

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

BELLEVILLE, MONTREAL, TORONTO.

Single Copies, 5 Cents

Presentation Addresses

DESIGNED AND
ENGROSSED BY

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

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

THE YORK COUNTY Loan & Savings Co.

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

W. H. STONE UNDERTAKER

343 Yonge Street
PHONE 1932.

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

Bishop Strachan School FOR GIRLS.

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

An English Baker.

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

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

Prepare Yourself

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

When the System is Run Down

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

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

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

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

The Dominion Presbyterian,

10 Campbell Street, Belleville

C. BLACKETT ROBINSON, MANAGING EDITOR.

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

THE Best Company

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

The Temperance and General

Life Assurance Company IS THAT COMPANY.

HON. G. W. ROSS, President. H. SUTHERLAND, Man. Director.
Head Office, - Globe Bldg., Toronto.

For the Winter go to BERMUDA

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

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

For Winter Cruises go to West Indies,

PORTO RICO AND CUBA
30 days' trip. 20 days in the tropics
S.S. MADINIA, 3080 tons, Feb. 3.
S.S. PRETORIA, 3300 tons, Feb. 14.

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

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

A. AHERN, Secretary, Quebec, Can.

GREAT WORK

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

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

W. H. SHAW, Principal.

Ridley College

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

Church Hymns and

Gospel Songs

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

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

The Biglow & Main Co.
New York and Chicago.

Cheap... Typewriters

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

Remingtons.....	\$50 00
Caligraphs.....	25 00
New Franklins.....	20 00
Remington Sholes.....	30 00
Empires.....	35 00
Smith Premiers.....	30 00
Vests.....	25 00
Nationals.....	17 50
Hammonds.....	25 00
Williams.....	30 00

Special Rental Terms on above Typewriters.

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

Presbyterian Ladies' College OTTAWA.

This College is under the care of the General Assembly and of the Synod of Montreal and Ottawa.
All its departments, Literary, Music, Art, Education Commercial, Etc., are under carefully chosen and efficient teachers.

Special attention given to the Home Department.
The College as now equipped is worthy of the name it bears. Enquiry welcomed.

For prospectus and particulars, apply to

REV. DR. ARMSTRONG,
DIRECTOR.

ST. MARGARET'S COLLEGE (TORONTO.)

A High-Class Residential School for Girls.

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

Modern Equipment. Thorough Supervision.

For prospectus, apply to

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

Established 1869.

BELLEVILLE BUSINESS COLLEGE.

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

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

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

St. Andrew's College.



"CHESTNUT PARK"
TORONTO.

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

TO SUNDAY SCHOOLS.

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

Books sent on approval. Lowest prices guaranteed.

The William Drysdale Co.

PUBLISHERS, BOOKSELLERS, STATIONERS, ETC.

232 St. James Street, Montreal.

COMMUNION ROLLS BAPTISMAL REGISTERS

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

THE DOMINION PRESBYTERIAN

For 35 Years

British and Foreign.

Bell Organs

Have been Favorites for

School, Church and Home Use

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

Bell Pianos

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

Send for Descriptive Booklet No 54.

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



Guess what it is

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

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

**Chase & Sanborn's
Seal Brand Coffee**

Meneely Bell TROY, N. Y., and
MANUFACTURER 177 Broadway,
New York City
Company Superior Church Bells.

J. YOUNG, (ALEX. MILLARD)
THE LEADING UNDERTAKER,
350 Yonge St.,
Toronto.
TELEPHONE 679.

The Established Church Women's Guild has now 528 branches with a membership of 36,646.

The largest increase of Free Church members per 1,000 of the population took place in Dundee.

A handsome new Free Church has been built at Turiff and the opening services are to be held next month.

Prayers blessed by hadji can be obtained by dropping a coin in the slot machine which has been placed in a street in Algiers.

At a meeting of the Aberdeen Free Presbytery the resignation of the Rev. D. Maclean Oldmarchar, was regretfully accepted.

Canon Knox Little sails on the 25th May for South Africa to assist in chaplaincy work at the front. He has three sons in the field.

The Indian Famine becomes more and more terrible. The King of Siam sends 5000 rupers Lord Curzon has given 15,000.

A new church for the Free Church congregation of Macduff, was opened recently by the Rev. Hugh Black, Free St. George's Edinburgh.

Dr. Pentecost is expected to visit London in January, 1901, in order to address meetings in connection with the Free Church Council's Mission.

The marble bust of Norman Macleod, appertaining to St. Columba's Parish Church, Glasgow, has been stowed away in sand until the new church is ready.

Professor Charles Cooper, LL.D., formerly of the Free Church College, Madras, who recently returned to Scotland, has now taken up residence in his native parish of Midmar.

Hollburn Parish Church, Aberdeen, has a member of its kirk session at the front in the person of Mr. James Elder, one of the Army Scripture Readers attached to the Highland Brigade.

The Lord Mayor of Dublin, Sir Thomas Fife, Bart., has intimated his intention of entertaining the General Assembly of the Irish Presbyterian Church when it visits the metropolis in June.

A Cleveland Ohio, lady has given \$1,200 a year towards the support of a missionary who shall labour exclusively within the Presbytery, and take special oversight of weak congregations and mission stations.

Dr. Black remarked at the meeting of Inverness Presbytery that the town of Inverness was in a most lamentable condition, and recommended that the Committee on Religion and Morals should be strengthened in numbers.

A Legacy of £300 has been left to the Gaelic Church, Rothesay, by the late Miss Macdonnell, of Glengary. The condition attached is adherence to the old forms of worship—no hymns, organ or choir, together with sitting at singing and standing at prayer.

The parish minister of Auchencairn, Kirkcudbrightshire, the Rev. David Wark, died suddenly last Thursday afternoon, when he was preparing to attend a meeting. He was much beloved by his congregation. He was seventy-five years of age, and a native of Lanarkshire.

The cook in one of the London Salvation Army shelters was for fourteen years a Capuchin monk and nightly slept in a coffin. About ten years ago he left his Swiss monastery and soon became a Salvationist. He speaks French, German, and English fluently, and Latin fairly.

Dominion Presbyterian

\$1.50 per Annum.

BELLEVILLE, MONTREAL, TORONTO.

Single Copies, 5 Cents

Notes and Comments

Princess Louise, Duchess of Argyll, visited Windsor last week on a short visit to the Queen.

A man who owns a cocoanut grove in Venezuela is independent, as the fruit continues to ripen all the year round and brings a good price. Each tree averages an annual income of 5s.

The European country in which Methodism flourishes most in German Switzerland. It was introduced in 1816. There are 8,000 members and 80,000 connected with the movement. The Swiss Methodists are remarkable for liberality.

Barony Church, Glasgow, is now on the look-out for a successor to Principal Lang. The shade of Norman Macleod still haunts the Barony and colors its tradition; and it will, therefore, be no easy thing to get the right man, says the London Presbyterian.

Lord Salisbury, in a recent speech denounced proposed temperance legislation. "You wish," said he, "to prevent a certain number of people from getting drunk, therefore you ask us to prevent six times as many from an opportunity of that free indulgence to which they have a right."

The membership of the Free Church at the end of 1899 was 293,065, an increase of 2,401. There are 1,112 congregations, an increase of three. Of the above 1,062 are regular sanctioned charges, the remainder being mission stations. In common with the other Presbyterian Churches the Sunday schools show a serious falling off, the total number of scholars being 212,874, a decrease of 4,988 compared with the previous year.

Mr. Winston Churchill is creating interest in some religious circles by his complaints of the ineffectiveness of the chaplains in South Africa. The soldiers are drawn up on Sundays, men "who have been face to face with death all the week," to "listen to sermons that would, through sheer dullness and conventionality, freeze into apathy a Mollah or a Derwish." The Nonconformist chaplains are said to be usually much better than the Anglican.

The report of the Finance Committee of the Free General Assembly, states that the total income of the church for the year ending 31st March, 1900, excluded certain funds administered for church objects and of considerable magnitude, but not coming directly under the cognisance of the committee, amounted to £706,546 11s. 7d. The total amount is about £7,000 below that of the previous year, but it is 40,000 above the corresponding figures in the year 1897-98.

The Society of friends will at their yearly gatherings once more rejoice over an increased membership. The number of members of the "London Meeting" at the close of 1899 was officially reported at 17,163, a net gain of 121. At the close of 1898 the membership was 19,956; of 1879, 13,892; and of 1869, 26,896. This means that for thirty years there has been an average net gain of over 100 members. This gain is set down to the earnest mission work in which so many friends are engaged.

Rev. G. Osborne Troop, who has been rector of St. Martin's Episcopal church, Montreal for some years, has resigned. Mr. Troop some time ago declared he would not continue with the church unless pew rents were abolished, and as this was opposed by the church authorities he sent in his resignation.

The Warszwiaik case, which has vexed the church in the United States for some years, is closed. The Assembly declined to interpret the judgement of the last Assembly or to instruct the Synod of New York. As there is a difference of opinion remarks the Herald and Presbytery as to just how this leaves Mr. Warszwiaik, whether in good standing or suspended, it is possible that it may be opened again.

If the Church treated her ministers generously in the matter of holidays remarked Ian Maclaren, she would reap all the gain. For every new idea which comes to the minister's mind and every new book he reads, and every new sight he sees, and every new gallery he visits during his holidays pass into his works and into his life, and the thoughtfulness and generosity of congregation would come back to their own souls with usury of reward.

It is announced that a brewing association purchases about 48,000 pounds of corks, or about 100,000,000 corks. This is said to be the biggest deal in corks ever made. These 100,000,000 corks in bulk would support 24,000 men on top of water if put into life preservers. Put into beer bottles, they will have a share in the work of making more than 240,000 men drunk, and causing many of them to fight, abuse their families, commit murders, etc.

The Religious tract Society has seriously to complain of the competition which has reduced the profits of their publications, and is making it difficult for its Committee to distribute, through various kindred organizations, so much literature as in former years. Some idea of the extent and nature of Society's operations may be gathered from the fact that last year it granted for free distribution nearly eleven and a half million publications. A lessening of its ability means a lessening of the usefulness of a large number of most useful societies.

The Philadelphia Presbyterian says: Whatever may be the result of the new creed or confessional revision movement before the Assembly, we do not think our church is willing to eliminate Calvinism out of her Standards. If she does, her prestige and power as a denomination will be destroyed. She must not remand her conservatives to the rear if she means stability and progress as an organization. They have made her largely what she is, and in other hands she will deteriorate. If verbal changes are ever made, it must be by her truest friends.

The spirit of Christian unity was pronounced at the great Missionary Conference says the Central Presbyterian: Some sort of understanding between Protestant denominations will be a necessity in the course of time. There is a wide space for negotiation between alliance and absolute union. It is probable that barriers will be gradually removed by the increased intercourse of Christian missionaries in the foreign field and that necessity may accomplish what logic seems to be incapable of effecting. Divine wisdom alone is competent to heal the evil of schism.

The number of communicants on the roll of the Church of Scotland as at the end of 1899, was 656,112—an increase of 7,786 over that reported to last General Assembly. The returns bear that 477,128 communicated at least once during the year an increase of 1,447. The number of communicants reported as having died during the year was 9,871, being 879 more than in 1898. The number who communicated for the first time is returned as 27,096 being 692 more than in the previous years. The number of elders, which in 1898 was 10,441, was at the end of last year 10,172. The baptisms reported were 89,870, being 199 fewer than in 1898.

Though the love of some may have waxed cold says the Christian Intelligencer: and indifference and worldliness are undisguised obstruction of the progress of the cause of God, yet this reproach can by no means be a universal charge. On the same old God-sanctioned and God-honored lines there is earnest, honest effort. The old guards are vigilant and active, and new corps are mustered into line. Never in the history of the church was more being attempted and more being done. Babylon has not yet fallen, but angles are flying everywhere with the everlasting gospel, and sooner or later there can be but one result—the kingdoms of the earth must become our Lord's.

Dr. Paton, the celebrated missionary to the New Hebrides says that missionaries are "extremely thorough in the study of the Bible, owing to the necessity of translating it." He mentions that in the group of the New Hebrides alone the Scriptures have been translated into as many as twenty-two distinct dialects and that the British and Foreign Bible Society alone has published more than 200 translations. The work, of course, has all been done by the missionaries in the field and the motive of their literary task, like the self-denial of their lives, which resulted in their going to the uttermost parts of the earth, has been the firm conviction that the Bible is the word of God and is His word for every human creature that breathes upon the earth.

An amateur once brought a number of his sketches to a great artist and asked his judgment as to their merit. They had little or no merit, but the artist was very kind, and refrained from saying anything to hurt the feelings of the amateur. At last, taking up one and looking at it attentively, he said gently: "You had a magnificent landscape before you when you made this sketch." This was something. The young artist had selected something that was worth sketching. There was something before him worthy of his best efforts. His work showed this much at least. It is so with the one who tries to fashion his life after that of Jesus Christ. His life may not be like Christ's, but he at least shows that he has had the perfect life of the Master before him for his imitation.

Queen Victoria has a number of queer perquisites. One is her right to every whale or sturgeon captured on the coast of the United Kingdom. This dates back to the days of the Norman kings. The whale was divided between the sovereign and his consort, the queen taking the head, in order to replenish her wardrobe with the whalebone needed for the stiffening of her royal garments. Another of the queen's perquisites is a certain number of magnificent Cashmere shawls, which are despatched to her every year from the kingdom of Cashmere. They vary in value from \$50 to \$1,200 apiece, and the queen is accustomed to give one as wedding present to each young girl of the aristocracy in whose future she is interested.

Our Young People

Forever!

Topic for June 24.—“Our Eternal Destiny.”—Matt. 13: 47-50.

“Forever with the Lord! Amen! So be it!”

For Dominion Presbyterian.

Our Eternal Destiny.

BY WOODFORD.

“Service is our destiny in life or in death.” George Meredith.

Topic.—This parable certainly teaches the great twofold divisions of destiny according to character. Here and now moral separation does not involve local separation; the wheat and tares grow together, the good and bad fish are together in the net. There and then the angles will separate the tares from the wheat, the wicked from the just, so giving effect to realities that already exist. Good and bad characters are wide apart; and destinies, whatever be the place or scene in which they are met, are as wide apart as the characters to which they correspond. A life that God approves as rightly lived or rightly began, acceptable to Him in Christ, goes on to its characteristic results, in fellowship with God, receiving the fulness of Christ's salvation. A life that God disapproves as the life of a sinful will, and a heart that is set upon evil goes on to its characteristic results, receiving the development of the evil it has made its own. These two forward movements proceed as results of judgement: good and bad life continue, each in such state and environment as belongs to it according to the righteous paternal judgement of God. The readings for the week give us to see the justice and love of such judgement.

Monday.—The image of God in man is found in the capacities of the human spirit, which are such that man, as a spiritual being, has community of nature with God. The aptitude of men for God resides in the spiritual constitutions that he possesses in common with God. So long then as man's constitution as a spirit—a person who thinks and feels and wills—continues, so long does he exist in the image of God. Resemblance to God in moral character may exist or not, but that likeness of God in which man was created can be lost only by destruction of his spiritual personality. The destiny then of the spirit which is the person, with the essential powers in which it resembles God, and which can exist without the present bodily organism, is to live endlessly. Invisibility can be no bar to such relief, for the thinking part has always been, and is now invisible—it is the real something struck out in the likeness of the eternal mind, so that if God can exist as a spirit, so can man. As things are the spirit does depend upon the body for its existence, but not necessarily for its power of existing. In its spiritual aspects therefore, present living is

mere beginning, and it certainly is strange if spiritual beginnings are not introductory to continuance. How to live or how not to live is about all that the present life begins to teach us; and the future seems to be needed to make such lessons worth the learning.

Tuesday.—Man was made upright but he has sought out many inventions; chief of which are designs for living without acknowledgment of God. However God has made us for himself, and our hearts are restless until they rest in Him, (Isaiah 48: 22). Strange indeed is it how He has sent leaders, lawgivers, prophets to deliver his invitations; passing strange is it that He sent His Son, to be the captain of our salvation the leader saying “Follow Me.” Into our midst as the skillful physician comes into the hospital—servant yet master—comes the good Physician. How these have been blessed in all ages who have submitted themselves to Him. But is it not astonishing how willingly patients in a hospital give themselves into the care of the physician, and how unwillingly we give ourselves into the hands of Him whose skill has never once failed.

Wednesday.—The best preparation for the life that is to come is the living of an orderly life now. This means the setting of one's house in order every day; for we know not what a day may bring forth. There is no escaping the judgment of God who, in that day—of wrath and revelation of the righteous judgement of God—will render to every man according to his deeds. How much do we now experience of his precious treatment which would lead us to salvation. Appreciation of the goodness of God, use of the talents, attention to his Father's business—by all of which the spirit, witnessing of Christ, leads us to hate sin and love righteousness—will mean eternal life to those who become obedient. These privileges scorned, these duties neglected, results in condemnation on those who so show themselves factious and unrighteous. The judgement, when the penalties of the wrath are visited on the one class, and the blessing of His favor upon the other, is administered by one who has regard to the degree of light and privilege which men have neglected or accepted.

Thursday.—In the reproduction of grain death is necessary to the fuller life which issues from the seed sown; and the product is something new, and something greater than the seed itself. So of the body. The present body is adapted to a perishing order of things; the future body is to be adapted to the life of the world of the spirit. Man, on his natural

side, is descended from Adam, the head of natural humanity, shares in the changing and perishing order of nature, while through union with Christ, the head of spiritual humanity, who as a spirit brings our life to perfection in the world to come he shares in the heavenly order. Here we share his fate of nature; in the world to come we shall attain the likeness of the glorified Christ.

Friday.—Man's soul is redeemed by regeneration through the Holy Spirit now; man's body shall be redeemed at the resurrection; man's dwelling place, his inheritance this earth, shall be redeemed perfectly at the creation of the new heaven and earth which shall exceed in glory the first Paradise as much as the second Adam exceeds in glory the first Adam before the fall; and as man regenerated in body and soul, shall exceed man as he was at creation. This is the rest prepared for the people of God and so there shall be no more sea which is the type of perpetual unrest. As all things are changed from the old, none of the causes of present unrest shall exist. Of this regeneration and transfiguration, an earnest is given to the regenerate soul, to whom as Paul says: Old things are passed away, all things are become new.

Saturday.—How often we find ourselves thinking of the grand possibilities of man since he is created in God's image, speaking of these as realities because a gospel for the sinful has been proclaimed, reasoning therefore that life is a preparation, and that there is much in life here that makes it a prophecy of the life of heaven! But at the grave we stand without weeping, for that all our hopes are quenched, and we know not what has become of them. It is an ever recurring surprise for us to find how, while the spiritual was made so much of in words, we were nevertheless firmly rooted in the material. How good it is of Him who brought life and immortality to light to come to us speaking in a voice we can recognise, appearing in a form that has come to mean all to us, and as the first fruits of them that slept, declaring how He ascends to His Father and our Father to His God and our God. Blessed indeed are they who, before death claims a loved one, have so learned to know Jesus that in their Valley of the shadow, as they stand weeping by the sepulchre can recognise His voice. It is well with them. Comfort abounds for them in such a passage as: Thess. 4: 13-18. They are content to have the blessed dead in the quiet that has come to them from God and learns to say “We shall go to them; they shall not return to us.”

For Daily Reading.

- Mon., June 18.—Man made in God's image
Gen. 1: 26, 27.
Tues., June 19.—The gospel for the sinful.
Luke 5: 27-32
Wed., June 20.—Life here a preparation
Isa. 38: 1-5; Rom. 2: 6-10
Thurs., June 21.—The earth like a prophecy.
1 Cor. 15: 35-49
Fri., June 22.—The life of heaven.
Rev. 21: 1-7
Sat., June 23.—Our destiny in God.
John 20: 11-17
Sun., June 24.—Topic. Our eternal destiny.
Matt. 13: 47-50

That living coal be mine to glow,
That loving heart be mine to show,
While earth has sorrowing hearts that wait
The opening of Redemption's gate.

Some Common Conversational Faults.

One of the most useful working talents for everyday life is the ability to converse well and agreeably. Mere talk is not conversation. Many young people talk a great deal, yet say very little which is worth remembering. More than we are apt to fancy, our words, our mode of speech, and our habits of expression are within our own power, so that the declaration of Scripture: "By thy words thou shalt be justified and by thy words condemned," ought to be taken closely to our hearts. A quiet, shy, and naturally retiring and sensitive person may become charmingly gifted in conversation by giving thought and consideration to the subject, while a voluble and aggressive individual may equally shine, as clever, forcible, and picturesque, though requiring to exercise care and self-restraint, so as not to trench upon the rights of others.

Shall I tell you of some common conversational faults? One is due to what I may call an inopportune accuracy of statement. A lady, for instance, in relating an incident which happened last week, says: "It happened on Wednesday, when Cousin Jenny was here at luncheon." "I beg your pardon, mother," interrupts a listening daughter. "Cousin Jenny did not lunch with us on Wednesday, but on Thursday." To the group in the room the day of Jenny's visit was an affair of no particular consequence and the mistake made by the mother should have been passed over in silence. Never set people right in small matters of this kind, unless matters of moment depend upon exactness of statement in the case.

Never interrupt a speaker unless under stress of absolute need. If I were listening to a friend and I observed that her gown was on fire, I should certainly interrupt her, for the most important thing then would be to save the burning gown. Ordinarily, however, I should reflect a long while before I should break in on anything my friend was saying.

Never interrupt an old lady or gentle man. To do so shows a lack of good breeding on your part, for a cardinal point in good breeding is deference to age. Never interrupt a child, for you thus set a very bad example. Cultivate that serenity of listening and that sincere altruism which enables you to be far too really interested in your companion to be capable of rudely interrupting her remarks.

Above everything, dear friend, do not contradict a statement made in the family or in society. Say, "I had a different impression," or "my recollection is thus and so," but do not suffer yourself to flatly contradict another. This rule is imperative.

Avoid long and detailed explanations of episodes or events in which outside people are not immediately concerned. Avoid dwelling on illness, or surgical operations, on painful accidents, especially if they have been a part of your personal experience.

When a friend hesitates and apparently searches for a missing word, it is usually the part of courtesy not to help him, but to wait until he himself discovers the word or the phrase he wants.—M. E. Sangster, in the Young Women.

Thoughts of a Sunday School Teacher

A few months ago I was bidden to lay down the work of a Sunday School teacher, and come apart into a quiet place, and think. As I think, many questions come to me, demanding answers, oftentimes most humiliating.

Do you pray for the members of your class daily, by name?

Do you tell Jesus all you learn of their joys and sorrows, of their trials and temptations?

Do you pray, above all, for their salvation? And for those who have begun the Christian life?

Is your daily life a safe copy of Christ? Do the class know you pray for them?

Do you pray with them, singly, collectively? What part has prayer in connection with the lesson hour?

Does your earnest "God bless you" fall upon the ear of your pupil as you meet or separate?

Do you know what those three words may mean to the young soul, hungry, thirsty, tried?

Can you point them to Christ as able to understand, to sympathize, to help, because you know he can do these things, and will? That he does these things for you?

The Dying Soldier to His Mother.

BY H. ISABEL GRAHAM.

I'm dying far from home, mother,
O Afric's burning strand;
No more I'll see the hill tops
Of my Canadian land.
The foeman rage around me
In their relentless ire,
While shot and shell are raising
A ghastly funeral pyre
I'm dying far from home, mother;
We fought until the last,
To save our glorious empire,
We held her honor fast.
They'll never call us cowards,
We did not flinch or fly
But stood beside our colors
And showed them how to die.

I'm dying far from home, mother;
Our boys will come again;
They'll proudly bear their banners
Across the mighty main
And wild huzzas shall greet them
From fortress, mart and fane,
But you shall seek in silence
Your lad amongst the slain.
I'm dying far from home, mother,
They'll miss me on the green,
For I was always foremost
In any contest keen;
I wonder if my comrades
Will pause when at their play
To think of their own champion
Who sleeps so far away.

I'm dying far from home, mother;
Would you were with me now,
To soothe my sinking spirit
And fan my fevered brow.
Methinks that death's cold fingers
Would stay their chill embrace
And heaven itself seem nearer
Could I but see your face.

I'm dying far from home, mother;
But God is everywhere;
He camps about his armies
And keeps them in His care,
His angel guards shall bear me
Beyond all strife and fears,
And then they'll hasten earthward
To wipe your falling tears.

Daily Globe, Toronto.

Our path is to be upward from the start; there is no grade downwards on the road that leads to God. He calls to us from above.

A More Remarkable Case.

When one had read the story of Helen Keller, he felt that the limits of the marvellous had been reached. That a poor girl without sense of sight deprived of the possibility of hearing and void the powers of speech, could be carried through the ordinary studies of our most gifted youth and graduate with honor from one of our first class universities, this seemed more wonderful than any story of fairy-land. But Helen Keller has herself been instrumental in showing the world a still more remarkable career. It is that of a little boy named Tommy Stinger, a thirteen year-old lad from Washington, Pennsylvania. The boy had been so neglected in his infancy that when brought to an institution for the care of the defective classes it was not certain that his mind was any more acute than his blunted and half obliterated senses. It took some weeks to get him physically strong to stand upon his feet although he was five years old. It took nine months of patient training to get him to comprehend by motions of the hand the word expressing his first necessity, "bread." But after the mind was once awakened his progress was so rapid that to-day he is far in advance of most boys of his years in mechanical ingenuity mental aptitudes and spiritual feeling. In mathematics, for example, he is almost a phenomenon, and in out-door life he is an expert and an athlete. All of which make one think how much Jesus Christ saw in our poor, debased and feeble human life which it needs only his gentleness and grace to bring out. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."—The Interior.

It Draweth Nigh.

O what a joyful day that will be to those who love and adore Him. The goal of our hope is not heaven. Heaven is a good place. No trial, temptation, or conflict there; no sorrow or crying there. God shall wipe away the tears from every eye there. I shall be glad to reach it. Yet heaven is not our goal. Our goal is only Jesus himself. Possessing him we are already partakers of eternal life, and we shall soon possess, in our perfected union with him, not only this sin-cleansed earth, but also the whole of the holy and beautiful universe in which that eternal life shall forever in its transcendent excellence and splendor reveal itself. For, as Paul has said, "All things are ours, whether the cosmos, or things present, or things to come; and we are Christ's and Christ is God's." The day of his coming is not a great way off. Perhaps some of you may live to see it. "Even so, come, Lord Jesus."—Rev. H. M. Scudder, D. D.

Jesus was willing to preach a sermon to one woman—the woman of Samaria—perhaps went out of his way to enjoy the opportunity. He has, in this, left us an example that we should follow his steps.

Dominion Presbyterian

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.
232 ST. JAMES ST., MONTREAL & TORONTO

TERMS:

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

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

The Mount Royal Publishing Co.

C. BLACKETT ROBINSON, Manager.

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

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

Thursday, June 14th, 1900.

In the great foreign Missionary Conference, in New York, the suggestion of a united front to the heathen was enthusiastically received. Beyond question, the cause suffers incalculably from division. But how to escape from it is a tremendous problem.

◆ ◆ ◆

A daily paper, says The Herald and Presbyter, is "impressed with the astounding fact that the United Presbyterian Assembly, when some one asked all ministers who had read the Confession of Faith to hold up their hands, only a few hands went up. "Does this mean," it asks with solemn emphasis, "that ministers take vows that they believe what they know nothing about?" Oh, no, it means that substantial, sober-minded preachers do not readily respond so infant-class methods.

◆ ◆ ◆

The United Presbyterian Church and the Free Church of Scotland are to be formally united in the fall. The vote in their respective General Assemblies this spring was practically unanimous, that of the Free Church being 592 to 29. Out of two will come a strong body which is to be known as the Free United Presbyterian Church of Scotland. Greater economy and efficiency will be possible, both in their home fields and in their foreign missionary work. This is a practical lesson in church unity which we would be glad to see copied by other Presbyterian Churches.

◆ ◆ ◆

We heard a curious argument the other day for non-resistance to evil. The actual evil under question was the selling of ice-cream and ice-cream soda on the Sabbath by druggists and others. It is notorious

that in the City of Toronto, since the decision of Judge Macdougall in favor of selling these on the Sabbath, ice-cream parlors and drug stores are open in every part of the City, and drive a thriving business on Sunday with their fountains and tables. "Now," said the objector to interference, "do you not see that you have forced scores of these people into the business? If you had not brought the matter into the courts, many of these would not have thought of selling. Now they are all open and, must sell." We did not see the logic, but we caught the drift of what he meant to fasten on us. It is not on those who seek to preserve the Sabbath that the burden of responsibility rests, but the head of him who interprets the law, and opens the door for the entrance of evil.

The Assembly.

COMMISSIONERS' EXPENSES.

One question that will be very practically before the present Assembly will be the necessity of a common fund for the payment of commissioners' expenses. From present indications the Assembly now in session at Halifax is far from being representative. Western Presbyteries are very far from being fairly represented, and in many instances the proxies that have been chosen know little or nothing of the local necessity of the field they represent. Even in central Ontario there are Presbyteries from which not one half of the members have gone to the Assembly. The outlay of time and money has been a practical prohibition to more than one half of the commissioners appointed.

In the majority of instances the commissioner must pay his own travelling expenses, and, in the case of the ministers in charge, he must also pay at the average rate of \$10 per Sabbath for supply during his absence. Little wonder that, to a man, the men in the weaker charges have resigned their commissions. There was nothing else for them to do. Then too, the ruling elder is not likely to leave his business, and pay his way, merely to register an occasional vote at the other end of the Dominion. Many of the men whom we would like to see there tell us frankly that they find it impossible to leave their business for so long a time. Time is greater value to them than the money they would pay out for railway expenses, but with the majority, the latter is a serious barrier when the meeting place is at one or other end of the Dominion.

Some years ago the question of the payment of commissioners' expenses from a common fund was discussed by the Assembly and sent down to Presbyteries. These reported, we believe, favorably, but the whole question was cavalierly set aside because it was connected with

another question—the reduction of representation—which was not viewed favorably in some quarters. Is it not possible to revive this question and send it down again to Presbyteries? Is it right to practically shut out the western Presbyteries from the Assembly year after year because of the enormous expense incurred in travelling across a continent? Why should there be this unfair discrimination, for it amounts to such, against the poorer men and in favor of the rich? The man whose salary is less than \$1,000 is debarred from attending the Assembly this year, and where the rotation system is followed in the election of commissioners, he is debarred from attending for a longer or shorter term of years, till his turn comes round again.

The question is complicated with that of the reduction in representation. It is recognized that it would be impossible to raise a fund sufficient to pay the travelling expenses of one in four of the ministers in active service and an equal number of commissioners from the eldership. With some, happily only a few, the greater question is sacrificed for the lesser. A full representation is a fetish, and though they recognize the justness of the travelling expense fund, they declare it impracticable, because it would mean reduction in the ratio of representation. The plea is a thoroughly selfish one. It sacrifices a practical issue to a mere opinion whose foundation rests upon use and wont in another Church and under entirely different circumstances.

Still another question is connected with this one, though the two might well stand apart. There should be a central meeting place for the Assembly. Till this has been settled there will be local jealousies and efforts to drag the Assembly here, there and everywhere, at the solicitation of those who imagine that the presence of the Assembly in a City or town will "boom" Presbyterianism in the locality. We have heard men unctiously declare on the floor of the Court that the presence of so many good men was a positive benediction to a place, and this blessing should be allowed to go around among the churches. We have looked for the expected blessing, but—well, let that pass.

Still another question has been started in the London Presbytery, and has been sent down to the Synod of Hamilton and London for consideration, the question of triennial Assemblies. This again is bound up with the increase of the powers of Synod. Would it not be wise to appoint a committee of seven men, experienced, practical, far-seeing men, who should consider this main question, with all its subordinate questions, and instruct them to bring in their report to the Assembly of 1901? In all probability we should then have the question presented from all sides,

and should be in a position to reach a definite conclusion. If this report were printed and sent down to Presbyteries early in the new year, it could be discussed informally, and commissioners sent to the next Assembly could represent the mind of the several Presbyteries as well as their own convictions in the matter. The question is large enough and the necessity for its settlement is sufficiently pressing for some decisive action by this present Assembly.

The hands of the Eastern men are practically tied at this Assembly, for they have so decisive a majority as to make it impossible for them to initiate action where their own interests are concerned. Of course they could carry it through, but they would not. Over-representation is as bad, indeed worse, than being under-represented.

Faith and Form.

Dr. Gray, editor of the Interior an influential Presbyterian journal, published in Chicago, has declared that he will advocate the substitution of a brief, evangelical creed of the Presbyterian type for the Westminster Confession of faith. The Presbytery of Chicago has passed unanimously, resolutions introduced by Dr. Herrick Johnson, president of the McCormick Theological Seminary, asking the assembly to appoint a committee to consider the whole question of the doctrinal standards. Dr. Parkhurst preaching in New York, said, "We ought to have a new confession of faith. The thing needed is not a system of theology. I could get along with a confession of faith containing but the little that Jesus said when he was trying to make a Christian of Nicodemus: God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

Since these utterances were made public there have been many defences to the subject in the press and from the pulpits, so that no doubt this is the beginning of an important movement. There is a feeling abroad that in matters of Biblical criticism the Presbyterian Church in the United States has not been well led, it may be that the liberals were too aggressive and pugnacious, but under the guidance of extreme traditionalists the action of that church was not only conservative, it was re-actionary. It is to be hoped that in this matter the action will be slow and wise. It ought by this time to be evident that the cry for reconstruction is not a manifestation of scepticism but of faith; underlying it there is the belief that the everlasting gospel can be translated into the language of the latest time. There is further the feeling that the church of to-day ought not to be bound by the limitations of their forefathers. Many branches of the Presbyterian Church have

already felt it necessary to declare that no statement in the confession hinders them from believing that the love of God embraces all mankind.

Dr. Dykes, a leading divine of the Presbyterian Church of England, said that the Westminster divines themselves preached a much broader gospel than the confession would lead anyone to attribute to them; that in making their confession they were led by the logical exigencies of the situation, to give the dominant position to one of their theological ideas, namely, that of election. It is not absolutely necessary that the Fatherhood of God, upon which emphasis is now laid, should be held in a loose, flabby sentimental way that ignores the righteousness of God. The brotherhood of men of which we now hear so much and which is the leading motive in real humanitarian effort also effects men's views of theological. The truth represented in this phrase must have its roots in religion as a mere political catchword, or as a sociological speculation, it is feeble ineffective. The most thoughtful students trace "the enthusiasm of humanity" to the life of Jesus Christ. The theology of the Reformation and of the great Methodist revival was born in times of re-action against the Church. Reformers and Evangelists felt themselves called to protest against what they regarded as ecclesiastical tyranny or churchly indifference, hence perhaps too great a stress, if that is possible, was laid on the individual life.

Now we hear a great deal about social salvation, we are reminded that religion is to uplift the life of this world, and not simply to prepare men for another life. We are reminded that we are members one of another, that a real salvation trains a man for social duties. This is where the emphasis is laid in our day, and it is good if it does not lead men to neglect the truth that there is in the older way of putting things. At any rate the cry for a short, simple creed, is a sign of life and of interest in the Christian religion, it is much better than the attitude taken by bodies of men in some countries, an attitude of indifference and silent contempt. Through all these agitations we believe that the person and work of Jesus Christ will be bore out more largely, and the vital truths of the Christian religion will make themselves more fully felt as sources of inspiration for the individual, and as social forces to give tone and color to an age which, with all its change and unrest, testifies to the unchanging need of God.

—J.

Mr. Frank Ver Beck's new book of burlesque drawings, "A Handbook of Golf for Bears," is postponed until fall. R. H. Russell:—3 West 29th Street, New York, will be the publisher.

Literary Notes.

"Our Nursery Tales, To-day and Yesterday," is the opening article in the June Table Talk. The article cannot fail to interest mothers who have the educational welfare of their children at heart. "Vacation Mishaps" is an article full of the kind of information needed in case of accidents telling you just what to do. "A Spinster's Solace" is a good reading as well for those who are not spinster. The article on "Books for Summer Reading" comes just in time to help you select good books for hot months. Our readers can obtain sample copies of back numbers of this excellent magazines free or the June number for ten cents by sending to Table Talk Publishing Co., Philadelphia, Pa.

◆ ◆ ◆

The tales contained in L. Frank Baum's latest children's book, "A New Wonderland," are unlike any ever before written, dealing with a series of adventures in a country so absolutely unique that the book will lead its readers into untrodden fields of wonderment. Yet the stories are so sweet and wholesome as they are wonderful, and the book is expected to be the year's big hit in juvenile literature, as "Father Goose" was last year. Frank Ver Beck has illustrated it in his most humorous vein, and R. H. Russell New York, is producing the work in a way to make it a veritable joy to the beholder.

◆ ◆ ