

Dominion Presbyterian

Devoted to the Interests of the Family and the Church

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Note and Comment

The British House of Commons recently passed an act legalizing the election of women as councillors and members, but it was defeated in the House of Lords by a vote of 63 to 182.

The term "American" Sabbath, says the Christian Observer, used in the last General Assembly report of our northern brethren, is unfortunate. The Sabbath is a divine institution, and should always be called the Christian Sabbath.

Harvard is not a religious school, and yet the literary style of the Bible is so esteemed that one class of young men is requested to read King James' translation ten minutes every day. They are also required to present papers on it showing that they are acquainted with it.

The Westminster Gazette divides public opinion on the subject of the Church of England into three parties, i. e.: (1) Lord Hugh Cecil and the High Church party: "We will maintain to the end both our free and our established position." That is, the Church shall continue to derive its revenues from the State, but shall not be governed by it. (2) Sir William Harcourt: "A church established but disciplined, under the authority of Parliament and the crown, which, in the last resort, is superior to ecclesiastics." (3) The Liberatorists and probably the majority of the Liberals: "A Church free but disestablished, with the same liberty in regard to doctrine and practice as the nonconformist churches."

Four hundred Galicians arrived here, says the Halifax Witness, on Monday, on their way to the Northwest. What our minister who lives nearest to the Galician settlements says is that it will be extremely difficult to assimilate these people and uplift them if they are set down in large settlements. He thinks there are more than enough of them in the present location. He says that any Canadian settlers in the neighborhood sell out and move elsewhere as quickly as possible. They have no idea of truth or honesty. Of the Doukhobors we hear only good reports.

At the beginning of this century the Maoris of New Zealand were cannibals. British missionaries and British institutions have been slowly but steadily and surely influencing them since then, and many of them are well educated, accomplished, and successful in affairs, so that the Maori is as much a citizen of New Zealand as the European. At the present time the New Zealand Parliament contains four members of the native race.

The taste for long speeches, says the Canadian Baptist, is improving in the House of Commons at Ottawa. Last week Sir Charles Hibbert Tupper spoke on the administration of affairs in the Yukon for about ten hours, and a report of his speech in one of the daily papers occupies twenty-eight columns. Some way ought to be found to prevent such an infliction on Parliament. It cannot be effective speaking, and it is wasteful of the time of the House.

The offer of J. Pierpont Morgan, of New York, to light the interior of St. Paul's Cathedral, London, with electricity has been accepted. The cost will be in the neighborhood of \$25,000.

A society has been organized in New York composed of representative men in all communities opposed to the heretics of the so-called higher criticism.

An interesting monument was unveiled at Canterbury recently. It is a martyrs' memorial and is in memory of forty-one Kentish martyrs who were burnt at the stake on that spot in the years 1555-1558. Canon Mason, Lord George Hamilton and Dean Farrar spoke at the unveiling. The latter said that this monument was not raised simply in honor of the martyrs, but as a witness that Englishmen intend to hold firm to the faith of their fathers, and to banish forever the day when an attempt could be made to put down honest thought, and to force on people the acceptance of things which they believed to be superstitious and anti-Christian. In other words this monument is a contribution to the anti-ritualistic struggle now going on. Other speakers spoke in the same vein.

An English Roman Catholic, Mr. Richard Bagot, does not share the apprehensions of many Protestants of his fellow-countrymen on the Romeward tendency in England. Writing to a paper in Rome, he points out that insuperable obstacles to the triumph of Romanism lie in the strong dislike on the part of the masses of English Churchmen and Nonconformists to the practice of compulsory confession, which is a point on which the Roman Catholic Church cannot compromise. There is besides the traditional repugnance to Papal domination, repeatedly manifested during the last four centuries, as well as the object lesson furnished by the condition of Ireland under the dominion of the priests, and the robust Protestantism of the bulk of the English nation. On the other hand, however, are the influence and the practice of the ritualists of the State Church in England, which are slowly directing the current of English thought and feeling towards Rome.

The Transvaal difficulty is in a fair way of settlement by reason of certain concessions on the part of President Kruger. A franchise bill has been prepared which fairly well meets the demands of Uitlanders. Those who came into the republic before 1890 may have the franchise if they will; those who entered since 1890 may have it after seven years' residence, counting from date of entrance.

A case of post-mortem praise and success is that of E. N. Westcott, the author of the much-talked-of book, "David Harum." The author was a business man who, shortly before he reached his fiftieth year, broke down in health with consumption. The few years of his life he occupied in writing this, his first and only, book. When it was completed, he tried six different publishers before he found one willing to venture. Before it appeared, however, the author had been dead six months. The book is having a prodigious sale, and his family profits by it, but the author did not live to hear a word of the praise.

Henry Drummond as a lad was familiar with the Bible. At a Sunday-school service the church was so crowded that he and his class sat on the pulpit stairs. The minister began his sermon by saying that the Bible is like a tree, each book a branch, each chapter a twig, and each verse a leaf. "My text is on the thirteenth branch, the third twig, and seventeenth leaf. Try and find it for me." Henry arose at once and said: "Malachi, third chapter, seventeenth verse." Then he was called to the pulpit to read the words: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

In the Herald and Presbyter we find the statement from an active Presbyterian elder: "I have regularly listened to Presbyterian preaching for fifty years, and I never heard a sermon on baptism." This represents an unfortunate neglect on the part of some preachers.

The difficulties in the way of the Jewish occupation of Palestine, Zionism, as it is called, are being constantly stated; nevertheless, the Israelites seem to have a way of overcoming them. That the Jews are really turning Zionward is shown by the following statement from the report of the United States Consul at Beirut. According to this statement, out of a total population in Palestine of 280,000 souls about 46,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have emigrated from Europe and America, and are called Ashkenazim to distinguish them from the Oriental Israelites, the Sephardites. We hope the Ashkenazim will multiply and increase and replenish the hills and fertile valleys of Palestine.

The Chinese Christians in America are doing nobly in the way of sending money to their villages for the erection of chapels or the support of native preachers, and the consequence is that new churches are being built and work supported by the Chinese themselves. One building thus erected cost \$3,000. In Canton a number of wealthy and influential men have lately united with the church.

One of the most thoughtful contributions to the discussion of the questions of propriety involved in the publication of the Browning Love Letters is the article in the Edinburgh Review on Discretion and publicity, reprinted in The Living Age for June 24.

The Cosmopolitan opens with a profusely illustrated article by Frances de Forest, on "Some Americans who have Married Titles." "Balzac and His Work" is the subject of a paper by Harry Thurston Peck. William Churchill shows some "Samoa Types of Beauty." Charlotte Perkins Stetson speaks with conviction of "Woman's Economic Place." Short stories by Herbert D. Ward, Lloyd Osborne and John Luther Long and the serial by Count Leo Tolstoy furnish a sufficient amount of good fiction. John Fletcher tells "What One Should Know About Swimming," and H. S. Watson illustrates his directions. In the "Romance and Reality in a Single Life," Charles S. Gleece gives a most interesting account of General Frederick Funston, as explorer and soldier.

The Quiet Hour

For Dominion Presbyterian.

The Handwriting on The Wall.*

God is the judge of nations as well as of individual men. The great word of Amos: "Prepare to meet thy God," was spoken originally to the nation. Northern Israel did not prepare for that solemn meeting, but went forward to it in fearless confidence, and was scattered to fragments. In Judah there were those who persistently held up a high spiritual ideal, and, in some measure helped, by God's grace, to prepare the nation for judgment; so that when the dread time came it was chastened, but not destroyed. Babylon and Nineveh were doomed to utter destruction, and their ruins have a melancholy interest for travellers to-day; but the little flock of Judah went forward to a new heritage of hope, and remained until the Christ came, to be the true servant of the Lord, and the inspirer of missionaries. With regard to the Book of Daniel, we may say again that the historical problems are many and difficult, but the spiritual lesson, are especially clear and bold. Let us then meditate upon these, because they are of lasting value.

Verse 17. The prophet is not a clever juggler or fortune-teller who seeks gifts and rewards and sells his skill to the highest bidder; he is a messenger of God; he has received a true treasure, and estimates at its proper value the gain of this world, and the gifts of princes. Because God gives him the open eye to read that which others are too blind to see or understand, he must speak. Here (18-21) the prophet preaches a sermon which may be profitable to high and low. Nebuchednezzar's great power was given to him of God; he did not understand that, but it was so. The true God is King of kings and Lord of lords. Even small mortals grow proud in the moment of success; what wonder then that a man who had such supreme sovereignty should have his heart lifted up. Many a time it has happened, and many a time pride has received a fall. The great King of Babylon might imagine himself a god, or a favorite of the gods, but to him also there came days of pain and humiliation. Blessed are the kings and queens who feel that they are lowly servants of the Most High and helpers of their fellow-men; they shall receive help in the hour of darkness as well as strength in the days of success. This is the first point in the prophet's sermon, the mightiest kings are but the vassals of heaven's King, and, if they forget, and think themselves supreme, trouble will surely come upon them. The next point (22) is the blindness of men; the son does not learn from his father's fate. The lesson of sorrow is written clearly in history, or in the lives of men, but we are too blind or proud to read and remember. We need to keep this lesson before us, "lest we forget" that God punishes the selfishness and pride of kings and nations. (23.) The things that minister to the pride of men and nations will be no stay against the storm, no help in the hour of doom, simply so much wood, hay and stubble which the fire consumes. How often we forget that the strength of a nation is not in these things, but in justice, mercy, and truth. The great empires of the East crumbled away because they were built up by wickedness, selfishness, and cruel lust, and put their trust in gods of brass, iron, wood, and stone, instead of in the true God and in real character. Em-

*International Sunday-school lesson for July 23rd. Golden Text: God is the judge.—Psalm lxxv., 7.

pires went up and down, but men did not learn the lesson; if there is anything that history teaches it is that selfishness is blind and only opens its eyes when too late. Many a time a prophet has read the mysterious writing on the wall and uttered a sharp cry of warning, only to be scoffed at for his pains. In this case we are told that the prophet was honored, but such honoring of the messenger could not stave off the doom which comes from the prophet's Master. Slain that night was the riotous king; when the clear warning came its fulfilment followed quick; but there had been many a warning before, which had been allowed to pass unheeded, and now, when alarm is felt, it is too late. How often is this the case in the lives of nations and of men; they tread persistently the path that leads to ruin, and then, when disaster stares them in the face, they turn to flee and find no escape. The great lesson is that we should listen to the gentle voice which speaks to us in the day of prosperity; give heed then to the warning, and turn unto the ways of God. In our own days we have seen an empire in the last stage of decay and falling to pieces at the slightest touch. This empire had once vast possessions and great power on land and sea, but the power was used for the gratification of greed, and the exercise of oppression. It seemed to some that judgment would never come, but it came slowly and surely, and Spain sank into the dust; but British and Americans must remember that they are subject to the same righteous laws; if they abuse their power, and live only for themselves, the day of the Lord will come to them, a day of retribution, a day of shame and darkness. May we so live, as Christians, and as citizens, that when we, our churches and societies, are weighed in God's balance, we may not be found wanting. "God is the Judge."

The Model Prayer.

Prayer is communion with God. Communion with Him must be along lines that are pleasing to Him, and in a manner such as He approves. In the model prayer, the Lord's Prayer, Jesus reveals to us not only the matter concerning which we are to enter into communion with God, but also the manner and form of our coming to God. As we enter into the profound meaning of the simple language of this prayer, we shall learn "how to pray."

The model prayer is exclusive of all hypocritical lip service, or eye service, which makes prayer a means of winning men's praise. The eye of the true petitioner, be his prayer public or private, is fixed on God alone (verses 5-6).

The model prayer excludes also all mere wordiness and mechanical religiousness. It allows no room for the idea that there is in prayer a certain magic power that moves God to grant that which is often asked for simply because it is a matter of repeated petition. God is moved by our need more than by our words, and our words acceptable to Him only as they express our need. We must come to Him, then, in all sincerity, acknowledging His wisdom, power and goodness, and confessing our sinfulness and helplessness (verses 7-8).

The model prayer gives attention to most important things first. It "seeks first the kingdom of God." It is not concerned wholly, nor yet chiefly, about that which concerns self. Its great desire is that the Father who is in heaven should be rightly loved, worshipped and served in the world. The truly regenerate soul is anx-

ious, first of all, that the "name of God" may be "hallowed" in itself, and by it before the world, and through it by the world. It asks that the life it lives in the world may be such as will set forth the glory of God's name, reprove the dishonor which men cast upon it, and teach men to glorify the Father who is in heaven.

Our Lord, in this prayer, teaches his disciples to talk with God concerning the "coming of the kingdom." Men are spiritually impotent and can not come to the kingdom, and so we pray that God would bring the kingdom to them. In this petition we express to God our great desire that He would bring the truth to all men, and all men to the truth. We ask for everything that can build the Church of Christ, everything that will destroy the kingdom of darkness, everything that will manifest the grace, the power and the glory of the King of truth.

Realizing that God is indeed "our Father," we are to submit everything to His will. We ask that He would remove everything of self-will, and that He would do His will in us, not by force, nor by absolute power, but by His constraining love, by which we are made to judge that it is right and good to live, not unto ourselves, but unto Him who died for us and rose again.

And now, having asked that God would bring us into harmony with Himself in His character, His grand purpose and His moral condition, we are ready to confess our dependence upon God for all temporal and spiritual good. We ask only for what we need, "our daily bread," "forgiveness," "gracious guidance," "deliverance from the evil one." These petitions are inclusive of all that we need, and we ask them of God with a bold faith because we know that He knows our needs, and that, since He Himself has drawn up the petitions we present to Him, He will take great pleasure in answering them.

Be of Good Cheer.

Be of good cheer.

What though the hours are aching
With mingled pain and discontented thought?

Be of good cheer.

The flush of morning light
Can not remain all day. To left and right
Dark clouds must gather to bring forth the rain,
Thus dormant joy springs into life again!

Be of good cheer.

Soon the sunset glow

Will radiate your pathway; cadence low
And sweet and musical upon the breeze
Will bring Heaven's messages of peace.

Be of good cheer.

Be of good cheer.

—Herald and Presbyter.

In the Shadow.

We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color and appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can be only fixed in the dark chamber. But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is not keeping thee close till the moment comes when he can send thee most swiftly and surely on some errand in which he will be glorified. O, shadowed solitary one! remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously.—Rev. F. B. Meyer.

"Say what is prayer, when it is prayer indeed? The mighty utterance of a mighty need.

The man is praying, who doth press with might

Out of darkness into God's own light."

Twentieth Century Fund.

The following letter has been addressed by the Twentieth Century Fund Committee to all the ministers of our Church:—

Dear Brother—You will have already noted with what unanimity the General Assembly launched the Twentieth Century scheme. It was deeply impressed on all who were present that God was manifesting Himself in the midst of His Church, and guiding and urging her to this movement, so quietly, so earnestly, and so harmoniously was the scheme accepted by both ministers and elders.

