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Oscar, King of Sweden and Norway, has left London and arrived at Paris, where he will visit the exposition.

The reports of merchandise from the United States during April reached \$10,000,000, the greatest for any one month in our history.

Hon. J. I. Tarte, Canada's Commissioner at the Paris Exposition, cables that the Canadian exhibition will be closed on Sundays.

The Boer Commissioners have decided upon an extended tour of the United States, and will start on their trip from Washington probably going to Boston and thence to the west.

The American Republican convention takes place at Philadelphia this week. Mr. McKinley and Mr. Roosevelt are the strongest candidates apparently for nomination as President and Vice-president.

Professor Bael, of the United States Department of Agriculture, calculates that one species of sparrow—the tree sparrow—destroys \$75,000,000 of noxious weed seeds in seven months in Iowa alone.

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

Rev. James McFarland, pastor of Hyde Park Presbyterian Church, Denver, Col., is in Ottawa, the guest of Rev. Dr. Armstrong. Mr. McFarland was formerly in business in Ottawa, and he studied for a time under Dr. Armstrong.

The third annual decoration of Sir John Macdonald's monument in Queen's Park, Toronto, took place on Wednesday of last week. The floral decorations were many and beautiful. Addresses were made by prominent Conservatives.

The Established Church of Scotland Assembly was opened with the usual ceremonial. Earl Leven and Melville represented the Queen. Dr. Norman Macleod of Inverness was elected moderator. Rev. Jacob Primmer was not allowed to attend the communion service, as he intended to protest against it as illegal. Rev. Mr. McKenzie, the leader of the secession from the Free Church when the Declaratory Act was adopted, was received by the Assembly as a minister of the Church of Scotland. Four other applicants were received. The funds of the church all show to good advantage.

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Notes and Comments

There are sections in New York so thickly populated with Jews that their children constitute more than ninety per cent. of the scholars in the Public Schools.

Before British rule was established over India the problem of a famine was solved by simply letting the surplus population die. In the famine of 1769, for example, which was only an ordinary one among these periodical visitations, over 3,000,000 of the native population perished.

The brewers of the United States and their friends have sought to make it appear that the consumption of liquor has not increased in the Philippines since the American occupation. At least the export of liquor from the United States has. For the year preceding the occupation only \$345 worth went there from that country. For three months since the United States took possession, \$118,283 worth have gone. Unfortunately the Government of the United States is protecting this traffic in its new dependencies.

The St. Louis strike has developed a degree of lawlessness that is rarely exhibited in a civilized country. Numbers of people have been killed, and brutal incidents are of frequent occurrence. One young woman who was supposed to be a non-union employee was hunted through the streets of the city as if she was a wild beast, and almost every vestige of clothing was torn off her, and there was neither officer nor man in the crowd to raise an arm for her protection.

One notable decision of the Northern Presbyterian General Assembly was to set apart the first Friday of its next session in Philadelphia, May, 19 1, for special service in connection with the advent of the twentieth century. The morning session is to be occupied with a review of the history of the church during the nineteenth century. The afternoon will be given to the outlook for the twentieth century, and the evening session will be of a popular character with appropriate addresses.

Rev. William Patterson commenced his ministry last Sunday at Bethany church, Philadelphia. He must have formed ather a low estimate of the listening ability of that people says the Michigan Presbyterian for his evening sermon that day was just 15 minutes long. Some one will be calculating how much a minute he receives for preaching: for there are still some people in the world, and even in the church, who think that all that a minister does to earn his salary is to talk twice on Sunday.

When I see reports in the papers of unevangelical preaching I am reminded of a story which I heard many years ago. A Universalist having proved, as he thought, that all men would be saved, offered, at the close of the service, to come and preach again. But an old friend arose and said: "If thou hast told the truth, we do not need thee any more; and if thou hast told us a lie, we do not want thee any more." To go about preaching that all men will be saved, do matter what they believe or do is as absurd as it would be to issue a daily proclamation that the sun is shining.

The king of Siam has a bodyguard of female warriors i.e., 400 girls chosen from amongst the strongest and most handsome of all the ladies in the land.

The first results of the church census taken in Toronto on the 2nd of March have just been published for five of the six wards of the city. As the total number is only 148,001 persons it would appear that the enumeration did not include all citizens, but no doubt it is fairly representative of the whole as classified into churches or denominations. The Church of England leads with 39,451; the Methodists come next, with 35,876; the Presbyterians are third with 29,972; the Roman Catholics fourth, with 17,993; the Baptists fifth, with 9,011; the Congregationalists sixth, with 8,757; the Hebrews seventh, with 7,669; and the Plymouth Brethren eighth, with 1,995. All the others are under 1,000 in each Church or denomination.

An Austrian savant has declared that the human brain contains a "name centre." He says that it is the office of this cell to retain names. A striking case which would seem to confirm this theory recently occurred at Cleveland. A brakeman was shot by a conductor, and the former could not remember the names of persons or things, although he could perfectly well describe the functions of all articles exhibited to him. The surgeon probed for the bullet, and found it in the exact spot necessary to affect the remembrance of names according to the Austrian's theory. When the pressure on the brain had been relieved the patient remembered names as well as he had done before his injury and told the name of his assailant.

It has been calculated that the American travelers this year will spend over five million dollars in tips alone, remarks the Saturday Evening Post. Most of them will do it grudgingly, because, of all the petty black-mail of our advanced civilization these gratuities are the meanest and most provoking. At the same time if one is traveling and wishes to get comfortable he must deal out the tidbits on every hand. If you should want to know the depth of human misery simply decline to give any fee at all while taking a trip across the Atlantic ocean. Then you may envy Jonah in his solitude within the whale's interior. On the other side of course if you do not pay the tips, you will simply be asked for them just as you would for your street car fare. It is pretty hard but there is no escape from it.

At the Free Church Assembly Dr. Stewart of Lovedale South Africa, was present in time to preach as retiring moderator. His text was "Pray for the peace of Jerusalem." The closing part of his address earnestly besought the Free Church to abstain from all agitation for 'Disestablishment,' but to work for a still wider union. Dr. Walter Ross Taylor, the new moderator, gave a capital address on Science and Religion. It was practically an eirenicon a peace message, between new and old, and showed no little courage. An array of provosts and magistrates in their robes attended the opening services. — It was agreed to co-operate with the Established Church in beginning the meetings henceforth on Tuesdays instead of Thursdays. The Assembly hall is to be much enlarged. "Union" was in the air; in every report, in most speeches. The Sustentation Fund and the funds generally showed to good advantage. The union is to take place on the 30th October.

The Queen has sometimes taken refuge in an incognito to avoid people sending her begging-letters. Hence a certain mysterious "Mrs. Smith" who appears occasionally in subscription lists

At the beginning of the Omdurman campaign (says "M.A.P.") General Kitchener sent to the home authorities for some special kind of breaching guns. The home authorities immediately suggested another kind, but the Sirdar replied, saying he preferred those he had suggested. Shortly afterwards, however, he was informed that the Gun Office had preferred were being sent out to him, whereupon he despatched a polite message to the authorities, saying he thanked them, but they could keep their guns, as he could throw stones at the Dervishes himself. After that the guns he asked for were sent with as little delay as possible.

Miss Mary Kingsley, one of the most brilliant, courageous, self-sacrificing Englishwomen of the time went out as a nurse to South Africa. Nursing fever stricken Boer prisoners she caught fever and died. She had worked hard and had not the strength left to rally from her fatal foe. Miss Kingsley, was a niece of Charles Kingsley, and seemed to inherit much of the uncle's chivalrous, impetuous, adventurous spirit. A few years ago she conducted marvellous explorations in the fever districts of West-Africa, and her story of her adventures is among the most stirring of recent books. We regret her death, for the world has lost a brave spirit that delighted in facing hardships and perils and overcoming them. When Miss Kingsley found that she was dying she asked that she should be buried out at sea, and her wish was gratified.

Rev. Dr. Wills, of New York, in an address before the Presbyterian ministers of San Francisco last week said: "Science in its most erratic and irreverent days never did one-thousandth part as much to unsettle confidence in the divine revelation as the immature, half-digested and undemonstrated theories which our critics have been putting forth have done. It is not the Bible that is suffering at their hands, but it is the faith in the Bible which is imperiled. They might as well shoot peas at Gibraltar with a child's popgun as to try to undermine the good book." And yet the noise of their popguns scares some good people who ought to know better, and they keep looking at the rock to see if it begun to tremble. The devil knows that he cannot shake the rock, hence he tries to shake our faith in it. We should not be ignorant of his devices (2 Cor. ii. 11).

The Congregationalist, answering those who insist that the salary of a pastor should be no larger than the average incomes of his members, raises the question whether the churches would be satisfied if their pastors possessed only the average of the community's knowledge, culture and leadership in religious matters also, and adds, "Leaving wholly out of consideration the costliness of the long and thorough education, without which no minister is properly qualified for his work, his services ought to be, and seldom fail to be, worth more to the church in money than the average income of the congregation. In point of fact, however, the suggestion is more often acted upon than many suppose. There must be hundreds of ministers whose salaries are even less than the average earnings of their adult male hearers. No other profession has to face more often the strain of severe effort to make both ends meet.

Our Young People

Our Country.

Topic for July 1.—Deut. 26: 1-11.

"Blessed is the nation whose God is the Lord."

For Dominion Presbyterian.

When a Nation is Safe?

BY WOODFORD.

Topic.—Although literally the experiences of nations, as of individuals differ, practically they are wonderfully similar. Now, as of old, it makes for the safety of a nation, when people, born in a certain land or settling in the same as strangers, show they realize that the Lord their God has given them that land. It is not those who consecrate the firstfruits, and are to be found in the place where the Lord chooses to place His name that go to make up the class that is at once a menace and burden to society. Those who forget that the blessings and privileges of society are in answer to the prayerful labours of our fathers and that more through their labours than our own do we enjoy much that is ours, will fill prisons and necessitate the costly keeping up of an army of criminal officers to guard them in their Egyptian bondage—into which by reason of their sinful thoughtlessness they have been decoyed. Was it not by the good hand of God that in the battle on the Heights of Abraham this continent was delivered from the absolutism in state and church of France. The result of that battle was that there was made possible on this continent the development of a people, the underlying principle of which should be the right of a man to himself liberty of conscience, deliverance from the mandate of a king whose simple word was law, and from a priestly hierarchy substituting for the Bible an Apostate Church. With us as with the Israelites, as we remember God in our history our nation will be safe.

Monday.—Through the instrumentality of men of the type described in this Psalm, Britain's greatness has been attained. Bright and Gladstone were great statesmen who, despite all the cares of office, found much time to meditate in the Word of God. Supporters and opponents of such men knew they would consent to nothing mean or dishonest. In the British army and navy there has been not a few men of the type of General Gordon. Of the hero of the hour, General Roberts, a notable war correspondent, writes in "The Daily Mail."—"Lord Roberts never smokes tobacco and with drink he has little to do. He has never been known to use an oath, and indeed there must be comparatively few men whose religion influences them so deeply as does his in every affair of life. He never parades his piety, never forces it upon those around him. Yet on every Sunday since he joined his army he has attended divine service. Not a word has he ever spoken in his staff, suggesting or ordering their

presence—yet he is certain to attend the weekly service—an example to the army so modestly and so persistently presented that it cannot help but be powerful. When he took the sacrament at Driefontein, the other day, in the face one might say, of the whole army, it was without a hint of the parading of religion. All saw it an act of simple faith." Drunken carousals by way of celebrating the victories in the Transvaal can scarcely be honouring to "Chaplain Bobs" who has the reputation among his soldiers of "bein' 'ard on drink." Men of this type deserve success; and any other kind of success than that which is theirs, and which comes from communion with God will but produce dissension and disintegration.

Tuesday.—How shall we as individuals do our part that the safety of the nation may be guaranteed? Is it not eminently reasonable that we should trust in the Lord and do good, so that the expulsive power of such an affection may be felt in ourselves and in our land? More often than not, with a groan of despair we leave matters to Providence, whereas the Word of God says "Delight thyself also in the Lord." There would be less stuffing of ballot-boxes and bribing of elections if more people committed their way unto the Lord.

Wednesday.—Lack of reverence for the past is surely a sign of shallowness of nature. It means for the nation and the individual what the stony ground means for the seed. Were we wise to think more of the commandments in which our fathers found life, the laws, observance of which, by it the sweetness and patience of our mothers, much sorrow and desultory living would be spared us. We dare not forget that they have lived for us—wherein they failed or made mistakes they give us warning; wherein they succeeded they inspire us.

Thursday.—Possibility is often spoken of as if it meant the reality. The possible is made real by action. God is in man when man by his life is in God. Pantheism sounds well, but for practical purposes it is pitifully pithless. We cannot love an impersonal God: and unless we love God we cannot keep His commandments. We say we love the British nation, but has anything been more clearly shown lately than that this love is centred in "Our Gracious Queen." At home and abroad alike Britons are statesmen, soldiers, sailors, citizens of the Queen—whom, having not seen, we love. It was a French soldier who, when a bullet was being probed for in his side, said to the surgeon, "A little deeper and you will find the Emperor." Such a man could

not be a traitor to his country. Blessed are they in their lives and for the nation they belong to, to whom Christ is so in them the hope of glory.

Friday.—Have not our fathers told us what God did for them in days of old? Is it not into the fruits of their labours according as they were laborers together with God, that we have entered? Concerning the destruction of the Spanish Armada our father's said "DEUS FLAVIT ET DISSIPATI SUNT." Even Victor Hugo concludes his account of the Battle of Waterloo—a victory that meant so much to Britain—by saying of Napoleon "God was angry with this man." To forget God in our national life will mean to us what it meant to the Israelites—Egyptian bondage. Babylonian captivity. Dispersion.

Saturday.—Happy indeed is that nation whose God is the Lord—their future is secure. The Lord is indeed a Good Shepherd and the flock is well-led in following Him. The flock of God make the place of their feet; the land through which they travel to the places prepared by Him, glorious. In this spirit we may well sing of "Our Land" as does the poet, your church.

Our Land.

BY R. S. G. A.

There is no land like our land
The sea calls to the sea,
"The mistress that has ruled us,
Has a daughter fair as she."
Oh! this may love the Kopje
And that the blue gum tree;
But this land is our land;
And Canada for me!

There is no land like our land;
Where, mistress of our own,
We lead the breed of Empire
To guard the ancient throne,
And the Old Land keeps a welcome
For her kin beyond the sea;
But this land is Our Land
And Canada for me.

There is no land like our land.
We want no other lack;
The flag that fired our fathers
Is the pilot on our track
O, this may woo with thunder,
And that in wiles be free,
But this land is our land
And Canada for me!

There is no land like our land,
Our day is at the dawn;
Our waking stirs the nations;
We are no feeble pawn,
And the Old Land grimly listens,
And the Alien frowns to see;
But this land is Our Land;
And Canada is free!

There is no land like our land:
God keep it ever so:
And heart-throbs shall be drum beats,
When we find our country's foe.
O! this may love the Southland,
And that may cross the sea:
But this land is Our Land
And Canada for me!

For Daily Reading.

Mon., June 25.—The safe man. Ps. 1
Tues., June 26.—Guarantees of safety. Ps. 37: 1-11
Wed., June 27.—Obedience is strength. Prov. 6: 20-28
Thurs., June 28.—God is man. John 14: 19-28
Fri., June 29.—Providence in the national life. Ps. 22, 4, 5; 44: 1-8
Sat., June 30.—Securing the future. Ezek. 35: 20-31
Sun., July 1.—Topic.—When is a nation safe? Deut 26: 1-11. (A patriotic service).

The General Assembly.

ENCOURAGING REPORTS FROM HALIFAX.

Statistics Shows Wonderful General Progress.

HOME AND FOREIGN MISSIONS

(From our own Correspondent.)

Halifax, June 14.—The 26th Presbyterian General Assembly of Canada, met in St. Matthew's Church last night. A large number of commissioners was present, and a large congregation assembled to participate in the opening exercises. Rev. Dr. Campbell, retiring moderator, preached an able and appropriate sermon from Psalm 46: 5—"God is in the midst of her she shall not be moved."

The sermon was in some sense a review of the moral and religious history of the century, bearing more particularly upon the developments which have taken place in Great Britain and her colonies an exalted and appropriate vein of patriotism running through the whole.

In retiring from the chair Dr. Campbell said he was moved by exceedingly pleasant memories of the kindness and confidence everywhere extended to him by the people while acting in the discharge of the duties imposed upon him. He heartily thanked the assembly for the kindness, forbearance and co-operation extended to him during the past year. He spoke of the closing year of the century as a memorable one, referring in that connection to the prosperity which prevails in Canada, the war in South Africa, and the honorable part played therein by the great colonies of the Empire; the famine in India, and the fire disaster in Ottawa and Hull, which drew forth the large-hearted liberality of the people of the whole empire. He also called attention to the fact that we have to mourn for friends whom we shall see no more on this side of the stream of death—large-hearted men, loyal to the church and to the Master, who accompanied with us in many past assemblies. In this connection Dr. Campbell named Rev. Dr. Morrison, Rev. Dr. McDonald, Rev. Dr. T. G. Smith, Rev. Alex Young and Rev. Dr. Dun can paying fitting tributes to their memory and their worth. These things, he said, were reminders that the shadows were lengthening for all of us.

When nominations for the moderatorship were called, Rev. K. McLennan, of Metis seconded by Rev. Dr. Lyle of Hamilton, nominated Rev. Principal Pollok, stating various potent and pertinent reasons why he should be elected and elected unanimously. It was easy to be seen by the applause with which the nomination was received that Dr. Pollok's election was a foregone conclusion. That it would be unanimous was made certain when Rev. John Neil of Toronto, spoke strongly in support of Dr. Pollok intimating that those who had had another nomination in view had heartily agreed that the election should be unanimous. Dr. Grant said he found when he came down here that the east was "solid" for Principal Pollok. The election was of course by acclamation.

The new moderator was then escorted to the chair amid the applause of the assembly. He accepted and acknowledged the honor conferred upon him in well chosen terms:

The choice of moderator is in every way regarded as an excellent one.

THE FIRST THREE DAYS.

Halifax, June 16.—The first three days' work of the assembly has been disposed of with business like promptitude and in the most harmonious manner. It is greatly facilitated work to have committee reports printed in advance and submitted in concise form.

Already the following reports have been dealt with and disposed of: Home Missions, Colleges, Aged and Infirm Ministers' fund, Ministers' Widows and Orphan's funds, Century fund, Distribution of Probationers, Statistics, the Records, Sabbath School publications and Foreign Missions, besides which other miscellaneous business has been transacted.

Dr. Pollok is proving a model residing officer.

One of the pleasing incidents of the assembly's sessions was the visit of a deputation from the Diocesan Synod of the Church of England, now in session in Halifax, conveying to the Presbyterians of Canada through their Commissioners, kindly Christian greetings. The deputation, consisting of Rural Dean Armitage and Ven. Archdeacon Kaulback, received a conspicuously hearty reception. The following day, Friday, a deputation of the assembly, consisting of Principal Caven, Principal Grant, Rev. Dr. Sedgewick and George Mitchell M. P. P. returned the visit and were most kindly and heartily received by the Diocesan Synod. The incident was a most pleasing one calculated to do much towards promoting Christian unity and co-operation in promoting the extension of the Redeemer's Kingdom.

Thursday night was devoted to Home Missions. The reports, east and west, indicated a very satisfactory condition of affairs, but great scope for expansion in the west calling for more men and more money. There were eloquent addresses by Dr. McMillan, Dr. Warden, Dr. Robertson and Rev. Mr. Pringle to large audiences. Mr. Pringle captured the hearts and sympathies of the people by his thrilling story of mission life and work on the Yukon trails.

HOME MISSIONS—EASTERN DIVISION.

At the date of last report the number of ordained missionaries in charge of congregations to which they had been appointed was 37. Of these five have been called by and settled over the congregations in which they were labouring. Three of these congregations are self sustaining and two are receiving aid from the augmentation fund. Congregations at present under care of ordained missionaries number 37. Two catechists were employed during the winter and 41 during the summer. Thirty nine groups of stations were served by the catechists and some assistance was given to pastors in large and scattered congregations. In these fields are 1,738 families claiming to be Presbyterians, 2,085 communicants, 1,788 attending Sabbath Schools and 1,718 attending the weekly prayer meetings.

The committee report the finances in a satisfactory condition. They began the year with a balance due the treasurer of \$627.99, and closed it with a balance on hand of \$98.03, showing receipts in excess of expenditure of \$726.02. The receipts during the year were \$14,37.45, as against \$13,186.83 for the previous year, an increase of \$993.12. Of this amount \$1,815.56 were contributed for home missions in the Northwest. The committee calls for contributions equal to those of last year. The report makes appropriate reference to the death of the late Dr. Morrison.

HOME MISSIONS—WESTERN DIVISION

During the quarter of a century that has elapsed since the union of 1875, the western section of the Church has contributed about \$1,500,000 for home mission work. In 1875 there were 182 mission fields and 86 augmented congregations in the western section. Since that date 641 new mission fields have been organized, making a total of 859. Of this number 93 have been merged into other congregations, 162 are now on the augmented list, 396 on the list of home mission fields and 218 have become self-supporting; so that, during the past twenty-five years the home mission committee has fostered and helped to support 218 congregations and raised to the status of augmented charges 162 mission fields, all of which are now giving generous help to the various departments of the work of the church.

During the past year 42 new mission fields have been opened, seven mission fields have become self-supporting, and 21 have been raised to the status of augmented charges. Of the 42 new mission fields

opened last year in the western section of the church, 31 are in Manitoba, the Northwest and British Columbia.

In his report Dr. Robertson states that the close of the assembly year there were 118 missions connected with the Synod of Manitoba and the North-West Territories, with 439 stations; and 83 missions with 311 stations, connected with British Columbia—in all 200 missions and 749 stations. Dr. Robertson's review on home mission work in the above fields is inspiring and encouraging. He lays special stress upon the importance of the church grappling more earnestly than ever with the problem of giving the Gospel in its purity to the foreign immigrants who are settling in our western provinces. Speaking of the Galicians and Doukhobors Dr. Robertson says: "As far as one can judge, these people are blessed with average health and are men and woman of good physique. They do not flock to cities and towns but stay on the land, and they gladly accept land that Canadians and others rejected years ago. They are helping to solve the 'servant girl' problem and the problem of cheap labor. They have much to learn yet and they are apt pupils, and because their industry and thrift, and their inexpensive mode of living, they are sure to prosper in worldly matters. In faith they are Roman or Greek Catholics, Lutherans or members of the Reformed Church. Although they understand English but imperfectly, the Roman and Greek Catholics attend religious services in considerable numbers when conducted within their reach even when the ministers are Protestants."

The following statistics for the section of the church west of Lake Superior show the wonderful progress that has been made since 1875.

	1875	1899
Synods	—	2
Presbyteries	1	15
Congregations	2	136
Missions to Whites	10	240
Ministers	8	238
Catechists	1	142
Families (whites)	319	16,613
Single persons (whites)	226	19,035
Communicants (whites)	432	24,053
Contributions	\$5,421	\$839,125

The expenditure on home missions (west) last year was \$21,611.39, leaving a deficit on the 1st of April, 1900, of 788.49. For the current year the committee calls for \$94,000 to meet growing requirements.

Friday night was devoted to Foreign Missions, and a large congregation listened to fine addresses given by Mr. Gauld from Formosa, Dr. Morton from Trinidad, Messrs Russel and Wilkie from Central India, and Mr. Winchester from British Columbia. The latter poured hot shot into the ranks of political agitators in British Columbia who are clamoring for the exclusion of the Chinese.

FOREIGN MISSIONS.

The following is a summary of the Foreign Mission report:

The report of the foreign mission committee is always intensely interesting to the Presbyterians of Canada. Their knowledge of and former associations with the missionaries and teachers who have gone from Canada to labor among the heathen in foreign lands, not a few of whom have laid down their lives there, always invests the foreign missions of the church with growing interest and to some extent with a romance not incompatible with the sacredness and responsibility of mission work. The mission staff of the church in foreign fields is steadily enlarging, notwithstanding the decimation of its ranks by death and enforced retirement. The missionaries and teachers in foreign fields—Including missionaries to the Indians and Chinese of the North-west and British Columbia—number in all 113, as follows:

New Hebrides 3—all from Nova Scotia; Trinidad, 11—ten of whom are from the maritime provinces, the other four being East Indians; Demerara, 1—from Nova Scotia; Korea, 3—from the maritime provinces; North-west Indians, 33 several of whom

(Continued on Page 397)

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Thursday, June 21th, 1900.

The love of money grows with the acquisition of money. The man with limited means pays a fellow laborer better than the man who has gained wealth. Even the minister with the minimum stipend will be more careful in the payment of the honorarium to a brother minister who has supplied for him than the man whose stipend runs into four figures. The honor of appearing in the latter brother's pulpit seems to be conceived sufficient to compensate the humbler brother for his services.

A sensible proposition, in regard to church members who finds no congregation of their particular denomination in the locality in which they have come to live, appears in a recent number of the Outlook. It proposes that such a one shall unite with the Christian denomination represented there as a Fraternal Associate, keeping his name upon the communion roll of his own church, but having his standing recognized in the church he is now attending. He would thus have a pastor and brethren among whom he could work and worship, instead of, as is too often the case, drifting away from church connection altogether. The one who proposes this plan is now worshipping as a Fraternal Associate member. He is a member of the Methodist church, but in the village where he lives there is an Episcopal church only. He has cast in his lot with this church, worships and works there, and at the same time his name is still upon the roll of his home church. The plan, if generally adopted, would be of great service in the outlying districts and might lead to greater lengths of co-operation than the simple plan indicates.

The Assembly has evidently got right down to business; and during the first two days considerable business has been transacted. In this, because the attendance of commissioners is limited? If so it furnishes a powerful argument for the reduction in the ratio of representation. But perhaps the way was being cleared for the consideration of the Twentieth Century Fund, yet this too has been disposed of, and the work is still steadily progressing. We had heard that the air down by the sea was enervating, but it seems to have an opposite effect upon the men who have gone down from the west. There may be another reason. We understand that an enterprising individual proposes to issue an Assembly "Hansard," in which all speeches are reported verbatim. If this has led some well-known Assembly men to arrange their ideas before rising and to express them in some sort of order, the Hansard man will earn the undying gratitude of the majority of men who were forced to listen and solve the riddle of what the man was driving at. Whatever the cause the business is being put through with celerity in the days when the principal business was securing the floor.

The unanimous choice of Principal Pollok, as Moderator of the General Assembly and the graceful withdrawal of the names of those who had been prominently mentioned in connection with the position, was most gratifying to the church at large. Were a similar course followed each year the College of Moderators would not again be resurrected, and we do not wonder, after such an auspicious opening, that the scheme was quietly and decorously laid to rest. Is it not possible, however, to devise some method by which the man to be chosen could be apprised of the fact in time to prepare an inaugural address? The addresses of the Moderators of the English Presbyterian Synod, of the United Presbyterian Synod and of the Free General Assembly, make one long that our own men were not put at disadvantage. An inspiring message from the man who shall preside over the Assembly would give tone and direction to the whole meeting. True, the retiring Moderator delivers his message, but it comes as a voice from the dead and he steps aside as soon as he has spoken. Will some wise man suggest a method that shall conserve all ends and yet say to the one to be chosen, in good time, "You are our choice."

A Fly in the Ointment.

Great men have one conspicuous weakness. The fierce light that beats about the path of every one who, either in Church or in State holds high place, brings out into relief the foible that might readily pass unnoticed in another life.

The world gossips cheerfully about this character flaw, probably venting a little jealous spleen in this way and so contrives to magnify the fault that the great man is remembered by it rather than by the multitude of his undoubted virtues.

So it happens that when the Christian minister, who by virtue of his office is much in the world's eye, yields to some petty sin, all the good that he has done is pushed to the back and this one sin is brought into foreground and carefully canvassed in all its features. A minister and his leading elder hold different views about the advisability of a certain plan of work. The minister carries his point, but that is no reason why the good elder should refuse to recognize the minister when he meets him on the street the next day. Two missionaries hold opposite views about conducting the work entrusted to their care, and one insists upon carrying his method into practice. That surely is no reason why his brother missionary should refuse to speak to him again.

The men who hold prominent positions in the Church of Christ are lifted above the crowd into a clearer atmosphere and in full gaze of the world. When it is seen that Christianity does not elevate men above such childish actions, the world, both heathen and civilized, draws its own conclusions and these are by no means favorable to the cause of Christ. A tree is judged by its fruit both by believer and unbeliever, and when the non-Christian finds disorder and strife where it is asserted that the God of Peace reigns, he judges that there is little in the assertions he is accustomed to hear about the power of the Christian life to quiet disorder and strife.

As men rise to places of influence in the Christian Church, their responsibility increases in ever-increasing ratio. It is not merely the burden of increased work that rests upon them, for that they have strength, but it is the fact that their testimony, down to the minutest particulars of their life, has increased weight, and each item of it is continually telling for or against the cause with which they are closely identified. The remembrance of this fact should lead such men to sacrifice anything personal rather than bring even a shadow upon the cause they represent. We fear there is too little of this spirit and altogether too much of determination to prove to the world that wisdom rests with ourselves and that the plan we have chosen and would follow is infinitely superior to all others. Is this of greater moment than the honor of the Master we serve?

To bear patiently the burdens that fall to our lot is to gain strength for the crosses that still await us on the way; and one of the most important lessons to learn in life is to suffer wrong rather than do wrong.

Queen's University.

The growth of Queen's College and University during the past quarter of a century has been something wonderful. Now it ministers to a large body of students in arts, science, medicine and theology. Much of its growth and influence has been due to the enthusiastic devotion of its graduates, but one of the greatest factors has been the fact that it has had such a splendid principal. In Dr. G. M. Grant, Queen's has had a man who has shown a genius for organization, a magnificent faculty for business and who has given to the University his time, substance and strength—in a word his very life. In addition to discharging in an inspiring fashion the duties of an ordinary professor, he has taken charge of all the varied affairs of an important institution. Besides this his labours for church, country and literature have been unceasing. In all her faculties Queen's has men of whom any educational institution might be proud, and they all recognize the statesmanlike power of the man at the head. To-day Queen's, though connected with the Presbyterian church, is in her general educational work free from sectarianism. Non-Presbyterians teach in her chairs, and sit upon her board of Trustees. Now the question arises whether it is not time to separate the Theological Faculty from the general board and make the University undenominational in form as well as in reality. This is an important question and will we trust, be discussed with calmness and wisdom. Many of course, will prefer if things could be left as they are, but the call is heard to "go forward" and many who have the best interests of the country and the university at heart think that the larger work can only be done by a re-adjustment to new conditions. It seems only right that the university, which has grown up in the eastern section of Ontario, should be recognized as a real part of the educational machinery of the Province. To do this means the careful consideration of many questions by our Church and by the government of Ontario, but if these questions are approached in the right spirit, we feel sure that a satisfactory solution can be reached. As for the Theological Faculty of Queen's it has done good work in the past and can claim the continued sympathy and help of the church. Without injury to any other college steps may be taken to make the Divinity Hall at Queen's a still greater power for usefulness in days when the need for a thoughtful educated ministry is likely to be not less but greater.

Be Honest With Yourself.

Almost as much as anything we need a revival of downright honesty and thoroughness and courage. We need to be startled out of the conceit that we have a legitim-

ate basis for any kind of hopfulness on an impartial survey of all the facts at our command. The moral crisis in many a man's life was the time when he decided to be absolutely honest and thorough with himself. And one reason that so much of the Christian life of our time seems to be of an evanescent, unsubstantial type doubtless is, that the man has never been brought to the point at which he prayed: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—The Watchman.

Literary Notes.

Wesley and Methodism by F. J. Snell, M.A., (Edinburgh, T. & T. Clarke. Toronto, The Publisher's Syndicate.) This is the second volume of a new series called "the world's epoch-makers," it is an interesting readable book and has already called forth severe criticism from the pen of Dr. Robertson Nichol in the *British Weekly*. The reviewer admits that the book is well worth the money, and he shows that it stimulated him to write two columns of criticism. We also have found it stimulating, and many of our Methodist friends will find it positively provoking. Still it is a book that it is worth while to read even, by those who occupy a position quite different from that of the writer. It is just as well to know what an Oxford M.A. of to-day thinks of Wesley and his work, even if from the spiritual point of view, we find the biographer somewhat stupid with all his smartness. In fact this book suffers from being too smart, the writer knows a great deal about his subject, but his book is a piece of clever journalism, rather than high class literature. One thing is certain the reader who can discriminate will find both instruction and entertainment in this volume. If, however, he has great reverence for Wesley, he will also find provocation and be met by some interesting problems.

A sympathetic appreciation of the late Dr. William H. Green, in the June number of the *Bible Student* will be read with pleasure by all, especially by those who recognize the work Dr. Green has done for New Testament criticism. These notes deal specially with that part of Dr. Green's work. Another section of the notes deals, with a caustic pen, with present day Pharisaism and Saduceism and one recognizes with pain that the keen criticism is altogether too true. Dr. Egbert W. Smith's article upon "Our Lord's relations with the disreputable" treats an old theme in an original and most suggestive manner. He makes Christ Himself speak from the sacred narrative, or rather allows Him to speak, in his own behalf, and bring forward reasons for the

attitude He has taken to those who are the world's outcasts. One reads the article with intense interest and the effect of it is to present a vivid picture of the Man who was the friend of the sinner and of those who, for greed of gain had made themselves outcast. We quote the closing sentence: "The surpassing fullness of argument and illustration with which He explained and justified His unpharisaic conduct in this latter regard, (His intimacy with publicans and sinners), suggests the thought that in our Lord's mind the point at issue was vital to the character of His people and the progress of His kingdom. It seems He wished to make clear the radical difference between the Pharisaic type of holiness, and that which He has come to reveal and inculcate. Has His church yet learned that difference?" The remaining articles are: How the Apostles regarded the Old Testament Scriptures, by Dr. H. M. Scott of Chicago; the second paper upon the Kingdom of God, by Gerhardus Vos; Were there two Bethsaisas? by Dr. Stewart of Lincoln University, and the Holy Spirit and the Believer, by Professor Darling of Auburn Seminary.

The Nineteenth Century for May contains a varied budget of interesting articles on questions political, military and social. A glance at the table of contents shows the questions concerning the army and navy occupy an important place. This does not indicate that Britain to pursue an aggressive policy but rather that the present war has stimulated a desire to have all departments overhauled and brought up-to-date that she may be ready for any emergency. Hence such contributions as "The question of Submarine Boats" a subject to which France and the United States are devoting much energy at the present time and the British Government is charged with neglecting; the death of Naval Engineers, local beginnings of Imperial Defence, the Volunteers and the Insecurity of England. Still what may be called general subjects are not neglected, and the monthly review of the "Newspapers" will be specially interesting to Canadians who desire to watch intelligently the course of English life.

Repent! No more cheering and hopeful word could fall on the ear of erring man. It means that always there is a way out of wrong into right. It means that the faculty and means of changing for the better are a part of our moral outfit. It means that all gracious powers and holy beings sympathize with our upward struggle and rain-saving influences upon our hearts. No evil fate compels us to wander forever in darkness and sin. There is no better way; let us turn, and walk therein.—Charles G. Ames.

The Quiet Hour

Jesus Walking on the Sea.*

BY WAYLAND HOYT.

"He constrained the disciples to enter into the boat" (v. 22). It would seem strange to be compelled to leave the sacred spot of so great a miracle, "the interested crowds, the Master Himself. So we, too, must often do what the Lord in His providence and His word clearly requires, even when it seems to us a strange and painful course." But Jesus was wise in this compulsion; toward the multitudes, they were determined to force upon Him an earthly crown and sceptre (John 6, 15); toward the disciples, they were subject to this same bad infection. So always be sure there is the wisest and most loving reason behind what may seem to you the strange compulsions of your Lord. What Jesus commands is always best, however it may clash with our present inclinations, and though, with our short vision, we cannot, for the now, see it to be best.

"He went up into the mountain apart to pray" (v. 23). Jesus steadily used prayer (Luke 5: 16; 11: 1). But Jesus also gave Himself to special prayer before any great action; and, as in this case, in the presence of any great exigency and temptation. Notice, also, that Jesus was wont to give Himself to lonely prayer. The lesson is plain and insistent. If Jesus could not get on without such prayer, surely we cannot. You have no time for it? Then you must take time, as Jesus did; see specially Mark 1: 35. Special difficulty now confronted Jesus. He had been teaching, that day, of God's kingdom (Luke 9: 11). But the people were bound to make Him an earthly king, a great wave of popularity was rising round Him. And this popular desire and acclaim took the form of a temptation also. Jesus was not tempted only in the beginning, as in the wilderness; He was tempted all through His life, and in many ways, as we are. Could he not seize upon this popularity, swiftly win a kingdom, and miss the appointed cross? But our Lord's quick refuge was prayer. Prayer should be ours also. Never yield to what seems to you a possible temptation; never go on into any grave decision until you have tested it all, and thoroughly, by prayer. Prayer is the great clearer of spiritual vision.

"The wind was contrary" (v. 24). If ever men were exactly in the way of duty these disciples were. They were doing precisely what Jesus had commanded them. Yet the wind was contrary. Do not think that there are never storms and contrary winds in the way of duty. Do not think that because you meet storms and contrary winds you are not in the way of duty. If you are trying to do as far as

you know what Jesus would have you keep on in spite of opposing winds. Always join with the other accounts of this incident that exquisite touch of St Mark,—Jesus "seeing them distressed in rowing." Note two things: though they were distressed in rowing, they were keeping at it, and Jesus was seeing them all the time.

"In the fourth watch of the night He came unto them" (v. 25). The "fourth watch" would be from three to six in the morning, the weariest and faintest time after a wakeful and laboring night; but just then Jesus comes to them. He knows precisely when we most need His special help, and He will give it to us. Notice, also, the raging waves the peculiar danger of the disciples, was an easy and entirely subdued path to Jesus. What a Christ we have! Our most tumultuous troubles and dangers are easy treading for His gracious feet; never despair, then; no waves can drown or winds blow away your Christ.

"It is an apparition" (v. 26). What we often think worst is best. "An apparition," cried the frightened disciples, and at the best thing that could come to them—their Lord! Never despair, even when what seems the worst appears. Your worst may be your Lord's best.

"It is I" (v. 27). Literally, "I am." I think that wonderfully beautiful and helpful. Amid every storm and opposition, this is Jesus' word to us,—"I am." It is as if He said, "No trouble of yours can destroy or hinder me; I am in it all, and over it all." What a reason this for fearlessness and cheer! Always we have and we have with us, the living, controlling Christ.

"Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee upon the waters" (v. 28). Many lessons crowd here. (a) The danger of self-confidence. That was Peter's besetting sin; what Jesus could do, Peter self-confidently thought he could do. (b) The danger of making unusual and needless tests; do not risk everything on some daring and abnormal enterprise. (c) Jesus said, "Come"; sometimes our Lord allows us to do foolhardy things that in their issue we may be taught the unwisdom of our self-confidence and the constant need of trust in Him. (d) Even great and unusual things are sometimes possible if we keep our eye on Jesus. (e) If dangers and difficulties shut of our gaze from Jesus, we are helpless; we sink, as Peter did, like lead. (f) Amid our fear and sinking the best thing is a quick eye to the Lord, like Peter's. (g) Only great faith can empower us in great matters; little faith will not do. (h) Even out of our unwise, foolish attempts Jesus can rescue us, as He did Peter. (i) Even little faith will bring Jesus to our aid. (j) When our hand is in the hand of Christ, we can have wonderful mastery. (k) Normal and usual service is better for

the most of us; Peter was better off in the boat than making great attempts on the sea. (l) Christ is master of winds of every sort.

"Of a truth Thou art the Son of God" (v. 33). Christ being the Son of God, miracles, the display of divine power, and in all directions, are normal and natural. Such a being ought to be wreathed with miracle. It would be unnatural, were He not. And these "signs" of His divine power ought to be reasons why we should accept Him as the divine Christ.—C. E. Wood.

"Made Nigh"

BY MARY E. ALLEBRIANT.

*Ye who sometimes were far off—

In winter time the sky is far away,

So far, so high!

I gaze—myself a speck upon the white—

On all the wondrous pageant of the night,

And stand abashed, and have no word to say,

So small am I!

The earth beneath my feet is white and still;

And though, around

Frost-work and ice gleam under moon and star,

Reflecting heavenly beauty from afar,

Yet there's unmeasur'd space which naught can fill,

'Twixt sky and ground.

But when June comes, ah, then the skies bend down

Deep, throbbing, blue,—

Close to the earth, like some great heart of love,

Pouring out sunshine from the stores above,

Till whoso'er we walk, in field or town,

'All things are new."

And so God seems to hearts of winter chill,

Remote and high:

But time will come, if they but open wide

Their doors to Love that pours in like a tide,

When through Christ Jesus every soul that will

May be "made nigh!"

"Thy Name Shall be Israel."

BY NICOL MOFFAT.

The art of naming is fast becoming one of the lost arts. We have names and names, but their significance is very faint as compared with the solemn appellations of long ago. Jehovah does battle is the remarkable idea that is to cling to Jacob in his new career as a man of God. Let every one that believeth, learn that among the things which have become new in the name—Thou shalt be called Israel.

The first Israel grew and became a nation. She had her fortunes of glory and humiliation, of progress and defeat until at the time of Ezekiel we find her in a condition like many a man at the crisis of life. It was then that Israel lived thirteen years without a vision from God to brighten the eye, or a message to loosen the tongue. They were barren years. At length the glory returned to the nation's eye and every tongue caught up the Divine counsel, and the years became fruitful.

Reader thy name is Israel. How is thine eye illumined with spiritual light? Hast thou a message for thy self daily, and one for thy friends, from the secret place of the Most High? If not how many years have passed? Was it at thy conversion or in the home church, or perchance upon the sick bed? The only thing to bring years of plenty to thy soul again, will be the message from God welcomed and obeyed. It will bring the joy of youth to thy life, and living words will be thy speech in thy home and shop. "God's voice will be like the voice of many waters, and the earth will shine with His glory."—Ezek. 43: 2.

*Sunday School Lesson, July 1. Matt. 14: 22-38. Golden Text.—Of a truth Thou art the Son of God.—Matt. 14: 33.

Thy name shall be Israel, because thou hast come to thine inheritance. See with thine eyes, hear with thine ears, and set thine heart upon all that I shall show thee, were the words uttered to the prophet on that happy New Year's day of revival. To thine eyes, O reader have come the inheritance of seeing the temple of God's presence among His people, rise up more glorious than those of merchandise. Is the church after all more to thee than all else? Thine ears have inherited the psalms of praise the words of supplication. Is the hour of worship occupied with thy best of heart and voice? Thou hast inherited all the other things which God showed the Israel of long ago. Count them over as one who values the things in store—the prophet locked and beheld the glory of the Lord filled the house of the Lord; and he fell upon his face. Ezek. 44:4.

Thy name shall be Israel, because to thee also has been shown how things holy must be kept separate from those which are sinful. The Temple walls with their ten feet thickness and equal height, facing the four points of the compass and having recesses furnished with vigilant guards tell thee plainly that God is holy, that sin must be stubbornly shut out and that a refuge is to be found for the righteous. And now, Beloved, how thick is the wall that separates thee in the pathways of thy choice, from him who slings the fiery darts of sin. How many guards are set by thine heart upon the thoughts, and words and book which have no right in the place where Jehovah does battle for thee? Read His complaint to the kinsman of old—"In their selling of their threshold by my thresholds and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed; wherefore I have consumed them in mine anger." Ezek 43:8.

The days when Israel revived were not so advanced as to be able to dispense with the altar of burnt offering. In the very centre of the sanctuary, to be seen through every gate, twenty feet in height and thirty at its base, was set this huge stone altar. Is the place of thy altar also set in the centre of thy habitation? Does every gate through the ways lead to it? Does it meet thee at the opening of the day and again at its close? Thy name is Israel. Beware therefore of the idolatry of wealth, power, pleasure or knowledge. As such these are false gods. Keep the fire burning upon the altar of thy daily devotions. The sin offering of expiation must be witnessed as well as the daily sacrifice; that is, the suffering Christ must rise above the offering of thine own grief and love. "If they be ashamed of all that they have done, show them the form of the house and the fashion thereof" Ezek 43:11.

And finally thy name shall be Israel because thou must obtain thy good report through faith. After these instructions which were given to the prophet, he found himself not at the Jordan of his household, but at the same old chebar of alienation. No fiery cloud or pillar were to precede them again. They were to labor hard to re-enter and rebuild their own nation out of the ruins into which it lay. Prophet after prophet would be needed to keep alive the hope for that

"better thing." The best they had was that they were both persuaded of and embraced these promises. Heb. 11:13.

Dost thou expect O! fellow traveller that any other than a life of faith shall be thine? The glory which made thine eye see the promised land so near will be shaded and the same old hills of earth where thou art a pilgrim will again appear. The finger of God which once seemed as real to thee in guidance as the pillar of fire by night may disappear and nothing in like manner take its place. Once the things of the soul appeared in Solomon's splendor, but now they may look as if in ruins. To thee also may come the days of disappointment in which the heart is ready to say "what hath the wise more than the fool" Eccles 6:8. But remembers that thou must walk by faith. Thy name is Israel. Didst thy forefathers not thrive better in the days of strong faith though suffering, thou under the glory, the half of which could not be told? It is better to see thy father by faith than any shadow or symbol of His presence. A little faith is capable of gathering together the great ruins of thy life for the Master saith—"if ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place and it shall remove; and nothing shall be impossible unto you" Matt 17:20. Just enough faith to keep thine eye in thy defeat upon the Lord; to kindle thy memory in the far off desert home and say "I will arise and go to my father's," to keep thee in the shelter, saying my life is hid with God in Christ—this is enough, though seed like, to make nothing impossible unto thee. "And they shall know that I am the Lord" Ezek 6:14.

Behold what witnesses unseen encompass us around; Men once like us, with suffering try'd, but now with glory crowned.

Let us with zeal like theirs inspir'd, begin the Christian race,
And freed from each encumbering weight their holy footsteps trace.

Behold a witness nobler still, who trod affliction's path,
Jesus, at once the finisher and author of our faith,
He for the joy before him set, so generous was his love.

Endur'd the cross, despis'd the shame, and now he reigns above.

Then let our hearts no more depend, our hand be weak no more;
Still let us trust our Father's love, his wisdom still adore.

The Changeless Christ.

He is the same in his divine personality. What that was in its essential nature we make no attempt to say. But we have some clear and definite conception of what it was in its relation to men and their salvation. The historic Jesus of Nazareth stands before us in His gentle dignity, and His indestructible sympathy with human sin and suffering, and His quenchless spirit of love, and we spring forward and bend at His feet, and our sin-bruised souls thrill with health and hope as we kiss the hem of His garment. It is true that the historic Christ, Jesus of Nazareth, brings to his feet the hearts of all noble-minded men and women, and of all little children, when He is rightly put before them.

But is the Christ of yesterday the same as the Christ of to-day? Undoubtedly some mysterious change took place when

Christ rose from the dead. When Mary Magdalene saw Him in the garden of the sepulcher she knew him not; and when she would have clasped the feet of the beloved Master He said, "Touch me not, for I am not yet ascended to my Father." In the visions of the Apocalypse John was permitted to look on the glorified Christ, and at the sight he fell down as dead. How, then, are we to take the words, "Jesus Christ, the same yesterday and to-day and forever?" When a long-tried and beloved friend, by some change in circumstance or fortune, is lifted into a more exalted social position, we sometimes wonder whether his heart and mind will still cherish the old friendships and affections.

