

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

BELLEVILLE, MONTREAL, TORONTO.

Single Copies, 5 Cents

Presentation Addresses

DESIGNED AND
ENGROSSED BY

A. H. HOWARD, R. C. A.
82 KING-ST., EAST, TORONTO.

Leitch, Pringle & Cameron,
Barristers, Solicitors, and
Supreme Court Notaries.
Solicitor for Ontario Bank,
CORNWALL, ONT.
JAMES LEITCH, Q.C.,
R. A. PRINGLE,
J. A. C. CAMERON, LL. B.

THE YORK COUNTY Loan & Savings Co.

Plan suitable for those desiring to own their own homes instead of continuing to pay rent. Literature free. Head office—Confederation Life Building, Toronto.
JOSEPH PHILLIPS, President.

W. H. STONE UNDER TAKER

343 Yonge Street
PHONE 932.

N.B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals.

Bishop Strachan School FOR GIRLS.

President—The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Principal,
Wykeham Hall, Toronto.

An English Baker.

We have secured the service of a first-class baker from the Old Country, one who has served Whiteley (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he can make.
Leave your orders.

A. J. STEWART,
402 YONGE-ST., 28 & 410 QUEEN-ST., WEST,
TORONTO.

Prepare Yourself

For a good paying position.
The most thorough courses of study pertaining to a business life.
Individual instruction. Prospectus and Calendar free.
NIMMO & HARRISON,
**Business and Shorthand
COLLEGE**
Corner of Yonge and College Sts.
TORONTO.

When the System is Run Down

through acute disease or by reason of continued ill health (from whatever cause) the best "builder" available to the sufferer—young or old—is "Maltine with Cod Liver Oil." In this unique preparation is comprised every principle necessary to restore the wasted frame to the fullness of health. It is a brain and nerve food of inestimable value, a powerful digestant and assimilator of food, a "tissue-builder" and "bone-former." It is delicious as honey, and acceptable to the patient. One of England's greatest physicians (Dr. Fothergill) says:—"There is no remedy that can take the place of Maltine in cases of Debility and Nervous Prostration."

Can be purchased of any Druggist. Where no Druggist is established we will send to nearest Express Office—CHARGES PAID—on receipt of price, viz., \$1.00 per bottle.

2 oz. Sample on receipt of 6c, which may be remitted in Postage Stamps.

The Maltine Company, 88 Wellington St. West,
TORONTO.

The Dominion Presbyterian,

10 Campbell Street, Belleville

C. BLACKETT ROBINSON, MANAGING EDITOR.

Subscription Price \$1.00 per year when paid in advance. \$1.50 when not so paid.

THE Best Company

For the Best Risks is the Company which makes a specialty of insuring TOTAL ABSTAINERS.

The Temperance and General

Life Assurance Company IS THAT COMPANY.

Hon. G. W. Ross, President. H. Sutherland, Mar. Director.

Head Office, - Globe Bldg., Toronto.

For the Winter go to BERMUDA

48 hours from New York by elegant steamships.
Frost unknown. Malaria impossible.

5 days' service will be established from New York to Bermuda in January, February and March, 1900.

For Winter Cruises go to

West Indies,

PORTO RICO AND CUBA

30-days' trip. 20 days in the tropics
S.S. MADONIA, 3080 tons, Feb. 3.
S.S. PRETORIA, 3300 tons, Feb. 14.

For further particulars apply to
A. B. OUTERBRIDGE & Co.
Agents for

Quebec S. S. Co. Ltd., 39 Broadway
or
Thomas Cook & Sons, 261 Broadway

A. AWSEN, Secretary, Quebec, Can.

GREAT WORK

Is being done this Term in the
Central Business College
OF TORONTO.

Where 12 regular Teachers are employed, and over 300 students are in attendance. This is a big school and a popular school to which Business firms look for skilled help. Eleven young people went direct from College to situations during one week, ending Feb. 16th. Enter any time. No vacations. Write for Prospectus.

W. H. SHAW, Principal.

Ridley College

ST. CATHARINES, ON.
A Canadian Church School for Boys. A new and entirely separate building for boys under fourteen is now being erected. Re-opened Tuesday, September 12th, 1899. For Calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

Church Hymns and

Gospel Songs

Adopted by Mr. Moody's Northfield Conference, Ocean Grove Association and other prominent assemblies this season. Contains 367 of the choicest Standard Hymns and Gospel Songs. It is the best Prayer and Revival Meeting Hymn Book published. Board covers \$25 per 100. Sample copy, post free, 20 cents.

Send for list of Phonograph Record, of Gospel Songs made by Ira D. Sankey.

The Biglow & Main Co.
New York and Chicago.

Cheap... Typewriters

The following cash prices are the best values that have ever been offered in rebuilt typewriters. All machines are in the very best of order and samples of work of any machine selected will be sent on application.

Remingtons.....	\$50 00
Caligraphs.....	25 00
New Franklins.....	20 00
Remington Sholes.....	30 00
Empires.....	85 00
Smith Premiers.....	50 00
Yosts.....	25 00
Nationals.....	17 60
Hammonds.....	25 00
Williams.....	30 00

Special Rental Terms on above Typewriters.

Chas. E. Archbald,
THE CANADIAN TYPE WRITER EXCHANGE,
65 Adelaide St. East, Toronto.

Presbyterian Ladies' College OTTAWA.

This College is under the care of the General Assembly and of the Synod of Montreal and Ottawa.

All its departments, Literary, Music, Art, Elocution Commercial, Etc., are under carefully chosen and efficient teachers.

Special attention given to the Home Department.

The College as now equipped is worthy of the name it bears. Enquiry welcome.

For prospectus and particulars, apply to

REV. DR. ARMSTRONG,
DIRECTOR.

ST. MARGARET'S COLLEGE (TORONTO.)

A High-Class Residential School for Girls.

Only Teachers of the highest Academic and Professional standing are employed.

Modern Equipment. Thorough Supervision.

For prospectus, apply to

Mrs. GEO. DICKSON, Lady Principal,
Corner Bloor Street and Spadina Avenue.

Established 1889.

BELLEVILLE BUSINESS COLLEGE.

Students have a **larger earning power** who acquire their Business preparations under our efficient **system of training.**

Four high-class courses of study. French and German optional. Students may enter **at any time.** Write for Calendar.

J. FRITH JEFFERS, M.A., Principal.

St. Andrew's College.

“CHESTNUT PARK”
TORONTO.

A HIGH class residential School for boys will be opened in Toronto in SEPTEMBER next. “Chestnut Park,” the residence of the late Sir David Macpherson, has been secured as the home of the School. The highest standard of excellence both as to class-room work and home influence will be aimed at. Only masters of recognized academic and professional standing will be employed. For prospectus apply to REV. GEORGE BRUCE D.D., Principal.

TO SUNDAY SCHOOLS.

We have just opened up a fresh supply of Sunday School books from the best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale Co.,

PUBLISHERS, BOOKSELLERS, STATIONERS, ETC.

232 St. James Street, Montreal.

COMMUNION ROLLS BAPTISMAL REGISTERS

Donald Bain & Co, Stationers,
25 Jordan St., Toronto.

THE DOMINION PRESBYTERIAN

For 35 Years

Bell Organs

Have been Favorites for

School, Church and Home Use

We make only high class Organs and invite investigation as to their merits.

Bell Pianos

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No 54.

The Bell Organ & Piano Co. Ltd.,
GUELPH, Ont



Guess what it is

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

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

Chase & Sanborn's
Seal Brand Coffee

Meneely Bell

MANUFACTURE

Company Superior Church Bells.

J. YOUNG,

(ALEX. MILLARD.)

THE LEADING UNDERTAKER,

309 Yonge St., Toronto.

TELEPHONE 679.

British and Foreign.

It was unanimously agreed to admit Rev. Robt. Alex. King, B.D., who is a licentiate of the Presbytery of Winnipeg, Canada, as a licentiate of the church.

The following have been chosen from 104 candidates as the best for the vacancy in Dumerzier, Peebleshire:— Rev. M. Summerville, Middlebie; Rev. G. Millar, Portobello; Rev. J. Spence Cuthill, Dumbarton; Rev. J. Gordon Lyon, Marykirk, Stirling; and Rev. J. R. Macdonald, Saughtree Mission, Newcastleton.

The Presbytery of Baltimore has elected the Rev. E. F. Eggleton, a negro and the pastor of a negro church, as its Moderator. Mr. Eggleton is a man of acknowledged ability and zeal.

The death has occurred of Rev. Daniel Forbes, M.A., Edderton, Ross-shire, aged sixty years. Mr. Forbes was ordained in 1866 to Edderton, which was his first and only charge.

Determined efforts are being made to retain in London the services of Rev. G. A. Johnston Ross, minister of Westbourne Grove Church, who is under call to Wellington United Presbyterian Church, Glasgow, as colleague and successor to Rev. Dr. Black.

Not one of the three living British soldiers who have won perages on the battlefield has a son. Lord Roberts lately lost his son, the Hon. Frederick Roberts, V.C., who was killed in South Africa; Lord Kitchener is unmarried, and Lord Wolseley's only child is his daughter Frances.

Last year there were added to the property of the Scotch Established Church through the Highlands and Islands Committee seven new churches, three halls, two manse, and two mission houses.

At a meeting of representative ministers of the Established, Free, United Presbyterian, and Episcopal Churches, it was resolved to take steps for the appointment of a day of prayer, on behalf of Christian unity, to be observed in 1901.

Thurso has in the past sixteen years given no fewer than three Moderators to the Free Church. The first, Dr. Walter Ross Taylor, ministered there to one of the largest congregations in the South North for well nigh sixty years. The second, Rev. William Miller, D.D., C.S.L., Principal of the Madras Christian College, a native of the little town, has made for himself a name that is world-wide. The third, Dr. Ross Taylor, a son of the first mentioned, now occupied the chair in what is to prove a historical Assembly, the last as the Free Church.

EPILEPTIC

**LIEBIG'S
FIT CURE**

Will cure Epilepsy, Fits,
St. Vitus Dance and Falling Sickness.
A TRIAL BOTTLE SENT FREE of
ALL CHARGE to any sufferer sending
us their name and address and
mentioning this paper.

Address THE LIEBIG CO.,
179 King St. W.,
Toronto.

FITS.

Dominion Presbyterian

\$1.50 per Annum.

BELLEVILLE, MONTREAL, TORONTO.

Single Copies, 5 Cents

Notes and Comments

When the railway across Siberia is completed, it will be easy for a person to go from London to Japan in 18 days.

It is estimated that at the beginning of the new century England will have 82,000,000.00 tons of coal still unused and available.

Norway has a law dealing with cremation. According to the act every person over fifteen years of age can be cremated after death if he or she has made a declaration in the presence of two witnesses. For those under fifteen a declaration on the part of the parents is necessary.

The Prince of Wales, when staying with Lord Rothschild recently, said to his host, according to *The Gem*: "Your life, Rothschild, may at times be an arduous one compared with mine. I long for a private life, and I know that can never be mine.

With reference to Lord Roberts recent statement that there never was a more temperate British Army than that now under his command it may be mentioned that one temperance organization alone, the Good Templars, has several dozen regimental lodges.

A microbe so small that, as we are told, two hundred and fifty millions of them would be required to cover a square inch of surface, is declared to be the primary cause of the plague. Is it not one of nature's marvels that what is almost infinitesimally minute may cause terror more widespread and prostrating than the alarm created by earthquake convulsions?

An exchange tells of a very busy man who preached twice for somebody and "raised his church debt." The phrase is misleading. We once heard, says the *Herald* and *Presbyter*, a lady congratulate Dr. Willis Lord that he had raised a church debt. He answered that the church had secured pledges for three-fourths of it, and asked him to come down and exhort them to raise the other quarter. He exhorted them, but they did the raising.

The first great controversy of the Christian Church was over one letter in a Greek word. These come near being a serious time of it in a Scotch *Presbyter* the other day when a resolution referred to the "unavoidable war." The debate turned on the question of retaining the syllable "un." It was finally decided by a majority of ten that the war was unavoidable. But doubtless a great deal was said on both sides.

The death of Mrs. Gladstone coming so long after the death of her husband has not attracted much attention, but had she gone home first it would have been to Mr. Gladstone an irreparable loss. The late great statesman depended upon her judgment and sympathy as all good men depend upon such perfect wives. The world never knew how much his life was influenced by her. It was not necessary to know it. Certainly she would not have wished it. But all through his remarkable public career her true womanly intuitions were to him of untold value. She was a wise and good woman, and a model wife and mother.

We see the statement that the Russian Council has determined that no one shall be exiled to Siberia without judicial inquiry. The exiles have numbered about 20,000 a year and of these a very large proportion, some say one-half, have been sent to their horrible life on suspicion alone, being arrested and exiled without trial of any kind.

A Baptist church in Cincinnati has been connected by telephone with such of its members as desire it. A transmitter has been placed in front of the pulpit. The number of members of that congregation who will rarely be found in the house of worship is likely to increase. Some of them will, probably, have the receivers connected to their bedside so that they won't even need to rise from bed to hear the preacher. It is a very unwise scheme, except in so far as it may convenience confirmed invalids.

In the differences that would sometimes arise between members of his tenantry the Duke of Argyll was often invited to arbitrate upon the matter in dispute, and he used to tell a characteristically Scottish story of one of these occasions. Two tenants having waited upon him and asked him to decide the question at issue, the Duke put what he always regarded as a very necessary preliminary question—"Will you abide by my award?" "Well, your Grace," was the reply of one of the hard-headed old disputants, "I'd like to ken first what it is!"