Having confidence that He has said: "Go, and I will go with you," it seems to the committee that appeal should be made first of all to each minister of our Church, seeking hearty and continuous co-operation and asking each and every one of them to become an active and untiring agent and advocate of the scheme and the leader of the movement on its behalf in his congregation, in the Sabbath school, and in every other organization connected with the congregation. The appeal is made to you to take your rightful place as one of the captains of the Lord's host, and the committee confidently expect that your answer to the urgent call of your Church will be in the spirit of that made by Amasai when he said for himself and for all the captains: "Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers, for God helpeth thee."

Above all, the committee are assured that if the ministers become the first, and a very helpful, class of contributors to this scheme, the influence of such action on the Church will be of the very greatest value. Reasons for such a course easily suggest themselves, but we lay special stress on this fact, that the whole idea of the fund is that, under God's blessing, it may be the means of spiritual revival and uplift to the Church. For such an end the ministers must be in all things in the forefront, and, feeling that, will be ready to make large sacrifices. The committee, therefore, requests you to make this a subject of serious consideration and of advisement with God, so that as soon as possible you may be in a position to name the amount that, in your circumstances, you may be warranted in subscribing to the Century scheme. It will be understood by you that part of this subscription may be for the help of a movement to remove debt in your own congregation, where there is debt, and part for the common fund, and, as there may be uncertainty as to the local movements as yet, you will not be required to make allocation at present, but are only asked to name the gross amount and to give any indication you may see fit as to the time when instalments would be paid, leaving allocation to be fixed later on.

Such is the appeal, and it may be suggested that the ministers should unitedly subscribe, say, \$100,000, which, on the whole, is one-tenth of the amounts of stipends paid last year and which, spread over two years, will make one-twentieth of income on an average; the amount to be given additional to your present contribution. If this should be done, the foundations would be laid on which, under God's blessing and guidance, the scheme would be carried on to assured success. It can be done, if only each and all will realize that as watchmen on the towers of Zion, the ministers must lead their people in this movement. Sacrifices will have to be made in order to fulfil the accomplishment of this suggestion, but in this case it may easily be expected that the strong—those that have abundance—shall lighten the burden of those who are cramped in their resources. Let there be only a movement together, as brethren with such a sense of stewardship, as every minister has often impressed upon others, and there will be no doubt that the ministers' tenth, for which the committee appeal, shall certainly be forthcoming.

It is exceedingly desirable that this ministerial subscription list should be completed before Au-

gust 15th. It is hoped, therefore, that before that date every minister will fill out the blanks on the accompanying fly sheet and return the same to Rev. Dr. Warden, Toronto, or Rev. Dr. Morrison, Halifax.

In name of the committee.

R. H. WARDEN, Convener.
W. G. WALLACE, Secretary.
R. CAMPBELL, Agent.

Toronto, July 6th, 1899.

Sunset.

Myrta Lillian Goodenough.

It is as if the quiet voice of God
Had whispered, "Hush!" o'er all the busy earth
This eventide; and all the world had ceased
Its strife to hear his wondrous, "Peace, be still!"
Even the restless leaves move gentlier
Than they are wont and murmur evening vespers.
The bosom of the lake has ceased to breathe
Lest it should fall to catch the spirit whisper,
The reverent clouds seem kneeling glorified,
As they bend slowly at the chancel rail
Of the horizon. And so the darkness grows,
And one by one the powers of nature feel
The hand of God; until e'en man at last
Is hushed and bows his soul to silent prayer.

To a Young Pastor.

The preacher is called to the highest and holiest office entrusted to man. Augustine, the great Latin father, lamented that he could not have seen three things: Rome in her glory, Paul in the pulpit, and Christ in the flesh. John Wesley lived in ascetic simplicity but \$10,000 was offered in vain for a broken teapot which was once owned by this sainted man of God.

Newell D. Hillis refers to men who make their millions and say they ought to make more in order to repay them for the loss they suffer in not being ministers. He declares that he would go to the roughest country church and speak to crude, rough men, so that he could keep the little band headed for the celestial city, rather than to be anything in the universe, or to sit upon any throne. A seamstress brought a boy into the Sunday school. He became a missionary and founded the station among the Telugus. Already 30,000 souls have confessed Christ on that field. Who can measure the joy of eternity for such conversions.

The preacher has the greatest theme possible to man. He is to know God, whose nature passeth comprehension. He is to study man's career from the abysses of a ruined character to the achievements that surpass those of Gabriel. The herald of heaven is the ambassador of Almighty God, the spokesman of perfect law and infinite love. He is to reconcile runaway children to their Father, and the issues of his endeavor are for eternity. Let him beware of a false liberalism which emasculates his message. Dr. Berry, called to be Beecher's successor, once dwelt mainly on the nobility of good living. Being called to visit a girl who had fallen, his words drove her frantic. But when in despair and then in a new faith he went to the Cross and showed the child how Jesus died for her, she grew calm, nestled down upon her pillow and presently found peace in the pardon and promise of a redeemed life. There is nothing else under heaven which suffices for lost men. There is no human being who is good enough to do without the atoning grace of Jesus Christ. God pity the preacher who does not know for himself beyond all peradventure this matchless power.

The minister must also be a pastor. Lambs and foolish sheep will graze and pay on precipices. They will eat up the green pastures of the meadows near by and wander in vain perhaps for others. The shepherd is entrusted with their care. He is a watchman upon the wall. If he see a cyclone of destruction coming, and forbear to warn the worldly, the weak and the wicked, so that they may be urged to escape, their blood will be upon his skirts.

The pastor will have many who are harassed by the fads, the interrogations, the contradictions of a perverse generation. Some of his brothers will be querulous and easily grieved. Some will be afflicted by the loss of those without whom they feel that life will be agony. Mothers will be heart-broken because their sons plunge into peril and daughters are bound up with living woe. God help the man who comes into darkened chambers to comfort and heal such hearts. He must have the love of God for his people in such a deep and holy action that out of his very soul he may speak to them the mercy of God.

The minister must be a good man. He is bound, if it be possible, to maintain good health. The sedentary man has his temptations and his diseases to resist. If through ignorance or negligence or a false notion of duty he gets dyspepsia, whines, scolds and loses his temper, it is a crime against Christ and his Church. He must tell the truth absolutely, pay his bills promptly, live within his income, however small it be, and conduct himself so that even unreasonable men may have no excuse to criticise him. That, however, is only the alphabet of virtue. He must "adorn his profession," make Christian character so lovely, winsome, gracious, beautiful and heavenly that it shall compel men to love Christ. Puritan strength must be clothed with courtly grace. An ambassador must not be persona non grata.

Such a man must be unselfish and sympathetic to the bottom of his heart. A physician in Andover is so sensitive that when patients have ague he shakes, when they have fever he burns. The minister must not shrink from bearing crucifixion. He may have love and luxurious ministrations from some grateful parishioners. He may be despised and rejected of men, a man of sorrows and acquainted with grief. It is a very small matter. If he has fellowship with Christ in his sufferings, he shall have part in his glory. So with all true Christians, he will triumphantly sing:

I'll go where you want me to go, Lord,
Over mountain, or plain, or sea;
I'll do what you want me to do, Lord,
I'll be what you want me to be.

—The North and West.

Prayer.

In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. It has, and God has determined that it should have, a positive and appreciable influence in directing the course of human life. It is, and God has purposed that it should be, a link of connection between human mind and divine mind, by which, through his infinite condescension, we may actually move His will. It is, and God has declared that it should be, a power in the universe, as distinct, as real, as natural, as uniform as the power of gravitation or of light or of electricity. A man may use it as trustingly and soberly as he would use either of these. It is as truly the dictate of good sense that a man should expect to achieve something by praying as it is that he should expect to achieve something by a telescope or the mariner's compass or the electric telegraph.—Austin Phelps.

"God never does, nor suffers to be done
Aught but thyself wouldst do, couldst thou
foresee
The end of all events as well as He."

In Its Simplicity.

The stronghold of the Church is in maintaining righteous principles and the entire consecration of her members. Then there will be no holding back the personal and pecuniary aid they should give to the work of the Church. Preaching the gospel in its simplicity is the great power by which the Church will triumph. Let her use that power fearlessly and in faith, and she need fear no failure.—Christian Instructor.

Peter's Wish.

By George Matthews, D.D.

But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect.—1 Peter v. 10.

What a singular wish! The singular thing about it is the blot in the middle—'after ye have suffered a while.' What would you think of getting such a wish from a friend—'I hope you will have sunshine, but not till after rain'? Yet this is what Peter desires for you. He forecasts for you in his heart all the gifts and graces of the Christ-life; but he asks that you may not get them without struggle—only 'after ye have suffered a while.' Does it not come with a singularly bad grace from Peter—a man who could not wait five minutes for anything, who saw ever the crown before the cross? Nay, my brother, that is just the explanation of the wish. He spoke from bitter experience of his own past. He had come into his kingdom too soon. He had obtained his crown before he could support its cares. His faith had been drenched in the brine; his love had been cooled in the judgment-hall; as he sat by the fire he had cried 'I know not the man.' That is why his wish becomes beautiful. He says, 'I do not want you to be like me—finding the keys too soon. I do not want you to be innocents—pure because there is no cloud, calm because there is no wind, honest because there is no temptation, loyal because there is no danger. I wish yours to be the bloom of the flower—struggling from below, of the day—emerging from the night, of the man—outgrowing the child. May He who has called you to glory by the cross perfect you only "after ye have suffered a while."

Even so we pray, O Father. There is a peace which we would not possess, because it is not the peace of Thy Son. There is a silence which is mere emptiness—the calm of the deaf; it is the stillness of vacancy. Be not that our peace, O God. We cannot know Thy stillness till it is broken. We cannot see Thy beauty till it is shaded. We cannot reap the healthy benefit of Thine air till we have shrunk from the breath of another air. We see Thee not in Thy full glory till we have met the tempter in the wilderness. Thy sun comes after rain; Thy day comes after night; Thy calm comes after storm. Thy music comes after discord; Thy joy comes after pain; Thy freedom comes after slavery; Thy life comes after death. There is no music in the silence till we have heard the roar of battle; Thine eternal glory would be too long for as if we did not first suffer a while.

Seven Seedlings for Planting Out.

1. The Godhead.—"The one idea which ministered to my soul all its rapture was the magnificence of the Godhead and the universal ordination of all things to the one great purpose for which He evolved and was supporting creation."—Rev. Thomas Chalmers, D.D., LL.D.
2. Joy.—"Some Christians are happy only on special occasions; the rest of the time they may be sulking or scolding. Sunny-hearted old Paul could sing in a midnight dungeon, and rejoice in the Lord always."—Rev. Theodore L. Cuyler, D.D.
3. Church History.—"It must always be worth while to survey the battle fields of our fathers, and to note the grounds on which questions of perennial interest were debated and resolved."—Rev. Principal Dykes, D.D.
4. God's Purpose.—"When once I come to feel that God has a purpose to make me good, I can also apprehend that the events of life may be the education which He uses for this end; and the conviction that this is His desire is pressed on me through the action of my conscience, for I find Him at every moment insisting that I should conform my will to His in thought, word and deed."—Thomas Erskine.
5. The Incarnation.—"As the Judge and Avenger

of sin, we shrink from God. But what could more touchingly and truly show us the infinite love that fills His bosom than the birth of His own Son as a lowly human babe? In the form of the Holy Child Jesus, He has laid aside His majesty, and stretches out His loving, Fatherly arms to draw us to Himself."—Rev. Hugh Macmillan, D.D., LL.D.

6. Fulfilment.—"Christ is the fulfilment of all prophecy, the explanation of all types, the completion and culminating miracle of all preceding miracles."—Rev. G. F. Pentecost, D.D.

7. Presbyterianism.—"Presbyterians are not burdened with any extreme theories of a priesthood, which relegated to a certain class of men all spiritual work, and drew a deep line of distinction between the laity and clergy. In the Presbyterian Church they knew no such distinctions—they found no such distinctions in the New Testament, which was their sole rule of direction and guidance in regard to church work."—Samuel Smith, M.P.

Surrender.

Hence, Love!
Nor open for me the doors of pain,
More do I lose by thee than gain.
Hence, Love!
Art come, Love?
No longer wilt thou baffled be?
And I must yield myself to thee?
Art come, Love?

Stay, Love!
Thy presence is eternal gain;
Borne for thy sake pain is not pain,
But a sweet suffering I adore,
This, this is life; I had not lived before.
Stay, Love!
Isabel L. Dobbin, in New York Independent.

The Fear That is Not Cast Out.

This expression, "the fear of the Lord," so often passed around among believers, is exceedingly frequent in the Scriptures. It is only another name for piety. It is a sort of solicitude which has in it far more pleasure than pain. Entirely filial and not at all servile, it impels the creature to do homage to the Creator's will just because it is His will. This is the divine claim: "Thou shalt fear God, for I am the Lord our God." We are not afraid of Him, but we are afraid to offend or to grieve Him. We become affectionately solicitous lest we neglect or presume upon his great kindness for ourselves. We are on the alert, like loving children, lest by some carelessness we may do wrong. "The fear of the Lord is the hatred of evil."

It may surprise some persons to be told, but it is true, that love lies at the very basis of all godly fear. They readily quote the words of the apostle, "Perfect love casteth out fear." But this means slavish fear, terror under apprehension of evil, irresistible, merited and surely coming. This is the sort of fear denominated as belonging to the ceaseless experience of the wicked men: "A dreadful sound is in his ears, in prosperity the destroyer shall come upon him." But in the fear which the Christian cherishes is a fear not cast out; it has no sting to it; it is only the greater solicitude of an increasing affection.

As some belated bird on homeward wing
Through gathering gloom of a storm-driven night,
Its bruised breast set hard against the blast,
With instinct sure flies swiftly to the light;
So my sad heart, late on its way to joy
Through night of a fast-darkening destiny,
Broken and torn and quivering with affright,
Yet knowing well its way, speeds home to Thee!
—Elizabeth W. Cartwright.

A peace above all earthly dignities,
A still and quiet conscience.
—Shakespeare.

Power of The Fifty-First Psalm.

It is impossible to comprehend the power of the fifty-first Psalm upon the race. Kings, scholars and cottagers have read it with the same spiritual profit. It was the death song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart, when taken prisoner before his martyrdom at St. Andrew's. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Jane Grey upon the fateful day of her own and her husband's death. Its burning words broke from the lips of John Huss at the place of his execution, near Constance. John Rogers repeated its confessions and triumphant passages on the way to the fires of Smithfield. The words of the Hebrew Psalmist were spoken by Sir Thomas More—"who was famous through Europe for eloquence and wisdom"—as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick-chamber, did not make the text any the less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows on the highest point of the earth's surface, near Cape Beechy, "Wash me, and I shall be whiter than snow."—Last Days.

The Care of The Eyes.

