto. Most of the ministers are in Hamilton, in attendance as commissioners of the Assembly at the meetings of the General Assembly. Some of them returned on Sabbath to preach to their people, but in several pulpits new voices were heard.

Toronto men were in evidence at the Assembly. The name of Dr. Milligan was presented for the position of Moderator, and while it did not carry the meeting, it was yet very favorably received. Rev. Louis H. Jordan has his hands full. The Convener-ship of an important committee, and the care of two overtures, according to press reports, seem to have fallen to him. Rev. W. G. Wallace, too, is apparently much in requisition.

We have been looking for the notice of the Toronto minister, who did not go to the Assembly, but who proposed to intimate that he would be at home while the sittings of the Assembly lasted to attend to any Jun weddings that might have been arranged for that interval, the idea being one of pure philanthropy, that the important gate need not be postponed, nor their minister need to come home.

The Presbytery of Guelph meets on the 27th inst., when the call from Oakville to Rev. John McNair will be considered. Revs. John Neil and Alex. MacGillivray will appear for the Presbytery of Toronto. The same day the Presbytery of Toronto will meet to ordain and induct Rev. A. H. MacGillivray at Newmarket.

### WINNIPEG AND WEST.

Rev. Joseph Hogg conducted a children's service in St. Andrew's Winnipeg, last Sunday. Subject: "Jewels."

The Rev. Dr. Selinger, of Montreal, conducted both morning and evening services at St. Stephen's, Winnipeg, last Sunday.

Rev. Mr. Rochester, of Rat Portage, preached in the Presbyterian Church, Brandon, Sunday evening to a large congregation.

The pulpit of Knox Church, Winnipeg, was occupied by Rev. D. M. Gordon, D.D., of Halifax. The members of the 90th Battalion were in attendance.

The annual union picnic of the Presbyterian Churches, Victoria, B.C., will be held at Ferndale, between Goldstream and Langford, on the E. & N. Railway, on July 1.

Rev. Dr. DuVal has left for a trip to Europe. It is several years since the rev. gentleman had a prolonged holiday, and his hosts of warm friends hope that the change of scene in the old land will prove both enjoyable and recuperative.

At Westminster Church, Winnipeg, notice was given that at the Wednesday evening prayer meeting of this week interesting letters would be read describing the travels of the pastor, Rev. C. B. Pitblado, who is now at Bombay, India.

The members of St. Andrew's Church, Winnipeg, were much pleased on a recent Sunday morning with the sermon of Rev. Alfred Andrews. Mr. Andrews spoke of the happy nature of this week's exchange of pulpits and hoped that the time was not distant when the Methodist and Presbyterian Churches would be co-operating still more fully in their work.

The German appreciation of Kipling, which The Living Age has translated from the Englishische Studien, is keen, just and discriminating. Kipling is widely read, and to judge from this estimate, is well understood in

## WESTERN ONTARIO.

The Rev. D. Strachan, of Guelph, gave an earnest and pithy discourse to a large gathering at the Mossborough Church last Sunday evening.

In the absence last Sabbath of Rev. John Currie, of Belmont, at the General Assembly, service was conducted in Knox Church by the Rev. W. Quance, of the Methodist Church.

Mr. Herbert Scott, who has been leader of the Presbyterian choir, Mimosa, for some time, is one of three applicants for the position of leader of St. Andrew's Church choir in Fergus.

The steamer Modjeska brought 600 people of Cooke's Church Sunday school picnic from Toronto on Saturday last. The excursionists left the boat at the piers, and took the radial to the Brant House.

The last communion in Burns' Church, Milton, was largely attended, and was conducted by Rev. J. H. Anderson, the pastor, whose activity and zeal is bearing good fruit. The church membership has materially increased since his induction.

Rev. R. E. Knowles, B.A., preached in Knox Church last Sunday at both services. In the evening Mr. Knowles addressed the independent order of Foresters, who marched to the church in a body. His subject was "Some Secrets of Secret Societies."

The address of Bro. J. B. Halkett, of Ottawa, 64, 1st Avenue Vice-Chief Ranger, at the I. O. F. anniversary at Guelph, was one of the most instructive and enjoyable ever delivered in that connection. Mr. Halkett, who is an elder in the Knox Presbyterian Church in Ottawa, was a guest at Knox manse over Sunday.

Rev. Mr. Martin, Brantford, visited Guelph recently for the purpose of taking part in the opening of the mission school in St. Patrick's ward, in which he and Mrs. Martin took such an active part. It is well known that he moderated in the fall to Rev. J. R. Johnston to the charges of Preston and Doon. At the social last night, after the settlement of Mr. Johnston, Mr. Martin was presented by the congregation of Doon with a gold-headed walking cane and a gold-headed umbrella, and by the congregation at Preston with a well-filled purse.

At a meeting of the Guelph Presbytery, held at Preston on Monday, a call was submitted from the congregation at Oakville to the Rev. John McNair, B.D., pastor of the Waterloo Presbyterian Church, signed by 122 members and 41 adherents. The clerk was instructed to cite the congregation to assemble for their interest at an adjourned meeting to be held in Knox Church, Guelph, on Tuesday, the 27th June, at half-past ten o'clock forenoon. The stipend promised is \$1,000 with free manse.

The Ladies' Aid Society, of St. Enoch's Church, Toronto, held a strawberry and ice cream social, in the parlors were filled by an audience that listened to a fine programme, contributed by Miss Ethel Kidney, in readings; Miss Ivy Kerr, in violin solos; and a quartette of young ladies, in mandolin, guitar and banjo music. Miss Etta Tait and Mr. John D. Keachle, in songs. Miss Etta Kerr and Mabel A. Tait accompanied each number on the programme so capably rendered. Rev. A. McMillan presided.

The Rev. James S. Scott, B.A., of Hespeler, who preached in St. Andrew's Presbyterian Church, Brantford, on Sunday the 18th, is a graduate in arts of Toronto University, and of Knox College in Theology. Mr. Scott's record as a scholar was so satisfactory to the examiners that he accepted, at their request, a position on the professional staff of the Winnipeg Presbyterian College, doing excellent work as a teacher, while yet a very young man. After his ordination in 1897, he was inducted into his present charge, where he has been very successful. As a preacher the rev. gentleman is able, earnest and instructive.

It will be with great pleasure that the schoolmates and many friends of the Rev. Donald Guthrie, Richmond, son of Mr. D. Guthrie, Q.C., of Guelph, will learn that the degree of Doctor of Divinity, Honoris Causa, has been conferred on him by Hampton Sydney College, Virginia. This college is one of the oldest in the South, having been founded 123 years ago, and no college in the South has, in Presbyterian circles, more prestige than Hampton Sydney. The honor which has lately been conferred on the Rev. Donald Guthrie has been in recognition of the satisfactory way in which he has carried on the great and difficult work left by the death of that pioneer of preachers, the Rev. Dr. Hoge. Dr. Guthrie is at present, in point of years, the youngest man holding the degree of D.D. in the Southern Presbyterian Church.

Rev. Dr. Wardrope attended a conference of the Toronto Bible Training School, which took place Tuesday and Wednesday in London.

Revs. W. J. Clark and J. W. Pedley, of this city, will be among the speakers at the annual Presbyterian picnic at Melbourne on July 1.

The Rev. M. L. Leitch will deliver an address at the Perth County Christian Endeavor Convention to be held in Atwood on Monday, July 3rd.

Rev. Dr. McMullen, Woodstock, has entered upon the fortieth year of his pastorate of Knox Church, Woodstock. Only twelve who were first communicants now remain.

The pulpit of Chalmers' Church, Woodstock, was occupied by Rev. J. H. Higgins, of Mountain, Brockville Presbytery, who preached able discourses both morning and evening.

Rev. Mr. Taylor, a recent graduate of Knox College, and one who has been set apart for missionary work in India, will preach in the Presbyterian Church, St. George, on Sunday evening.

The annual Sunday school picnic in connection with St. Andrew's Church, London, will be held next Saturday at Port Stanley. The Knox Church picnic will take place at the Port on the 14th of July.

The pulpit of the First Church, London, was occupied at both services last Sunday by Rev. James Ross, M.A., D.D., professor in the Presbyterian College, Montreal, who preached able sermons to large congregations.

The St. James' Presbyterian Sunday school has organized a baseball club, appointing the following officers for the year: President, Rev. A. J. MacGillivray; Secretary-Treasurer, L. Douglas; Manager, S. Baker; Captain, A. Campbell.

Miss McLaren, of Birtle, Man., connected with the Presbyterian Mission Schools there, addressed the ladies of Knox and Central Church Missionary Societies, Galt, Thursday afternoon in the Central Church school room. Miss McLaren also met the Mission Band at the residence of Miss Kerr, Lansdowne avenue.

The corner stone of the Parkdale Presbyterian Church Sunday school was laid with appropriate ceremonies. Rev. D. C. Hossack, the pastor, presided, and the laying of the stone was performed by Alexander Fraser, chairman of the Building Committee. Addresses were made by several of those present at the laying of the corner-stone for the first school, among them being the first Superintendent, R. Sabiston, Lieutenant-Col. Gray, the Reeve of Parkdale, George Tait and Joseph Norwich. Rev. Louis Jordan and Rev. R. P. McKay congratulated the officers of the school on the advances which were being made. The new building will be of modern design, and will seat about 800 pupils.

The anniversary services of Knox Church, Burlington, held on Sunday, 18th inst., were largely attended. Two excellent sermons were preached by Rev. Dr. MacTavish, of Toronto, assisted by the able pastor of the church, Rev. Dr. Abraham. The services throughout were of an exceptionally impressive character, and special music was well rendered by the choir—among the numbers being "I was Glad When They Said Unto Me"; "Tell Me Whom My Soul Doth Love"; and the "Recessional." The solos being taken by Mrs. Husband and Mr. Thompson. In the morning Dr. MacTavish spoke from Col. 1: 9, and in a strong, earnest way showed how prayer is a true test of a man's spiritual life. He pointed out how nine-tenths of our troubles are due to opposing the will of God, and that the closer we conform in our lives to His will, the greater must be our happiness; Christ in His life being the embodiment of God's will, and therefore a safe and practical Guide for our lives. God does not deal with people in an erratic way, but gently, firmly and with infinite wisdom. A Christian must walk in a way that is worthy of the Lord. In this or that situation in life we should ask ourselves, What would Jesus do? The Christian must bear fruit in his or her life, increase in knowledge of God, be patient, long-suffering and give thanks unto the Father. The sermon in the evening was drawn from Isaiah 45-9, "Woe unto him that striveth with his Maker."

Thoughtless people (and these have a vast membership), often get substitute packets pinned off upon them, simply because they are careless to watch for the name "Salada" on every genuine sealed packet. Then they suffer for this by getting poor results in the cup.

## EASTERN ONTARIO.

The closing exercises of the Ottawa Ladies' Presbyterian College took place on Tuesday afternoon.

Rev. Dr. Morrison, of Toronto, preached in the First Presbyterian Church, Brockville, last Sunday.

Rev. G. A. Woodside and Miss Woodside, of Carleton Place, are the guests of Rev. E. S. and Mrs. Logie, of Pakenham.

Rev. Mr. Shaw, of Bearbrook, occupied the pulpit of Knox Church, Ottawa, last Sunday, in the absence of Rev. D. M. Ramsay.

The St. John's Presbyterian Church, Port Perry, is without a pastor at present. The pulpit was preached vacant last Sunday.

Mr. Norman McLeod conducted the services in the Presbyterian Churches at Merivale and Bell's Corners on a recent Sunday.

Rev. Robert Eadie conducted both services in Bethany Church, Hintonburg, last Sunday. In the morning the Lord's Supper was dispensed.

Mr. R. J. Farrell, assistant secretary of the Y. M. C. Association, occupied the pulpit of the Presbyterian Church at Westborough on Sunday last.

Rev. J. G. Potter, of St. Andrew's Church, Peterboro, will occupy the pulpit of St. Paul's Church, Smith's Falls, during the holidays of Mr. Nixon, the pastor.

The Ladies' Aid of Calvin Presbyterian Church, Bathurst, gave a social on the lawn of Mr. W. A. Scott, 3rd Co. of Bathurst, on Friday evening last. A good programme was provided.

The pulpits of the First Presbyterian and St. John's Churches, Brockville, were occupied by Rev. Dr. Morrison, of Toronto, and Dr. Brown, of North Augusta, respectively. Both preached eloquent and forcible sermons. Next Sunday there will be a joint communion service of the two congregations and in the afternoon the Sunday schools will meet together.

A meeting of the congregation of St. Andrew's Presbyterian Church, Vankieck Hill, was held on Monday morning to consider the plans and specifications for the proposed new church. It was decided to erect the church on the corner of Hamill and St. John streets. The building will be of stone and have a seating capacity of 850. The basement will contain the Sunday school classrooms, cloak rooms, kitchen and toilet rooms. The building is estimated to cost \$13,000.

The production of the cantata, Daniel, by the choir of Knox Church, Cornwall, and a few friends in the church, was very creditable. Rev. Mr. Paraisid took the part of Daniel, and Miss Atchison that of the Queen. Mr. Birchard was King, Mr. McKenzie, Herald; H. Brown, President; J. P. Watson, Azariah, and Miss McLaughlin, sister of Azariah. There was a very large attendance, and after the entertainment cream and cake were served in the basement.

St. Andrew's Church, Perth, was filled on Sunday morning, the occasion of the annual Sabbath school children's service. Rev. A. H. Scott, pastor, took his text from Galatians 2: 20, making the important word "live" in it the keystone of his sermon, which was simple in its nature to meet the capacity of the youthful minds under scriptural tuition. This word he had spelled out in large letters drawn on cards which he hung in front of the pulpit, and which he changed in the course of the sermon to spell other words of good and bad import introduced to teach the right course and point out the evil way of living. In the course of the service, Miss Knight, of Kingston, sang with much taste the beautiful sacred solo, "The Shepherd of the Fold," by D. Auvergne Barnard.

The corner stone of the new Presbyterian Church at Maxville was laid with appropriate ceremonies on the 14th inst. The local lodge of A. F. and A. M., under whose auspices the stone was laid, marched in a body to the site of the church, accompanied by the 43rd Battalion band of Ottawa. The stone was laid by Mr. G. Rook, grandmaster of the Masonic district. In the afternoon a public meeting was held in the fair grounds. The Rev. James Cornock occupied the chair and addresses were delivered by Dr. McDiarmid, the Rev. Mr. McLeod, of Vankieck Hill; Messrs. D. M. McPherson, J. Lockie Wilson, Nicholas Flood Davin, M.C., Dr. Sproule, M.P., Mr. Craig, M.P., and Col. R. B. McLennan, M.P. It had been announced that Hon. D. C. Fraser and Sir Charles Hibbert Tupper would be present, but unfortunately neither of these gentlemen were unavoidably detained in Ottawa by parliamentary business.

## British and Foreign

Rev. John Telfer has been appointed assistant to Rev. Dr. Hanson at Marylebone.

Dr. Hanson has been wearing his new violet hood on recent Sundays in Marylebone Presbyterian Church.

Professor Thomas C. Hall, of Union Seminary, has arrived in England. He proposes to spend the summer in Germany.

Joseph Chamberlain said in the British House of Commons the other day that the traffic in strong drinks was destructive of the commercial value of the African trade.

The death has occurred in Edinburgh in her eighty-ninth year, of Mrs. Guthrie, widow of the late Dr. Thomas Guthrie, whom she had survived for twenty-six years.

Rev. James Nairn, late of Montreal, who was received into the ministry at the recent Synod, has been appointed temporary assistant to Rev. J. J. Mackay at Hull.

Many will regret to hear that a very indifferent account has been received of the health of Mr. Blackmore. "Lorna Doone," his third and best known work, was published in 1869. Mr. Blackmore is in his 75th year.

Rev. Dr. Kennedy Moore has been elected Deputy-Chairman of the Committee of the Protestant Alliance. Before he was settled in Liverpool Dr. Moore was assistant to Dr. Begg, of Edinburgh, who founded the Scottish Reformation Society.

In reference to a report which had been in circulation that Dr. John Watson intends shortly to take up permanent residence in London, The Liverpool Daily Post is informed that Ian MacLaren "has no present intention of leaving Liverpool."

While fishing off the Irish coast a trawler dredged up in the net a bundle of legal papers, sealed and perfectly intact, though some were damaged by long immersion. They are the title-deeds to a valuable estate that have long been missing.