Without pursuing the illustration you have the meaning of my question. We oftentimes sing, "Thou art the King of Glory, O Christ?" Is he then the same tender and sympathetic Saviour whose suffering love won our hearts to the obedience of the cross? To Mary Magdalene he said, "Go tell my brethren!" And in the Apocalyptic vision, he said to John, "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in and sup with him and be with me." Here from the lips of the risen Christ we have the same subtle charm stealing through the words he speaks as those which touched our hearts so strangely when he first won our obedience and our love. And just here comes to us a precious and an enduring consolation amidst the sad and troubled thoughts and feelings which invade us when we miss the manly voices and the cheering presence of our old companions in the "kingdom and patience of our Lord Jesus Christ." They are gone, but he remains, the unfailing hope and strength of his Church, and the light of every darkened hour till,

"With the dawn those angel faces smile,
Which we have loved long since, and lost awhile."
—Rev. Thomas Rider, in Christian World Pulpit.

Morbus Sabbaticus.

Morbus Sabbaticus, or Sabbath sickness, is a disease peculiar to church members. The attack comes on suddenly every Sabbath; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well, eats a hearty breakfast, but about church time the attack comes on, and continues until services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics and read the Sunday papers; he eats a hearty supper, but about church time he has another attack, and stays at home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sabbath. The peculiar features are as follows:

1. It never makes its appearance except on Sabbath.
2. The symptoms vary, but it never interferes with the sleep or appetite.
3. It never lasts more than twenty-four hours.
4. No physician is ever called.
5. No remedy is known for it except prayer. Religion is the only antidote.

Ministers and Churches.

OUR TORONTO LETTER.

After the unusual number of special and adjourned meetings of Presbytery, and departure of the Assembly commissioners, there is quietness this week in church circles. The Presbytery has a very small representation at the Assembly, eight out of the fifteen ministerial commissioners finding it impossible to go. Out of the ruling elders appointed not more than eight have gone to Halifax. But the work goes merrily on, and at the present rate the work should be finished before Wednesday evening.

There is not stagnation in Toronto, though the work is going very quietly. Some churches are holding anniversary services, whether Sabbath school or induction, or organization, is not clear, but anniversary service is anyway. Fern Ave. congregation has done good work during the past year, and will celebrate their anniversary on the last Sabbath of this month. So too, College St. congregation will hold their anniversary on that day. Rev. Dr. Parson will conduct the evening service at Fern Ave., and Rev. D. C. Hossack will conduct that at College St. on that day.

At the recent communion service at College St. there were thirty-nine new members added, and upwards of six hundred members partook of communion. Westminster congregation observed the sacrament of the Lord's Supper the same day, and added thirty-eight to the communion roll, eighteen of them being on profession of their faith. So the ministers are not lying upon their oars, and the good work is going steadily on.

The recent census shows that there is still plenty of work to do. The number of unattached families of those who attend church more or less irregularly is three thousand, and almost every minister was surprised to find that there were numbers who considered themselves adherents of his congregation, whose names he did not even know. This is not to be wondered at where the congregation numbers one thousand souls and upwards. It is simply impossible for one man to care for this multitude. Long before he has got round to the six hundredth person, there have been changes that will necessitate his beginning over again, and so the endless, unsatisfactory round goes on.

One cannot tear down the great churches and build smaller ones. It is said the congregations are not able to pay the stipend of an assistant. There are two other solutions. Let the minister engage and pay his assistant as the rector often does his curate. Or is it not possible to make use of the order of Deaconesses. The Methodist church is making excellent use of this part of the church's strength, and for many phases of visiting in the city a woman is much better than a man. Were each of our large churches equipped with one or more Deaconesses, trained for the work of visitation and ministering, they would find the work very much lightened for the minister, and much of the work that now remains undone, or is at best done imperfectly, would be well attended to. Of the alternatives the latter is much to be preferred, if prejudices could be removed.

The strength of the boys brigade was well shown at the recent parade. They turned out almost six hundred strong, an all the glory of bugle band and banner, and trappings. Just how far it is wise to cultivate this military spirit among the children is an open question, but if the Boys' Brigade will keep true to its original intent, it will do excellent service. Already the good effects are seen in more respectful bearing and more care in the use of epithets. It is easy for the boy about town to learn to swear or and lie. He will get the idea, in some quarters, that it is a virtue to be able to lie skillfully. He cannot cross the street at times without hearing an oath. The organization that inculcates straight conduct and clean speech is worthy of every support. This the Boys' Brigade does, and from the specimens of its work in Toronto, we are of the opinion that it does this work well.

It will not be till after the next regular meeting of the Toronto Presbytery that London Presbytery will consider the call to Rev. Dr. Johnson of St. Andrew church London. It has not been customary to hold a meeting of the Presbytery in August, but we presume there will be exception made this year, as it would be late in September before the matter could be issued were it to lie over till the regular September meeting. Of course Dr. Johnston may decide to remain with his present congregation and this will issue the case in July.

St. James Square congregation is taking its vacancy with characteristic quietness. Professor Ballantyne is available for services when no other suitable man is on hand, and no more acceptable services could be given. The impression is created that the session and congregation is not anxious for settlement but this is a wrong impression. They are constantly on the lookout, but their work is so quietly done that its effect is not seen till the man is under call. The three men who shall fill the three pulpits now vacant in Toronto should add very appreciably to the pulpit strength of Toronto, and we believe they will do so.

OTTAWA.

Rev. J. L. Gourlay, M.A., is filling the pulpit at Chelsea in the absence of Rev. Mr. Logan.

Mr. John Cameron, M.P., for Sunderland, England, in the British Parliament, is at present on a visit to his brother, Rev. A. A. Cameron, of Ottawa.

The Rev. Prof. Jordan, D.D., of Queen's, was the preacher at both services in St. Andrew's last Sunday. The attendance was good, and the Professor's thoughtful sermons had appreciative listeners. Dr. Jordan will occupy the pulpit during July and part of August.

Monday's Citizen says: Rev. Dr. Bayne, of Pembroke, preached in Bank Street Church yesterday. His sermons were eloquent and convincing and made a deep impression on the large congregation present. Rev. Dr. Bayne, who is well known in Ottawa, having resided in the vicinity for a number of years, was warmly greeted by many friends.

Rev. Mr. McFarland, of Denver, preached at both services at St. Paul's Church on Sunday. Mr. McFarland was formerly a member of the church, having been converted by the present pastor, Dr. Armstrong. In the morning he gave a vivid account of the circumstances leading up to his conversion and entreated his hearers to take similar steps.

Several enjoyable picnics have been held under the auspices of Stewarton Presbyterian Church, but that of Saturday last eclipsed all previous ones. At 10 o'clock three commodious cars left the church, corner of Argyle ave. and Bank street, bound for Britannia. Rev. Mr. Herbison, pastor was present, and, assisted by the Sunday School teachers and church officers, worked with a will to make the day an enjoyable one for all.

Knox Church Sunday School scholars, their teachers, friends and relatives enjoyed themselves immensely at Chelsea on Saturday at the annual picnic. Early in the day a party of young men wheeled out and arranged swings, etc., hence, when the pleasure seekers arrived on the early afternoon train, everything was in readiness for them. The day was passed pleasantly in games and amusements, a good time being spent by all. The pastor, Rev. D. M. Ramsay, and the Sunday School teachers and church officers were well in evidence, contributing greatly to the success of the outing.

The closing exercises of the Presbyterian Ladies College were held in the College Conservatory of music. A programme of vocal and instrumental music was rendered at the close of which the certificates were issued to the successful students. During the past year four series of examinations were held, a series at the close of each term and the certificates were awarded the pupils on the standing they received on the whole four series, 80 per cent. or over entitling a pupil to a certificate. A reception was held in the College the following evening.

EASTERN ONTARIO.

On Sunday of last week Rev. S. S. Burns, of Stirling and Rev. E. W. Mackay, of Madoc, exchanged pulpits.

Rev. Mr. Noble, of Gravenhurst, is expecting to preach in the Bradford Church next Sabbath, morning and evening.

Mr. J. A. James occupied the pulpit in St. Andrew's, Almonte, on Sunday, in the absence of the pastor, Rev. Mr. Hutcheon, who was in Brockville.

Rev. A. J. C. Ferguson was last week inducted into the charge of the Presbyterian Church at Ross Forester's Falls.

Rev. Mr. Campbell, of Ottawa, preached in St. Andrew's Church, Appleton, Sunday morning. Rev. Mr. Bayne was present, this being his first visit to Appleton since he met with the accident.

The congregations of Marmora, etc., lately promoted to the status of an augmented charge are still waiting for a minister. Rev. E. W. Mackay, of Madoc, is moderator.

At the morning and evening services in the Alexandria Church on Sunday, Prof. MacLaren, of Toronto officiated. From here the Professor went to Halifax to attend the General Assembly.

Rev. J. McLeod of Vankleek Hill and family left on Tuesday last week for their summer vacation. Rev. D. McLaren, of Alexandria, occupied the pulpit here on Sunday. Rev. Mr. McCallum, Glen Sandfield, will preach on June 24th and Rev. M. McLennan of Apple Hill, on July 1st. Mr. MacLeod will be absent about two months.

The attendants at St. Andrew's church, Lanark, last Sabbath morning and evening was very large. Rev. D. M. Buchanan preached at the morning on 'The Good Samaritan.' In his sermon he alluded to the unchristian policy of politicians in this country in seeking to gain political capital by setting one race against another. The Bible taught us to love our neighbor as ourselves, and Christ showed us in this parable that those to whom we should act as a neighbor were not confined to any nation, class, nor creed.

WESTERN ONTARIO.

The Crosshill Presbyterian Church purposes holding a garden party on Thursday evening, June 28th, at the residence of Mrs. Cooté.

The Rev. J. S. Scott, of St. Andrew's Church, Brantford, conducted the preparatory service at Knox Church, Galt.

Knox Church, Galt, is being altered and re-beautified, and \$8,000 will be spent on Knox Church, Guelph, for a like purpose.

Rev. Dr. Mungo Fraser, of Hamilton, exchanged pulpits with Rev. Dr. Johnston, of London, on Sunday last.

The call to Rev. Dr. Johnston from Knox Church, Toronto, will be considered by the London Presbytery on July 10.

Rev. Fred Barron, of London, will occupy the Presbyterian pulpit in Alvinston next Sunday, both morning and evening.

The place of meeting for Bruce Presbytery on the 10th July has been changed from Port Elgin to Paisley.

Next Sunday, Rev. B. B. Williams, of Guelph, is expected to fill the Winterbourne Church pulpit, and the following Sunday the pastor, Rev. A. M. Hamilton, is expected to be present himself.

Mr. J. Pomperoy took charge of the morning service in the Winterbourne Church on last Sunday, in the absence of the pastor. Rev. A. M. Hamilton, who is attending the General Assembly in Halifax.

In the absence of Rev. R. J. M. Glassford, who is attending the General Assembly, Rev. D. Strachan occupied the pulpit of Chalmers Church, Guelph, on Sunday.

Mr. Allan Cranston of Knox College occupied the pulpit of the Eden Mills Church on Sunday, in the absence of the pastor, who is in Halifax attending the General Assembly.

Rev. R. M. Hamilton, B.A., of First Presbyterian Church Brantford, gave excellent discourses to large audiences on Friday afternoon and evening in Stanley St. Church, Ayr, on the occasion of the preparatory service before the sacrament.

The service in Knox Church Guelph, on Sunday was the last for some months, until such time as the edifice has been renovated. In the meantime the congregation will worship in the opera house. The work of tearing out the interior of the church has been commenced. The pulpit was the first place attacked.