On arising in the morning the eyes should be bathed gently in cold water—twenty "passes" are said to be decidedly strengthening. While using them closely they should be rested at intervals of an hour or two, for the strain of constant reading or sewing is like that of extending the arms at a certain height immovably. Imagine, then, the taxing of the eyes, which cannot complain save after years of irreparable neglect.

When dust settles in the eyes warm water will soothe them of any inflammation; rose-water is extremely refreshing, but it should be bought in small quantities, as it keeps but a short time. Five cents' worth will give a daily eye bath for several weeks.

Tea leaves and alum-water were the eye-tonics which our grandfathers used; but in these modern days of absolutely hygienic and antiseptic simplicity water, especially in a distilled form, is considered powerful enough.—Harper's Bazar.

Beneath these fruit tree boughs that shed
Their snow-white blossoms on my head,
With brightest sunshine round me spread
Of spring's unclouded weather;

In this sequestered nook how sweet
To sit upon my orchard-seat,
And birds and flowers once more to greet,
My last year's friends together.

—Wordsworth.

Eminent Men's Ignorance of Kipling.

The well-known literary gossip of the "British Weekly" says: I had the honor the other day of luncheon with three very eminent men of letters. The conversation turned on Kipling. Said one, "I am ashamed that I do not know Kipling's work, but I have begun 'Plain Tales from the Hills,' on the recommendation of a friend, and I do not like them. Is there any book of his in which you can at once see his power?" He turned round to his neighbor, who replied immediately that he knew nothing of Kipling except his name. The third had read "The Reckless," and thought it a mixture of Longfellow and Dr. Watts, but not so good as Longfellow, not nearly so good as "The Psalm of Life." He had, however, heard musical ditties of Kipling which appeared to be clever. If I were free to give the names of the speakers, they would be known to the whole world.

Our Young People

REST: WORSHIP.

Topic for July 23: "HONORING THE LORD'S DAY."—*Ex. 20: 8-11; Rev. 1: 10.*

"The longer I live the more highly do I estimate the Christian Sabbath."—*Daniel Webster.*

For Dominion Presbyterian.

Honoring the Lord's Day.

By Woodford.

Topic.—The fifth commandment, which makes for the stability of home and national life, men do not complain of; nor of the sixth, which protects their lives; nor of the seventh, which promotes and preserves purity; nor of the eighth, which protects property. Why, then, should they complain of the fourth, which not only protects their rightful heritage, a day of rest, but the keeping of which is honoring to God and so elevating to man. Many arguments might be adduced for the keeping of this commandment. No arguments, no persuasion of man will avail effectually unless we be in the spirit on the Lord's Day; so taking the Sabbath of the Old Testament and making its counterpart in this dispensation a day for special communion with our risen and ever-living Lord. Then we shall delight to honor the Lord's Day, and find the Sabbath to be a delight—in making it to be a day of resurrection from earth to things above.

Monday.—For those who view things as did the writer of "The Revelation," lengthy arguments will be unnecessary; but not many have got so "far ben." It is only as one's frame of mind approaches that which was the beloved disciple's, that the Sabbath will be kept as it is here spoken of. It is indeed to be regretted that all cannot look upon it as a privilege, a delight; as honorable, to be able so to keep this day. How much such keeping of the Sabbath by a few, even here and there, makes for the extension of Christ's kingdom or for the development of robust Christianity and for growth in spirituality, we cannot know unless it has been our experience to have come in contact with some such. The 13th verse of this reading all ought to know as well as the fourth commandment.

Tuesday.—Cui bono? What's the use? What's the great good of keeping the Sabbath? The answer may be as pointed as any such questions. God meant it for our good. He knew how the tinsel and glitter of perishing things would fascinate us, making us to be wafers, wandering wistfully after will-o'-the-wisps, and from the beginning He appointed this day as that in which, apart from the rush and the worry of our working days, we might calmly take our bearings. What would happen a liner in mid-Atlantic if for several days the bearings were not taken, will, and does happen to those who neglect the Sabbath. The day was made for man to make use of it, not to abuse. As the vessel may plough the clear sea for days when no bearings are taken, so may many for years journey on neglecting the Sabbath; but what of the haven and abiding place that ought to be reached? There are death-dealing icebergs on the Newfoundland banks and a stern and rockbound coast on the Atlantic sea-board, as well as land-locked bays, and safe harbors. It is good and absolutely necessary for us to lift our eyes from all that is so bewildering and pleading to the stars, to the hills, else we should wander and lose our way. It is said that the mules that work all week in the Pennsylvania mines are brought up to the light every Sunday to keep them from going blind.

Wednesday.—Here the Israelites are commanded to keep the Sabbath as a privilege that is theirs now as a free people. Many would be surprised if they were told that their neglect of Sabbath observance was not merely license, and not liberty, but that it meant that they were in grievous bondage. Just think of so many free-born (?) citizens in certain parts of the world, in their stores, offices, on the boats and trains, really being slaves, bondsmen. Mammon is a hard taskmaster, and wields a whip with a long lash. And yet there is something pathetically grand about such men, working so hard under, and enduring so long, the taskmaster's whip; what night they not do and be as sons and daughters of God—the truth having made them free.

Thursday.—No taskmaster drives us; no tyrant's law compels us, but the great leader of men by God's appointment has all in readiness, so that we may draw near with a true heart in all fulness, etc., to unitedly think of one another, and so stir each other up to love and good works. How few empty seats there would be if we thought of public worship in this way; congregational singing would be grander than that of \$15,000 a year quartettes of some of the New York churches; we should indeed pray in our prayers, and in the spirit on the Lord's Day, we should worship the Lord in the beauty of holiness.

Friday.—There is no encouragement to laziness in God's Word, although there is ample provision for rest spoken of. "To spend such a day," says Dods, "in formal attendance at church, in yawning idleness that has not energy enough to think that God cannot possibly prefer that to honest hard work; to spend it in gossiping levity, in a weariness that soils dinner as the great event and real relish of the day—is a scandal to our common humanity.

Saturday.—"Give unto the Lord the glory due unto His name; bring an offering and come into His courts." Two mites on one occasion meant a princely offering. How the parent values the sweetmeat kept by the child for his home-coming. A posie of the most common wildflowers from children one loves and who only thus can show their regard, may have an intrinsic value that far surpasses the intrinsic value of the bouquet of costly flowers sent from the florist's. It is Emerson who says: "The gift to be true must be the flowing of the giver unto the correspondent unto my flowing unto Him." Ye who would honor the Lord's Day, making it holy of the Lord, honorable; knowing its purpose, resting that day from the labor of the common days, engaging in public worship, and doing good, with your gifts give yourselves, consecrate yourselves afresh every Lord's Day to Him whose the day is, for a sacred Sabbath sanctifies life.

Nor Thy Cattle.

A gentleman who was passing some mines in Pennsylvania asked a little boy why the field was so full of mules. "These mules are worked in the mines through the week," replied the boy, "and they are brought up into the light on Sunday to keep them from going blind." The application is sufficiently apparent.

A French historian says that when the attempt was made, during the Revolution, to abolish the Sabbath, the peasants were accustomed to say, "Our oxen know when the Sabbath comes, and will not work on that day."

Letting the World Know.

The Christians have a very pretty custom in Corea of putting out the little white Korean flags over their houses on the Sabbath. These banners show just where there are Christians living, and they show the world that it is a holy day.

Force of Example.

A railroad conductor once went with a large company of conductors on an excursion to a Southern city. They arrived on Saturday night. An attractive trip had been planned for the next day. In the morning this gentleman was observed to be taking more than usual care with his attire, and a friend said to him: "Of course you are going with us on the excursion?"

"No," he replied, quietly; "I am going to church; that is my habit on Sunday."

Some comment on it began to pass around, and discussion followed. When he set out for church, he was accompanied by one hundred and fifty men whom his quiet example had turned from a Sunday excursion to the place of worship.

Keeping Track of the Days.

The well-known missionary to the South Seas, Rev. J. G. Fyton, tells of a visit to a solitary island in the Pacific, where he had not been for many years, and where he found (to his great surprise, for no missionary was there) that a certain reverent observance of the Lord's Day was kept up. He says:—

"Two old men, who had very little knowledge of the truths of the Scriptures, were keeping of the track of the days, and on the first day of the week they laid ordinary work aside, put on calico shirts kept for the purpose, and sat down to talk to those whom they could call about them, and, in a simple way, recited the outlines of a wonderful story they had once heard about one Jesus.

"I inquired where they had learned this truth, and they answered that, long before, a missionary had visited the island for a week or two, and had given them each a shirt, and had told them something of this story of Jesus. I asked if they could remember the name, and they said, 'Yes; it was Paton.'

"Thirty-three years before, I had, in my evangelistic tour, stopped at this island for a few days, and here, so long after, was the fruit. The calico shirts had been worn but once a week, carefully preserved for the Lord's Day, and the only way to keep the day which they knew was to meet others and tell what they could remember of the wonderful story.

For Daily Reading.

Monday, July 17.—Holy of the Lord, honorable.—*Isa. 58: 13, 14.*

Tuesday, July 18.—Purpose of Sabbath.—*Mark 2: 23-28.*

Wednesday, July 19.—Rest from labor.—*Deut. 5: 12-15.*

Thursday, July 20.—Public worship.—*Heb. 10: 18-25.*

Friday, July 21.—Doing good.—*Matt. 12: 1-13.*

Saturday, July 22.—Lord's Day offerings.—*1 Cor. 16: 1-4.*

Sunday, July 23.—Topic. Honoring the Lord's Day.—*Exod. 20: 8-11; Rev. 1: 10.*

If I am to decide on a man's character, I desire to know nothing more than this: How are his evenings and his Sundays passed?—Anon. The institution of Sunday, if it is to be maintained at all, will be maintained for the nobler purposes of the higher life.—Edward Everett Hale, D.D.

Gladstone's Religious Character.

The facts in Mr. Gladstone's public career are widely known, but many facts relating to his religious life and character are not so generally known. In youth he desired to become a clergyman, but his father insisted that he should study law and enter Parliament. The Rev. Harry Drew, his son-in-law, in a sermon delivered on the Sunday after his death, told a number of interesting facts which reveal his profoundly religious character. Among other things he said are the following:—

When Gladstone was a young man in chambers in London, before his marriage, he always had family prayers with his household, and for many years after his marriage, and until the pressure of public life became too great, his constant practice was to write week by week a short sermon on the Epistle or Gospel for the day, and to preach it at Sunday evening prayers with his family and household. As a schoolboy his strict rule was to give one-tenth of his pocket money in charity. On the Sunday morning before his death, when Mr. Drew told him that he was going to the early service, Gladstone said: "Pray for me, and for all our fellow-Christians, and for all our fellow-creatures," and after a pause he added: "Do not forget all who are oppressed and unhappy and downtrodden." He was not an ambitious man, but he was intensely desirous to help all who were injured or wronged. That made him a Liberal at home, and a defender of the oppressed in Italy, Bulgaria, or Turkey; and it made him, though a Churchman, the idol of the Nonconformists, and the best representative of the "Nonconformist conscience."

Hereafter.

If this were all—if from Life's fitful rays
 No steadier beacon gleamed—no fairer days
 Could dawn for us—who struggle in the night,
 And sigh for wings to bear us in their flight
 To that Beyond of mystery and amazement—
 Surely our hearts would faint beside the ways,
 While Courage, stifled by the deathly haze,
 Would helpless droop beneath our mournful
 plights,
 If this were all!
 But, o'er the shadows—with a heaven-wrapt
 gaze—
 Past love grown cold—above the world's dis-
 may—
 Strong, through Life's moment of imperfect
 sight—
 Or to the glowing of a great delight—
 Faith—with her keenest upward glancing, says—
 "This is not all."
 —C. F. Ramsay, in Pall Mall Magazine.

A Scottish Sermon on Charity.

"The congregation will noo be seated and gie their undivided attention to the followin' intimations. Some o' them are maist as important as the sermon," said the Rev. Tammas MacPherson, as he finished "addressin' the throne of grace."
 He was in his eightieth year, and had worn out five Bibles in beating the dust out of the pulpit desk of Auchterbirnie Kirk during fifty-five years. His parishioners worshipped the ground on which he walked, and though he was practically penniless—for he gave most of his income to the poor—they saw to it that the minister lacked for nothing. Their old minister read the announcement, and then said:—
 "I hear that Widdy Tamson is in destitute circumstances. This mauna be. Nane o' God's heritage maun suffer in the midst o' the guid folk o' Auchterbirnie. Think o' this on the way to yer hames. We have it in Holy Writ, that niver fails, that he that giveth to the puir lendeth to the Lord." There is a blessed privilege. Think o' the farmers o' Auchterbirnie, being lenders, and haevin' the Lord for a customer! And nae need to foreclose to get back payment, for it'll be returned twenty, thirty,

fifty and a hundredfold. Noo ye can a' raise fine craps o' wheat and corn, and tatties, as I can weel testify; for the Lord has moved yer bowels o' compassion, and ye hae been unco generous to me. Then see if ye can raise guid craps o' britherly compassion, and bring the first fruits o' that harvest to puir Widdy Tamson.

"Sanders Grant 'll send her lead o' firewood. Fine doe I ken that; I see't in Sanders generous e'e. And fine kenin he keeps, too, as weel I ken; for I'm burnin' some o't mysel; thanks to Sanders' kindness." Sanders sitting in his pew, the observed of all observers, was completely won over, and would gladly have given Widdy Tamson the earth, and the fulness thereof, had he owned it at that moment.

"And Peter Michie 'll send her a pickle tea. Oh! but it'll no be sair missed oot o' Peter's abundant store. Peter is behouden to the Lord for many things, and is a livin' example o' the niver-failin' truth o' Holy Writ, 'The han' o' the diligent maketh rich.' Peter's a hard workin' chiel, as we can testify." Peter, too, fell in line.

"Jimmy Grant was tellin' me the ither day," continued the Reverend Tammas, "that he was millin' some fine mill noo. I quite believe it. He is the only miller in Auchterbirnie, and there's no miller from Maiden Kirk to John o' Groat's can compare wi' him. Better send a pickle to the widdy, Jimmy, and keep up yer account wi' the Maister." Jimmy registered a full peck of best oatmeal in his own mind.

"Beaton Scott 'll send the widdy some o' the fine tatties I saw in his barn last Tuesday. I treedna ask Beaton for I ken fu' weel he wouldna be backward in daein' a kind act to a deservin' widdy in Auchterbirnie."

"And oor guid friend, Wull Chapman, by the looks o' him can scarcely keep his seat, sae anxious is he to dae something tae fill the widdy's pat."

"Nae fear o' the widdy's starvin' when the Lord has put the saut o' the earth in the parish kirk o' Auchterbirnie. The Lord has promised to be a husband to the widdy, and He wants ye all to be brithers-in-law, and I'm glad ye respond so nobly. Yere's a gallant lookin' lot o' Christians, and yer hearts are as big as yer bodies. The Lord 'll reward yer work o' love. Noo let's praise His name for raisin' up in Auchterbirnie sae many who honor the faith." There was a hull all through the kirk, and then the minister's voice was raised in prayer.—Berwick News.