Perhaps the Scotsman most in the public eye during the present week, remarks an old country exchange, is Dr. Robert Rainy, Principal of the Free Church of Scotland. Dr. Rainy, who has striven for many years for the consummation he is now about to witness in the union of the Free and United Presbyterian churches of Scotland is one of the most liberal-minded men within the pale of the former church, and has always led the van in the forward movement. For his great tact, and the marvellous influence he exercises over would-be recalcitrant members and ministers, Dr. Rainy has long been styled "the Gladstone of the Free Church." Dr. Rainy is seventy-four years of age, and by reason of his long experience and great abilities is considered at present the one indispensable man in the Free Church of Scotland.

The ignorance of the Boers concerning places and people outside of their own farms is amazing, and would be amusing if it were not so pitiful. Their delusions as to the strength of the force that would oppose them was no doubt largely responsible for the confidence with which they went to war. A British officer in one of the transports conveying prisoners to St. Helena gives an admirable illustration of this sublime lack of knowledge in a letter which he sent to a friend in Newcastle. "The prisoners," he writes, "are a job lot,—all sorts and sizes, descriptions and nationalities. When some saw the other side of Table Bay they asked "is that Europe?" Now, when they cannot see the land, they say "it is a very big river." One asked how long I had been out, and when I told him, he asked if I was the last man to leave England; and when I said, "No, there are now in London more men than there are in South Africa," he only said, "Almighty God!" He said, "We were deceived; and now we must be British again?" and I said, "Yes."

A great army of young people graduate this month from our literary and professional institutions. They may well be likened to soldiers, for they will have to fight, for the most part, for recognition and success. Let them deserve success as the first preliminary to securing it. The world needs and is looking for those who are absolutely trustworthy and reliable. For all such there are places, and they will find them sooner or later if they search for them.

The agitation for a brief creed to take the place of the Westminster confession continues. Some are advocating the adoption of the "Evangelical Catechism" of the English Free Church Council. Numerous other creeds have been suggested. One *Presbyter* proposed that the Lord's Prayer be the only creed. One prominent agitator affirms that the text "God so loved the world," etc., would be sufficient, and still another that the one confession be the Fatherhood of God and the brotherhood of man.

It is curious to notice how the Presbyterian form of Church government is commending itself even in high church circles of the Anglican communion. At a meeting of the Church Reform League last Friday, Lord Hugh Cecil said that all parties were agreed that a representative body must be established—a synod—like the General Assembly of the Church of Scotland. But, as the "Daily News" points out, "equality is the essence of Presbyterianism, and the Church of Scotland is not represented in the House of Lords."

Prof. Cesara Lombroso recently had an opportunity to test scientifically the effect of alcohol in developing latent criminal tendencies. The subject of his experiments was a man who had surrendered himself to the police with the avowal that Anarchists wished to make him their instrument for assassinating the king of Italy. The man seemed sane, but no corroboration of his story could be obtained. Unexpectedly, after drinking wine, he broke out in anarchistic threats. Acting upon this hint, Professor Lombroso administered alcohol to him in carefully measured quantities and discovered that after he had drunk a certain amount he developed violent criminal tendencies, all recollections of which appeared to have vanished from his mind when the effects of alcohol had passed off.

The instinct of animals in the matter of self-preservation is curiously illustrated by the fact that several dozen cats found refuge during the Ottawa fire in a wooden house which, although the buildings on each side were burned down, refused to catch fire and remained intact. Cats have a peculiar gift in this direction, since, in addition to their reputed nine lives, there is a popular superstition that they will only eat what is good for them. This may or may not be a fallacy; but the instinct of self-preservation which is common to all animals, except perhaps horses (who, being very bags of nerves) will during a fire behave with suicidal obstinacy, has been proved time and again. The rats which, in practice as well as theory, desert the ship which is no longer seaworthy as a notable instance of it; and there are many animal lovers who would not consider it in any way extravagant to suggest that the quacking of the geese in the Capitol was due to a knowledge on their part of the facts that the entry of the enemy would mean the cutting of their throats, while the rousing of the Romans would earn them a debt of gratitude and perpetual immunity from the poulterer's shop window!

Our Young People

Trifles.

Topic for July 8.—"The power of small things."—Mark 4: 30-32.

"Trifles make the sum of human things."—Hannah More.

Little Things.

A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shone bright,
The cares of life were made more light,
And sweetest hopes were born.

A little thing a hasty word,
A cruel frown at morn,
And aching hearts went on their way,
And tailed throughout a dreary day,
Disheartened, sad and lorn.

C. L. Hill.

Tremendous Trifles.

BY REV. MARTYN SUMMERBELL, D. D.,
President of Starkey Seminary.

The power of small things comes in different ways. Sometimes the littles gain consequence by the massing of numbers. One atom of water, as it rises by evaporation from a flowing stream, is nothing. But when the countless atoms, smitten by the blazing sun of the Jordan valley, clasp fingers and soar away to the skies, you have the aridness and desolation of the Dead Sea. A subterranean water current trickles into the depths of a mountain, and there encounters a clay bed tilted at an angle, and softens its surface. Amalfi, that picturesque Italian town, is close at hand, but it has no fear, though the protracted rains have swollen the springs to unusual flow; but suddenly the mountainside gives away and slips into the harbor, as a ship glides down the ways at her launching.

Repetition also makes for power with little things. On the verge of the cataract of Montmoranci I noticed one day a pot-hole of moderate diameter. Baring my arm, I explored to the bottom, and found an oblate pebble. Once it had been a solid chunk of rock. Swept along by the spring freshet, it had lodged on the verge of the abyss, and there, swirling in the boiling tide, had ground its way into the cliff, while at the same time it was ground down to the size of a pocket piece. In like way little acts, oft repeated, become habits.

The littles become mighty, frequently, as they become movers in action. An English king was angry with his archbishop, and exclaimed, "Have I no one to free me of this man?" Four of his knights glanced at each other, slipped out, rode to Canterbury, where they slew Thomas a Becket at the altar. The hasty word set on fire the passions of men and wrought murder.

Long ago in Italy some soldiers who were revelling plotted to steal the bucket from the public well at Bologna. The bucket might have been worth half a dollar. They carried out their design, and the people of Bologna demanded that the culprits be delivered up for punishment.

Their commander refused, and a quarrel burst forth, which rose to a war. The war lasted for years. Prince Henry of Sardinia was captured in one of the battles. His father offered as ransom a gold chain long enough to encircle Bologna, and that was seven miles in circuit. The offer was refused, and the prince languished in prison till he died.

But the littles sometimes possess vital power. When this is the case, there is no telling for results. A seed is so little, but it lives. Plant it, and you reap thirty-fold. Plant the thirty grains, and you have thirty times thirty. Keep that series going for a little time, and your product will feed a nation. Down on the beaches I have seen the wiry grasses pushing their way up through hard concrete walls. The asphalt had softened a little under the summer sun, and grass stalks took their advantage and pushed up to the light.

It is that way with the good seed of the kingdom. It lives. It is dynamic. The virtues of the gospel appear in one life to be multiplied in other lives. Twelve men follow Christ in the earnest effort to be like Him, and soon there are five hundred brethren, then five thousand, and then the civilized world bows before Jesus as Lord. In any home, in any community, the devoted Endeavorer wins Endeavorers.

One little girl learned to trust the Saviour and to take all her childish troubles to Him. She was soon living a beautiful life by the help of the Son of God. A lady, a leader of the fashion, beheld this life of the child and observed its winsomeness. The girl possessed what she did not. She must have it for herself; and now she, too, is an earnest disciple, and helping to bring others to the same blessed Helper.

So the wise look for the littles, wherever they can make for good, and make the most of them.

A prayer will ease the spirit of its pain;
A touch will soothe the fever-stricken brain;
A kiss will put the weary child to rest;
And one small word, if it were freely given,
Would make of this dull earth a very heaven.

His Own Messengers.

It is God's glory to accomplish His work by messengers of His own choosing and He often hides the meaning of His ways from His own people. Some may have made too much of the imperfections of the Bible, but others assuredly have refused to see them lest they should lose what faith they had. Shall we on that account attempt to exclude either party from the number of Christ's followers? That is a matter to

be decided by Christ himself on far other grounds than their opinion of the "higher criticism," but, looking at the matter from our own point of view, it is well to remember that the middle ground of today is not the middle ground of even a generation ago. There is an unreasonable exclusiveness of narrow belief as well as an inconsiderate inclusiveness of careless liberality, and it is possible to be more concerned for God's honor in the study of the methods of his work than he has ever cared to be.—Congregationalist.

Standing Aloof.

Bigotry is rooted in ignorance and that sense of self-righteousness that prompts one Christian to withhold himself from other Christians grown in the same soil. To such exclusionists the Churchman speaks as follows: "Not the least valuable result of the Ecumenical Conference will be a lifting up or at least a lightening of the fog of complacent ignorance with which too many among us have regarded the great bodies of evangelic Christians, so far as they have found occasion to regard them at all. This attitude is unfortunate. Its unconscious superciliousness no doubt attracts to our churches some social aspirants, but is a source of widespread and not unjustified irritation and alienation from the church. The attitude of aloofness that it has fostered has been a great injury to the work that we have to do in the Christian world. No one could have attended the sessions of this Conference, no one could even have read attentively the reports of them and still believe that the solar system re-around the weather vane on his parish spire. It was plain that here there was neither Greek, barbarian nor Scythian, but Christ was all and in all."

To Be Useful.

Do the duty which lies next to you.

Live in the sunlight, and help others out of the shadows.

Have a great deal of hope in the heart, and wear a radiant face.

Reach out a hand of helpfulness to the stumbling ones, and speak a word of cheer to the discouraged.

Spend much time in secret fellowship with the Master; then time spent in trying to better the world will be better and more wisely spent.

Find out where the lame ones are, and help them over the rough places. Their gratitude will repay you, and the Master will say "Inasmuch as ye have done it unto one of these, ye have done it unto me."

"It is expedient for you that I go away." He said this knowing that their spiritual natures would develop and grow in His bodily absence. A young girl, whose mother left her for heaven, grew at once not only more spiritual in her own nature, but very desirous to carry out in every way her mother's will. She said, "My mother influences me more now than ever before, and she is more truly my friend and companion than ever before."—Exchange.

The Assembly Closes

WILL MEET IN OTTAWA NEXT YEAR

Encouraging Reports of French Evangelization and Church Life and Work

Sabbath Observance and Young People's Societies.

Halifax, June 22.—The Presbyterian general assembly closed its sessions Wednesday night after a busy and harmonious meeting which the commissioners generally agree was the most delightful they had ever attended, and it was especially to be noted that a good attendance was maintained to the last sederunt. The commissioners were delighted with Halifax, with Halifax people, Halifax scenery and Halifax weather. Some of the younger members from the west, who have never been to the ocean before, are reported to be taken bottles of salt water home with them as souvenirs of their visit to the shores of the sounding sea.

Many important questions, some of a very serious character, were dealt with by the assembly, and while there were earnest discussions and necessarily varying views on many of the topics, the utmost good feeling, patience and courtesy were maintained by those who felt called upon to take opposing positions; and while the decisions reached may not in all cases have been satisfactory to those who stood in the minority, they loyally bowed to the will of the majority constitutionally expressed.

One thing that must have impressed itself upon those who were able to attend the meetings, was the large number of strong men in the assembly, whose ability, sagacity and eloquence qualified them to take a front rank in any deliberative assembly—an illustration of the wisdom of the stress laid by Presbyterians on the value and importance to the church, to society and to the country of a highly educated ministry, a principle which is now fully appreciated by other denominations.

Rev. Principal Pollok made an ideal moderator. Grave and dignified in his demeanor and yet maintaining a cordial and conciliatory attitude towards the members of the assembly, his rulings when called upon to rule, were as firm as they were wise and were frankly accepted by the assembly. The moderator too could be humorous when fitting occasions offered and this did not in the slightest degree detract from the dignity which he maintained as a presiding officer over probably the most important church in Canada.

And, then, what would such an assembly do without such efficient, well-trained business men as Dr. Warden and Dr. Campbell, the two faithful and trusted clerks of the court, who have been so many years in harness and who were always able to give the moderator most efficient aid in dealing with the important questions that called for consideration and action. Is it any wonder, taking everything into consideration, that the twenty-sixth general assembly of the Presbyterian church of Canada should have been, in the common parlance of the day, "a success from start to finish."

THE DISTANT HOME MISSION FIELDS.

The overtures from the synod of British Columbia and the presbytery, backed up by the endorsement of the Home Mission committee, respecting the paucity laborers for the mission fields in New Ontario, the Northwest and British Columbia, provoked long and earnest debate. The fight, if it may be so termed, "raged" in a wild and courteous way, of course, over the clause of the special committee's report, providing that students who have taken two

full sessions in theology after graduating in arts be eligible for license and ordination or special work in special fields of labor, if they have previously spent one year in home mission work in the fields to which they have been appointed subject to regular certification of the home mission committee. The question was finally disposed of on Wednesday, when this crucial clause was carried on a vote of 58 to 54.

THE BIBLE IN THE SCHOOLS.

The report on religious instruction in schools, with its recommendations, was adopted without a dissenting voice. There was also added a recommendation that the committee be instructed to aim at securing Biblical instruction in the high schools and universities as well as in the common schools.