The Tooting congregation on Sunday worshipped for the last time in their temporary iron building prior to their removal to the new church which will be opened by Rev. J. B. Meharry. The new church, which is situated in the Beecheroff road, Upper Tooting, will be known as St. Peter's. Rev. P. McF. McLeod, formerly of Toronto, is pastor.

An interesting story respecting Queen Wilhelmina comes from Zaandam. A boy in that little township was, by reason of his parents' poverty, unable to gratify an absorbing passion for music, and wrote an appeal to her Majesty, who has now, in consequence, paid for his tuition for six months. If the result should warrant it, her Majesty will then provide for his further studies.

## THE DOMINION PRESBYTERIAN

Dwight J. Moody, the evangelist, has accepted an invitation to conduct revival meetings in Glasgow, Scotland, next October.

Professor Arthur T. Hadley, who has been elected President of Yale University, is the first layman ever elected to that position.

It is said that the population of Johannesburg could be doubled in two years if the expenses of living and mining were not so great.

Rev. Dr. Parkhurst's church is to build a \$100,000 mission house. Dr. Parkhurst raised the money for this before he sailed for Europe.

Mr. H. M. Stanley is trying to raise £5,000 for a bronze monument to be erected on the site of the tree under which Livingstone's heart is buried.

News comes of the death of one of Scotland's most distinguished and able theologians, Rev. William Garden Blaikie, D.D., LL.D., Professor of Theology in New College, Edinburgh. He died at North Berwick on Sunday, 11th inst. Dr. Blaikie was well known in this country as a writer and thinker. He was an able preacher as well as a fine Biblical scholar. He was a commanding force in the councils of his Church.

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## Health and Home

**Ox Tail Soup**—Two ox tails, five pints cold water; boil gently for four hours, then thicken with one large tablespoonful flour, mixed with one-half cup cold water, salt and pepper to taste.

A dainty and reasonable dessert is made as follows: Press all the juice from three quarts of thoroughly ripe strawberries, and strain it through a fine hair sieve into an enamelled or agate saucepan, that has stood on the stove till thoroughly heated. Leave the saucepan on the back of the stove after the juice is in, and to every gill of the juice add a heaping tablespoonful of powdered sugar, which must be heated in the oven as hot as possible without discoloring it. Stir the sugar constantly in the juice until it becomes as thick as a rich cream, then pour it in a shallow glass dish and stand it where it will get ice cold. Put half a pint of rich cream in a bowl, add to it two heaping tablespoonfuls of powdered sugar, a tablespoonful of gelatine dissolved in a very little water, the white of one egg and the juice of half an orange strained. Whip this mixture to a stiff froth, put in a dozen little scalloped confectioners' timbals, and place them on the ice; let them remain till the cream sets quite stiff, then turn them from the moulds on top of the strawberry syrup.

The little daughter of a certain clergyman has reached the age where big words are apt to floor her, and where she is very sensitive to the remark of an older brother.

Not long ago she came running to her father.

"Papa, papa, George called me names."

"Why what did George say?"  
"Oh," said the little girl, with a strong expression of disgust, "he said I practised what I preached. I don't, do I?"

"Well, my child, I—"  
"But I don't, do I, papa? I don't any more than you do, do I?"

And then the clergyman flushed. But he took a half hour from his sermon and explained the meaning of the obnoxious expression to the best of his ability.

We have received the second edition of the Canadian Newspaper Directory published by the well-known firm of Advertising Agents—Messrs. A. McKim & Co., Montreal. It contains, in easily understood tabulated form, a list of every paper published in the Dominion and Newfoundland. With the name of each publication is all information obtainable regarding its circulation, political bias, size, day of publication, etc. There are also fine lithographed maps of the different provinces in which every newspaper town is prominently shown. The directory contains some well thought-out information regarding advertising in general, enlightens the enquirer as to the Label Laws and Customs Tariff, etc., etc. The paper is a clean white, of heavy firm texture; in short, the make-up of the book is a great credit to Messrs. McKim & Co.

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## QUEBEC AND MARITIME PROVINCES.

Rev. J. H. Beatt, of Rockburn, will occupy the pulpit of Calvin Church, Montreal, next Sunday.

The corner stone of the new Presbyterian Church in Windsor was laid with appropriate ceremonies on June 19th.

A garden party was recently held at St. Andrew's manse, under the auspices of the Young Ladies' Aid Society.