How Sound Travels.

In the clear air of the Alps you can hear voices several miles away, but even in our own misty atmosphere sound has been known to travel extraordinary distances.

The firing of the evening gun from the citadel at Plymouth has been heard at Falmouth, seventy miles distant.

Guns fired at Spithead are heard on the borders of Somerset and Devonshire.

The noise of the battle of Waterloo was heard in the eastern counties of England, a distance of 100 miles.

And the salutes fired at Cherbourg when the Queen visited Napoleon III. were heard in Dorsetshire, 100 miles away.

But the sound of volcanic eruptions travels farthest of all. The great eruption of Krakatoa was heard at distances of 2,000 miles and more.

Three things are great;
 Conscience and will,
 And courage to fulfill
 The duties they create."

It was Dr. Chapin who, when creeping along the deck of a stormtossed steamer, asked a pathetic passenger, weary of the sea if not of earth, "Why is this ship like the grace of God?" And when the poor, sea-sick victim could see not the faintest resemblance, the good, wicked doctor told him, "Because it is always a-bounding!"

Unadvertised Good.

In making up our opinion of the world it is well to remember that evil is much more manifest than good and much more widely advertised. A quiet village where churches and schools have done good work for a century, whence young men and women have gone out to take their part in the nation's life and money has been contributed to good causes, may be utterly unknown to the vast majority of the nation. But let one of its citizens commit an atrocious crime, and it is heralded as the abode of criminals from one end of the land to the other. A church may be a light in its own neighborhood, bearing witness by true Christian lives and faithful work, and yet escape large public notice. But let one of its officials fall into sin and be found out and the church is advertised at once to the undeserved discredit of its Christian life. Good is taken for granted, evil is abnormal and is wondered at. There is much hidden evil in the world, which now and then comes to the light; but it is of more interest to us as Christians to know that there is even more unnoticed good. Evil is sure to force itself on our attention; it ought to be our pleasure to observe the good. Here is a field of discovery which will bring us endless delightful surprises. We are forced in self-defence, indeed, to be alert against the selfishness of others, but we have no right to let this inevitable care degenerate into the sniping habit which always and everywhere sees evil first and often misses good. Nothing can be more un-Christlike than delight in finding evil in our fellowmen.—Congregationalist.

Some Other Day.

There are wonderful things we are going to do,
 Some other day;
 And harbors we hope to drift into
 Some other day.
 With folded hands the oars that trail,
 We watch and wait for a favoring gale
 To fill the folds of an idle sail
 Some other day.
 We know we must toil if ever we win
 Some other day;
 But we say to ourselves, there's time to begin
 Some other day.
 And so, deferring, we loiter on,
 Until at last we find withdrawn
 The strength of the hope we leaned upon
 Some other day.
 And when we are old and our race is run,
 Some other day.
 We fret for the things that might have been
 done,
 Some other day.
 We trace the path that leads us where
 The beckoning hand of grim despair
 Leads us yonder out of the here
 Some other day.

Tit for Tat.

Colossal presumption often swings things its own way, through sheer audacity, but occasionally Mr. Gallisack gets a Roland for his Oliver, as is related by the Manchester Guardian.

Lady —, who is well known as an ardent worker in the interests of the Romish Church, wrote to the Duke of —, who was equally well known as a sturdy Protestant, that she was greatly interested in a Roman Catholic charity, and, knowing the duke's wide benevolence, had ventured to put down his name for £100. The duke wrote back: "Dear Lady—It is a curious coincidence that, just before I got your letter, I had put down your name for a like sum to the English Mission for Converting Irish Catholics; so no money need pass between us."

A man can be married in Melbourne (Australia) cheaper than in any other part of the world. Ministers advertise in the papers against each other. One minister offers to combine together loving couples for 10s. 6d., and so on down to 2s. 6d. In some cases wedding breakfasts and rings are supplied.

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The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department, Address: 232 St. James St., Montreal.

The enthusiasm with which the Century Fund was launched has not yet died out. At the first meeting of the executive committee last week the ministers pledged themselves to raise \$100,000 of the \$1,000,000 required. It is in order now to hear from the elders.

* * *

The score of faithful committeemen upon whom the burden of work at the last General Assembly fell are enjoying a much-needed rest. In the meantime they may also have time to fully consider the matter committed to them during the Assembly, and it may be that the conclusions, reached after mature deliberation, will not tally with those in which they acquiesced while another Convener was pulling at their coat-tails at the Assembly. It might not be a bad idea to elect proxies next year.

* * *

We have noted with more than passing pleasure the increasing interest taken in nature studies. Current literature has a large place for such works as those of Chapman's "Bird Life," Card's "Bush Fruits," Parkhurst's "Nature for Its Own Sake," Gross' "The Play of Animals," Kenyon's "News from the Birds," and many others. These will prove better companions to the minister during his vacation than will "David Haram" or "Red Rock," etc. They will send him out into the woods and fields with his field-glass, and he will return to his pulpit with a mind richly stored with nature lore, upon which in the coming months he may draw for many an apt illustration.

* * *

A few Sabbaths ago, when a conference was being held in a town in Eastern Ontario, the officials of a church in an adjacent town conceived and carried out the plan of chartering a local steamer, and carrying passengers at a fair profit to the town in which the Conference was being held. At the said Conference a strong resolution was passed calling upon the members of the church to guard the Sabbath Day from the encroachments of greedy corporations. The profits made on this particular Sabbath did not go to swell the dividends of the boat company, but to help pay for a new church the congregation had recently finished. Did the end justify the means? Was there much force in the resolution so heartily passed respecting the Sabbath? Need we wonder that corporations, whose business is to make dividends, follow the example of the thrifty officials?

THE DOMINION PRESBYTERIAN

The Christian Endeavor Convention, meeting at Detroit, congratulated itself upon the success of the year that has just closed. That is not called success which went by that name some years ago. Then the organization was winning its way, commending itself to the Christian public. Enthusiasm was its watchword, and how to promote it was the aim of its promoters. Success is not now computed numerically, but is reckoned by achievement. What practical work has been accomplished?

* * *

It is encouraging to note that the answer to this is an encouraging one. With a somewhat smaller membership (we speak only for our own country) the actual work accomplished has been greater, and we conclude the actual working strength of the organization is either greater or is being used to better purpose. And we rejoice to find this evidence of real progress. The strength that is reckoned by the thousands is not worth much unless the thousands can be induced to follow some leader into active service. And a leader for a thousand is not forthcoming at all.

Century Fund Reflections.

The first distinct move on the part of the Twentieth Century executive is before us, in the shape of a circular unfolding a scheme by which, giving on an average of a tenth of one year's income to the fund, the ministers of our Church shall, within the next two years, contribute \$100,000, or one-tenth of the whole Century Fund. The scheme is heroic: at first sight it looks impossible, but as we think of it, it grows upon us, and we begin to see that it can, and will, be successful. For we know that in a quiet and unobtrusive way our ministers are already leading in almost every form of Church effort, and thus we are carried on to the belief that they are the very men who may be expected to prove equal to the new occasion for self-denial, presented to them by the committee. It must be seen, indeed, that there will be much self-denial required before so large a sum as this Ministers' Tenth is reached. Yet we are confident that we have in the ministry of our Church a class of men who are so devoted and true and unselfish that they will stand the test, and will willingly deny themselves that the minister's call to service may be promptly and generously met.

We bethink ourselves of the splendid impetus that such unselfish action will have upon the Church; of how every minister will thus stand before his congregation as acknowledged leader in the great movement; of how our laymen will have all their doubts as to the feasibility and necessity of the Century scheme swept aside; and of how ministers and people standing shoulder to shoulder will set up a fitting memorial of God's presence with His Church in the century now closing; and we say: May God guide and encourage and strengthen our ministers to give such noble answer to this appeal as shall assure the success of the Ministers' Tenth scheme, and also of the whole Century Fund movement.

There is something in the appeal about the strong helping the weak, and rightly so. A tenth, from the Home Mission pioneer whose income is small, and even a problematic sum, or from the minister of some straggling augmented charge, who has from year to year to forgive a certain deficiency, may well be too heavy a burden, though we know enough of these men to predict that they will strain every nerve that their quota may be provided. But our abler and better provided for men will keep this point in mind, and out of their own assured abundance will devise liberal things, so helping to lighten the burden of their brethren. Already we hear of members who are preparing to do that. The \$5,000 subscribed by the worthy agent of our Church, as we believe, will not stand alone; we should not wonder if it were exceeded, and subscriptions of \$1,000 and \$500 are so sure to be

heard of soon, that we have great confidence that the apostolic injunction will be obeyed, and that strong and weak shall stand together in answering this appeal.

Our Church has great confidence in its ministers, and in a right way is proud of them, and gladly trusts them and follows their lead.

In this matter our people will watch with interest the course taken by the men they reverence and love, and we imagine to ourselves the tirst of applause—expressed in quick following of a noble example—which will greet the success of the Ministers' Tenth scheme. Of that success we cannot doubt. Long acquaintance with the men who are asked to take the place of honor and of sacrifice, makes us certain that before the quiet season—the holiday season—is over, the way will have been shown by our ministers by which there may be advance all along the line.

Religious Conference.

Thousands are now traveling farther and farther to and from conferences upon religious topics. The most gigantic of these is now meeting in Detroit. It is perhaps the one whose effects may be as strongly felt for evil as for good. Many of those in attendance are in the formative stage of their religious experience. Impressions are received that sink deep. Emotions are strongly roused, attention is concentrated, and the mind is closed to all but the one idea then being powerfully presented. The brand of it will remain and may be read many years afterwards.

If the idea so powerfully presented be the embodiment of a great principle, the impress of it upon the mind will be a lasting benefit. If, as is too often the case, it is merely the description of the application of a great principle, perhaps under circumstances and with surroundings very different from those obtaining where the hearer resides, the result is likely to be a more unhappy one. Perhaps not one in ten of those who listen to the description will discover the underlying principle, which is the same in Canada as in Texas, but the ever-ready pencil will make a note of the method pursued. The same method is tried in their home field; they look for similar results; their disappointment is the least of the evils that follow, for work has been spoiled, and time has been lost, and discord has been introduced. A tremendous responsibility rests upon the speaker at such a great convention. The cosmopolitan character of his audience makes the discussion of any but the most elementary principles to be fraught with danger.

A real impulse upward is often received in what are known as conferences for the deepening of the spiritual life. The vista that opens as one listens is in itself an inspiration. Life seems a different thing if such life be possible. An intense longing to realize it takes the place of the religious indifference of former days, and men who cared nothing for the spiritual, dwell with real enjoyment upon its possibilities.

Then, too, the very close connection—indeed, the identification of the spiritual with the everyday life that these conferences have helped to emphasize—has filled the daily life with new meaning. Quite an alarming number held to the comfortable belief that there was an almost absolute divorce between the religious life and the daily business life. The temperature of the one, taken at stated intervals, is much above the normal; that of the other—well, as it is not connected with the spiritual life, it does not matter, but it is not above the line.

It comes as a distinct shock to learn that no such line of demarcation exists, and that our spiritual temperature is accurately indicated by the level of our daily life. If the religious convention has done nothing but emphasize this, till we are slowly admitting its truth, it has justified its existence. We shall be more careful of the daily life. We shall make some effort at least to raise its spiritual temperature.

History as She Is Taught.

About a year ago, a "trained historian" of Virginia delivered an address on the Huguenots which was promptly rebuked by Dr. Moses Hoge on account of its unfairness to "some of the noblest men that ever lived," as the Doctor said. When the "personal equation" was solved it was found that the historian was disqualified by reason of a want of sympathy between himself and the religious ideals of the people whom he described.

On the other hand we have read a book by a Presbyterian scholar which made out an excellent case in proof of the fact that St. Patrick was a Presbyterian minister in good standing. There are advocates of a Presbyterian succession who can go back on the convenient stepping-stones of Iona, the Culldees, the Waldenses, to Paul himself, (N.B.—Iona and Culldee are the names of two churches in our Presbytery, and with Dr. Whitsett's sad fate so recently settled we carefully refrain from hazarding an opinion as to the reality of these stepping-stones.)

Dean Stanley has left on record his conviction, that it is "certain that nothing like modern Episcopacy existed before the end of the first century." What are the Apostolic Successionists going to do about that? If Dean Stanley is right, ought not an expurgated edition to be used in all Episcopal Seminaries?

Not long ago the Catholic authorities that have cultured Boston in charge, objected to the use in the city schools of such histories of the Reformation as criticised in any way the Catholic Church of the middle ages, or suggested the need of reformation. And now Dr. Whitsett's resignation as president and even as professor in the Louisville Baptist Seminary has been accepted, and the trouble all came from certain unlucky discoveries of his, in his researches among the musty records of the past, which proved to most people outside of the Southern Baptist Convention that the spiritual fathers of the modern English and American Baptists did not think so much of immersion after all. That they did not practice it themselves and that when the modern custom began to come in vogue the immersed and unimmersed must have communed together. So, to the original historical difficulty, how the Baptist churches of the first century became the Paedo-Baptists of the second is added this other: How to baptize? And where did "close baptism" begin?

Yes, church history ought to be abolished. People may read it if they have a mind to, and of course its private study cannot be prevented. But all teaching of it in the schools and colleges of Church and State ought to be stopped by law in the interests of the public peace.

Unless, of course, a church should happen to base its claims upon the Bible and not be subject to the evils of historical research by improperly instructed persons.—Presbyterian Standard.

The Pulpit and The Pew.

Between a minister and his congregation there is an action and a reaction, so that the minister makes the congregation, and the congregation makes the minister. When one speaks of a minister's service to his people one is not thinking of pew rents, and offerings, and statistics, and crowds; nor of schools and galls and classes and lectures. The master achievement of the minister is to form character and to make men. The chief question, therefore, to consider about a minister's work is: What kind of men has he made?

And one, at least, of the most decisive questions by which the members of a congregation can be judged is: What have they made of their minister? By that one does not mean what salary they may give him, but how far he has become a man and risen to his height in the atmosphere of his congregation. Some congregations have ruined ministers by harassing them till they lost heart and self-control, and became peevish and

ill-tempered. Some congregations, again, have ruined ministers by so humoring and petting them that they could endure no contradiction, and became childish. That congregation has done its duty most effectively which has created an atmosphere so genial, and yet so bracing, that every good in its minister has been fostered, and everything petty killed.—Jan Maclaren, in the July Ladies' Home Journal.

As a Little Child.