AN OLD SORE HEALED

The difficulties which have long existed in Indore, India, between Rev. Mr. Wilkie and his brethren in that mission field, were happily disposed of. The deliverance adopted sustained the reference of the presbytery of Indore, regretted that Mr. Wilkie, owing to imperfect information, had made statements reflecting on his brethren, which he had not withdrawn, expressed the belief that he had not intended to deceive; recommended that the college and high school remain under the control of the foreign mission committee, and that Mr. Wilkie attend the meeting of presbytery and co-operated with his brethren in its work and duties. Mr. Wilkie, and Mr. Russell, the latter representing the presbytery of Indore, acquiesced in the finding of the committee, which were unanimously accepted by the Assembly.

AIDS TO SOCIAL WORSHIP.

There was a keen debate over the report of the committee on the aids to social worship, presenting a proposed manual of services for use in outlying sections where regular Gospel services are not available. The book is not for the use of ministers, but for laymen, as a help and a guide in conducting services where clergymen or catechists are not available. Twenty-seven presbyteries disapproved of the proposed manual, while 24 signified their approval, some of them in a modified form.

Dr. Robertson moved the adoption of the report and the re-appointment of the committee, and that, in view of the incomplete returns, steps should be taken to ascertain more fully the mind of the church. He said there was great need for such a manual in outlying districts in the west, and gave illustrations from his own personal knowledge as to how useful such a book would be.

Those who opposed the introduction of the manual for the purpose specified denounced it as the "thin edge" of the liturgy "wedge," one commissioner declaring read prayers to be unscriptural and un-Presbyterian. The motion to adopt the report was carried by a vote of 89 for to 83 against.

AUGMENTATION FUNDS.

Rev. Dr. Lyle, of Hamilton, presented the report of the augmentation committee, western section. Last year, the report states, was the most prosperous in the history of augmentation in western Canada. Of the 33 congregations on the list a year ago, 12 have become self-sustaining. Twenty missions were organized as congregations and placed on the list. The removal of these congregations from the list and the reduction in other grants effected a saving of \$2,546. Grants made to new congregations amounted to \$2,950. The total expenditure of the year was \$26,571.

Rev. E. Smith presented the report for the eastern section. The report states that the results of the year's work, while not wholly satisfactory were encouraging. The receipts were \$8,911.18; this was less than the sum asked for. Some 36 congregations failed to contribute anything before March 31, consequently the income did not balance the outlay. Grants were, however, paid to 55 congregations and the reserve fund drawn upon to make up the balance. The sum paid out was \$9,051.64. Woodstock, N.B., became self-supporting and there was an increase of \$850 in local support. There are 43 ap-

plications for aid during the current year, and grants have been promised aggregating \$9,370.

FRENCH EVANGELIZATION.

Rev. Dr. McVicar presented this report, moved its reception and adoption, expressed gratitude for the success achieved and commended the work to the care of the church. Rev. A. J. Mowat seconded the motion. Both spoke encouraging words and pointed out the importance, from a national point of view, of this work—giving a pure gospel to the French-Canadian people.

The report recalls the fact that this missionary enterprise was initiated half a century ago. The agencies employed are colporteurs, teachers, evangelists and pastors. These were at first brought from Europe; but for the last thirty years they have been educated in the province of Quebec. The following is a summary of the year's work:—

"Thirty six mission fields, with 90 preaching stations and 14 colportage districts, were occupied occupie d by 29 ordained missionaries, 18 evangelists, colporteurs and students, and 20 teachers—a total staff of 67.

"The average attendance over ten years of age was 2,283. Number of families connected with the missions, 922, and of single persons not connected with these families, 276. Number of communicants 1,038, of whom 146 were added during the year. Average attendance at Sunday school, 1,074, and at prayer meeting 780. 2,248 copies of the scriptures and 30,000 religious publications were distributed. Contributions from fields were \$5,868, and school fees, \$1,619, making a total of \$7,487. 386 Protestants and 254 Roman Catholic pupils attended the mission schools.

At the Point aux Trembles mission schools upwards of 400 French Canadians have been educated since the schools were established in 1849. They came under the authority of the General Assembly in 1880. Many of the 4,000 pupils educated there now occupy positions of trust and influence as ministers, teachers, physicians, lawyers, merchants, etc. The attendance last session was 157.

Rev. M. Ducloux, of Valleyfield and Rev. Mr. Amaron, of Montreal, spoke earnestly on the work of evangelization among the French Canadian people, which is making good progress.

CHURCH LIFE AND WORK.

The report on the Life and Work of the church deals with a number of important questions, and is based on the answers given by sessions and presbyteries to specify inquiries, and these reports express satisfaction in the majority of cases with returns received from sessions. The evidences of a favorable condition of religious life in the congregations of the church are said to be "present to an encouraging extent;" but the presence of unfavorable conditions is also noted. The story of the church is one of conflict.

The report notes the development of a missionary spirit among the people, not only evidenced by their contributions to the schemes of the church but by their response to special appeals; but there is room for improvement in many quarters. In regard to the non-going church population, while tangible effort is being made to reach these people in some directions, the report says:—"On this point our church has not adequately fixed its thought. The reports are almost unanimous in showing that our congregations do not realize their obligations to those who are outside of the churches."

On the evidence of growing religious interest among the young, the report says "the general testimony is encouraging"—"the most encouraging of the reports. This is seen in a spirit of reverence for sacred things, and in the loyalty of the young to their church. But the report also indicates that there is another side to the picture—"the rising generation is growing up in an atmosphere in which it is more difficult to maintain a spirit of reverence than in was in former days. Irreverence for sacred things is obtruded on our notice on every side.

(Continued on Page 413.)

THE
Dominion Presbyterian

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.

232 S. JAMES ST., MONTREAL & TORONTO

TERMS:

\$1.50 per Year. \$1.00 in Advance.

The receipt of subscription is acknowledged by a change of date on address label.

The Mount Royal Publishing Co.

C. BLACKETT ROBINSON, Manager.

All communications intended for the editor should be addressed to Belleville.

The editor can not undertake to return unused MSS. Correspondents are asked to note that anything intended for the first issue should reach the office on Tuesday morning.

Thursday, June 28th, 1900.

The Church is not yet prepared to fix upon a permanent meeting place for the Assembly, and the cities should have it in turn till some settled policy has been agreed upon. Such was the sentiment as voiced by one of the speakers at Halifax. So Ottawa gets it next year, then it may go to Kingston. By that time, it may be, Toronto will have provided an Assembly Hall, and so be prepared to invite the Supreme Court to remain there.

◆◆◆

The general verdict seems to be that for quick and orderly despatch of business the Assembly that has just closed holds the record. From hints that have fallen casually it would seem that it may also take rank as one in which far-reaching schemes have been propounded, which may work out for the good of the Church, but which are expected to work out, at any rate, for the good of interested parties. Of course the Assembly knows nothing of these as yet, they are only bruited among commissioners to get them used to the sound of the propositions. The Assembly will be asked what it thinks of them in good time.

◆◆◆

The prayers of the Church in Canada will rise constantly for our missionaries in Honan during this time of peril. Their inland position will be their salvation, for some parts of China are as far from other parts as Peking is from New York. The movements that have convulsed other parts of the world may be unknown in

some sections of the very country where they have taken place. Thus for instance letters received from our missionaries and which were written when the outside world was talking of the impending rebellion, make not the slightest reference to the Boxers, or to the insurrection of which we are making so much here. But there is peril, and many an anxious heart will be glad when definite news comes from that far off land.

A Severe Criticism.

A custom from which we have suffered in Canada, is evidently not unknown in Britain. A certain minister in London, England, was called to a church in Glasgow. Representatives from the Glasgow congregations had interviewed the minister-elect, and were led to infer that if he were called he would come to them. They reported this to the congregation, and a most hearty call was despatched to him. When it came to the point of decision the minister declined to decide the question, but asked Presbytery to decide for him. The Presbytery accordingly declined to grant the translation. And now the Glasgow congregation say the call would have never been given had they not been given to understand that he wished to change, and would listen to their call. The senior minister of their charge, a large congregation in Glasgow, after sermon on a late Sabbath, intimated the result to the congregation, and made some pretty plain statements in connection with ministers trifling with congregations.

The British Weekly publishes the account of the incident, and after some comment, makes the following somewhat severe remarks. "It is high time that Presbyterian ministers ceased their ecclesiastical flirtations. . . . When a man is invited to be a minister of a congregation, he ought to be able to make up his mind, and to express it in good time. He ought not to allow representatives of churches to come and plead before Presbyteries, and go back disappointed. If there is anything that irritates, and reasonably irritates congregations against ministers, it is trifling of this kind."

To all of which we respond "Amen!" There are men, happily not many, who make capital out of the fact that a congregation has called them. They use it as a lever to secure what otherwise they have failed to secure from their congregations. There are licentiates, a larger percentage of them, who boast of a number of congregations who have given them a call. They are on a level with the creatures who boast that they have won the affections of so many simple maidens' hearts. Both deserve the execration of their fellows, for both have callously trifled with two of the most sacred things.

"No One Spoke to Me."

One often hears this remark from members who have come into a congregation after the congregation has been for some time organized. I went to the church services, I went the prayer meeting, I have been attending both for some months, and "not one has spoken to me." Now that, if true, indicates a lamentable condition of affairs in that congregation, or in the character of that person, or both. If the person who speaks in this way has been approachable, and has not, by look and gesture, repelled every approach made then there is something wrong with that minister and that people. But in five cases out of six there has been a "I-want-to-be-left-alone" air about the new-comer, that other people have felt bound to respect.

There is a tendency, especially in large congregations, to separate, and seek congenial companions in church work. Just as, in a large field filled with workman, those who are kindred spirits will inevitably gravitate to one another, so in Christian work, where it is not necessary that every one on the force should lay hold to help along each enterprise, the workers will instinctively group themselves to their individual tastes. So there comes to be what are sometimes called "cliques," formed with no attention of carrying a particular point, or of some individual out, but unconsciously formed because those who form it have been kindred spirits.

One of another kind, coming into the congregation, hears a certain band of workers everywhere spoken of as being among the nicest people in the church, and at once resolves that she will make one of their number. She has nothing in common, she finds herself out of her element, she chooses to consider that she has been snubbed, when it may be that she has been treated with forbearance and consideration, but the offended member takes herself off, with sundry uncomplimentary remarks about church members in general and this group in particular.

The blame is not by any means with the new member alone. The few friends who have worked together resent the incoming of a stranger, and take little pains to conceal it, at times. But the Lord wants all to work who can work, and in a congregation that is thoroughly alive to this fact, the advent of a fresh worker is hailed with delight. The different groups vie with each other to secure the additional help, and the new-comer speedily finds the one that is congenial. But this is possible only where the desire is for Christ's gain and not for personal pleasure in the common work of the congregation.

Pride costs us more than hunger, thirst and cold.

The Gospel for the Summer Time.

The summer Hegira will soon be upon us. Congregations will be diminished. Many families will be away from home for weeks, or even months. The vacation season does not close the doors of the church as it does those of the schoolhouse, but it interferes somewhat with the usual routine of active effort. If the pastor goes away for a time, it is because it is the time of year when many of his people are away.

Notwithstanding the cartoonists who love to find fault with the church, there are few houses of worship that are not open for public services, of some kind, every Sabbath of the year. If the pastor is away for a time, there few in the congregations who are so faultless in attendance throughout the entire year as to be able to cast the first stone at him. It the school teacher can turn the key in his schoolhouse door for three months at a time, and leave his pupils to get along without him for that time, the pastor need not be reprobated for being away for a few weeks, especially if there are several services each week during his absence and the pulpit supplied each Sabbath morning.

If there be a diminished number of services during the summer, there need not, and there must not, be a deterioration in their spirit. They may be even shorter than at some other times of the year, but the Gospel preached is to be just the same, and the tone of the piety inculcated should be as lofty and as pure as though there were frost on the ground and in the air.

There are peculiar temptations belonging to the summer time. There is more of a tendency to relax all sort of effort. The attractions of the outside world are greater. The pull away from God's house is stronger than at some other times. Multitudes are not sufficiently stalwart to resist the influence that leads them to assemble themselves in worldly places on the Lord's day. To meet the dispersive tendencies of the vacation time the Gospel must be preached with attractive tenderness, and if it is within the power of the preacher, he should be unusually attractive at the very time that the outside world is exerting unusual attraction.

It must not be forgotten that human hearts need the one simple Gospel of the love and grace of Christ at all times. Cares come and burdens rest heavily on all classes of people. None are exempt. Riches can not expel sorrow, and culture can not dull the sense of pain. Sickness comes and bereavement intrudes while summer skies are above, as well as when winter storms break over our heads. The Gospel can never be out of date until God changes or human needs have come to be different from what they have always been. Until then let us worship in His holy temple with hearts that are reverent

and faithful toward God and that are loving and considerate for all His children. And this one Gospel is the only Gospel even for the days of summer.—Herald and Presbyter.

Canadians Complimented.

The following passage from the British Weekly of June 14th, just received, will be read with pride and satisfaction by every Canadian. It is a fair reflection of British feeling at the present moment.

"It is pleasant to read the glowing speeches of Sir Wilfrid Laurier and Sir Charles Tupper in the Canadian Parliament yesterday. The House adopted an address of congratulation to the Queen on the approaching close of the war. Sir Wilfrid Laurier apparently believes that 'many battles have yet to be fought,' and he does not underestimate the gravity of the problems which await us when the war is over. British subjects the world over will re-echo his prayer that the life of Her Majesty may never more be disturbed by war, and that, before her glorious reign comes to an end, her subjects in South Africa 'may have learned to appreciate those British institutions which in this age and in every land signify liberty and equal rights.' Many of those who have read with tears and pride the noble speeches of the French-Canadian Premier during the war, must feel that on the day when we welcome home Lord Roberts and his army, the presence of Sir Wilfrid Laurier must not be lacking to the general happiness. In these testing months we have learned what men, the world over, are most precious to the Empire. Before all, and separate from every other, comes the Queen's noblest subject, Field Marshall Lord Roberts. After him, is there any name we should mention in preference to Sir Wilfrid Laurier's?"

Our Vacation Supplies.

We will be careful to put in our trunks—those of us who are fortunate enough to enjoy a trip from home—some good warm wrappings, for use when the mountain breezes blow coolly; shall we be equally careful to see that a Bible is found in the tray of the trunk? The ribbons and the laces will not be forgotten, for they give much pleasure; and yet we have been at places of popular resort where all the guests had come without their hymn-books.

In our vacation arrangements we are careful to provide for the pleasure of our companions. We take our violins or our mandolins, our golf clubs or our tennis raquets. This is right. Let us be equally careful to provide the means of promoting the everlasting joy of our companions. If we poke into some corner of our trunk a book that has both attractiveness to the mind and usefulness to the

soul, we may find occasion to use it for the benefit of some friend.

Especially let us consider how we are to spend our Sabbaths while away from home, and let us make such provisions for them as to protect us from the temptations of idleness on God's day.

The time to make these preparations is a week or a fortnight before starting. If we postpone them to the last minute, they may be neglected.

Some one has been investigating the length of sermons in Scotland's Presbyterian churches. Statistics and reports for several years indicate that in the Established Church they run about twenty-six minutes, in the United Presbyterian thirty, and in the Free Church thirty-two. This would indicate that Scotch Presbyterians, nowadays, think a half an hour to be about the right time to be taken up with a sermon. This a considerable modification of the old-fashioned sermon that ran from one to three hours and it may explain the fact of the decline in stalwartism on the part of the people and of reported declining congregations. And yet, a good deal can be said in thirty minutes if it is said well.

The June Fortnightly.

Most readers of the Fortnightly will cut the leaves of the fifth article in the June number first. It is R. L. Gundry's articles upon the intrigues of the Empress Dowager of China, and a description of the means she has used to secure and manipulate power. One feature of this description will be a surprise to most readers—the strength of public opinion in China. We have been accustomed to think of the native Chinaman as a man of a marvellous dearth of private opinions, of a man who did not think, but sought to know what those in power were thinking and governed his own thought accordingly. It is a surprise to find even the imperious Empress Dowager compelled to respect public opinion and to learn that there are men brave enough to proclaim their sentiments openly, if from a safe distance, concerning those in power.

Two articles that deal with the South African problem show that the reading public are not yet tired of the subject. True, one of them deals with the prospective settlement of the whole question, and the other is in a field where the interest never wanes, the analysis of the motives of any leader of men—this time it is Paul Kruger. The sketch is a most interesting one, from which extracts are already being made for the popular weekly's.

"The Price of Party Government," by W. S. Lilly, is a vigorous arraignment of the governments of the day, more especially the British government because the most sacred interests of the people are habitually sacrificed to the interests of the party in power. From personal conversations the writer shows that men are bound hand and foot, at times, by party exigences. The number is a pretty solid one for July reading.

The Quiet Hour

Jesus The Bread Of Life.*

BY WAYLAND HOYT, D.D.

"The other side of the sea" (v. 22). The side where the miracle was wrought. "The multitude" (v. 22). Part of it had dispersed, but some had remained, possibly in hope of breakfast, as the night before they had had a miraculous supper. They had noticed, too, that Jesus had tarried.

"There came boats from Tiberias" (v. 23). This parenthesis is thrown in to explain how this remaining portion of the multitude got over the sea to Capernaum.

"Seeking Jesus" (v. 24). But, as the subsequent narrative shows, not so much Himself as a wonderful they hoped He might give them.

"When comest Thou hither?" (v. 25). The "When comest Thou hither?" includes the how of the coming.

"Ye seek Me, not because ye saw signs" (v. 26). The spiritual, in Christ's view, is the main matter; if we simply help men physically, and stop at that, we have missed a chief part of real service. "Signs" are worthless except as they are finger-posts pointing to Jesus as the soul's Saviour; what Jesus did should be a reason for our accepting Him for what He is. That is a poor seeking which looks only at the material advantage Jesus can give; for example, when people join the church because it is respectable, or will help them in their business or social position. Jesus sees perfectly into our true motives; we may deceive our fellows, we cannot Christ. Let the "Verily, verily," of our Lord here teach us the importance of what Christ is saying to us in this lesson.

"Work not for the meat which perisheth" (v. 27). Of course Christ does not mean that we are to be idle and beggars; but that we are not to make food which perisheth the chief and only end of our endeavor.

"Eternal life" (v. 27). Eternal life does not mean only eternal existence, though it includes that; it means loving harmony with God and Christ. Eternal existence without this is eternal death: This loving harmony with God and Christ is Christ's gift; if we are to have it, we must receive it from Him.

"What must we do, that we may work the works of God?" (v. 28.) "The works of God" mean works by which God's favor is to be gained, by which men may approve themselves to God.

"This the work of God that ye believe" (v. 29). It is not "works," many and painful, which can do it; it is one "the work." This one work is belief on Him who God hath sent. What is this faith? The best and most concise definition I know of this: assent of intellect and consent of heart to Jesus Christ. Says

another most truly: "The germ of all Paul's subsequent teaching of justification by faith is contained in this one simple sentence. The epistles are but an amplification of the gospel as proclaimed by Christ himself."

"What, then, doest Thou for a sign, that we may see, and believe Thee? what workest Thou?" (v. 30.) How blind they were how wilfully blind! They had just partaken of a miraculous loaf and fishes, and yet they demand of Christ an authentic sign! And as if that were not enough, they affirm that the miracle of the feeding of the multitude failed before and was over passed by the ancient wonder of the manna. The point they querulously make is, that the manna came "out of heaven," as if any other than heavenly power could do what Christ had already done. So now men conjure up all sorts of quibbling objections, and the sad thing about it is that toward Christ men cannot see because so often they will not.

"My Father giveth you the true bread out of heaven," (v. 32.) All good gifts comes primarily from God; the manna was God's gift through Moses, not a gift from Moses. Manna was a type foreshadowing Jesus. The type has been fulfilled in the antitype, Jesus Christ. Christ is not man merely, but divine, "out of heaven." He is the soul's true bread, real, life-giving sustenance.

"Cometh down" (v. 33). The bread of God is not a past, historic gift, something that was; it is something that is, for us here and now; now the "true bread" is ministered to us by the Holy Spirit; believe in a present, soul-satisfying, soul-sustaining Christ.

"Giveth Life unto the world" (v. 33). All true spiritual life is from Christ. This life is for the world; Christianity is the universal religion.

"I am the bread of life" (v. 35). Bread is necessity for the body; so Christ is necessity for the soul. Bread is a daily necessity; so is Christ to the soul. Bread is satisfying; so is Christ to the soul. Bread is sustaining; so does Christ sustain the soul. Bread is crowded with mystery; there are wonders in bread that no most arrogant science can explain; yet, though the mysteries are there, because of them we do not refuse the bread; nor should we refuse Christ though one of His names is "the Wonderful." Bread un eaten does no good; so it is only the accepted Christ who can be to us the forgiving and helping Christ. Christ is the one and sufficient food for the soul; coming to Him we find all our spiritual hungerings and thirstings met; we do not need to seek other soul food; He can still all hunger, quench all thirst.

"AM that which the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out" (v. 37). Here are the two sides of the great matter. The divine side is, "All that which the Father giveth Me shall come unto me.

God is not going to be disappointed. Christ shall see of the travail of His soul and shall be satisfied. What an encouragement here for Christian workers! they shall not fail; they are bound to succeed. Sometimes there is nothing which can so encourage one as vision of this divine side of things. The human side is, "Him that cometh to Me"; this is what we must do, come to Christ, accept Him as personal Saviour and personal Lord.

"I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (v. 38). Learn the unity of will between the Son and the Father. How impossible it is that His unity of will should meet defeat! When one comes to Christ, Christ will keep him. "I should lose nothing." C. E. World.

Release.

When we have closed the sad, world tired eyes

And clasped the hands above the pulseless breast,

And stand with stricken silence crossed with sighs,

In the dim chamber of unclouded rest—

This is not Death whose mytic lines invest

The white robed form with strange and stately grace,

But the glad passing of our sometime guest

To higher planes and realms of wider space.

It is not Death's chill fingers that endow

With unaccustomed beauty the still face.

And crown with stately majesty the brow

Late scamed with sorrows of our mortal race.

Not Death, but Life, that, parting leaves the trace

Of new-found glory on its prison place.

A Step at a Time.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down makes me dizzy; to look far up may make me tired and discouraged.

Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day, but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed,

Just for to-day!

Lord for to-morrow and its need

I must not pray."

—Theodore L. Cuyler.

The Advance of Christianity.

The following thought so beautifully expressed is from the pen of Dr. Newell Dwight Hillis: "As never before, the people feel that the secret of progress is the secret of Jesus Christ. Indeed, Christianity has been called 'a beautiful civilization.' Setting forth from Bethlehem, it has journeyed across the continents, its breath summer, its presence warmth, its footprints harvests. To-day Christianity does not stand upon the corners of the streets blowing a trumpet before it—it is stealing softly into the human heart, rebuking coarseness and vice and stealing away sorrow and sin. With a heart full of kindness and sympathy Christ has entered the earthly scene, and His tears, falling upon man's vices, are slowly dissolving them."

*6.S. Lesson July 8, John 6: 22-40.

Golden Text.—Jesus said unto them, I am the bread of life, John 6: 35.

For Dominion Presbyterian.

Thrones.

BY GEO. W. ARMSTRONG

Thrones are indications of power. They are in themselves simple seats; though many of them are far from being simple seats, their material designs and workmanship partaking of the gorgeous and the grand. They are the official seats of potentates and rulers. The throne of King Solomon, the wise king of Israel: was so magnificent that it was said of it, "there was not the like made in any kingdom." Its description is given in 1 Kings 10: 18-20. "Moreover the king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind; and there were stays on either side by the place of the seat and two lions standing besides the stays. And twelve lions stood there on the one side and on the other upon the six steps."

Victoria, our beloved queen's throne is simplicity itself compared with that of King Solomon. The English throne being prized for its historic Association rather than for its intrinsic value. The Anglo-Israelites claim that it is built over the stone that was Jacob's pillow when he had his remarkable dream at Haram.

The seat occupied by the Emperor or King of any state when he receives homage of his subjects or ministers; or when he gives official audience to plenipotentiaries and ambassadors from foreign powers, is his throne.

Thrones are national symbols of sovereignty and regal authority; of national majesty, dignity and strength. Monarchs change, they die and pass away, but throne are stable, and continue frequently through many generations. "The King is dead, long live the King."

Loyalty is, in most cases, to the institution rather than to the person who for the time being occupies the throne; a notable exception is that of our own Queen—Empress whose person and position, because of her exemplary life and virtues, command our admiration, esteem and willing devotion.

The Scriptures teach us that "thrones or dominions, principalities or powers" have been created through Christ and unto Christ, but it would be difficult to say the same of all kings and potentates. Speaking of our own Kings, Thackeray says:—

George the first was vile
George the second vile,
And who ever heard,
Any good of George the third,
When George the fourth to heaven ascended
God be praised the George's ended.

And yet Thackeray was loyal to the throne of the George's.

Thrones are a very ancient institution. They date back to pre-patriarchal times. We read of them flourishing when they were established on truth and righteousness. We read of them tottering and falling when wickedness and tyranny and injustice were countenanced. God declares: "Heaven is my throne and earth is my footstool" and from his throne he sees all the dwellings upon earth and when human thrones neglect to make His throne their model they must be discontinued, for by Him, kings reign and princes decree justice; and justice and

judgment are the habitation of His throne. So must these same qualities characterize the kingdoms of this world.

Kings may scheme and plot, but the King of Kings shall have them in derision.

Thrones are established in perpetuity that are established in righteousness.

Christ came to establish a Kingdom and His throne is located in the highest heavens, and O! what a glorious throne it is! We have it described in the book of Revelation 4ch: 2-6: "And behold there was a throne set in heaven, and one sitting upon the throne: and he that sat was to look upon like a jasper stone and a sardis, and there was a rainbow round about the throne like an emerald to look upon. And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting arrayed in white garments and on their heads were crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven camps of fire burning before the throne, which are the seven spirits of God, and before the throne as it were a glassy sea like unto crystal; and in the midst of the throne and round about the throne four living creatures full of eyes before and behind."

Before such a throne earthly thrones are dross and unworthy of consideration. God's throne is unperishable. "Thy throne O God is for ever and ever."

All subjects of the Kingdom of God are Kings and shall be highly exalted; for they shall sit with Christ upon His throne as He also doth sit with the Father on His throne.

It is a glorious privilege to be an heir of God and a joint heir with Jesus Christ—for it includes possession of things of which the eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive. God's throne to His people, is now a throne of glory, but hereafter it shall be a throne of glory.

How delightful the prospect of being among that great multitude which stand before God's throne and whose occupation is to serve and sing and be fed by the Lamb which is in the midst of the throne; to give perpetual homage and worship before the throne which is above every throne, because they are found faultless; but how deplorable the condition of those who, having despised divine overtures and rejected offers of God's mercy, try to hide themselves in the caves and rocks or the mountains and say to the rocks and the mountains: Fall on us to hide from the face of Him that sitteth on the throne. God's throne now is to all a throne of mercy, but mercy rejected will turn it into a throne of vengeance.

Knew His Voice.

While the human voice differs from all other sounds, yet among millions of voices scarcely two will be found that are quite alike. The voice is character made audible. Even an animal knows his master by his voice. In the description of the Good Shepherd Jesus said: "The sheep follow him, for they know his voice, but they know not the voice of strangers." This fact was once illustrated in an incident in India where "a bad man wanted a fine sheep which belonged to another person. He went before the judge, and

got other bad men to help him say that the sheep was his. The true owner came, too, and brought the sheep, and his friends came with him and told the judge that they knew the sheep belonged to him. How could the judge decide? He did not know the men, and how could he tell which were liars?

"But he did know how the sheep are taught in those Eastern countries, so he he said: 'Let the two men go into those two rooms—one let the one on the right side, the other on the left side—and let the one on the left call the sheep. But the poor sheep did not know the voice of a stranger, and did not stir. The true owner heard the sound, and did not wait to be told what the judge meant. He gave a kind of a 'chuck,' and the sheep bounded away to him at once. 'Let him take it away, for it is his.'"

Reader two voices are calling to you. To which one will you respond? To which one have you already responded?

We Pass But Once.

We pass this way but once
There's work divine for thee;
On every hand
The needy stand
And sigh for sympathy.

We pass this way but once
In love's sweet accents tell
Of constant joy
Without alloy
In hearts where Christ doth dwell.

We pass this way but once
Does life's sojourn seem drear?
Then fill thy days
With glad some praise;
God wills thy sojourn here.

We pass this way but once.
The truth's blest cause defend,
With heroes' might
Stand for the right;
'Twill triumph in the end.

We pass this way but once
Live nobly while you may;
Then rise above
Earth's groveling love,
Seek realms of endless day.

We pass this way but once.
Wage well thy warfare now;
Beyond the strife
Bright crowns of life
Await the victor's brow.

Help When It is Needed.

It is said of Dr. Samuel Johnson that, at a period in his life when he was struggling against great difficulties, he earnestly desired the patronage and help of Lord Chesterfield, but these were withheld. Later, when Johnson had become famous, Chesterfield wrote a most kindly and appreciative notice of his labors; but it came to late and Johnson would have none of it. He declined the patronage of the distinguished man in the following words: "The notice which you have been pleased to take of my labors, had it been early, had been kind; but it has been delayed until I am indifferent and cannot enjoy it; till I am a solitary and cannot impart it; till I am known and do not want it." Too many of the good people of this world are like Lord Chesterfield. They withhold the sympathy and help that would be such a blessing to their struggling friends, until the time has come when these have no longer the power to take away the weariness of the dark hours that have been.

Ministers and Churches.

OUR TORONTO LETTER.

The convention is abroad in the land, and each week there are several invitations to attend here, there and everywhere to study the Scriptures, under a special teacher, to confer with others upon means for deepening the spiritual life, to take part in the services of some denomination for whose methods of work you have not the slightest sympathy, and so on. Some of these are good, but if they are, they make an additional draft upon the nervous energy of the men who take a prominent part in them, and these men are often the hardest working pastors of our city charges.

How some men stand the continual strain, month after month and year after year, is a mystery. They give of themselves freely in every service. It is as impossible for them to get up and fill in the time at prayer-meeting as it is for a famishing man to eat delectably. They are compelled to throw themselves into any work with which they identify themselves in even a small degree. They consider each call for help as an opportunity given by the Lord to do some work for Him, and so accept engagement after engagement to the consternation of those who are associated with them in home life, and to the detriment of their own effectiveness. One wonders these men never hear the Master say, "Come ye, yourselves apart, and rest awhile."

Just now there are two Conferences going on across the Lake and another in Toronto. I believe the Toronto one closes about the time the Niagara conference opens. The same men will be interested, with others, and these men are all intense men, who enter into these meetings with enthusiasm, which is none the less enthusiasm because it is quiet. To them it is the most delightful way imaginable of spending a vacation, but it draws as heavily upon nervous force as an active pastorate does. These men ought to be carried off bodily to some wilderness for at least a fortnight, where it would be impossible for them to deliver addresses or lead meetings. They would come back with physical vigor, at any rate, and we do not think their spiritual life would be appreciably lowered.

The smaller congregations are doing well for the century fund. In Bonar church, last Sunday, they made their second collection for the scheme. The minister Rev. Alex. MacGillivray, has been cultivating the vineyards of the other congregations in the Presbytery during the winter, for he has been the special agent for Toronto Presbytery. He has not neglected his own, however, for when he asked them for \$1,100 on Sabbath last, they put \$1,126.62 on the plate. That was good and they will do more yet. They are growing out in that western congregation. At the communion service last Sabbath seventeen were added to the roll, and seventy scholars have been added to a large school during the present year. They are all workers, and the pastor keeps them all well in hand.

Fern Avenue Church held its second anniversary of the induction of their minister last Sabbath. Dr. Parsons preached in the morning and Rev. D. C. Hossack in the evening. The work is hard and the minister who has charge of it must work incessantly and will often see little for his labour. Mr. Graeb has done excellent work since coming there, and the congregation is now on the list of self sustaining churches. But the changes in that part of the city are so rapid that it is almost impossible to consolidate the work. Just as the Sabbath School is well equipped with teachers, or the managing board is filled with wide-awake men, or the Session has secured some real helpers for the minister, their is a movement to some other part of the city, and the whole work must be done over again. The men who work in the outlying charges of our cities deserve all praise for the hard, unselfish work they do.

The Presbytery meets on Tuesday next, but be-

hind the report of the Assembly commissioners there is little business to be transacted. It is not at all likely that there will be a meeting in August. Dr. Johnson's decision, and that of the Presbytery of London, will not be known till a week after the the Presbytery meets but it is more than probable that the moderator and clerk will be empowered to make all necessary arrangements for his induction, should Dr. Johnson accept the call, and the Presbytery agree to his translation.

OTTAWA.

The recent annual lawn social of the Young Peoples' Association of the New Edinburgh church took place in the Manse grounds, and proved a great success. The place was prettily lighted with Japanese lanterns, and ice cream, strawberries, candy and flowers were sold under the direction of Miss Askwith and Miss Clements. A programme of hand music was arranged by Mr. Wimperis and Mr. Fallis. The Association is much indebted to Alderman Slinn for donating all the ice cream used, and for helping in other ways.

EASTERN ONTARIO.

Rev. Murray Watson of St. Lambert Que., occupied Knox Church pulpit, Lancaster, on Sunday.

Rev. Mr. Woodside of Carleton Place exchanged pulpits on Sunday with Rev. Dr. Bayne of Pembroke.

Owing to the absence of Rev. D. MacLaren who is at present at Caledonia Springs, the services in the Alexandria Church on Sunday were conducted by Mr. Trowler student, of Vankleek Hill.

The ladies of old St. Andrew's church, Lanark, will hold a Strawberry Festival in the Horticultural grounds in that village on the evening of Friday, June 29th. The band of the 42nd regiment, of Perth, will be present during the festival.

The services in the First church, Brockville, last Sunday, were conducted by Rev. J. H. Turnbull, M. A., of Bowmanville. There was a good congregation in attendance in the morning, and in the evening the church was filled. Rev. Mr. Turnbull took as his text at both services, the words of Christ, Matthew v., 17: "I am not come to destroy, but to fulfil," and his sermons were very able expositions of this passage of scripture.

WESTERN ONTARIO.

Rev. Dr. Johnston of London, lectured at Watford last Thursday night.

Rev. J. Scott, of St. Andrew's Church, Brantford, late of Hespeler, preached preparatory services in Knox Church, Galt, last Wednesday week.

The Rev. Mungo Fraser, D.D., of Hamilton, conducted the anniversary services of the Presbyterian Sunday School last Sunday in Orillia preaching appropriate and acceptable sermons.

The Rev. Alexander Mackay, D.D., will conduct the monthly Gaelic service in the lecture room of Knox church Toronto, next Sunday at three o'clock p.m. His subject will be the nine Christian graces, Gal. v. 22-23. A large attendance of Highlanders is expected.

Rev. A. Stewart of London, is preaching in his former church, North Easthope, during the absence of Rev. R. F. Cameron, who is on a months vacation in Halifax and other eastern points.

Rev. Professor Ballantyne, of Knox College, Toronto, and formerly pastor of Knox Church, South London, officiated at the First Church, London, on Sunday and preached two able sermons to large congregations.

The Rev. Alexander Mackay, D.D., is carrying on correspondence with the Scotch church, Chicago. Should he except a call there, we will have a regular Gaelic monthly service at three p.m. as he has now in Knox church, Toronto. There are 4 great

many Gaelic speaking people in Chicago and if they come such long distances there as in Toronto, the attendance will be very large.

Rev. M. L. Leitch of Stratford commenced his tenth year of service in Knox church on Sunday last. He stated that while thankful for all the favors received and for the general prosperity of the congregation, he felt that the church had yet to rise to its full strength and ability to do work for the Master. The returns showed that Knox church, Stratford, was the third largest congregation in the Dominion from the standpoint of membership, Cook's church, Toronto, coming first and Knox church, Galt, second. From the standpoint of families, Knox church, Stratford, was next in order. Speaking in this connection he intimated that the care of so large a congregation necessitated a large amount of work and he felt that if it would be destined that he should remain as their pastor in the years to come, he would have to lean more on them, as one man could not rightly do the work alone. All would have to do what they could to rise to the full measure of their strength. In concluding Mr. Leitch said that he had learned that the debt department of the Century Fund had been provided for, as some \$450,000 had been raised and that between \$324,000 and \$380,000 had been collected for the common fund making about three-quarters of a million dollars all told. There would, he thought, be no difficulty in providing the desired million dollars.

The London Advertiser says: Rev. Fred Barron, of this city has received and accepted a call to the pastorate of the Reid Memorial Church Baltimore, Md. This church is a mission of the First Presbyterian Church of Baltimore. Evidently the members of the Baltimore Church prefer Canadians as pastors, for it was this church which, after vainly endeavoring to secure Rev. Dr. Johnston, of this city called Rev. Dr. Guthrie, formerly of Walkerton, and later of Richmond, Va. The Reid Memorial Church, to which Rev. Mr. Barron goes (of which he was the unanimous choice) about the end of August, is run on thoroughly advanced ideas of church work and usefulness. It has in connection a kindergarten, a gymnasium, a cooking school, a sewing school and other departments designed to attract and help the people among whom its works is accomplished. It has a Sunday School membership of over 400. Rev. Fred Barron is well known in London, being the son of Professor James Barron, musical instructor of London's public schools, and brother of W. Caven Barron, principal of the London Conservatory of Music. His boyhood days were passed here, and he made himself quite popular in athletic circles. He has interested himself greatly in Y.M.C.A. work, and has been first assistant secretary of Yonkers (N.Y.) Y.M.C.A.; general secretary of Amherst (N.S.) Y.M.C.A., and general secretary of Toronto University Y.M.C.A. He graduated from Knox College last year, and obtained his degree of B.D. in April of this year. He will undoubtedly fill the position to which he goes with helpfulness to his congregation, distinction to himself and credit to his native country.

NORTHERN ONTARIO.

A successful and very enjoyable garden party was held at the manse, Dundalk, under the auspices of the W.F.M.S. on Tuesday evening of last week. The silver band was present and lent much to the pleasure of the evening.

Rev. J. Buchanan, of Dundalk, was on the Maple Valley Field on the 17th in the interests of the Century Fund. Rev. R. Davey of Maple Valley occupied the Dundalk and Ventry pulpits.

A successful garden party was held at the manse, Corbetton, on Tuesday of last week.

A successful concert was given under the auspices of the Durham Ladies' Aid on Monday evening the 18th inst. A pleasing programme was rendered by Miss Tessa McCallum, elocutionist, Galt, Dr. Brown, and Misses M. Gunn and McKenzie of Durham. The site for the new church shed has been levelled

and a driveway on the church property nicely graded, all done by members of the congregation.

Rev. J. A. Matheson, Priceville, is holidaying for a month in the Eastern Provinces.

The veteran, Rev. Robert Rodgers preached in the First Methodist Church for Rev. Dr. Langford, who was in Toronto attending conference.

Rev. J. Hunter, Markdale, is attending General Assembly at Halifax. His church is undergoing repairs in his absence. The contract for same has been let at \$895.

A pretty wedding took place at the residence of Mr. and Mrs. Alex. McCracken, Dornoch, on May 29th, when their youngest daughter, Miss Hannah, united in marriage to Mr. Henry Ferns, of New Hampshire, U.S. Rev. W. Graham tied the nuptial knot.

At the annual convention in Rocklyn of the Euphrasia Sabbath School Association officers were elected for the ensuing year as follows: Hon. Pres. Rev. J. F. McLaren, D.D.; Pres. Rev. J. Davidson, B.A.; Vice, Pres. Rev. W. Buchanan; Treas. Mr. W. Boyd; Sec. Mr. T. Gilray.

In the absence of Rev. Dr. Somerville at General Assembly, Rev. J. Little, of Chatsworth, occupied the Division Street pulpit, Owen Sound, on Sabbath the 17th inst. "The reverend gentleman," says the Sun, "is considered one of the most able preachers in the Owen Sound Presbytery and fully sustained his reputation on this occasion." In the absence of Rev. Dr. Waits also at Assembly Rev. D. McKenzie, of Toronto, occupied Knox Church pulpit "He is," says the Sun, "a good thinker, a close reasoner and very clear and definite in his presentation of truth."

Rev. L. W. Thom, Flesherton, dispensed communion at, Flesherton, Eugene and Proton Station on Sabbath the 10th inst and the services were all largely attended. Rev. J. Hunter of Markdale, preached at the preparatory services on Friday previous. Mr. Thom was a commissioner at General Assembly and was granted a fortnight's holidays by his congregations. Mr. Fred Miller, of Creemore, supplied his pulpit on the 17th and Dr. Christie, of Flesherton, on the 24th. Mr. A. M. Gibson, an elder at Flesherton, supplied at Proton Station on the latter date and Mr. Gaudin, of Euphrasia, at Eugenia.