Rev. Dr. and Mrs. Barclay are spending the holidays at Cacouna. Dr. Barclay will preach there next Sunday.

Last Sabbath Rev. C. W. Staples (Baptist) occupied the pulpit of the Presbyterian Church, Moncton, in the absence of Rev. J. M. Robinson.

St. Andrew's Church, Montreal, will be closed for the next month, while the organ-builders are at work on the new instrument donated by Lord Strathcona.

Rev. W. W. Rennie preached in St. David's Presbyterian Church, St. Johns, last Sunday morning and Rev. A. O. Macrae, Ph. D., son of the Rev. Principal Macrae, in the evening.

The new Presbyterian church, at New Glasgow road, P.E.I., will be opened for service on Sabbath, the 25th inst. Rev. J. Goodwill will preach at 10.30 a.m.; Rev. D. McLean at 3 p.m.; Rev. D. B. MacLeod at 7 p.m.

Every congregation in the Presbytery of Quebec is at present under the care of a settled pastor. This happy condition is becoming the fixed state of affairs, and is very largely due to aid rendered to weak congregations by the Augmentation Committee. Before this committee's fund was well inaugurated the Presbytery always had a vacancy, sometimes three or four at a time.

Rev. D. Oliver, a graduate of Montreal Presbyterian College, left the city yesterday for Moosomin to take charge of the Presbyterian Church there. He has been in the city for the last week. Mr. G. Crozier, of the same college, will take charge of the Presbyterian congregation at Tarbolton, Man. Mr. W. E. Noels, another graduate of the Montreal College, has taken up church work at Victoria, B.C.

The Rev. G. R. Maxwell, member of the House of Commons for Burrard District, B. C., preached morning and evening, the 18th June, in St. Andrew's Church, Three Rivers (of which congregation he was once pastor). The sermons were forcible, practical, characteristic. His treatment of the parable of the good Samaritan was original. The pastor, Rev. J. R. MacLeod, at the close of the services, in the name of the congregation, tendered Mr. Maxwell hearty thanks for his services.

## EASTERN ONTARIO

Rev. H. McKellar, of Martintown, occupied the pulpit in Knox Church, Cornwall, on a recent Sunday, both morning and evening, when he preached very instructive sermons. Rev. Mr. Hastie, of Cornwall, conducted Mr. McKellar's services in Martintown.

The members of Knox choir, Ottawa, held an enjoyable outing at Wright's Bridge, on the Gateauau, on Saturday. Over forty wheeled or went out by bus. Several gigs brought the reunion to a close. This is the first of a series of outings which the choir intends holding.

Communion services were observed in Zion Church, Carleton Place, on Sunday, when seven new names were added to the membership. The attendance at the sacramental service was the largest in the history of the congregation. Rev. Mr. McFarlane, of Franktown, conducted the preparatory service on Friday evening.

The congregation of Omeme, Mt. Pleasant and Lakevale, whose pastor, Rev. J. U. Tanner, B.A., recently resigned on account of ill-health, has called Rev. William Kannawin, B.A., Shelburne, Ont., a recent graduate of Queen's, to become its pastor, with a stipend of \$500 per annum and four weeks holidays. It is likely that Mr. Kannawin will accept.

At a special meeting of the Lanark and Renfrew Presbytery, held in Zion Church, Carleton Place, the call to Rev. J. M. McLean, of Clayton, from Chatham, N.B., was considered, and after hearing the parties, the call was placed in Mr. McLean's hands, which he accepted, and the Presbytery appointed Rev. D. J. McLean Interim Moderator, who is instructed to declare the charge vacant on the first Sabbath in July.

## NORTHERN ONTARIO.

On Sunday, June 25th, the morning service in the Presbyterian Church, Orillia, will be especially for the children of the Sabbath school. The Rev. Dr. Robertson, Superintendent Northwest Missions, will give an address appropriate to the occasion.

The venerable and reverend Dr. Carmichael, of King, occupied the pulpit of the Orillia Presbyterian Church last Sabbath. In the afternoon, at 3.30, he conducted a Gaelic service for the benefit of the many Sons of Scotia in this neighborhood who still delight to worship God in that ancient tongue.