Rev. Andrew Murray having raised that question, What is it to receive the kingdom of heaven as a little child? answers it beautifully and impressively as follows: "Have we any illustration of this in nature? Yes, How did the Prince of Wales become heir to the throne of England? By his birth as a little child he received the kingdom. He was born to it. And so we must be born by the Holy Spirit into that disposition of heart or childlike simplicity which will receive the kingdom as a little child. When a little child receives a kingdom, it does so as a feeble, helpless little thing. As it grows up and hears of what is coming to it, it does so in simple truthfulness and gladness. Even so, Jesus calls us to become as little children, and as such to receive the kingdom. Oh, how hard it is for men and women, with their will and their strength and their wisdom, with all the power of self and the old man, to become as little children! It is impossible. And yet without this we can not enter the kingdom and its heavenly life. We can know about its powers, we may work for it, and often rejoice in it—but we can not enter in fully and entirely until we become as a little child. And with men this is impossible; but with God all things are possible."

Rock of Ages.

A recent letter to Dean Lefroy, written by Sir William Henry Willis, of Blagdon, and published originally in the Times, has excited a great deal of interest in the circumstances connected with the first inspiration of the world-famous hymn, "Rock of Ages, cleft for me." The author, the Rev. Augustus Montague Toplady, was born in 1740 at Farnham, and ordained in 1762, was curate-in-charge of Blagdon from 1762 to 1768. Burrington Coombe, a deep indentation in the dark, swelling hill known as Black Down, which, rising to the height of 1,100 feet, forms the summit of the Mendip Range, is within easy reach of Blagdon parish church, the restored tower of which bears witness to Sir W. H. Willis' solicitude for objects of archaeological interest. It was in Burrington Coombe that Toplady conceived the thought that has immortalized him. There is probably no more beautiful spot on this side of Cheddar. The road winds between lofty, and, in some places, precipitous slopes, where the grey rock shows boldly among the bracken. At one point there is a conspicuous crag of mountain limestone seventy or eighty feet in height, a prominent object on the right hand to any one approaching from the Blagdon road. Right down the centre of this mass of stone is a deep fissure, in the recesses of which grow many a fern, while on the hillside around are trees, whose stunted growth and wind-worn appearance tell of the scanty soil and the exposed situation. In this fissure Toplady once took refuge from a thunderstorm, and it was this "cleft," and this rock, which suggested the central idea of his beautiful hymn. Mr. Willis says: "Toplady was one day overtaken by a heavy thunderstorm in Burrington Coombe, on the edge of my property, a rocky glen running up into the heart of the Mendip range, and there, taking shelter between two massive piers of our native limestone rock, he penned the hymn of 'Rock of Ages.'" Since the publication of his letter Sir William has received a great many letters from people, both in Great Britain and the United States, anxious to know as much as possible about Toplady and "Rock of Ages."

Fortnightly Review.

The Fortnightly Review opens with the article "Russia's Great Naval Enterprise," the undertaking of which—the establishment of naval and commercial communication between the Baltic and Black Seas, by means of a waterway deeper than the Suez Canal, from Dunamunde, in the Gulf of Niga, to Kherson on the estuary of the Dneiper—is understood to mean not only the development of the great country, but also to imply the vigorous suppression at home of the great Peace doctrine that Russia is preaching abroad. Havelock Ellis writes of Valesquey, the Spanish painter, by whom it is said every modern movement in painting has been forestalled. In "Two Cities: London and Peking," occidental order and solidity are contrasted with Oriental grace and simplicity. London with its polluted river and clean streets; Peking with its pellucid waters and filthy, ill-paved roadways—the pet names for the city to Europeans, according to Sir H. Parker, should be "Dirt, Dust and Disdain." H. C. Shelley writes an article appreciative, sympathetic and murmuringly inimical on Thomas Hood, of whom he says, "Humor and pathos a century ago linked their hands across the cradle of Thomas Hood to row him for their own. And he was theirs till death." There are two articles in which the English educational system is severely criticised; the writer of "Made in German," How to Stop It," complaining of the overlapping and unnecessary competition of the many English schools—technical, higher grade board, county, organized science, etc., as being distinctly inferior to the continental methods which provide a carefully organized system of elementary and higher education. As things are the English are made to be as a rabble of well-meaning but unversed recruits against an army of trained and disciplined soldiers. "Uttlander," as one who knows, being one of the 21,000 Uttlanders of British descent and nationality who petitioned Her Majesty's Ministers to intervene on their behalf with the authorities of the South African Republic, gives in "The Transvaal Crisis" their side of the question, while they are waiting, in suspense enough, for Mr. Chamberlain's decision, and asks for a firm tone with the President for the grievances complained of to be redressed; failing which he says it is hardly likely the Uttlanders will henceforth regard Great Britain with any particular sentiment of loyalty and gratitude. In his explanation of the counter-petition signed by 9,000 Uttlanders, and in which the status quo in the land was approved of, he describes those who signed this petition as the creatures of the powers that be, and so leaves his readers to draw their own inferences as to the worth of this opposition. Andrew Lang, rare and sarcastic as of old, "suggests objections" to Mr. Frazier's recent articles on "The Origin of Totemism." Other papers of interest more particularly to specialists, make the June issue of this magazine very readable.

The Chicago Penny Savings Society, operating through the public school teachers, last year received from the children of that city over seventy thousand dollars. This means, says The Youth's Companion, that at least forty thousand dollars less a year is being spent for candy and chewing-gum, and that over four thousand children are becoming capitalists at the rate of five cents a day.

Our opportunities for doing good are not limited to those we know well, nor even to those we meet occasionally, but extend to the multitudes we pass without a word, as a lamp set in a window not only brightens the room for the home circle, but cheers the heart of the stranger passing by.—Anon.

Regarding the importance of the Sabbath day, Dr. Dwight remarked recently: "But for this day earthly things would have engrossed all our thoughts; the world as a canker would rust, corrupt and consume all disposition to piety and all hope of heaven; the soul would be benumbed; religion would die; God would be forgotten, and mankind would cease to be saved."

The Inglenook

An Observant Man.

The school house stood on the top of the high hill above the little town. Some said it was placed there to typify the steep ascent of the road to knowledge; others, the more commonplace and practical, said it was because it was such a healthy spot. Certainly, when the wind blew, as it generally did up there, it was hard to believe that disease or anything else could linger long in so uncongenial a spot. In the little parlor of the schoolmistress' cottage, adjoining the schoolhouse, Miss Ophelia Smale sat alone. The fire burned brightly, the lamp was lighted, on the table beside her tea-things stood ready. The kettle sang loudly, and now and then the water boiled over, as though to remind its mistress that it was ready. But Miss Ophelia was reading, and only paused to look at the clock, and every time she looked she sighed impatiently. "How Georgina does dawdle," she said, crossly; "she has no consideration."

It was a fearful night, offering no temptation to anyone to linger outside; the wind beat furiously against the sturdy walls of the cottage, as though determined to do away with such a paltry obstruction, and with every gust the rain and hail swept against the windows in sheets, threatening every moment to smash them. That bleak spot had never been bleaker or colder. At last a sudden rush of wind through the house bespoke the fact that the front door had been opened; a moment later someone entered the sitting room. Miss Ophelia roused herself and looked around.

"Are you wet, Georgina?" she asked casually.

Miss Georgina was wet, and muddy, and blue with the cold. "I am, rather, dear," as soon as she could recover her breath.

"You are dreadfully late," reproachfully.

"Yes, I am sorry, but I really was afraid to send those tiny Luxmore children home alone; it is such a fearful night, and, you see, none of the others go that way."

"You don't mean to say that you have been to Russell Mill?"

"Ye-es, I have. I was glad of a walk to warm me; the schoolroom is very draughty when the wind is high. I should have been back sooner, but the wind was in my face on the way home, and I really could scarcely battle with it."

"I think it extremely wrong of you," said Miss Ophelia, angrily, "to be taking home these common children, as though you were some poor nursemaid. How are we ever to make the people understand how different was our birth and upbringing to our position now if you do such things?"

Miss Georgina looked guilty. "They are always very respectful," she said, apologetically, "and I did not tell Mrs. Luxmore that I had gone out on purpose to take them home."

Ophelia only shrugged her shoulders impatiently. "Don't dawdle any longer. I have waited nearly an hour."

Miss Smale rose obediently and dragged herself wearily up to her bedroom. The struggle with the storm and the hurried walk up the hill at the end of a long day's work had exhausted her, and when she came down again her face looked white and pinched, and she breathed with difficulty. The rain had taken the wave out of her usually pretty hair, too, and she was looking plain and old. Miss Ophelia looked at her with a sense of annoyance that she should become so dishevelled and unladylike by a walk in the storm.

"How dreadful your hair has gone," she said, reproachfully, "and the cold has made you look

quite old."

"It doesn't need the cold to make me look that," said Georgina, wistfully, attempting to laugh. But she was uneasy and miserable under her sister's contemptuous eyes. They sat long over the meal by the cosy fireside, this being the most restful time of the day for Miss Georgina. The room was warm, too, and the rest of the house was chilly and comfortless. But even tea had to come to an end at last, and, with a sigh of regret, she rose to clear the table.

"I really think I will wash the things in here," she said, hesitatingly, looking at her sister for approval or the reverse; "the kitchen is so cold."

Ophelia looked round with a stiff lip and a disapproving eye. "I will take them out and do them," she said, in a tone which invariably awakened her sister to the fact that she had committed a terrible solecism.

"Oh, no; you sit still, Ophelia. I am on my feet; I will do them."

When she lifted the tea-tray she gave a little groan. "What is the matter?" asked Ophelia, looking up in surprise.

"Oh, it is nothing much; my shoulder is a little stiff. Tommy was rather heavy, and it is always awkward to hold up one's skirts and an umbrella when one's arms are full."

"You don't mean to say, Georgina, that you carried that child home?"

"His petticoats were so short, and his poor little legs were bare, and—"

"Well, it is evidently useless for me to speak, so for the future I will refrain, but how you expect to take any position here, I don't know, and—and it is a little hard on those connected with you. I only hope you did not meet Mr. Harden. I should be more than sorry that his opinion of us should be lowered."

Georgina's eyes filled with tears. Her limbs were aching, and she was cold and tired beyond words, but these were trifles compared with the sense of injustice which rose in her gentle heart. She did not answer the last part of Ophelia's harangue; she was really afraid to tell her that she had met Mr. Harden, and that he had taken Tommy from her arms and carried him the greater part of the way. The kind things he had said to her she could not have repeated to anyone.

When Miss Smale had obtained the post as schoolmistress in that place, she had brought with her her younger sister to share the little house which to her seemed so Providential a gift. Miss Ophelia was to be housekeeper and gardener—they could not afford to keep a servant—while her elder sister was the bread-winner. And to a certain extent she filled those posts. In the spring she made little holes in the ground with a stick and inserted seeds, in summer she coquetted with the few flowers which survived the bleakness of that spot, and in the autumn went around, armed with gloves and scissors, and cut the dead heads off. She dusted and tidied the house in a lady-like, dilettante fashion, and had the table daintily laid by the time her sister came from school. But Miss Georgina prepared the food before she went.

The Sunday following that stormy Friday dawned fine and sunny, though cold. Miss Ophelia, wearing her best bonnet, her well preserved fur tippet, and an air of complete satisfaction, walked briskly down the hill to church, alone. Miss Georgina had to stay at home and cook the dinner, for Ophelia had decided that it was too cold for cold food. For her own part, Miss Georgina was sick of the sight of food, and would have been more than content with a slice of bread and butter and a cup of tea. But, as

Ophelia often remarked, it was "wrong to become lax in one's ways and careless as to the conventionalities of life."

Georgina was troubled though when attention to these details prevented her from attending service. After her long week's work she hungered more for food for her soul than for her body; she longed to get away for an hour or two from the petty cares of existence and to exchange the material to the spiritual. Mr. Harden, the minister, was so helpful, too, and so kind.

"If God can read all hearts, I must know that in mine I am not really a Sabbath-breaker," she said, with a sigh, as she seated herself by the kitchen fire with her Bible in her hand. "But I ought to be firmer, and— and sacrifice Ophelia's comforts? That is what troubles me. Am I culpably weak? I cannot ask Mr. Harden, for it would perhaps appear as though I were complaining of Ophelia."

She sat so long pondering the matter that she heard Ophelia return before she had begun to expect her, and—Ophelia was not alone, she was talking to some one. Miss Smale heard a voice enquiring for her, and her heart beat fast as she recognized it.

"It is Mr. Harden!" she gasped; "he must have walked back with Ophelia. How wicked he must think me. I am glad Ophelia had on her best bonnet; he is such an observant man."

She went on more slowly with her task of dishing the various things, listening the while for his departure. Five minutes passed and ten, then Ophelia's voice sounded, calling, "Georgina, Georgina, come and speak to Mr. Harden."

Georgina's color rose, and her eyes dilated with nervousness. "How can I?" she gasped, with a gesture of despair, "in this?" How thoughtless of Ophelia. But perhaps she couldn't refuse to call me." She did not answer, thinking Ophelia, having done her duty, would not call again, but in a moment or two she heard her step coming through the tiny passage to the kitchen. "I've asked him to dinner," she breathed hastily; then in a louder voice she said, briskly, "Oh, Georgina, here you are. Mr. Harden has been enquiring for you; he is going to stay to dinner with us."

"How could you? Ophelia, how could you? Look at me—my old frock, my apron, and—"

"Oh, he won't see. Men don't notice things."

"And such a homely dinner!"

Another step was heard approaching, and with a feeling of overwhelming dismay Miss Smale saw her minister himself standing in the doorway smiling at her. Her face was full of piteous mortification, her eyes of pleading for—she hardly knew what. She did not know that her pretty wavy hair was catching the gleam of the firelight, that her cheeks with the flush on them made her look younger and more attractive than the minister had ever seen her. She was only conscious of her shabbiness and her undignified position. One of the problems of her life at that time was how to get a meal cooked and placed on the table, and at the same time wear an air of unconsciousness as to how it all came about. And now—

"Miss Ophelia has invited me," said Mr. Harden, taking her little hat, shaking hand in his, "and as my housekeeper has provided me with only a cold meal, I could not resist your hospitality; I hope I do not bother you much."

"Oh no," she said, graciously, with a thrill of pleasure at being able to do something for his comfort. "I am glad you came. Ours is a simple dinner, but hot. Surely your housekeeper—"

"When a man has a housekeeper, he has a tyrant over him," he answered. "How happy you must be to be independent of servants. I have come out to see if I can help you. You see, having roughed it in the Colonies, I know the ins and outs of domestic matters. But chiefly," he said, kindly, "I came to see how you were after your adventure the other night. When I missed you from service to-day I feared you were ill."

Then Miss Smale suddenly became aware that Ophelia had gone to remove her bonnet and that Mr. Harden was still holding her hand.

The cold she had caught that night Miss Georgina did not throw off as easily as she thought she was going to, and a day or two later the milkman conveyed to Mr. Harden's housekeeper the news that the schoolmistress was ill with pleurisy.

An hour or two later the minister was at Miss Smale's door. From the little schoolhouse across the yard the hum of children's voices reached him.