MARITIME PROVINCES

Rev. C. S. Lord of Grafton, Ont., is visiting at Merigomish, N.S.

The Presbyterian church at Georgetown, P.E.I., will be reopened July 1st

The choir of St. Matthew's Church, Halifax, gave a concert in United Church, Glasgow, last Monday evening in aid of the Aberdeen hospital.

Rev. Mr. Wilkins of Trenton, Ont., preached in St. John's Church, St. John, last Sabbath. Mr. Wilkins is one of the "old boys" of the church.

The Sydney Record says: There were ten Rosses registered at the Bellevue hotel yesterday. They were all of the same family and were on their way from Thorburn, Pictou Co., to work at the mines.

The Presbyterians of Cavendish P.E.I., intend celebrating the jubilee of the ordination of Rev. Isaac Murray, D.D., their pastor for more than the first half of that period, by an open air demonstration and picnic on July 10th.

Rev. Mr. Bowman preached his farewell sermon in old St. Andrew's, New Glasgow, on June 8th. He was last week presented with a purse of \$100 by members of the congregation, and another of \$30 by some people outside of his parishioners. He intends to reside in Montreal.

The missionary spirit inherits strongly in the British race. "There are two Dutch boys at our school," said a small boy to his mother, "and we call them Boers." His mother, says the "Chronicle," suggested that they should be treated kindly. "Oh, but there against us, mother, aren't they?" said the boy. "Then you should try to convert them," argued his mother. The small boy reflected for a moment. A good conscience came to his relief. "Well," he said, "we do; and their noses are always bleeding."

Ottawa Ladies' College.

The closing exercises of the Presbyterian Ladies' College took place before an audience that completely filled the concert hall and overflowed into the adjoining rooms. The room was prettily decorated with flowers and patriotic colors, and the pupils were all dressed in white. Rev. Dr. Armstrong, managing director, presided, and Rev. Mr. McNaughton of Syria, whose daughters are pupils at the college, offered the opening prayer. An excellent musical and elocutionary programme came next, the opening chorus being "Merry June" by Mr. Puddicombe's choral class. Piano solos were contributed the Misses J. Grant, M. Baird, M. Jamieson, L. Bishop and E. Ostrom; songs by Miss C. Cameron, J. Grant, G. Adams, Briton and Jean McLatchie; recitations by the Misses Daisy Racey, E. Stewart, H. Fraser and J. Holland. The young ladies all did well, and the whole programme showed that the standard of work is growing higher every year.

One of the most interesting features of the programme was the presentation of an address a gold chain and flowers to the retiring principal, Miss McBratney, by three Queens of the College May Court Club. The gifts were from the pupils, ex-pupils, teachers and ex-teachers. Mr. Levi Crannel responded for Miss McBratney.

The programme closed with an address by the chairman, Rev. Dr. Armstrong, and the distribution of certificates. Dr. Armstrong began by welcoming the friends of the college on behalf of the directors and teachers, and then went on to observe that he thought the interest in the higher education of woman was greatly on the increase, and that the community were coming to the conclusion that the right kind of education was being given in the Ladies' College during the past year.

An excellent art exhibit was given in an adjoining room. The walls were covered with the work of the pupils. The drawings, water colors, oil pictures etc., showed careful work and reflected great credit upon Miss Curry, the resident art teacher.

The College has the brightest prospects for the future. A large number of applications are already in for next year.

Meeting of Montreal Presbytery.

The Presbytery of Montreal met in Knox Church and considerable business was transacted.

The Rev. A. J. Mowatt, moderator, presided, in the absence of the Rev. J. E. Ducloux of Valleyfield who was elected moderator, for the ensuing six months.

The Rev. Dr. MacVicar presented the report of the Presbytery committee, which had had under consideration the constitution of St. Andrew's church at Lachine. The report stated that of the sections of the constitution were not in accordance with the regulations of the blue book. After considerable discussion a motion was carried to the effect that the Presbytery was of the opinion that, as the General Assembly had adopted rules and forms for the guidance of the church, it was desirable that all congregations should, as far as possible, conform with these rules.

The resignation of the Rev. Mr. Young, of Russelltown, who is about to take up mission work in the North-west, was pressed and accepted. A resolution of appreciation of this young minister's work and the spirit which had led him to resign a settled charge to take up mission work was passed unanimously.

A call from Hemmingford, extended to the Rev. Archibald Lee recently of Prince Albert, N. W. T. signed by a large number of members and adherents of the church, was laid on the table. The call was accepted by Mr. Lee. The induction service will be held at Hemmingford next Friday morning.

The Rev. Jas. Patterson will preside and the Rev. Messrs. Dewey and Ross are expected to address the pastor and people respectively.

The Rev. T. W. Winfield, Westmount, reported that the ground has been secured for the new church to be built there, and arrangements were being made to commence building operations very shortly.

The Rev. James Fleck presented a full and very satisfactory report on the home missions of the Presbytery.

The Rev. Mr. Dewey reported on the foreign mission work under the presbytery, with reference to the Montreal Chinese work. A petition was presented by the Foreign Mission committee, which the presbytery was asked to endorse, asking the council of the city of Montreal to reduce the Chinese laundry tax from \$50 to \$25. It was accepted and ordered to be duly signed and forwarded to the council. The presbytery adjourned to meet again on Sept. 8.

Lakes, Rivers and Woods.

IDEAL SUMMER RESORTS.

Switzerland has been justly styled the "pleasure park" of Europe and the highlands of Ontario may with equal propriety be characterized as the health and pleasure resort of the American continent. Every year, in rapidly increasing numbers, people from all quarters of the land bend their way to Northern Ontario, when they find plenty of pure air, abundance of sport, fine canoeing and beautiful scenery. The part of the country to which we specially refer is the Muskoka and "Kawartha Lakes" Districts—the latter only now being brought into prominence, as furnishing a variety of attractive spots wherein to spend the summer holidays.

The "Kawartha Lakes" district is comparatively speaking little known to the summer tourist, and is at present patronized by a limited number of travellers who, when they found a good thing, know how to enjoy it. The chain of lakes which comprise this region lies north of Peterborough and Lindsay, and is composed of Lakes Katchewanooka, Clear, Stony, Buckhorn, Chemong, Pigeon, Bald, Sturgeon, Cameron and Balsam, with a magnificent steamer route of 70 miles from Lakefield to Cobocook. They are situated in the Countries of Victoria and Peterborough and combine the wildest primeval granite mountain and forest scenery with lovely grassy, shrub and vine-clad shores. Many of the lakes are dotted with islands, on which pretty and comfortable homes have been erected for their summer tenants, and throughout the chain the tourist is at no point remote from busy town or village, or humble cottage home and yet is in comparative seclusion. For reaching these lakes—and this remark applies also to Muskoka—the Grand Trunk Railway affords excellent facilities; and, as already hinted at from Lakefield, north of Peterboro, to Cobocook, at the farthest extremity of Balsam Lake, there is a succession of water stretches, traversed on commodious steamers, affording the tourist panoramic views of rare beauty.

The Muskoka region has long been a favorite resort for American and Canadian visitors. People are attracted from all the states of the union, as far south as the Gulf of Mexico; and the citizens of Toronto have for many years made the district peculiarly their own. The locality has many natural charms, but beyond question the excellent railway and steamer service have much to do with its ever increasing popularity. The steamer service on the lakes is admirable. This is no doubt largely owing to the genial personal qualities of Mr. A. P. Cockburn, the experienced manager of the line, and to his wise choice of assistants. All the appointments of the steamers are up-to-date, and the accommodation in every respect leaves nothing to be desired.

To our readers—Ministers professors, teachers, students—tired folks in every walk of life—we would say, pack your grip and make for the lakes and rivers of Muskoka and Kawartha! The outlay can be made to suit the requirements of the most economical and the result is sure to be eminently satisfactory.

The Inglenook

Our Journey's Halt.

We entered that dismal, ill-smelling railway station tired, and if the truth were told, decidedly out of temper. Some of us had the reputation among our friends of being good-natured; but either philosophy or amiability seemed thrown away on a railway train or in a wayside station. We had hoped to reach our journey's end in two hours and in time for tea; but now, with this unexpected delay, there was no telling when we should see our friends or sink into luxurious beds which came before our cinder-plagued eyes like tormenting, fleeting visions of bliss.

"Such common, uninteresting people as one always sees travelling," whispered the dainty princess out of party.

As if to confirm her statement, a girl entered the room. She was awkward, tall, and dressed in a specially unbecoming manner, both as to fit and colors. She sat down and looked about her. A mother stood near her with the inevitable baby, and a tiny child clinging to her skirts fretting and saying over and over, "Mamma! mamma!"

The girl took up her paper with its startling illustrations and blood-curdling adventures. The baby cried, the clinging child fretted.

"O Jamie, do be quiet, that's a good child! Mamma's so tired!" said the mother desperately.

But still the chorus rose higher and more penetrating.

The girl kept her eyes on the thrilling tale before her.

Then, all at once the paper was thrown down, and the girl was by the mother's side.

"Here, let me take that heavy baby—I'm used to babies—and I'll keep Jamie, too, and you wash your face and wet your head. You must be awful wore out. See, the baby isn't strange with me. Now go. I'll get along."

The mother hesitated; then she said fervently, "Oh, thank you!" and was gone.

Just as Jamie was about to follow her with a wail of indignation and wrath, his new guardian without a detaining hand, said quietly "You stay by me, or you'll be sorry; for I've got something in that bag that you'll like."

As she talked, she held the baby in her strong arms with a slight swaying motion. As soon as it grew quieter, she walked to where a large leather bag lay. She opened it with one hand, and drew from its depths a kaleidoscope and a picture-book. She handed the former to the child, and told him "just to look into that, and turn it toward that window."

He did so and there was silence—~~poise~~—for fully ten minutes. During this time the girl smoothed the baby's hair, untied its soiled cap-strings, and gradually the little restless head fell over on the shoulder most convenient, and in a few moments was sound asleep. The girl waited quietly until sure that its sleep was a reality, then laid it down on an improvised bed made of her own blanket-shawl and the mother's, while out of the wonderful bag came a small, soft pillow. The baby lay there at rest. Then the girl gave her attention to Jamie. When the wonders of the kaleidoscope were becoming familiar, and so, alas! no longer the marvellous pictures they had at first seemed, the mother returned. "Oh, my head feels better, and I'm so much obliged," she said gratefully. "I was clear beat out, I've come from lowy, and the children got so tired of the cars," she added, confidentially.

Here Jamie twisted about, and began his old cry of "Mamma." But in a moment he was whisked on to the girl's lap, and before his eyes were spread the gayly colored pictures of the book.

"Is that your book?" he asked, at last.

"I'm taking it to my little brother, four years old.

That kaleidoscope is for my little sister. She's lame—can't walk, like you," explained the girl.

"Can't walk? Why?" asked the child.

Then followed a long conversation between the two. Then the child laughed.

The mother's eyes refused to stay open, and she dozed.

At last a clear, shrill whistle in the distance awakened her.

"There! that's my train, I guess," she said.

"Well, I'll carry the baby to the train for you, and you can bring your traps," said the girl.

The woman stopped in her hurry, and looked at the homely girl before. "My! but you are a one-er. Why, there hasn't anybody helped me since I come on the cars in Meadville, lowy, 'cept two men changin' cars. I wish I could do somethin' for you." She spoke fervently.

The girl smiled pleasantly. "Oh, this ain't nothin'." It 'ud be a pity if a body didn't never take notice of anybody. We'd get clear down, I reckon."

She took the sleeping baby, and stepped quickly forward. In a moment the girl returned. The light in her dull eyes had faded. She sat down in her place, and opened her paper once more.

The princess whispered faintly beside me. "Oh, I'm so sick, and my head throbs so I know it's going to break open."

There was not the slightest color in her face; its pallor was alarming.

"Here, lie down on my wraps," I said, trying to make her a little less miserable.

"If I only hadn't left my salts in that car!" moaned the princess.

"And I haven't a thing," I answered.

"I reckon I kin fix her," said a voice close beside me.

I started. There stood an elderly woman, with a worn countenance and lack-lustre eyes. She drew from her pocket a bottle. "It's newmony," she said. "An', if she'll take this," extending a flat white tablet—"it'll settle her. It ain't nothin' that'll pizen,—jest pep-mint an' sody."

The princess meekly swallowed the proffered remedy and inhaled the ammonia.

"My!" said the woman, in a low voice, to me; "My! ain't she pretty?" Her eyes were fixed admiringly on the prostrate figure before her. "She ain't nothin' but a gal, is she?"

I explained that the princess was a married woman.

"You don't never tell me! She must have awful good times to look like that. She don't have to work hard, I reckon!" inquiringly.

"No, she has an easy life," I replied.

"Well, she'd oughter. There ain't no call for such as she to slave away an' git old an' ugly before her time. My gracious! but she's a pictur!"

The clarion call of the station-master sounded, and informed us that our long-delayed train had arrived. We gathered our various belongings together. The princess stood up weak, yet decidedly better.

She put out her hand to the woman. "Good-bye. You have done so much for me. I do not know how to thank you," she said.

"Tain't nothin'! Pshaw! said the other. The

color came to her face. "Would you mind if I kissed you?" she stammered.

The princess looked down at the bent, shabby figure. Perhaps she caught a glimpse of the limitations and denials represented by the woman before her, for her beautiful eyes were dim. She bent her head; and, as the woman kissed her, she put her arm about her. And then we hurried out it to the luxurious car and were whirled away.

It was another turn of the kaleidoscope; the lives we had touched for a moment were gone. Some were the red of love and charity; others were the purple of suffering; another, the white of purity; still another, the green of pride and envy; another, the brown of poverty and want; yet bound together, varied as were their hues, by the common tie of human kinship, of universal brotherhood.—Zion's Herald.

Life.

"Tis not for us to trifle. 'Life is brief,

And sin is here.

Our age is but the falling of a leaf,

A dropping tear.

We have no time to sport away the hours,

All should be earnest in a world like ours.

Not many lives but only one have we—

Our only one.

How sacred should that one life ever be!

That narrow span,

Day after day filled up with blessed toil,

Hour after hour still bringing in new spoil.

—Horatius Bonar.

A Touching Incident.

Mr. Inglis, of the Presbyterian mission, Ajmere, India, describes the following amusing yet pathetic scene:

"While sitting at tea a noise was heard opposite the tent door. I looked out through the door screen. 'Two little ones,' I said, 'waiting to be taken and the mothers are gone off!'

"Upon this Dr. Huntley rose and looked out, while I returned to finish tea.

"'Why there's four,' he exclaimed, and came back. I again got up to look, and behold in place of four counted six. We both smiled.

The doctor feeling it impossible to believe the rapid increase, got up again to satisfy himself. One, two, three, four, five, six, seven, eight, he counted with much amazement—eight standing in a line gazing towards the tent.

"We finished tea and on going out judge of our astonishment to find the line grown even longer and two more added to the number. Thus, in half an hour the mission received a legacy of ten children. One woman only remained behind to hand her children over weeping. Some of the others we saw marching off along the road, leaving neither name or address."

You children, who have homes and loving parents, think how great must have been the distress of the parents, and how dreadful the future appeared. Also do you not feel glad that the poor folks have such faith in the missionary's love and care for their little ones as to give them up so readily? I am sure there is not a child who reads this who would wish us to have done otherwise than take these little ones into our keeping.

Wasn't it strange, too, that the text before us in the morning of that same day had been "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Mr. Inglis saw bodies being devoured by jackals and dogs and vultures. It was no uncommon sight. One evening while out for a walk he saw forty dead bodies. The same state of affairs exists in many hundreds of villages.

If as business men we can not serve Christ as direct ambassadors, we can serve Him by sending others, and promoting His work. When interest in missions is sincere, when the obligation is fully realized and met, and when business men apply to the work of missions, the same energy and intelligence which govern in their commercial ventures, then the proposition to evangelize the world in this generation will no longer be a dream.—John H. Converse.

The Assembly Closes

Continued from Page 405.)

Some reports speak despondingly on the subject." And while many young people take a more or less lively interest in congregational work, "young men do not unite with the church in such numbers as might be justly hoped for. Pastors are discouraged at the indifference manifested by those from whom better things might be expected." The reports, however, "indicate satisfaction with the attitude of the young people generally."

On the interest taken by elders and other office-bearers in the spiritual work of the church, the reports "unanimously recognize the devotion of many," but indicate that "there is room for a revival in this direction."

THE SABBATH QUESTION.

On the question of Sabbath observance the report says: "There is everywhere a consciousness of danger to the church from the encroachments being made on the day. The reports do not present an encouraging view of the situation. They express an anxiety in regard to it." And yet, on the whole, the report says: "The Sabbath is well observed by our people, and there are probably few countries where it is better observed by the whole population than in the Dominion." The chief encroachments on the sanctity of the day come from the great railway and industrial corporations and from the disposition of a great many people to treat the Sabbath merely as a holiday.

On the temperance question the report recognizes the good work which is being done to indoctrinate the people, and especially the young, with total abstinence principles and to strengthen existing moral and legal barriers against the development of the liquor traffic. The report says there is nothing "to justify the conclusion that the traffic is gaining in influence. Rather we believe, the preponderance of testimony is on the other side." As to the plan of work the report says: "The work of educating our young people in the principles of temperance should not be allowed to relax. While we may strive to secure and enforce the best possible laws to suppress the sale of liquors, the work of education must be continued with zeal. The saloon is ever busy making recruits for the ranks of drinkers and drunkards, and it is of the greatest importance that our children and youth should be well instructed in the principles of temperance as based on the teachings of Scripture."

The report also devotes a paragraph to "the sin of giving and receiving bribes or commissions in connection with politics or business," and makes note of the "new page in the history" of Canada's national development, as illustrated by the honorable and loyal part she has played in support of the mother country in the war in South Africa, and concludes by saying: "Your committee submits, that on a survey of the year's work, even with all its short-comings in view, the General Assembly never had greater reason for thankfulness to God than at this time."

SABBATH OBSERVANCE AND LEGISLATION.

The report of the special committee appointed to deal with this question in effect emphasizes what was said respecting Lord's Day in the report of the committee on church life and work. It also produces evidence from labor organizations indicating that the workman composing these organizations are opposed to unnecessary servile labor on the Sabbath, regarding "one day of rest in seven as a natural law and an absolute necessity of common life that cannot be broken with safety." This the committee recognizes as one of the "hopeful and encouraging signs" of the times. The committee also regards as encouraging "the success of the Dominion branch of the Lord's Day alliance in creating, arousing and crystallizing public sentiment in the matter of the right observance of the Lord's Day." The third clause of the report reads: "Your

own action is appointing this special committee to voice your feelings officially when occasion demands is another hopeful sign by which we should be encouraged, as indicating that the church as a whole is seized with the importance of the situation. The fight that is to mean everything for the well-being of our church and pure religion in our land is now on. Let no Presbyterian minister or congregation be found indifferent when the foe is attacking on every hand, but encouraged by these cheering signs redouble their efforts in its defence."

The report also embodies a memorandum of the statutes in the provinces of Canada bearing on the observance of the Lord's Day and a review of the present condition of legislation on the subject.

The following is the concluding paragraph of the report:

"Believing that a day of weekly rest and the opportunity for public worship, safeguarded by the legislative enactment, is a possession of priceless value to the sons of toil and to all others, especially in this busy age we earnestly ask all members of our church to heartily support all efforts at safeguarding its sanctity and preserving it for the future free from the inroads of unnecessary labor, pleasure-seeking and gain."

Dr. Caven made a statement respecting the Sabbath legislation in the provinces, drawing attention to contradictory judicial decisions given in Nova Scotia and New Brunswick, and to what may be regarded as extraordinary judicial deliverances made by the court of appeal in Ontario. In fighting for the maintenance of the Christian Sabbath in its integrity of the church must rely mainly on the moral sentiments and convictions of the Sabbath loving people in this country.

SABBATH SCHOOLS.

The report opens with the following paragraph: "The report now placed in your hands contains much that is exceedingly encouraging. There are features of it, however, which demand very serious thought from our whole church."

The encouraging features of the report are: (1) the increase in the number of schools and of scholars; (2) the increase in the number of those committing Scripture and the Shorter Catechism to memory; the loyalty of the Sabbath schools to the church in the matter of increased contributions to mission work.

Discouraged features are: (1.) There are many Presbyterian children who are not attending Sunday schools; (2) the decrease, going on since 1896, in the number of those who are coming into full communion with the church from the Sabbath school; (3) is systematic instruction in Christian liberty, in comparison with the schools of other churches in Canada, shows that Presbyterians are in the rear.

The committee strongly urges a forward movement in the important work of Sabbath school extension.

The following is the concluding paragraph of the report:

"A forward movement in Sabbath school work is needed. When Sabbath schools were first organized they were intended for neglected children. They have become an integral part of the church, and we have now reached a point where, if we do not make our schools efficient, the future of our church will be seriously affected. It is true that, after all, the success of Sabbath school work primarily depends upon the minister, superintendents and teachers in individual schools, with the active co-operation of the parents in the home. Yet it is felt that some supreme effort ought to be made to so reach every school that every Sabbath school worker and every scholar in the remotest parts of our country would feel the warm heart of our church beating in sympathy with the work in which they are engaged."

YOUNG PEOPLE'S SOCIETIES.

The committee reports 957 young people's societies, with a membership of 81,185, of whom 18,294 are active and 10,964 associate. Of these 16,781

are church members. The membership of junior societies numbers 3,827. The total contributions of these societies for all purposes amount to \$30,424.

The report says:—"Though there is a slight increase in the number of societies reported as known, it is evident from the tone of all Presbyterian reports that the growing time for young people's societies has passed, and that in many sections of the church there is a serious and rapid decline. The Young People's Society of Christian Endeavor has taken a firm hold of the eastern section of the church and holds its own there much better than in the west. Halifax is the banner Presbytery with fifty six societies of all kinds, and is closely followed by Truro with fifty-four, and P. E. Island with fifty-three. Truro Presbytery is an illustration of what is possible in the way of organized work among the young people. With twenty two congregations and four mission fields, there are forty-eight senior societies and six junior societies of Christian Endeavor, an average of two societies for each congregation and mission field in the Presbytery. . . . One good feature of the present report is that with a decrease of membership there has been an increase in contributions. But the majority of Presbyteries hold that there is a real loss of interest."

CHURCH AND MANSE BUILDING FUND.

The board of management reports having added in the erection of 40 new churches and 8 manses, besides giving special assistance in four other exceptional cases. In 22 cases the assistance was given by way of grant, and in thirty cases by way of loan. The grants made amounted to \$2,640 on buildings valued at \$15,950. The loan amounted to \$15,300 on buildings valued at \$14,810. The total outlay thus amounts to \$17,740 on property valued at \$60,280.

The church and manse building fund was established in 1882, at which time there were only eighteen churches and three manses in all the country between Lake Superior and the Yukon. The board of management has since then assisted in the erection of 264 churches and 76 manses, or 441 buildings in all, worth exclusive of the land on which they stand, \$583,820. Only about one-fifth of the money controlled by the board has been employed in the erection of manses, while four fifths was employed in the erection of churches and yet the rent saved by the manses would yield interest at the rate of between 9 and 10 per cent. on the capital entrusted to the board. This saving of money is a direct contribution to the home mission and augmentation funds. The Assembly meets next year in Ottawa.

THE Provincial Building and Loan ASSOCIATION

AUTHORIZED CAPITAL, \$5,000,000.

Our revised plans are now complete and copy of pamphlet may be had on application.

PERMANENT STOCK PAR VALUE \$100 PER SHARE

Interest 6% per annum payable half-yearly on 1st January and 1st July.

DEBTURE BONDS \$100 EACH

Interest 5% per annum payable half-yearly on 1st October and 1st April.

Issued for periods of from one to ten years.

TOTAL ASSETS under sworn valuation \$1,620,000 on which we loan \$740,050.90 or 43.8/10%.

THOS. CRAWFORD, M.P.P., ALB. JOHN BURN,
PRESIDENT. VICE-PRESIDENT.

FULL PARTICULARS FURNISHED.

Temple Building, Toronto, Ont.
E. C. DAVIES, Managing-Director.

World of Missions.

Relation of the Missionary to Non-Christian Religions.

BY REV. GEO. ROBSON, D. D.,

Of the United Presbyterian Church of Scotland.

What is the relation of Christ to non-Christian religions? In the record of his earthly sayings we find only two references to the heathen; the one characterized their manner of life as materialistic and sensuous; the nations of the world were inspired by a concern about food, drink, and raiment, from which His disciples were emancipated by their trust in the Father. The other saying characterized their manner of worship as a superstitious reliance on quantity. They thought that they would be heard for their much speaking. In both these criticisms the purposes of our Lord was obvious—to guard the simplicity of faith, both in life and in worship, from the corruptive tendencies of degenerate humanity. He taught his disciples no polemic against heathen religions.

The relation of the missionary to non-Christian religions is determined ultimately by the relation of Christ to them; and what this means for the missionary, who is in Christ Jesus, and is at the same time a witness of Christ, may best be indicated by a brief reference to the man who pre-eminently answers to this description—the apostle Paul. In him we find strikingly reproduced the threefold characteristic of Christ's relation to non-Christian religions.

First, the sympathy of humanity. Never was a man more intensely Jewish than Saul of Tarsus, by descent, upbringing, conviction, and the fervid self-abandonment of his temperament. But when he became a new man in Christ, and went forth as his witness, he exhibited the truest and freest humanity. His mission was not inspired by a purpose of polemic against their forms of religion, but by a spirit of love to them in Christ Jesus, which had its plane of action in the universally human.

Secondly, the exclusiveness of truth. In exposing the errors of heathen religion and in proclaiming the distinctive message of Christianity, Paul was uncompromising, not in the temper of a sectary, but in simple loyalty to truth. The idols of the heathen he boldly branded as vanities; while on the other hand he did not refrain from pressing such a doctrine as that of the resurrection on the acceptance of the philosophers of Athens; and everywhere we was unto him if he preached not the Gospel. His appreciation of his office is a witness, for Christ forbade any glossing over of the essential errors of

To the Deaf

A rich lady, cured of her Deafness and Noises in the head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free, Address No. 9026, The Nicholson Institute, 780 Eighth Avenue, New York

50 YEARS' EXPERIENCE
PATENTS
TRADE MARKS
DESIGNS
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
Munn & Co., 307 Broadway, New York
Branch Office, 65 F St., Washington, D. C.

heathenism, or any holding back of the essential points of Christianity.

Thirdly, the comprehensiveness of fulfillment. It is treading primitive ground to recall how keenly Paul realized the elements common to other religions with Christianity and how deftly he calisthed them in the service of his missionary purpose.

It is comparatively easy to exhibit Paul as presenting the ideal for every missionary. And it might be comparatively easy to show by illustration from the mission fields of the present day that this ideal is really the master key which unlocks for the missionary every problem which meets him in his relation to non-Christian religions.

For the truest apologies in favor of Christianity we must look to native scholars converted from the non-Christian religion. Western scholars have labored long and with success in the field of comparative religion; they have entered appreciatively into the religious systems of the East, and have strenuously sought to diagnose their relation to Christianity—all this, perhaps more from the scientific than from the missionary points of view. But their argument is necessarily influenced by Western conditions and appeals to western mode of thought; it comes to the native inquirer with an implicit invitation to enter a foreign school and learn a foreign style in order to possess himself of truth which can never be to him so full, luminous and satisfactory as it is until seen in the light and phrasing of Eastern thought.

Just as the evangelization of native races can be most effectively accomplished through natives at home in the thoughts, feelings, idioms and ways of their countrymen, so for the argumentative demonstration of the superseding and satisfying truth of Christianity that will come home with most convincing force to native thought, we must look for one or more among the followers of each non-Christian religion who shall do for it the service which Saul of Tarsus rendered to Judaism; men who have been so steeped in a sincere adherence to the systems they abandon that they shall be able at every necessary point to show how Christianity at once abolishes and perfects it.

It should be the care of missionaries to watch for gifted intellects among native converts which might be claimed and educated for the preparation of an apologetic presentation of Christianity, and the gifts of such converts from the enthroned Lord the Church should pray.

Christian Opportunities and Claims.

The Christian opportunity is an obligation. Christ said to go into the uttermost parts of the earth. There are but two things with which I charge you—fidelity and fairness; fidelity to the Lord and fairness to your brother. If you fail to do what Christ has bidden, you are not his child.

Christ said, "Go ye unto all the world," and if you do not believe in foreign missions you cannot believe in Christ. The Jew did not believe that anyone but a Jew could be saved, and that is why God took away their candle and left them in darkness ever since. Christ bids you now to take the light of his Gospel into the darkness of heathen lands, that they may see and believe and be saved.

There are millions to-day on earth who have just as good a right to know of him as you and I. Why don't you tell them? Think of the black night in which they live, and yet you will not send them the light.

I am convinced that there is no way in which the Church can reach the thousands of unbelievers in our lands than by an enormous foreign missionary movement, for it will reach on them as nothing else will do. You have prayed for open doors; they are open. Why don't you go in? Korea has spurned Buddhism. The ancient faith is tottering in India. The door of China is open to America as it is to no other nation. Go to poor, lame China, and say, "Arise, take up thy bed, and walk."

Heaven.

"What is heaven?" I asked a little child;
"All joy!" and in her innocence she smiled.
I asked the aged, with her care oppressed;
"All suffering o'er, oh! heaven at last, is rest!"
I asked a maiden, meek and tender-eyed;
"It must be love," she modestly replied.
I asked the artist, who adored his art;
"Heaven is all beauty!" spoke his raptured heart.
I asked the poet with his soul afire;
"Tis glory!" and he struck his lyre.
I asked the Christian, waiting her release,
A halo round her, low she murmured
"Peace."
So all may look with hopeful eyes above;
'Tis beauty, glory, joy, rest, peace and love.
—Watchman.

A REALLY SICK MAN

SUFFERED TERRIBLE AGONY DUE TO KIDNEY AND LIVER TROUBLE.

Medicines Apparently Had No Effect. Until at the Solicitation of a Friend He Used Dr. Williams' Pink Pills and Was Cured.

From the Mail, Granby, Que.

Mr. Albert Fisher, accountant at Payne's cigar factory, Granby, Que., is known to almost every resident of the town and is held in the highest esteem by all who know him. In conversation with the editor of the Mail recently, something was said concerning Dr. Williams' Pink Pills, when Mr. Fisher remarked that he had found these pills a very valuable medicine. It was suggested that he should make his experience known and to this he readily consented, handing to the Mail the following letter for publication:—
Granby, March 16th, 1900.

In justice to Dr. Williams' Pink Pills, I think it my duty, in view of what they have done for me, to add my testimonial to the many which I have seen in print. For some months I suffered most severely from pains up and down my back. It was thought these were due to liver and kidney trouble, but whatever the cause, they kept me in terrible agony. The pains were not confined to the back, but would shift to other parts of the body. As a result, I could get little rest; my appetite was much impaired and I was really a sick man. I tried many different remedies, without effect, and which disgusted me with medicine. A friend suggested that I try Dr. Williams' Pink Pills. I was not easily persuaded, for I had given up the use of medicines, as nothing had helped me, but as he insisted, I finally concluded to give them a trial. I purchased one box and was astonished to find that before it was entirely used, I was quite a bit relieved and after using six more, was fully restored to my former good health. I take great pleasure in recommending this valuable remedy, that others may profit by my experience and not suffer the tortures that I did.

Yours sincerely,
Albert Fisher.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Health and Home.

Home-made altar of roses.—Gather a quart (when settled down) of rose leaves from fragrant roses. Do not pluck them right after a rain, as they are not as fragrant. Put a layer of the leaves in the bottom of a wide-mouthed glass bottle, sprinkle with salt, then cover with a layer of absorbent cotton, wet with pure olive oil. Then fill the bottle with alternate layers until it is full; tie a piece of oil silk double over the top of the bottle and set where the sun will shine on it all day for two weeks. At the end of that time uncover and extract the oil from the cotton and rose leaves. The attar thus made will be superior to much of the perfumes which are sold.—Good Housekeeping.

An erect position.—An erect position is positively necessary for good digestion and perfect health. It can only be sustained by deep breathings, strong chest muscles and a vigorous exercise of the will power. but a vigorous will is of the most benefit when supported by clear understanding. Therefore give your children a simple yet comprehensive talk on the structure of the body and the composition of the bones. Impress upon their minds the great need of keeping an erect position now while their bodies are growing. Teach them and not only teach them, but prove to them by actual exercises, how much more easily and gracefully the body folds itself together when we stoop to pick anything up, or when we sit how unnecessary it is to bend the shoulders at all. Teach them in walking to hold up the chin and to look square ahead. Whenever it is possible, awake in your children that innate pride which instinctively associates the stooped form with sluggishness and inactivity.—New York Ledger.

Longevity Influenced by Water.

Solid and dry as the human body appears, water constitutes more than one-fourth of its bulk, and all the functions of life are really carried on in a water bath, and, although the sense of thirst may be trusted to call for a draught of water when required, the fluid can be imbibed most advantageously for many reasons besides merely satisfying thirst. In the latter stage of digestion, when comminution of the mass is incomplete, it is much facilitated by a moderate draught of water, which disintegrates and dissolves the contents of the stomach, fitting it for emulgence and preparing it for assimilation. Hence the habit of drinking water in moderate quantities between meals contributes to health, and indicates the fact that those who visit health resorts for the purpose of imbibing the waters of mineral springs might profit by staying at home and drinking more water and less whiskey. Water is the universal solvent of nature, and the chief agent in all transformations of matter. When taken into an empty stomach it soon begins to pass out through the tissues into the circulation to liquefy effete solids, whose excretion from the system is thus facilitated. Very few people think of the necessity of washing the inside as well as the outside of the body, and he who would be perfectly healthy should be as careful about the cleanliness of his stomach as that of his skin.—N. Y. Ledger.

MERIT WINS THE SOUL

THAT ACCOUNTS FOR THE GREAT POPULARITY OF

"SALADA"

CEYLON TEA

Which has the merit of being absolutely Pure and free from all coloring matter and adulteration.

Sealed Lead Packets Only.

All Grocers.

25c, 30c, 40c, 50c and 60c.

THE VOICE OF REASON

If your stationer cannot supply you with our goods, write us direct.

proclaims with no uncertain sound the value of business and social prestige. This can only be maintained by using high-class stationery. For this the best people in business and society life are

LOUDLY CALLING . . .

and in response to their call our factories have produced such popular lines as Oxford Vellum, Portia, Original English Wedgewood, Nebula Blue, Pashwater and French Crepon for society use, while for professional and business purposes our "Bon!" papers are unrivalled—Hercules Bond, Security Trust Bond, Regal Bond, White Wove Meadowvale and Helyoke Superfine. Envelopes are made by us to match all these lines.

Our stock is complete and our prices are right.

The **BARBER & ELLIS CO., LIMITED.**

TORONTO, ONT.

Rice Lewis & Son

(LIMITED)

BRASS AND IRON

BEDSTEADS

TILES, GRATES,

HEARTHES, MANTLES.

Cor. of King & Victoria Sts.

TORONTO.

THE INGREDIENTS OF THE.....

COOK'S FRIEND



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

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

BEETON'S

Bible Dictionary

A Cyclopaedia of the truth and narratives of the Holy Scripture

with the correct pronunciation of the leading names and words and their original meaning.

252 PAGES—CLOTH

25cts.

POSTAGE PAID

Upper Canada Tract Society,
102 Yonge Street, Toronto.

THE CITY ICE COMPANY, Limited

26 VICTORIA SQUARE,
MONTREAL

R. A. BECKET,
MANAGER.

PURE ICE—Prompt Delivery.

SEBLY & COMPANY 23 RICHMOND ST. WEST, TORONTO.

EDUCATIONAL PUBLISHERS
SCHOOL AND KINDERGARTEN FORMERS
BOOKBINDERS AND MANUFACTURERS STATIONERS

Books of Sacred Songs.

Suitable for Home or Church Use.

The music is printed on good paper, from engraved plates. Bound in heavy paper, cloth back.

- 38 songs. Choice Sacred Solos. High voice
- 30 songs. Choice Sacred Solos. Low voice
- 37 songs. Treasury of Sacred Solos. High voice
- 28 songs. Treasury of Sacred Solos. Low voice
- 30 duets. Choice Sacred Duets. High voice
- 53 duets. Laus Deo in Sacred Duets. Low voice

A list of contents of the above books given in new "Descriptive Circular A," mailed free.

MUSIC REVIEW.

Published monthly. Subscription 25c. a year. Two or more pieces of copyright music reproduced in each number. Biographical sketches and portraits of composers, with reproductions of their compositions, musical news and notes, list and review notices of new music. Send 2c. stamp for sample copy.

WE SOLICIT ORDERS FOR ALL MUSICAL PUBLICATIONS.

OLIVER DITSON & CO.,

MUSIC PUBLISHERS.
OLIVER DITSON CO. - BOSTON
CHAS. H. DITSON & CO. - NEW YORK
J. E. DITSON & CO. - PHILADELPHIA

Black.....

Turkish Dye Black for Stockings

Is a perfect Fast Jet Black. Of course, you can dye WOOL of COTTON, SILK or FEATHERS, as well.

TRY JUST ONE 10c. PACKAGE.

Get it at your Drug Store.

BRAYLEY, SONS & Co.

Communion Cards.



Two Sizes



Dominion Presbyterian,
Belleville.



MONTREAL, - TORONTO.

Collection

.. Envelopes

Two Sizes

Samples on Application

Dominion Presbyterian,
BELLEVILLE

Montreal. - Toronto.

Church Printing

SERMONS,
ANNUAL REPORTS,
LEAFLETS,
TICKETS, ETC.

First-Class Work on Shortest Notice at Close Prices.

DOMINION PRESBYTERIAN,
BELLEVILLE

Montreal,

Toronto.

Practical Science--

TORONTO.

ESTABLISHED 1878.

AFFILIATED TO THE UNIVERSITY OF TORONTO.

This School is equipped and supported entirely by the PROVINCE of Ontario, and gives instructions in the following departments:

1. CIVIL ENGINEERING
 2. MINING ENGINEERING
 3. MECHANICAL AND ELECTRICAL ENGINEERING
 4. ARCHITECTURE
 5. ANALYTICAL AND APPLIED CHEMISTRY
- Special attention is directed to the facilities furnished by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying and in the following Laboratories:
- 1-CHEMICAL 2-ASSAYING 3-MILLING
 - 4-STEAM 5-METROLOGICAL 6-ELECTRICAL 7-TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.

For full information see Calendar.

L. E. STEWART, Sec'y.

You can have

Canada's Best Family Newspaper

THE WEEKLY GLOBE

and Canadian Farmer

from now until January 1st, 1901, and

Marion Harland's Works

"Bits of Common Sense" (4 vols.)

For \$1.00.

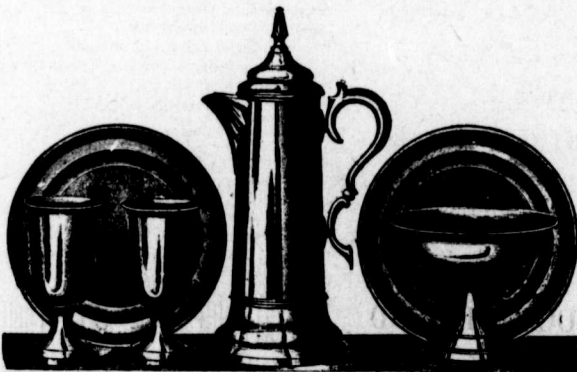
Ask your local newspaper, postmaster or agent about them, or send direct to

THE GLOBE, Toronto, Can

COMMUNION SET AND BAPTISMAL BOWL

FREE....

FOR A FEW HOURS WORK



The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian**.

The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silver ware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

Look at these Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions one dollar each.
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$16.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and the same time introduce a valuable family paper into a number of homes where it is not now a visitor.

Sample copies free on application. ADDRESS

MONTREAL.

THE DOMINION PRESBYTERIAN,
TORONTO.
BELLEVILLE, ONT