Last Sunday night a memorial service was held in Chalmers Church, Woodstock, Ont., for Mrs. John Mackay, mother of the pastor, the Rev. Dr. Mackay. The service was conducted by the Rev. Dr. McMullen, who referred in feeling terms to the excellent Christian woman whose departure from this life was mourned by a large circle of friends and relatives.

At a meeting of the Board of Managers and representatives of the S. S. of Knox Church, Galt, held on Wednesday evening, it was unanimously decided to hold the annual congregational and S. S. picnic at Idylwild Park on July 7th. The following gentlemen were appointed a committee to look after all arrangements: Chairman, Dr. Meyer; Messrs. M. S. McKay, Morton Hamilton, Frank Hogg, A. F. Robb, A. McAuslan, Jas. E. Douglas, and Alex. Sloan.

Rev. Dr. Gregg, of Cookstown, occupied the pulpit in Bradford last Sabbath evening. At the close of the sermon, the announcement was made to the congregation, through the Presbytery's committee, that the new arrangement whereby Bradford and Second West Gwillimbury had been constituted one charge, would go into effect next Sabbath, and that two services would be held every Sunday in the Bradford appointment, at 11 a.m., and 7 p.m., service in the Scotch Settlement at 3 o'clock in the afternoon. Rev. Mr. Wright, B.A., of Merriton, will preach next Sabbath. Service will be held at St. John's at the usual hour, to be conducted by a student.

The friends of Rev. D. C. Johnson, of London, will regret to learn of his death, which took place at the family residence, Hellmuth avenue. For nearly seven years, Mr. Johnson, who was 52 years of age, had been laid aside from the active work of the ministry by an affection of the spine, that eventually caused his death. Last year he was appointed clerk of the London Presbytery, to succeed Rev. Dr. Sutherland. He has been closely identified with the work of St. James' Presbyterian Church, having served as clerk of the sessions for several years. His loss will be felt keenly both in the church and community, and many friends will extend their sympathies to Mrs. Johnson, who survives him. The funeral will take place on Friday from the new St. James Church. Mr. Johnson was settled in Knox Church, Beaverton, for several years, in which community he was held in very high esteem.

Very successful and enjoyable was the garden party held on the spacious lawn at the residence of Messrs. Beardmore, under the auspices of Knox Church, Acton, last Monday evening. Rev. H. A. Macpherson was master of ceremonies and skillfully indeed did he manage the proceedings. Ample opportunities were afforded for social intercourse and the programme of the evening was very manifestly appreciated. The artists of the evening were Miss Jennie Smith in instrumental numbers; Misses McPhail and McClure gave a duet, as did also Messrs. A. T. Mann and D. M. Henderson; Mr. Henderson also sang a solo. An address was delivered by Rev. J. A. McLachlan, M.A., which was listened to with interest. Acton Cornet Band excelled themselves with numerous excellent selections on the street and in the grounds. The proceeds were \$85.00.

WINNIPEG AND WEST

Rev. Dr. Kilpatrick occupied the pulpit of Westminster church Winnipeg on Sunday morning.

Rev. Dr. Bryce attended the funeral of his mother which took place at Mount Pleasant, Brant Co., Ont. on Wednesday morning. The doctor expects to return to Winnipeg about the 26th inst.

At Knox church Winnipeg on Sunday morning Rev. Dr. Bryce, who occupied the pulpit, gave a very lucid explanation of the Presbyterian century fund and the progress in collection.

In Knox church Winnipeg Sunday evening, Mr. Lang, of Manitoba college, brought before the congregation the excellent work done by the students Missionary Society. The society hopes to place seven or eight missionaries in the field during the coming season.

MONTREAL AND QUEBEC.

The Rev. A. T. Love, pastor of St. Andrew's Church Quebec, accompanied by Mrs. Love, left last Monday on a visit to Scotland. Before departing he was presented by his congregation with a purse containing over 100 sovereigns and an address, wishing him a pleasant voyage across the Atlantic, an agreeable sojourn in the "Land of the Heather," and a safe return. The reverend gentleman returned a very feeling reply.

The Rev. A. Lee, B.A., late of Prince Albert, Sask., has received a unanimous call to the pastorate of St. Andrew's Church, Hemmingford, Que. Before leaving Prince Albert Mrs. Lee was presented by the Ladies' Aid Society with address and two handsome cases of solid silverware, as an acknowledgment of her valuable services in the general work of the church and as secretary of the Ladies' Aid Society. Mr. Lee was also presented by the congregation with a purse and a kindly worded address, expressing their esteem for him and appreciation of his pastoral work, and regret at his departure.

A farewell social was tendered to Miss A. Gordon, one of the teachers of Cote des Neiges Presbyterian Sunday School, on Wednesday evening, at the church on the occasion of her leaving to take up her residence in Winnipeg. The chair was occupied by the superintendent, Mr. S. R. Clendenning, with whom on the platform were the Rev. T. A. Mitchell, the Rev. Mr. Lough, S.T.L., and the Rev. M. T. Crombie. After refreshments had been served there were songs and recitations. Addresses were given by the Rev. Messrs. Mitchell and Lough, and the superintendent. A writing desk was presented to Miss Gordon by the teachers, the Rev. Mr. Mitchell making the presentation.

The Glengarry Presbyterial.

The Glengarry Presbyterial of the Woman's Foreign Missionary Society, held its 17th annual meeting in Knox Church, Lancaster, on June 6, and 7.

Reports from 36 societies, represented by nearly 130 delegates were read.

The Children's meeting was addressed by Mrs. Thompson of Montreal, who has spent several years as missionaries in China.

An interesting paper on The Spirit of Missions, by Mrs. Gollan of Dunvegan, was read by Miss Grant.

The president's report was then given, touching upon the operations of the year, and expressing gratitude for the assurance of the Master's presence.

At the evening meeting earnest addresses were delivered by Rev. A. Graham and Rev. IN. Tamer.

On Thursday morning the report of the Foreign Missionary Tidings Secretary was read by Mrs. Alguire.

Then followed an excellent address by Mrs. McLeod of Vankleek Hill.

After a season of prayer the election of officers took place, which resulted thus:

Honorary President—Mrs. Alguire.
President—Mrs. McLeod.
First Vice-President—Mrs. Scott.

Second Vice-President—Mrs. Russell.

Third Vice-President—Mrs. McKeercher.

Fourth Vice-President—Mrs. D. P. Mackinnon.

Fifth Vice-President—Mrs. Graham.

Treasurer—Mrs. J. D. McLennan.

Recording Secretary—Miss M. McGregor.

Corresponding Secretary—Miss A. Cline.

Foreign Missionary Tidings Secretary—Mrs. Hastie.

A paper on Missions Past and Future was read by Mrs. Graham of Lancaster in the afternoon.

In the absence of Miss Cline, Corresponding Secretary, extra duties fell into the hands of the Recording Secretary, and Miss J. E. McLennan was appointed to assist. Next came the Question Drawer, which was ably dealt with by Mrs. Matheson, assisted by Mrs. Fraser, valuable hints being given by others who took part in the discussion.

The closing words by Mrs. Langill, Martintown, were very impressive.

A vote of thanks was given to the Lancaster congregations for hospitality in entertaining delegates, and for the use of the church, and to the choir, and to all who helped in making the meeting a success.

A vote of thanks was passed to Mrs. Alguire for past services to which she made a suitable reply.

Rev. Mr. Graham presented an address to Rev. Mr. Armstrong, to which Mr. Armstrong replied in a few well-chosen words, also expressing his appreciation of the W. F. M. S., for which he was thanked by the president.

Mrs. MacDermid of Avonmore led in the closing prayer, and the meeting closed by Rev. A. Graham pronouncing the benediction.

Mrs. Wm. Patterson, who has for fourteen years shared with her husband, the Rev. Wm. Patterson, lately called to Bethany Church, Philadelphia, Pa. in connection with Cooke's Church, has been in Toronto this week making final arrangements for her removal. Mrs. Patterson was for a number of years President of the Auxiliary to the Women's Foreign Missionary Society, and in that position, as well as in every other she was ever called upon to fill, made herself much beloved and popular, so much so that the ladies feel that they have lost by her departure one of the best friends of their lives, as an ever-ready help meet. In token of this feeling they took advantage of Mrs. Patterson's being in town to present her with a beautiful gold five o'clock tea service. The ceremony was simple to informality, but the entire gathering was very much affected at this severance of ties that by lapse of years had become almost sacred.

Marriages.

On Tuesday, June 12th, by Rev. W. G. Wallace, pastor of Bloor Street Presbyterian Church, at the Manse, Robert G. Andrews merchant of Toronto Junction, to Miss Jean Guild Waldrum, youngest daughter of Robert Waldrum, Esq., of Toronto.

At the British Consulate, Tien Tsin, China, on May 11, 1900, Jennie M. Hill, M.D., of the American Presbyterian Mission, Shantung, daughter of Wm. Hill, Esq., Bond Head, Ontario, to Rev. Robert A. Mitchell of the Canadian Presbyterian Mission, Honan, China.

In St. Andrew's Church, Perth on Tuesday, June 12, 1900, by the Rev. A. H. Scott, M.A., pastor, J. Edwin Frost of Smith's Falls, Ont., to Laura Osborne, second daughter of McWilliam Meighen of the firm of Arthur Meighen & Brothers merchants, Perth, Ont.

On June 9, 1900, at the residence of the bride's brother, Herbert Austin Aikins, Ph.D., Cleveland, Ohio, by the Rev. James D. Williamson, Ida Dredge, youngest daughter of the late William Thomas Aikins, M.D., Toronto, to Rhys Dakers Fairbairn, Esq., of Toronto.

Deaths.

On Thursday, June 21, 1900, at his Residence, Linden Villa, Toronto, John HaKan.

The Inglenook

Our Waif.

BY G. JANESEN

"Ay! an' he was weel thro'at up, too! His mother never let him expect it he wud come to that. When I kent him first, I'm sure in a' St. Michael's there wasna' his marrow."

So town report in St. Michael's spoke of one then well-kept to ruin the prestige of a name handed down untarnished through many generations. The family property, never large, grew none—mortgages excepted—in the hands of its present owner. Report averred that "to the east," and beyond, Lawyer Wilson had it bonded; that he drew rents and paid tradesmen, and alternately bullied the broken laird and handed a trifling pittance to the son of the man who made him what he was. The wily lawyer was quite truly reported as living in hope to die in possession of this very snug estate.

Gushetholm lay an hour's walk from as sweet and well-kept a country town as there is in broad Scotland, and before this laird's time not a penny of debt was upon it. But David Middleton was not as his sires; and the neighbors often wished that his mother had been less saucy with the pretty housemaid whom she had dismissed on the spot when she understood that David her only child, looked with more than passing interest on Mary Scaton's movements day by day. But Mrs. Middleton was unyielding; and the gentle girl never crossed her path again. Certainly David from that hour, became less heedful of himself, and of all else in the world.

That of course was long ago now; and St. Michael's people had ceased to expect the young laird at kirk or market; and town gossip had just to live on such nasty rumors as the singing barlrie might bring from Gushetholm of the doings there—ever less and less savory in the nostrils of good society. Lawyer Wilson occasionally visited the big house, now in such neglect, to get his blue-eyed client's signature to certain official documents. These were not always signed without murmur; for, rightly or wrongly, David Middleton suspected that the lawyer was less deferential since the Inner House had declared the entail to be faulty. That suspicion fluttered the lawyer's bosom but little for he already had his hand deep into the vitals of this colt of a client, who, in the end usually did as he was told.

For years I have been living a fresh busy, city life, so that it was but as a memory I could picture David Middleton in other days; a snarl fellow sitting his chestnut well, and casting honest glances on all he met during his ride to town on the monthly market days. I was a boy at school; and Mary Scaton a girl at school. How the years had sped since that time! One wild wintry afternoon as I pushed swiftly down the city street one in a great and ceaseless stream of human souls—an eye caught mine! Instantly it felt—though my eye instinctively followed the man as he ambled past, eager to evade me.

"What eye is that? What face? Why does that man hold me so? Who is he?" Then I had it—David Middleton was the person. Round shouldered, sunken-eyed puffy faced a wreck of handsome youth I had once known. In a moment I had swung round and had his hand firmly in mine.

"How are you David? How are you living?"

And while he stood silent I was off in a dream. We both were academy boys again, he much my senior, allowing me, ex gratia as it were, a place on his side at Prisoner's Base; or again, as master of the ring, keeping strict and impartial watch, 'doon

the back brace," while against a bigger opponent my youthful hands were being inured to war. Then I awoke from my reverie. I still held his hand in mine; he still was dumb. "How are you, David? How are you living?"

He just looked at me, ashamed, speechless; and no wonder. What a sight he was? An old top-coat pinned over his breast; a checked, red and black scarf carelessly spread over his shirtless bosom, neck dirty, trousers in sad disrepair; shoes open round the uppers and down at heels. There stood David Middleton, the laird! The restless eye indicated his anxiety to be gone, but I kept him firmly while a headless city swept by; the beforetime laird, broken on the wheel of his own sins, Talk of tragedy!

"But how do you live?"

"Oh! I am not living at all."

"Where do you stay—but you'd not have had dinner?"

"I have had no breakfast."

"Oh! dear that's awful! Can you get no work?"

"I'm just working this has been a sore winter for me. But I don't think it can last long now—and I don't care."

He evaded my repeated request for his address and I suspected that the one he gave me was of set purpose to wander me. At last I slipped him some money urging him to use it wisely in return for which he handed me a slip with verses printed on it, his one way of whiling away the time. Then, while he ambled up the busy street, I watched the poor friendless soul, maybe the one unloved, unloved unit in all that stream of surging life; and when he was hidden by distance I stood still in all the rain to read his verses. As I read, my heart wept; for there in his poet's dream, had he burst his miserable bounds and was far away back in the forgotten years by the side of wimpling burns singing songs of youth and love—all the while gathering pinks and bluebells on the brae face to weave a wreath for Mary Scaton's hair!

After many weeks of bootless seeking I found my friend in a little street near Arthur's seat. He was greatly altered. Mastered by his "hacking" cough lay the spent man in his humble lodging, tended by an exceedingly tidy woman who owned a small shop. Noting the great change, I gently said:

"Well David, how are you?"

A faint smile was his only reply but he played with my hand in loving recognition of my trouble to find and help him. The cough at the moment was quiet, but he had had a bad fit of it recently.

While I lingered, the Rev. Walter Glennie came softly in, a welcome visitor as I could see and they communed on "things unseen." I had been introduced as a friend of boyhood's days, and then from the minister, I learned things startling to me.

The tidy, patient woman, his nurse-laid lady, was Mary Scaton, much changed in all but her pure love for David Middleton. She had met him, utterly stricken and sick unto death, a few weeks ago, and compelling his story from his lips, had, by love's perfume, borne him to her own sweet if humble abode, and was now fain to nurse him back to life and love again.

Under her quick eye something of the record of his misery passed from his face, and as I came and went, I fancied I saw some dim memory of the long ago, when I, the boy at school, watched the sprightly youth ride smiling into St. Michael's on market days. Yet, strangely enough, he never once referred to his past. Gushetholm never passed his lips, though

now and again a look of pain swept his pale face, and I guessed he was in the old spot, "mid stacks of garnered grain, just after a happy harvest home.

He made but one request, that I would lay his head in the grave, Mary and the minister assisting, after which save by her and me, he wished to be forgotten.

In early May we three reverently followed the dust of this seeming stranger to the grave, leaving there, in blessed hope, the mortal part of David Middleton and there, to-day, a simple cross keeps the memory of our waif. The cemetery men points to a simple woman clad in quiet mourning who comes at all seasons to deck that grave with flowers. It is love's last offering.

To save him, long ago, she fled from his mother's wrath; to save him she took him dying from the weary streets that night; to save him she had watched through the last few weeks by the lonely bed; yes, and the last night of all, to soothe his heart not less than to ease her own, she had whispered a full assent to his last request, and ere the kiss was cold upon her lips, his moved in benediction, and quietly, by love redeemed and reconciled, he fell asleep.

Her dust lies under the same cross.—Christian Leader.

A Soldier's Letter.

The front-door bell rang at Kingland Manse, and Pastor Brown answered it.

"Do come and see old Mrs. Mason for she is dying," were the words of the importunate messenger who stood on the door-step.

Pastor Brown was soon ready, and the pair at once proceeded to old Mrs. Mason's cottage, across the village green.

These greens are common in the fine old county of Norfolk, and Kingland "place" was one of the largest. Mrs. Mason was a member of the Kingland Baptist Church, and was, of course, well-known to Mr. Browne.

The old lady was a widow with an only son, who was serving as a soldier in South Africa. She had been ill some time, and like all mothers who have sons at the war, she had troubled a great deal about it.

She was a dear Christian soul and her prayers had been incessant on her son's behalf. His letters had been few but kind. He had gone away caring little or nothing about spiritual things, and this had been a real grief to his poor old mother. Her late husband and she had been members of the Kingland church for years; but the worldliness of her son had caused her many a sleepless night, especially since she had been bereaved.

She was dying now. The cold sweat was already on her wrinkled brow. Pastor Browne read and prayed with the old lady. The pastor could see that her end was nigh. She was calm; her mind was stayed on Christ. He was asked to sing her favorite hymn:—

How sweet the name of Jesus sounds,

In a believer's ear;

So thos his sorrows, heals his wounds,

And drives away his fear.

She closed and then an angelic smile lit up her face. She paused, and looking earnestly upwards, "I can see Jesus and angels. Ah! there's my husband; and lo! my darling boy, too. I can die now, for my boy is in heaven."

She closed her eyes. Her spirit had gone.

A double knock at the cottage door roused Pastor Brown. He was met in the room below by the village postman, who had two letters for the late Mrs. Mason. They were both from South Africa. One was official, and contained the sad news that Private Mason had died in active service. The other was from the minister with the troops, who, in answer to a dying request, had promised to write to the soldier's mother and tell that her son had passed away, confessing Christ as his Saviour.

The angelic vision had forestalled the letter.—W. H. Berry, in English Baptist.

The General Assembly.

(Continued from page 389.)

are from the maritime provinces; Japan (Formosa), 8—two from Ontario and one an ordained native preacher; China, 17; Central India, 26; British Columbia Chinese, 3; British Columbia Indians, 6; Chinese in Quebec and Ontario, 1.

THE NEW HEBRIDES.

Since the opening of the New Hebrides mission in 1846, thirty-four missionaries have been obliged to retire from the mission fields from one cause or another, and fifteen have been removed by death. Respecting the New Hebrides the report says: "There is not much that is unusual to report in connection with the work in the New Hebrides. The work of our missionaries there has been characterized by sustained activity and accompanied by quiet and steady progress. Their health has been fairly good, though some of them have suffered from sickness and disease, and death has swept away many of their people, among whom were not a few of their most active and useful members."

The expenditure on the New Hebrides mission was as follows:—

Rev. Dr. Annand, Santo.....	\$1,218.67
Rev. H. A. Robertson, Erromanga.....	1,403.35
Rev. J. W. Mackenzie, Efate.....	1,072.67
Miscellaneous.....	2,259.43
	\$6,057.12
Less exchange on sterling bills.....	48.42
	\$6,008.70

The report of the Trinidad mission shows steady and encouraging progress. Baptisms during the year were 40—200 adults and 280 children. Pupils enrolled in the schools were 4,8 3, and the average attendance 2,748. Communicants in good standing, Dec. 31, 1899, 758; net increase, 66. Eighty Sunday schools had 3,906 pupils enrolled with an average attendance of 1,955. The contributions to the work of the mission were \$1,450 by the proprietors of estates, and \$4,682.54 by the native church—the latter an average of \$6.21 per communicant. In the Conva district the average contribution per communicant was \$10.44.

THE DEMERARA MISSION.

In Demerara Rev. J. B. Cropper, who had been the missionary there of the Canada Presbyterian church some years, was in December last, appointed by the governor of the colony superintendent of East Indian settlements. This was done with the consent of the committee. Mr. Cropper will still be able to give valuable aid to the work of the mission. Rev. Geo. E. Ross is therefore the only missionary of the Canada Presbyterian Church to the East Indians of Demerara, who number 120,000. He reports the outlook most encouraging. The expenditure of the church on the Trinidad and Demerara missions, for the year ending April 1, 1900, was \$19,923.21.

From Korea the most encouraging reports are received respecting the progress of mission work among the people. The field in the "Hermit nation" is white unto the harvest; Korea is ripe for evangelization—but the labors few. Messrs. Grierson, Foote and McRae are the Canadian missionaries in Korea. The expenditure for the year was \$3,421.66. The committee strongly urges the importance of reinforcing the missionary staff in Korea.

In connection with the foreign missions of the church the W. F. M. society has done good work. During the past eleven years their contributions amounted in the eastern division to \$78,398, and in September last they paid into the foreign mission and Korean funds \$10,582.

NORTH-WEST MISSIONS.

Within the bounds of Manitoba and the Northwest territories the Presbyterian church has nineteen missions among the Indians. There are in these missions 257 communicants six boarding and industrial schools with an enrollment of 280, and an average attendance of 258. There are also three day school an enrollment of 68 and an average attendance of 80.

The expenditure on these missions amounted to \$24,055 during the year.

The expenditure on the mission in Formosa amounted to \$11,853. Dr. MacKay continues to report wonderful progress in that mission field.

The missionaries in North Honan, China, report encouraging progress. The Treasury reports receipts \$28,982; expenditure, \$16,932, balance on hand, \$12,049.

IN CENTRAL INDIA.

In Central India, where wide-spread famine is making its presence sorely and sadly felt, reports come of good work being done. In all the stations vernacular schools and evangelistic work have been carried on, and in all the stations but one regular congregations have been organized. The medical work carried on by the missionaries is proving a great aid to the mission work the report, among the other things, says:—"The famine of 1897 resulted in the ingathering of many children who are now under Christian instruction. The success of the efforts then put forth caused the missionaries to be more eager than ever to fold as many of the lambs as can be secured. One of the providential purposes of this terrible visitation is thus evident; it is the silver lining to the cloud.

"The church has sent out in all to this mission 61 mission workers. Of the men fifteen were ordained and two of these were medical Missionaries. All were married. Of the 29 lady missionaries sent out five were fully qualified doctors. Of the men six have left, three are at home on furlough, two are on sick leave, and six are at work in the field. Of the lady missionaries eleven have left the work, two married missionaries in the field, three are at home on sick leave, three on furlough, and ten are at work to-day."

The expenditure of the Central India mission amounted to \$48,078, leading a balance on hand of \$460.

BRITISH COLUMBIA CHINESE

The mission work among the Chinese in British Columbia cost \$3,972; the work among the Indians \$5,661. There are 18 Chinese schools in Montreal and schools in Toronto, Ottawa, Halifax and elsewhere.

The W. F. M. society, western division, reports contributions from all sources \$46,381.47; eastern division, \$10,682.50; total, \$56,913.97.

The following is a statement of foreign mission finances:—

RECEIPTS.	
Eastern division.....	\$ 28,437.02
Western division.....	116,082.94
Special fund (west).....	41,085.26
	\$175,555.22

DISBURSEMENTS.	
Eastern division.....	\$ 32,681.14
Western division.....	116,894.69
Special fund.....	11,085.26
	\$160,501.98
Net balance April 1, 1900.....	\$ 15,054.83

STATISTICS.

The report on statistics was presented by Rev. Dr. Torrance, Guelph in a brief speech. The returns showed wonderful improvement and progress all along the line. There had been an increase of 166 in the number of pastoral charges and a total of 10,118 members had been added upon progress of faith alone. In the large membership of 210,826 only 94 cases of discipline had been reported, which he considered a most gratifying record. Increases had to be noted in the number of baptisms, but decreases in the number of Sabbath school workers and in the number of missionary and young peoples' societies. The financial statistics were satisfactory, showing a decrease in the arrears of stipend and increases in most of the items of revenue. For congregational purposes \$1,841,196, and for all purposes of the church \$2,384,897 had been collected an increase of \$114,241, outside of the century fund.

Rev. Dr. Cowan, seconded by Rev. Dr. Somerville, moved a resolution placing on record an ac-

knowledge of Dr. Torrance's valuable services for many years as the statistician of the church, and the motion was heartily agreed to.

ASSEMBLY NOTES.

An interesting re-union of the alumni of Queen's and Montreal Colleges was held at the Halifax Hotel, when about one hundred guests sat down to luncheon. Rev. Alfred Gandier presided, and speeches were made by Principals Caven, Pollock, MacVicar, McRae, Forster and Grant, Profs. Scriniger, Dyde, MacNaughton Dr. W. T. Herridge and J. A. Macdonald.

A pleasant sail on the Bedford Basin and North Arm Bay was enjoyed by the members of the Assembly and their friends, through the kindness of the Reception Committee.

The Assembly Sabbath services were held in St. Matthew's Church, and were conducted by Rev. A. B. Winchester, British Columbia, in the forenoon, and Rev. John Neil, Toronto in the evening. Communion was dispensed in the afternoon, the Moderator presiding assisted by Revs. Dr. Caven and J. F. Forbes.

The Assembly approved of the appointment of Rev. Mr. McCurdy as eastern agent for the church in room of the late Dr. P. M. Morrison.

Victoria and the Sabbath.

Queen Victoria began her illustrious reign with a strict observance of the Sabbath, and has never failed to insist upon the nation has been marked. On one occasion one of her ministers of State arrived at Windsor Castle late on Saturday night.

I have brought for your Majesty's inspection, he said, some documents of great importance; but I shall be obliged to trouble you to examine them in detail I will not encroach on the time of your Majesty to-night but will request your attendance to-morrow morning.

To-morrow is Sunday, my Lord.

True, your Majesty; but the business of the state will not admit of delay.

The next morning the queen and the court went to church and listened to a sermon on "The Christian Sabbath:—Its Duties and obligations," the queen having sent the clergyman the text from which he preached. Not a word was said about the state papers during the day, but in the evening Victoria said, to-morrow my lord, at any hour you please—as early as seven, if you like—we will look into those papers.

I could not think of intruding upon your Majesty at so early an hour, replied the minister; nine o'clock will be quite soon enough.

Every Animal Its Own Doctor.

Animals get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever drink water, and sometimes plunge into it. When a dog has lost its appetite it eats that species of grass known as dog grass, which acts as an emetic and a purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. An animal suffering from chronic rheumatism always keeps as far as possible in the sun. The warrior ants have regular-organized ambulances. Latreille cut antanthe of the ant, and other ants came and covered the wounded part with a transparent fluid secreted in their mouths.

If a chimpanzee is wounded it stops the bleeding by placing its hands on the wound or dressing it with leaves and grass. When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth. A dog, on being stung on the muzzle by a viper, was observed to plunge its head repeatedly for several days into running water. This animal eventually recovered. A terrier hurt its right eye. It remained under a counter, avoiding light and heat, although it habitually kept close to the fire. It adopted a general treatment of rest and abstinence from food. The local treatment consisted in licking the upper surface of the paw, which it applied to the wounded eye, again licking the paw when it became dry.

Word of Missions.

Source of Power in Missions.

BY REV. J. HUDSON TAYLOR.

Founder and Director of the China Inland Mission.

God himself is the great source of power. It is His possession. He manifested it according to His sovereign will, according to His declared will. Truly our opponents and hindrances are many and mighty, but our God, the living God, alone is mighty. It is with Him we have to do; on Him alone we have to wait; from Him alone cometh our salvation and our sufficiency. God tells us through His prophet that the men that know their God shall be strong, and they that understand the people among men shall instruct men. If it be true that knowledge is power this is supremely true in the case of the knowledge of God.

God's commands are always absolute. If we believe the commandment to be from God, our only rule is to obey. Further, God's power is available power. We are a supernatural people, born again by a supernatural birth. We wage a supernatural fight, and we are taught by a supernatural teacher. In our supernatural fight we are led by a supernatural Captain in right paths to assured victory

To the Deaf

A rich lady, cured of her Deafness and Noises in the head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free, Address No. 9926, The Nicholson Institute, 790 Eighth Avenue, New York

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FITS.

Not many days after the risen Saviour ascended on high the Holy Ghost came upon the disciples and followers and they were all filled, and he remains with them still, and he is to-day as truly available and as mighty a power as he was on the day of Pentecost.

We have given too much attention to method and machinery and resources; too little to the supreme service of power, the filling with the Holy Ghost. This has been the great weakness about the service in the past, and, unless remedied, will be the great weakness in the future. We are commanded to be filled with the Spirit. If not, we are living in disobedience and sin, the sin of unbelief. God is ready to fill us with the Holy Ghost.

In November, 1886, we spent eight days in waiting upon God. We spent eight days of fasting, alternated with prayer, and we were led to pray to God to send 100 missionaries. We were led to pray for 100 missionaries to be sent by our English board from January to November. We were led to ask God to give £10,000 in addition to the income of previous years, and we asked for it to be given in such a manner—in such large sums—that the force of our staff might not be occupied in keeping accounts. God answered our prayers wonderfully. We sent us offers for more than 600 missionaries, and at the end of the year over 100 had gone.

You ask, What about the income? God did not give us exactly the £10,000 we asked for, but gave us £11,000. And the £11,000 came in eleven contributions.

The living God is an available power. We can call on him in the name of Christ with assurance that if we call on him in the spirit of prayer these prayers will be answered.

How important is faith! and what is this so essential faith? Is it not simply a recognition of God's faithfulness? We are living in days of wonderful success. But we may see far more wonderful things in days to come.

The Church is not a number of isolated organizations, but an organized body. The Church as a whole must recognize its responsibility to go forward. Not only must the missionaries go forward, but their parents and friends must give them up to the work. Soul-saving work cannot be carried on without suffering.

If we can imagine that without suffering we can bring about the extension of Christ's kingdom into all the world, it is vain imagination. It cannot be done.

Only prayer can overcome the appalling doctrines of heathendom. One great power is the Gospel itself. It is my privilege to know hundreds of native Christians who accepted Jesus Christ as their Saviour the first time they ever heard of him.

The Chinese are dying a million a month without God. Those only who have seen know the darkness of a heathen deathbed. With what despair do they look forward to the judgement which they know is coming! They know they are sinners, and, as their proverb puts it, "Evil doing brings the evil reward." They know nothing of God's atonement, nothing of the forgiveness which he has provided.

"There are two demands made upon us by the missions work—fidelity to Jesus and fairness to the man who does not know about him. Fidelity means obedience. There is no substitute for obedience. You cannot be obedient and neglect anyone who does not know Christ, whether he live in this country or in a heathen land. In so far as you fail to do this you fail to obey Christ and are an infidel—an unfaithful one."—M. D. Babcock.

A man may be an eternal failure, although his footsteps glitter with gold and his words sparkle with knowledge. That man is the most successful is the Divine kingdom who sets on motion the greatest amount of spiritual power for the glory of God, whatever may be the opinions on rewards of fallen mortals.—John Reid

Consumption's Victims.

CAN OBTAIN NEW HEALTH IF PROMPTLY TREATED.

It Was Thought Miss Lizzie Smith, of Waterford, Was in Consumption. But Her Health Has Been Restored—Advocate to Similar Sufferers.
From the Star, Waterford, Ont.

Throughout Canada there are thousands of girls who owe the bloom of health shown in their cheeks, the brightness of eye and elasticity of step, to Dr. Williams' Pink Pills for Pale People. Their are few girls in the first years of womanhood who do not suffer more or less from anaemia. We see them everywhere, and they are easily recognized by a sallowness of complexion, or perhaps extreme pallor they are subject to headaches, dizziness, palpitation of the heart, and feel tired and worn out on the least exertion. To those who suffer in this manner Dr. Williams' Pink Pills offer speedy and certain relief. Proof of this may be had in our own town. Miss Lizzie Smith, daughter of Mr. Wm. Smith, is to-day the embodiment of health and activity yet not so long ago her friends feared that consumption had fastened its fangs upon her. A representative of the Star recently interviewed Mrs. Smith as to the means employed to restore her daughter's health. Mrs. Smith's unhesitating reply was that Dr. Williams' Pink Pills were entitled to the credit. Mrs. Smith said: "My daughter is nineteen years of age. For some years she has not been very strong and was subject to sick headaches. Last summer she went to work in an establishment in Paris, and had not been there long when her health grew much worse. She consulted a doctor there who said that her blood was in such a bad state that the trouble was likely to develop into consumption, and on hearing this Lizzie at once returned home. When we saw her we feared she was in a decline. She suffered very much from headaches; was as white as chalk with dark circles under her eyes and the eyes shrunken. Her appetite was very fickle and she ate very little. She was very despondent and at times said she did not care whether she lived or not. I decided to give Dr. Williams' Pink Pills which I heard were so highly recommended in cases like hers, a trial. She had only taken the pills for a couple of weeks when we could see an improvement. By the time she had used a couple of boxes her appetite was much improved, her headaches less frequent, and the spirit of depression passed away. Four boxes more fully restored her health, and to-day she is as though she had never had a day's illness. I really think Dr. Williams' Pink Pills saved her life, and believe they are worth their weight in gold to girls suffering, as she did."

Dr. Williams' Pink Pills make rich, red blood, strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and despondent feel that life is once more worth living. The genuine are sold only in boxes the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50 c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A Presbyterian church is to be erected in Bath, England. Dr. John Watson is to begin the services. Dr. Watson has been of late extremely active in work in connection with the Presbyterian Church in England.

Health and Home.

Hot Water.

A simple remedy as it may seem to be, hot water is invaluable for a great many ills, and if taken regularly will render a more disagreeable medicine useless.

To ward off the cold threatened by a chilly sensation, drink a cup. To loosen a tight cough, sip water as hot as it can borne. A hot compress with a dry flannel over it, persistently applied to the throat and chest, will cure a stubborn cough or sore throat and cut short in its incipient congestion of the lungs.

To do a cloth in hot water and lay it quickly over the seat of pain is sometimes a relief in neuralgia. The same application on the stomach will banish colic. In croup place about the neck a flannel wrung out of hot water. For sprains, hot fomentations are excellent. In such cases care should be taken that the clothing is protected from dampness by the intervention of a dry cloth, and in all the uses for it thus far given it must be kept in mind that the water is to be really hot.

In spasms, place the afflicted child as quickly as possible in a hot bath: that is one heated as much as comfort will allow. The convulsed frame will be relaxed and soothed by its contact with the warm water. A hot bath after exposure will do much to prevent the taking of an infectious disease. An occasional full hot bath upon retiring is a great benefit in inducing sleep; even a foot bath will be found a help as a means to the same end.

When a person is tired and heated, bathing the face with warm water will prove more comfortable, as well as less dangerous, than the use of cold. Weak eyes are made stronger by bathing them regularly in water as hot as can be borne. If they are tired, such bathing to which is sometimes added a little salt, will wonderfully rest them.

For a fine complexion and velvety skin never use cold, but warm water in washing with soap and hot water, then rinsed with tepid water. To bathe the face daily in hot water will, it is said, remove pimples. And the appearance of wrinkles may be greatly delayed, it is believed, by the use of the hot baths.

A Favorite Sherbet.

A lemon ice which will make even July seem endurable is made in this way: Squeeze the juice of six lemons into a bowl and steep it in the rind of an orange and of the lemons for an hour. Strain the mixture, add a pint of sugar and then a pint of water. Stir this until the sugar is dissolved. Freeze in the usual way. Before the mixture is quite stiff remove the dasher and pour in a cup of rich cream. Stir rapidly for a few minutes, but do not churn the mixture with the dasher again. When it is frozen it will be found delicious.

A Touch.

A living coal! And with its glow it touched another coal, when lo, The dark form into radiant grew, And light and cheer beamed forth anew.

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For full information see Calendar.

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BELLEVILLE

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COMMUNION SET AND BAPTISMAL BOWL

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FOR A FEW HOURS WORK



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

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

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Splendid Offers!

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

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

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