Knox Church annual Sabbath school services will be held on Sabbath next, the 18th June. The Rev. Donald Henderson, B.Sc., of St. Andrew's Church, Chatham, New Brunswick, has been secured for the occasion. Mr. Henderson is a young man of considerable eloquence and great pulpit power. He will preach morning and evening, and give an address at the mass meeting at 3 p.m.

## HAMILTON.

On Thursday evening Knox Church Bible class will give a moonlight excursion on the steamer Macassa.

The communion service in Erskine Church Sabbath last was largely attended. New members added to the roll numbered 37.

## Jubilee Services at Mitchell.

The jubilee services of Knox Church, Mitchell, were commenced on Sunday, June 11th, and continued the following day. There was a large congregation in the morning, and a larger one at night. Rev. W. J. Clark, of the First Presbyterian Church, London, was the preacher, and fully sustained his reputation as a forceful, thoughtful preacher. The collections were liberal, besides \$1,500, which has been subscribed to pay the floating debt, and \$1,000 given by a gentleman on condition that the floating debt was paid. Messrs. W. Thomson, A. Cameron and G. Matheson have spent a great deal of time raising this money, and the congregation has reason to be proud of the effort. On Monday afternoon meeting commenced at 2.45 p.m., Alex. Cameron, Chairman of the board of managers, in the chair. The choir rendered several pieces of music. The pastor, Rev. W. Bradley, gave a very interesting history of the church for the past 50 years. In that time they had only four regular pastors. From a small beginning they are now one of the strongest churches in the west. William McKenzie, Clerk of the Session, gave a history of the elders, which was very interesting to the older people present. Addresses were given by Rev. Dr. McDonald, of Seaforth, the oldest minister in the Huron Presbytery, who noted many advances during the last 50 years. Revs. R. N. Grant, D.D., of Orillia; J. W. Mitchell, of Thorold, and long ex-pastor and Rev. A. Grant, of St. Mary's, who also addressed the meeting. After a pleasant social hour, a lecture on the Sudan, by Rev. Mr. Clark, of London, delighted those present. Altogether the jubilee services were most successful.

Before leaving Elora for Thamesville Rev. Mr. Muir and family were tendered a farewell social by the members of Knox Church. The tables were beautifully decorated with the choicest flowers in season, and loaded with every imaginable dainty. Rev. J. H. MacVicar, M.A., of Fergus, efficiently discharged the duties of Chairman. Several addresses, interspersed with good music, helped to make up an interesting programme. Perhaps the most pleasing part of the programme was an address, read by Mr. Wm. Watt, and the presentation of a purse containing over \$100 in gold, presented to Mr. McInnis, by Mrs. R. McQueen, on behalf of the friends of the retiring pastor. Mr. McInnis feelingly replied to the many kind words contained in the address, and once again commended Knox Church and its interests to the Great Reaper of the vineyard.

One never knows a man till he has refused him something and studied the effect of the refusal. One never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character.

It is better to be remembered in a good man's prayers than a rich man's will.

## Marriages.

Thayer-Adams—At the residence of the bride's father, St. Severn street, Three Rivers, on the 8th June, 1899, by the Rev. J. R. MacLeod, Chas. P. Thayer, son of Dr. Thayer, Montreal, to Winifred Maud, eldest daughter of Mr. John Adams.

Tatley-Baptist—In St. Andrew's Church, Three Rivers, on the 15th June, 1899, by Rev. J. R. MacLeod, Herbert Tatley, M.D., of Montreal, to Flora Alexandra, fourth daughter of Mr. Alexander Baptist, of Three Rivers.

At the residence of the bride's father, Columbus, Ohio, Tuesday, June 6, by the Rev. Washington Gladden, D.D., Marie Campbell, eldest daughter of John Cavers, Esq., former manager of Imperial Bank, Galt, to Edwin Arthur, eldest son of M. Langmuir, Esq., Toronto.

On June 7, 1899, at St. Paul's Church, Daly avenue, Ottawa, by the Rev. Dr. Armstrong, C. R. Robertson, of the Postoffice Department, Ottawa, to Jean, daughter of the late Robert Williams, of Hurdman's Bridge. At the manse, Valleyfield, May 24th, by the Rev. J. C. Ducloux, B.A., Alex. Lindsay, of Valleyfield, to Margaret, daughter of the late John McCallum, of Montreal.

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