"She cannot be so mad!" he exclaimed, and his face grew stern as he stepped across and looked in. But instead of Miss Georgina's gentle face and voice, the more commanding one of Miss Ophelia met him. She stopped the lesson when she saw him, and went to him and spoke. Yes, Georgina was very unwell; the doctor had ordered her to bed. It was very awkward having all her work stopped and everything so upset. "I am trying to do the teaching, but being unused to it, it is very hard."

"Excellent training for you," said her visitor abruptly, hurrying away; and Miss Ophelia stood for a moment wondering what he could mean.

In the cottage Mrs. Luxmore, genial and comfortable, had Miss Smale in charge, and without hesitation or permission she requested Mr. Harden to come up and see the invalid, and with as little hesitation, he went.

Miss Smale colored faintly when she saw her visitor, but a great relief shone in her eyes. "I wanted to see you," she said, eagerly. "If I—I have been thinking if anything were to happen to me—I am troubled about dear Ophelia."

"She will be all right," he said, gruffly. "She is able to take care of herself, in fact she would be better if she had to." His tone even more than his words shattered at least one of her plans for Ophelia's future. Then he took a chair and seated himself beside her bed, and talked to her for a few moments. She was a child just then in feebleness, and longing to be comforted and taken care of. "It is you who require to be cared for and waited on," he said, as he rose to go. "Now think of yourself and those who want to have you about again, and make up your mind to be well by Christmas Day. We cannot spare you any longer."

And after he had gone Miss Smale lay smiling and happy in spite of her pain, and the load on her mind.

Three or four times each day Mr. Harden climbed the hill to the school to enquire for his mistress. His parishioners shook their heads sadly and smiled. "Poor Miss Smale," they said, sympathetically; "but it must be a great comfort to her to know that Miss Ophelia will have a good home to go to."

Whether his words did her good or not, or whether her recuperative powers were great, no one knows, but for a week before Christmas Miss Georgina was allowed to sit up in her room and on Christmas eve, she went downstairs for the first time. She did not go down until late in the afternoon, though, for she was still weak, and she wanted to sit up to tea that day, for Mr. Harden was to be their guest.

Miss Ophelia was out in the afternoon, but when three o'clock came Miss Georgina could wait no longer. "I will go down alone," she said, in pleased excitement, "and give Ophelia a surprise when she comes home." She crept down slowly, looking tenderly at every familiar object, and she was so happy to be about again. "Dear little room," she said, as she opened the sitting-room door, but it was not the sight of the room alone which called forth her cry of pleasure and surprise. On the warm air which met her came the delicate breath of flowers, in every vase and bowl were beautiful blossoms, dainty fruit on the table by her chair, books and magazines lay about in profusion. With childlike excitement she crept delightedly from one to another.

"He must have done it," she said aloud, with a deep sigh of pleasure. "No one else in the world would think of it. I wonder why he is so good."

"Do you?" said a low, gentle voice behind her. "Do you?"

Miss Georgina turned with a start, a cry, and a swift flush of happiness. On entering the room she had thrown wide the door, and in her excitement had not seen the donor of all the good things, sitting modestly behind it, awaiting her.

Trembling with weakness and the shock she had had, she sank gratefully into the chair he led her to, while he busied himself with her cushions and shawls until she had to some extent recovered herself. When she was calmer, he put his question a third time. "Do you really wonder why I do such trifling acts for you?" he asked, coming round and standing close beside her.

"It is because you are so kind to everyone, of course," she said lamely.

"No, it is not. I am not so disinterested as you are pleased to think. My dear, surely you know that it is because to do anything for you is the greatest pleasure to me, because I have for you the greatest affection and reverence, because I want you to give me the right to do everything for you—to take care of you always."

"No, oh no," she cried in her emotion forgetting her shyness, and looking straight up at the strong, tender face looking down at her anxiously. "It is too much."

"Oh, don't mistake me," he said, smiling, as he laid his hand on her shoulder gently. "I want much in return. I want you and your love."

"And you are not making a mistake? I am so weak," she said, wistfully, and her lip quivered with the pain of renunciation. "I am not worthy."

But he stopped her sharply. "Don't humble me too much," he said, gravely. "If you are not worthy, what am I? I can only ask God to help me share fitly a life so self-denying, so Christ-like, so pure. Oh, I know," he said, as she tried to stop him. "I have seen. Where you are weak I can support, and—oh, my dear, where I am weak you are so strong. You can help and strengthen me much."

She looked up at him with eyes so full of a wonderful surprise. "I can help you?" she said, doubtfully.

"Will you?" he asked, eagerly.

"But Ophelia," she said.

"Ophelia knows," he said, gently. "For once you must think only of yourself—and me, Georgina."

And as she placed her weak little hands in his, the joyful sounds of the Christmas bells floated up from the town below.—The British Weekly.

A Hidden Message.

By Mary Joslyn Smith.

When Tom had nearly completed his course at Yale, his mother, Madame Bond, began to prepare for his coming by fitting up a new room for him in the palatial home. She reasoned that though Tom had had a pleasant room, he was now a young man, and must have a room over the front parlor and have it fitted up handsomely.

The eldest daughter's room had a fine brass bedstead and silk canopy, with all the dainty finery that girls like, but she knew Tom would not like such furnishings. Madame had good taste, and after a little thought decided to have everything in mahogany, and, if possible, get antiquated pieces, having them all redressed before using.

It required several months before she could obtain all she wished. She visited second-hand stores, and had many friends on the lookout for her. Her seamstress brought word of a table or stand with fall leaves beautifully made, with an odd centre for pedestal like a tower. The little table was in possession of a woman who used it in her kitchen, and would gladly take three dollars for it. Madame purchased the stand, and spent six dollars in having it dressed up, but it was a beauty. The cabinet man she employed was interested in helping her find the furniture she wanted, for it gave him profitable work to re-touch it all.

She got a handsome desk whose front let down

and made the top of the writing table, and she found a bedstead and chairs, no two things having been owned by the same person. After the death of an old townsman, she heard that a chest of drawers had been placed in a second-hand shop for sale. It proved to be the very thing she wanted to complete her mahogany furniture for Tom's room.

One day not long after it had been removed to the work-shop, she received word from the repair man that he would like to see her. She went as he asked her to do, and the bureau took on new interest for her. As the workman removed the flat top of the chest of drawers in order to better polish the top, he had found a paper pasted upon the inside, upon which was written the following:

"Made by John Geer, May 10th, 1824, in the town of Davidsburg. Price \$22 money, or \$25 order at stores. Reader, when you read this perhaps I shall be in my grave, and if you have not prepared to meet your God, do so, for you, too, must die. J. Geer."

"This world is a fleeting show,
But the bright world to which we go
Has joys substantial and sincere.
When shall I wake and find me there?"

Madame Bond copied the writing of John Geer, but requested the cabinet man to leave the paper unharmed. She added another paper saying, "John Geer's message has been read April, 1897."

Upon the story being told, it was found that J. Geer was the missing link in the chain for which the descendants were looking, in the mad search for ancestry of these latter days. John Geer had wandered off from the relatives into the new country, and apparently lost himself to the world. For reasons considered sufficient, the family soon after changed the name to Gerhart, or took back the old family name, so it was of great moment to trace John Geer.

The bureau certainly became of still greater interest to Mrs. Bond's large circle of friends, and to Tom's friends; and in spite of the smiles at the quaintness of "John Geer," the highly-polished top of the chest of drawers seems always, without the aid of any X-rays process, to bring out the words:

"If you have not prepared to meet your God, do so, for you, too, must die."—Presbyterian.

The Power of Forgiveness.

The power of forgiveness even for an offense against human law is well illustrated in the following incident:

A soldier was about to be brought before his commanding officer for some offence. He was an old offender and had often been punished. "Here he is again," said the officer, on his name being mentioned, "flogging, disgrace, solitary confinement, everything has been tried on him." Whereupon the sergeant stepped forward, and, apologizing for the liberty, said: "There is one thing that has never been done with him yet, sir."

"What is that?" said the officer.

"Well, sir," said the sergeant, "he has never been forgiven."

"Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply, "only I am sorry for what I have done."

Turning a kind and pitiful look upon the man, who expected nothing else than that his punishment would be increased with the repetition of the offence, the colonel addressed him, saying, "Well, we have tried everything with you, and now we have resolved to—forgive you."

The soldier was struck dumb with amazement; the tears started in his eyes, and he wept like a child. He was humbled to the dust, and, thanking his officer, he retired—to be the old refractory, incorrigible man? No! from that day forward he was a new man. He who told the story had him for years under his eye, and a better conducted man never wore the Queen's colors.—The Standard.

Ministers and Churches.

OUR TORONTO LETTER.

Some of the Eastern brethren have lingered with us, and we are glad of it. We should like to see a larger interchange of pupils between our brethren from the sea, and those of our own inland parishes. The strength of the sea air is good for the soul, too, as well as bracing to the body. Could not a more generous interchange be arranged each summer.

We have some, too, from over the sea. Rev. Alex. Brown, of Pollokshaws, Glasgow, has been heard, with great pleasure and profit, in more than one of our leading pulpits, and there will be a warmer welcome than ever awaiting him should he return next year. Some of the delegates to the I.O.G.F.I. convention have been spending a week or two with us, and have given their services very generously. We hope they carry away good impressions, as they leave such with us.

The southern shore of Lake Simcoe is becoming a favorite summer resort for the Toronto business man, and for many of our Toronto ministers. It is easy of access, and is at the verge of a beautiful country. The minister of Bleor Street congregation has gone into summer quarters there; so, too, has Dr. Wilson, and Dr. Caven will spend a week or two there in July. The Canadian Keswick convention was held there last summer, but we have not heard of it this year as yet.

Some Sabbath school picnics are run for money, some to cultivate sociability, some for the fun of the thing, and some for the benefit of the children. For instance, we read the advertisement of one that was run up into Muskoka—an all-day run—and offered tickets, good for five days. The name Sabbath school picnic was on the bills, but it was surely a misnomer. One other had chartered a boat to cross the lake, to nowhere in particular. We heard another announced—it was not advertised—where the parents and children went to a pretty hill that overlooks the city, and is within easy walking distance of everyone in the congregation. We were curious, and learned that all were invited; there was no charge; provision was made by the congregation for all, and the afternoon was a real treat. It was very old-fashioned, but it was good. That is not always the adjective used to describe the up-to-date picnic.

We presume the mail of the Rev. L. H. Jordan has assumed alarming proportions since Wednesday last. He is the Moderator of the Parkdale Session during the vacancy in Parkdale Presbyterian Church. It would lighten his work considerably if it were known that every communication were read to a committee of two other members of the Presbytery and two members of the Session. While we wait for some measure of reform from the General Assembly, might we not try a little reform on our own account. It would be a relief to the luckless interim Moderator, and would help applicants to preserve their self-respect.

In the new Knox College calendar, just issued, there is an item that should not pass unnoticed. It reads: "The General Assembly in 1898 abolished the preparatory, or Knox College, course, and substituted for it a three years' course in some approved university." The statement might be supplemented by the further note that this was done at the recommendation of the college senate, and that the course is a modified three years' course.

The announcement is significant, inasmuch as other colleges, notably Montreal, where there is a course closely akin to the Knox preparatory course, refused to join in the progressive movement. Knox has gone on alone, and we honor her for it. We hope that she will continue in the van of a progressive movement for a thoroughly trained ministry. Montreal pleads the difficulty she experiences in preparing her French-speaking students for the university course, even in its modified form. We believe she will not find this an insuperable difficulty, and that her answer to the Assembly next year will be that she is willing to follow the lead of her elder sister in the abolition of her preparatory course—at least for all but her French-speaking students.

The publication of the programme for the next post-graduate conference in the calendar of Knox College is an excellent idea. And it is a good programme. It will sharpen the intellectual appetite of the alumni as they read it, and should bring together a goodly number of them on the 29th of January next. We have just one criticism, unfortunately not a new one—there are few new names among those who take part.

We note with pleasure the appointment of Mrs. E. Livingstone to the position of superintendent of the Ewart Missionary Training Home in this city. The removal of Mrs. Ross was keenly felt, and the choice of a successor so

worthy of confidence will be received with very general satisfaction. We congratulate the management upon their success in securing Mrs. Livingstone.

Rev. Alex. Brown, of Pollokshaws, Glasgow, preached at St. Andrew's Church, King street, last Sunday.

Officers of St. Andrew's Church have been informed that Rev. Armstrong Black will sail on August 24. His furniture arrived in Toronto on Saturday last.

Rev. Dr. Bruce, principal of St. Andrew's College, preached at St. James Square Presbyterian Church on Sunday in the place of Rev. Louis H. Jordan, who has gone to Cape Breton for a holiday.

Rev. Dr. Morrison, of Halifax, was in the city this week. At the conclusion of the General Assembly Dr. Morrison went to Clifton Springs, where he has been since.

Rev. Wm. Patterson, of Cooke's Church, is attending the Christian Endeavor convention in Detroit. His pulpit was supplied by Rev. T. A. Watson, B.A., late of Alma, Ont., at the morning service, and by Rev. J. A. Macdonald at the evening service.

OTTAWA AND VICINITY.

The teachers of Stewart Church held their annual picnic on Thursday last.

During the absence of Rev. Mr. Ramsay on his holidays, the pulpit of Knox Church will be occupied by Rev. A. A. Graham, of Petrolia.

The picnic in connection with the Glebe Church Sunday school took place to Chelsea on Thursday.

The Ladies' Aid of the Glebe Church will give a lawn social at the residence of Mr. W. Macintosh on Thursday, the 20th inst.

Rev. Dr. Herridge and his family have gone to Prince Edward's Island, where, after a visit to friends in Charlottetown, they will go to one of the many pleasant seaside hotels in the island.

Rev. D. M. Ramsay will preach the re-opening service at the Hawkesbury Presbyterian Church next Sunday. Rev. Mr. Bennett, of Hawkesbury, will occupy the pulpit of Knox Church.

Mr. Low, a recent graduate of Queen's College, preached in St. Andrew's Church recently. Mr. Low will occupy the pulpit during the absence of Rev. Dr. Herridge.

Rev. R. Herbison, pastor of Stewart Presbyterian Church, has left on a three weeks' vacation to Kingston. Rev. George Lowe will conduct the services during Mr. Herbison's absence.

A meeting of the board of managers of the New Edinburgh Presbyterian Church was held on Friday of last week. Mr. J. C. Gordon occupied the chair. The books showed that after the expenses for the quarter were paid there remained a balance on hand of over \$200.

WINNIPEG AND WEST.

Rev. J. Dewar, of Knox College, is in charge of the Presbyterian Church, Moosejaw, for July. The Presbyterian congregation of Berlin, Ont., have extended a call to Rev. A. B. Winchester, missionary to the Chinese at Victoria, B.C.

At Knox Church, Winnipeg, quarterly missionary meeting, Rev. R. G. MacBeth spoke on home missions as discussed at the General Assembly, and Rev. Prof. Hart gave an address on Indian missions.

The Sunday schools of Knox and St. Stephen's Churches, Winnipeg, held their annual picnic to Selkirk, and was a great success, over 700 old and young people participating. The day was a most pleasant one, and everybody thoroughly enjoyed the outing. There was an excellent programme of sports, and field games were played, while many of the picnicers who had taken their bicycles with them, travelled through the country. Selkirk is a favorite resort for picnics, this being the third from Winnipeg since a week.

The addition to the Point Douglas Presbyterian Church is now completed, and the reopening took place on Sunday last. The new part furnishes seating capacity for 100, making the church now capable of seating altogether 350, with ease. Besides the new addition, the whole church has been repainted outside in silver grey, and the inside kalsomined in light green. The services on Sunday were of a specially interesting character, and appropriate to the occasion. Rev. Dr. Wright, of Portage la Prairie, preached here morning and evening, and a special collection was taken in aid of the church finances. A male quartette assisted in the musical part of the service.

LONDON AND VICINITY.

The Pottersburg congregation is about to install an acetylene gas plant.

St. James' Church (late old kirk) has been sold to the Christian Scientist! How are the mighty fallen!

Chalmers' Church Sabbath School held their picnic at Thompson's bush on Monday, July 3rd. A most enjoyable day was spent.

At St. Andrew's Church the Rev. Dr. Johnston is preaching a series of three sermons—(1) Wealth, (2) Wane, (3) Women.

The Rev. E. McL. Smith, of Lucan, occupied the Knox Church pulpit on Sabbath, the 2nd inst.

The Rev. A. J. McGillivray, M.A., of St. James Church, London, has agreed to fill the pulpit of McNab Street Church, Hamilton, two Sabbaths in the month of July.

The Rev. Geo. Gilmore, B.A., has returned from Rossland. He was away from this city five Sabbaths. During his absence his pulpit was supplied by Elders from St. Andrew's Church.

The Rev. Dr. Fletcher, of Hamilton, is to occupy his brother's pulpit at Thames Road four Sabbaths in July. Mr. Fletcher, of Thames Road, is on a trip to Scotland for the benefit of his health. Recent reports are very satisfactory.

The anniversary services of the Granton Presbyterian Church were conducted by the Rev. J. W. Moffat, B.A., of Knox Church, London. The reverend gentleman almost met with a serious accident. His buggy toppled over, and, but for the age and consequent weakness of the traces and other harness, it might have been worse for him. The horse broke away and left Mr. Stuart intact, but the buggy a wreck.

St. Andrew's Church congregation has decided to go on with the erection of the new Sabbath school and church improvements. The expenditure, without furnishings, etc., will be at least \$25,000. The presbytery has sanctioned a mortgage of \$9,000.

The Rev. E. H. Savers, of Westminster, Ont., is resting at Blake, Ont., a quiet rural resort on Lake Huron. The reverend gentleman is considerably run down, but is now gaining strength. He has only taken one public service since March last.

The Westminster churches (North and South) were privileged with the services of the Rev. W. Moffat, of Chalmers' Church, on Sabbath, the 2nd inst., Elder Armstrong of St. Andrew's Church, taking Mr. Moffat's place at Chalmers' Church.

The corner stone of the new St. James Church was laid on Monday afternoon, the 10th inst. There was a large attendance of ladies and ministers. Rev. Dr. M. P. Talling came from Toronto to attend the ceremony. The Rev. Dr. Fletcher, of Hamilton, used the silver trowel and the mallet with great skill, and pronounced the stone "well and truly laid" in the name of the Triune God.

The London Presbytery met in Port Stanley on Tuesday, the 11th inst. The usual routine business. The resignation, by the Rev. Geo. Sutherland, D.D., of the presbytery clerkship, was accepted with deep regret. The reverend doctor is recruiting his health in Scotland, and favorable reports have been received. The Rev. D. C. Johnson was appointed his successor.

The Melbourne Presbyterian Church held their annual picnic at Hyndman's Grove Saturday, and it was a big success. Revs. W. J. Clark and J. W. Pedley, of this city, gave short addresses, as also did Rev. Mr. Johnston of North Elfrink, and Rev. Mr. Martin, of Melbourne. The Webster Quartette, city, and the Melbourne Quartette furnished music during the evening. The programme of sports was interesting. Owing to the favorable weather the crowd was a very large one. The proceeds totaled \$125.

EASTERN ONTARIO

The Presbytery of Kingston elected Rev. M. W. MacLean, of St. Andrew's, Belleville, Moderator for the ensuing year.

Rev. D. J. McLean, of Arnprior, preached in the Presbyterian Church, Clayton, on Sunday last, and declared the pulpit vacant.

The Presbyterian congregation at Merrickville has given a unanimous call to Rev. W. M. Foe, of Kingston.

Mr. F. A. Robinson, of Carleton Place, occupied the pulpit in St. Andrew's Church, Almonte, at both services on Sunday, Rev. R. J. Hutchison, pastor, arrived home this week.

Cedar Hill Presbyterians have decided to level and fence their church grounds and make other improvements that will increase the beauty and utility of their property.

On Sunday last Rev. Dr. Bayne, Ph.D., of Pembroke, preached in St. Andrew's Church, Pakenham, morning and evening, and Rev. E. S. Logie preached for Dr. Bayne in Pembroke.

Rev. S. H. Eastman, of Meaford, preached in the Presbyterian Church, Brooklyn, last Sunday, and will again conduct the afternoon service there next Sunday.

Service will be held at 2.30 in St. Andrew's Church, Appleton, next Sabbath instead of the morning. Rev. A. A. Scott, of Carleton Place, will preach here, and Rev. Mr. Woodside at Ashton. On the Sabbath following Mr. Conn, who has been assisting Rev. M. W. McLean in St. Andrew's Church, Belleville, will preach here and at Ashton.

A special meeting of the Presbytery of Lanark and Renfrew will be held in Zion Church, Carleton Place, on Tuesday, July 18th, at 10.30 a.m., to issue a call from the congregation of Winchester to Rev. E. S. Logie, of Pakenham, and to deal with the resignation of Dr. Campbell of his pastoral charge of St. Andrew's Church, Renfrew, in consequence of his appointment as agent of the 20th century fund movement.

WESTERN ONTARIO.

Rev. Dr. Smith, Thamesford, preached in Knox Church, Guelph, on Sunday last.

Rev. R. J. M. Glassford, Guelph, has left for a holiday to the Manitoulin Island.

Rev. Dr. Wilkie, principal of the college in connection with the Indore Mission, India, and cousin of Rev. E. W. Panton, preached at St. Andrew's Church, Stratford, last Sunday morning, and at Knox Church in the evening.

Rev. Mr. Ross, Glencoe, will conduct the services in Knox Church, Guelph, next Sunday. Rev. Dr. Wardrope has announced that the congregation would meet on Monday, the 17th, to moderate in a call.

Mr. Burton, of Dundas, occupied the pulpit of Knox Church, Binbrook, last Sunday morning. The Ladies' Aid Society held a meeting at the residence of Mr. Robert Stewart, on July 12th, and an ice-cream social will be held at the residence of Mr. Robert Dalgetty on July 17th, under the auspices of this society.

Rev. A. J. MacGillivray, M.A., of London, occupied the pulpit of MacNab Street Church, Hamilton, last Sunday. His text in the morning was John xvi. 31 and 32, and at the evening, Eph. vi. 10-11. He is expected to take Dr. Fletcher's place the remaining Sundays of this month.

The Presbyterian congregation of Berlin, Ont., have extended a call to Rev. A. B. Winchester, missionary to the Chinese at Victoria, B.C. Mr. Winchester, some months ago, on account of ill-health, tendered his resignation of his present charge. As he had been a successful missionary, and one in whom much confidence was placed by the Chinese, the committee asked him to reconsider his resignation. He was pastor of the Berlin congregation before his appointment to Victoria, but whether or not he will accept the call is not yet known.

A very successful and largely attended lawn social was held under the auspices of the W. F. M. Auxiliary of Knox Church, Guelph, at the residence of Mr. George Melato, Paisley Block. There were quite a number from the city present. Addresses were given by Revs. E. J. M. Glassford, J. W. Hindley and Mrs. Watt, of the city. A pleasing programme of vocal and instrumental music was rendered, which was given largely by Guelph vocalists. Excellent refreshments were served, and a good time spent by all.

The congregation of the First Presbyterian Church, Wilmington, N.C., have appreciated the Rev. R. E. Knowles, B.A., pastor of Knox Church, Galt, with a view to ascertaining if he would consider a call. In his present charge Mr. Knowles gets a stipend of \$3,000 and a manse, and is much beloved by his flock. He came to Galt about a year ago from Stewarton Church, Ottawa. When asked what he intended to do, Mr. Knowles replied that he had nothing to say yet.

The Rev. John T. Taylor, Galt, will go as a missionary to Central India, but he will not be supported by Knox Church. This decision was arrived at recently at the congregational meeting held to consider the matter. It would cost the church \$800 per annum, and the session reported that the requisite amount had not been assured. It was then suggested that Knox Church supply half the funds, but this proposition was rejected also. The year's contributions to missions, however, promise to be larger than before, liberal though Knox Church has always been.

The visit of the Rev. John McKay, of Lucknow, and his brother, Rev. Hugh McKay, for

many years Presbyterian missionary at Round Lake Industrial School, made a very interesting change to the usual weekly prayer meeting service at St. Andrew's Church, Stratford. Both visitors took part in the exercises, the latter giving a very vivid discourse on the work of Christianizing the Indian children in the schools. After the religious service, Mr. A. C. Mowat, the late choir leader, was called forward and presented with an address, read by Mr. C. J. Macgregor, to which Mr. Mowat made a very feeling though brief reply.

NORTHERN ONTARIO.

The Rev. J. L. Robertson, M.A., at one time pastor of the Presbyterian Church, Sundridge, is supplying the pulpit of St. Andrew's Church, Sudbury, during the absence of the pastor, Rev. J. W. McLean, on his vacation.

The Ladies' Aid Society of Knox Church, Sundridge, will give a garden party at the home of Mr. Wm. Hall on the evening of July 21. Entertainment to consist of music, games, etc. Refreshments served during the evening.

Successful anniversary services were held in Chalmers' Church, Flesherton, on Sabbath, the 2nd inst. The congregation was large, and listened intently to touching and edifying sermons by Rev. John Little, of Chatsworth, whose pulpit was occupied by Rev. L. W. Thorn. On Monday evening a festival was held in the beautiful basement of the church, after which, in the auditorium above, a pleasing and profitable programme was rendered, the pastor, Rev. L. Shaw, presiding. After an anthem by the choir and prayer by Rev. A. J. Darroch, the Rev. Mr. Little expressed the pleasure it gave him to have ministered on this occasion, and in a few happy words wished the congregation God-speed before leaving on the evening train. Short and pithy addresses were given by Revs. Messrs. Ward (Methodist) and Darroch (Baptist), of this place, and Rev. J. L. Small, of Kewatin, who was the guest of the pastor, and who, by the way, told his audience of the tender memories he had of this church, having here preached his first sermon when a student eleven years ago. Mr. Small, who possesses marked elocutionary power, also gave two recitations with touching effect. Pleasing solos were given by Messrs. Barnhouse, Ritchie and Miss Joy, and duets by Miss Christie and Mrs. Blackburn, and Mr. Sheppard and Miss Joy. Proceeds, \$50.

QUEBEC PROVINCE.

The Presbytery of Quebec will meet in Richmond September 12th.

James Stevenson, who wrote at Danville Academy in the A.A. examinations in 1898, and took the highest number of marks among the pupils under 18 years of age, has again distinguished himself at Glasgow Academy, where he was during the session of 1898-99. He gained the academic class prize, which is awarded to the class of the classical section of the school for excellence in Latin, Greek, mathematics, French and English. He is a son of the Rev. A. Stevenson, minister of the Presbyterian Church, Danville, Que. Mr. Stevenson is only sixteen years of age.

The Presbytery of Quebec met in Sherbrooke on the 4th of July. Dr. Kellock was elected Moderator for the ensuing twelve months. A. O. MacLae, Ph.D., was transferred to the Presbytery of St. John for license. Steps were taken toward the organization of a mission station at East Angus and Dudswell. Rev. J. M. Whitelaw was instructed to visit the fields with a view to the new mission at Thetford. Standing committees were appointed, with the following conveners: Augmentation, Dr. Kellock; church life and work, Rev. J. M. Whitelaw; French work, Rev. D. Tan; Y.P.S., Rev. W. Shearer; statistics, Rev. J. R. MacLeod; Sabbath schools, Rev. A. Stevenson; home missions, Rev. A. T. Love, and superintendence of education of students, Prof. Sharp. A reference from the Board of French Evangelization ament gradual reduction of grants to French fields was referred to the Presbytery's committee on French work. Revs. E. MacQuesten and W. Shearer were appointed to visit South Church, Inverness. The Presbytery approved of the erection of a church building within the bounds of Hampden congregation for the convenience of a portion of that congregation. Rev. D. MacLeod was appointed assessor of Scotland's Session. The Presbytery appointed to meet in Chalmers' Church, Richmond, on the 12th September, at 4.30 p.m.

Died.

Suddenly at "The Rowans," Beaverton, on Thursday, July 13th, Winifred, youngest daughter of Mr. and Mrs. Blackett Robinson.

Rev. Dr. Amaron Will Remain.

At a meeting of the Presbytery of Montreal on Tuesday, Rev. Dr. C. E. Amaron, pastor of St. John's Presbyterian Church, declined the call which had been extended to him from St. Anne's Church, Kankakee, in the Presbytery of Chicago. The presbytery had been convened for the special purpose of considering the call, and when Dr. Amaron announced his decision, at the close of a few brief remarks, he was loudly applauded. Representatives of St. John's congregation spoke in terms of high esteem of the good work which Dr. Amaron was doing among them.

Mr. Herdt, one of the commissioners, said that during his ministry of a little more than three years, Rev. Dr. Amaron had collected almost \$8,000 in reduction of the church debt. There was still about \$5,000 to raise. The communion roll numbered about 120, but of these only about 23 were able to contribute anything. Dr. Amaron asked the presbytery to recommend the Board of French Evangelization to grant \$100 a year more toward the work of St. John's, and to pay for three years the interest, some \$240 per annum, on the mortgage or on whatever balance of it might remain from year to year during that period. If this were done, he was prepared to disappoint the congregation of St. Anne's, to forego the comforts of a beautiful country charge, and to enter with new enthusiasm, backed by his congregation, upon the wiping out of the debt, and attacking the mortgage. The congregation was also prepared to do its share in raising the \$400,000 which the General Assembly asked for details on churchy. Motions in the sense asked for by Rev. Dr. Amaron were unanimously adopted, and Revs. A. J. Mowat, Dr. Campbell, F. M. Dewey, G. C. Heine, James Patterson and J. R. Dobson, were appointed a deputation to visit the congregation of St. John's. Rev. Dr. Amaron thanked the presbytery for the expressions of appreciation concerning his work that had been uttered, and announced his decision to decline the call to St. Anne's.

Lachute, Que.

The corner stone of the new Lachute Church was laid on Wednesday last by Dr. Christie, M.P. The members of the Montreal Presbytery present were the Rev. N. Waddell, ex-Moderator of Presbytery, and the pastor of the congregation; the Revs. Dr. Ross, Dr. Paterson, Jas. H. Beatt, and Dr. Christie. Other clergymen present were the Revs. John McCarter, Montreal; Mr. Radley, Methodist Church, Lachute; Mr. Silcox and Mr. Cresswell, of the Baptist Church. There were also on the platform the Hon. Mr. Fraser, Nova Scotia, and Mr. George Hay, Ottawa.

After the singing of the Hundredth Psalm, the Rev. Jas. H. Beatt, of Rockburn, read the Scripture lesson from I. Chron. xxiv. 10-19, and afterwards engaged in prayer. A casket was placed in the hollow reserved for it, the contents being as follows: A copy of each of the local newspapers, and of the city papers; the coins of the realm, and an interesting history of the settlement, as found in the foundation stone of Henry Church, which is being taken down, as the brick is to be used in the new church.

The document details incidents connected with the first settlement, and subsequent progress of Lachute, from 1796 until Aug. 13, 1851. Mr. Ezekiel Clark, of Jericho, Vt., appears to have been the first settler. The first day school was begun in 1800, and in the same year a Sabbath school was formed. The first store was established in 1813 and the first church was built in 1831. In 1835 the settlement obtained a post-office. In 1843 the name of the place was changed from Lachute to St. Jerusalem d'Argenteuil. Dr. Christie, after declaring the stone "well and truly laid," referred to the union of the two churches. The presbytery has seen at once that a new church was necessary before a union would be satisfactory. When the people were appealed to, they gave freely and willingly. Then they found there was some prospect of building, and opening the church free of debt, and this was the beginning of the end.

Speeches were also made by Rev. Dr. Ross, of Montreal College; Hon. D. C. Fraser, of Nova Scotia; Mr. Geo. Hay, of Ottawa, and Rev. Jas. H. Beatt. Rev. Messrs. Radley, Silcox and Dr. Paterson wished all success to the congregation, after which Dr. Ross pronounced the benediction.

The collection taken up amounted to \$268.48. A unique event of the day was in the presence on the platform of four members of the churches who were members in 1851, when the last foundation stone was laid of Henry Church. They were Dr. Christie, Mr. David Raitt, and Mr. George L. Meikle, who were present on the former occasion as well as on this, and Mr. James Henderson, who was only absent then on account of being in California, although he was then a member of the church.

British and Foreign

Charles Darwin's statue, the gift of Prof. Poulton, has been put up in the Oxford University Museum next to the statue of Sir Isaac Newton.

Big bequests to universities are rare in Germany. Bonn has just received a million marks (\$250,000) from the estate of a son-in-law of the late Prof. Boecking.

Broad Street congregation, Birmingham, have unanimously agreed to call the Rev. W. Gordon Lawrence, of the Free High Church, Paisley, to succeed the Rev. W. Ewing.

The Belmont Church, Belfast, which has recently been much enlarged and re-decorated, and had a memorial organ erected, was re-opened by the Rev. Dr. MacEwan.

Mr. A. J. Balfour, M.P., has consented to deliver an address in connection with the Church Congress to be held in Glasgow on October 26th and 27th, under the auspices of the Established Church of Scotland.

The Rev. J. Nichol Grieve, M.A., was inducted last week to the pastorate of the Prince's Road Presbyterian Church, Liverpool. The preacher on the occasion was the Rev. R. Greenhills.

The Rev. J. B. Walton has been appointed colleague and successor of the Rev. Dr. Robson, Moderator of the United Presbyterian Church of Scotland, in the pastorate of St. Nicholas U. P. Church, Aberdeen.

At the late Professor Blaikie's funeral, which was very largely attended, the English Presbyterian Church was represented by the Rev. Robert Taylor, of Norwood, and the Rev. William Murray, M.A., late of Penang, Straits Settlements.

Dr. James Stalker, speaking in Glasgow Free Presbytery, desiderated a second Rudyard Kipling to do something to paint the missionary's life and environment in colors more vivid and less sombre than those to which the Christian public has too long been accustomed.

Rev. Dr. Charles R. Hemphill, one of the best known Presbyterian preachers in the South, and for fourteen years pastor of the Second Presbyterian Church, of Louisville, Ky., resigned last Sunday in order to accept the chair of New Testament, Greek and Theology at the Southern Presbyterian Theological Seminary.

The will of the late Rev. Andrew Brodie Robertson, minister of the United Presbyterian congregation, Coldingham, contains the following public bequests: To the Home Missions of the United Presbyterian Church, £100; to the Foreign Missions of the United Presbyterian Church, £200; to the session of the United Presbyterian congregation at Coldingham, in trust, for behoof of the poor of said congregation, £100.

Death of a Presbyterian Patriarch.—The Rev. John Gardner, who died recently at Toorak, was one of the oldest clergymen who have labored in the service of the Presbyterian Church of Victoria. He had attained the great age of ninety, and for half a century had resided in one or other of the Australian colonies. Born in Scotland, he was educated at Glasgow University, and first placed at Birkenhead, England. Before leaving Great Britain he married Miss Foster, of Liverpool. He came to Australia in response to an invitation to Chalmers' Church, Adelaide, and for a long time occupied that pulpit. From there he went to Launceston, Tasmania, and thence to Queenscliff, Victoria, where he had concluded a long period of service, only retiring ten years ago. He was Moderator of the Presbyterian Assembly in 1883, when the case of Dr. Strong came before it, and the tact with which he ruled the rather turbulent members of the body was more than once commented upon. The deceased gentleman of late years resided with his daughter, Miss Gardner, and another daughter, Mrs. J. B. Davis, since dead. Mr. Gardner was well known both in Sydney and South Australia.—Sydney Daily Telegraph.

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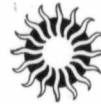
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Pressed Chicken.—Boil a fowl in just water enough to cook it until the bones will slip out easily. Take off the skin, pick the meat from the bones, and mix the white with the dark. Skim the fat off the broth and season with salt, pepper, celery salt and lemon juice, and boil down to one cupful. Butter a plain round or oval mold, and arrange slices of hard-boiled eggs upon the bottom and sides alternately with thin slices of tongue or ham cut into round or fancy forms. Mix the broth with the meat and pack it carefully, and garnish the platter with celery leaves and points of lemon.

Orange Fritters.—Sift half a pint of flour with a teaspoonful of baking powder, putting it through the sieve three times; beat two eggs until very light with a pinch of salt and two tablespoonfuls of sugar; make a smooth batter of these with a scant cup of milk. Remove the rind and seeds from two or three fine oranges, leaving them in their natural divisions; add to the batter and fry by large spoonfuls in smoking hot fat. Eat with whipped cream or sauce. Peach and apple or banana fritters are made in the same way, slicing or chopping the fruit. If very juicy use a little less milk in the batter.

Lamb Cutlets.—Cut a loin of lamb into chops. Remove all the fat, trim them, scrape the bones and lay them in a deep dish. Cover with salad oil and let them remain an hour. Mix together finely grated bread crumbs, a little minced parsley, pepper, salt and some grated nutmeg. Having drained the cutlets from the oil, cover them with the mixture and broil them over a bed of hot, live coals, on a previously heated gridiron, the bars of which have been rubbed with chalk. The cutlets must be thoroughly cooked and turned often. Have ready some boiled potatoes, mashed smoothly and stiff with cream or butter. Heap the mashed potato high on a heated dish, shape it like a dome and smooth with a spoon, and around its base stand the cutlets, and on the point place a bunch of curled parsley.

Beef a la Mode.—"The reason," explains the hotel cook, "why beef a la mode is more delicious at a hotel or restaurant than when served at a private table, is because the importance of the long preliminary treatment of the meat is apt to be neglected by the average cook. The round should be simmered slowly for at least forty-eight hours, and really three days is better, immersed in vinegar and water. Tarragon vinegar is the best to use, one-third vinegar to two-thirds water being a good proportion. A few cloves of garlic and some herbs are thrown in, and it is particularly good if a pint of sour claret is added the last day. The chief point of the method, however, is the time allowed to secure the requisite flavor and tenderness."

Fat for Frying.—It should be remembered that while the same fat may be used repeatedly for frying, it needs special care to be kept in a suitable condition. It should always be carefully strained, in order to be sure that any crumbs or particles of whatever may have been fried in it are not retained. Fat, too, that has been used for fish cannot be used again for anything else except fish. Where sweets are immersed in boiling fat, the latter should not be used to fry meats, oysters, or anything that would be injured by a sweet flavor. Now that there are several grades of so-called olive oil, this vegetable fat may be used more freely than when it meant a considerable item of expense. So long as the cheaper grade is sweet, too close an investigation into its elements need not be insisted upon, where it is used for frying purposes. Food fried in the vegetable oil is more wholesome than that cooked in the animal fat.

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LOWER PROVINCES.

Rev. W. M. Thom on, of New Glasgow, is in New Brunswick on a six weeks' holiday.

Rev. R. H. Gran, is publishing a monthly paper called Truth. It is issued in the interests of the temperance campaign.

Rev. J. M. McLean has accepted the call to St. John's Church, Chatham. He will be succeeded on the 12th inst.

Rev. S. A. Fraser and family are home from Trinidad on furlough for six months. He has been in the field for five years.

Rev. W. McNichol, formerly of Hopewell, is now at New Mills, N.B. Rev. J. A. Greenlees, the former minister, has returned from Scotland.

Rev. J. H. Chase preached his farewell sermon at Onslow on the 25th. He has been pastor for thirty years. It was his first and only charge.

A convention of Young People's Societies and Sunday-school workers in the Presbytery of St. John is to be held in St. Andrew's Church, St. John, during the provincial exhibition in September.

Rev. A. W. Lewis has removed from Waweig, N.B., to Maccan, N.S. His work in the former place was very successful. Brother Lewis is a faithful pastor, an earnest preacher, and wields a graceful pen.

Mrs. Tufts, wife of Rev. W. M. Tufts, of Sharon Church, Stellarton, has been seriously ill, but is somewhat improved, and her speedy recovery is hoped for. Her sister, Miss Hattie Zwicker, is with her.

Rev. Mr. McKim, rector of St. Luke's Episcopal Church, St. John, is going to hold open-air services during the summer in various parts of his extensive parish. He is having a wagon prepared to carry the choir and a small organ.

The annual meeting of the P.E.I. Presbytery W.F.M. opened at Summerside on the 5th inst.

The ladies of Greenock Church, St. Andrew's, propose to hold their annual church fair and tea in Memorial Hall on Wednesday, Aug. 3rd.

A strange bird is reported as haunting the woods near Boabec, N.B. It is described as blue in color and smaller than an eagle. It is full of fight and attacks men fearlessly. The story comes by way of St. Andrew's. The sea serpent is played out, but New Brunswick must attract American sportsmen. A ferocious blue-bird is quite an original idea.

Rev. A. O. Maere, Ph.D., son of Principal Maere, of Morin College, has returned from finishing an extensive course in the Free College, Edinburgh, and the Universities of Leipzig and Jena, Germany. He takes his degree from the latter. He is to be ordained on the 19th in St. Stephen's Church, to the charge of St. Matthew's, or, as it is popularly called, the North End Mission. His father will take part in the service.

Rev. J. S. Mullan has been suspended by the Presbytery of St. John for not obeying its injunction, approved by the commission of Synod, not to exercise any of the functions of the ministry in the parish of Stanley. He claims to have left the Presbyterian Church in Canada and to have joined the Church of Scotland, or anti-union party. This is only a ruse to evade discipline, for he has never received his discharge in the regular manner, and the plea was very properly disregarded by the Presbytery. On retiring from the room after hearing his sentence, Mr. Mullan took a dramatic farewell of the venerable court, but if he disregards the suspension, as he probably will, he will find that the Presbytery is not yet done with him. The fight now will probably be in the civil courts for the possession of St. Peter's Church. The title deed has been held till lately in the name of one man, and he is one of Mr. Mullan's sympathisers. Very recently, however, it has been transferred to the "Church of Scotland," although how it could be so without the consent of that body is a mystery, and if that body approved of the course taken it has done an unfriendly act that will be resented.

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Farewell to Rev. W. R. Cruickshank.

The farewell services in connection with the pastorate of the Rev. W. R. Cruickshank in St. Matthew's Presbyterian Church, Montreal, on Sunday, was an occasion never to be forgotten by those present. The large edifice was filled by the members of St. Matthew's and of sister churches, prominent amongst whom were the members of Centenary Methodist Church, who turned out in large numbers. There were also present friends from different parts of the city and those who had come to hear Mr. Cruickshank's farewell words. The text was: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Mr. Cruickshank prefaced his sermon with words of gratitude to the people of Point St. Charles for their great kindness to him during the latter days of his ministry, which, he said, would sweeten his future days, as the remembrance of them would not pass away. Reverting to the inception of his ministry in the old church on Congregation street, he found it with a membership of 212 and a Sunday-school of 250, but there was disorganization, dissent and debt. He soon found, however, the faithful few, and in less than a year the debt was cleared off. Then shortly afterwards the site for the present church was bought at a cost of \$3,100, which was soon paid, when they looked forward to erecting a new church free of debt, which was not to be, however, the present building was opened there was a debt of \$19,000 resting on it. That has, however, been reduced to \$13,000, but he considered the congregation strong enough to shoulder and reduce it from year to year. There is to-day a membership of 584, fifty-two of whom were received at the last communion a week ago. The Sunday-school numbers 775. During his ministry he had wedded 258 couples, baptized 1,284 children, and buried 624 persons, while there were received into the church about thirteen hundred persons. The church today, he said, was fully organized, and he could not speak too highly of the officers and members, whether of the session or of the board of management. Two or three years after the building of the present church the overflow in the Sunday-school found accommodation in the annex, a small hall on Charron street. Despite that addition, the present school accommodation is cramped.

Mr. Cruickshank addressed the Sunday-school in the afternoon, bidding the officers, teachers and scholars good-bye.

On Monday evening Mr. Cruickshank was made the recipient of a handsome illuminated address by a deputation of officers of Centenary Methodist Church. The presentation was made by the Rev. Melvin Taylor, the pastor, who made a feeling reference to Mr. Cruickshank's departure from the "Point," as did also Mr. J. W. Knox, for the trustees board, and Mr. Ellis, for the quarterly board of the church.

The recipient, in reply, referred to the happy relations that have always existed between St. Matthew's and Centenary Churches. He highly appreciated the token of their esteem and warmly thanked the deputation for their many expressions of kindness.

Mr. Cruickshank was also made the recipient of a handsome group picture of himself and the officers and teachers of the Sunday-school of St. Matthew's Church, at a meeting in the lecture hall.

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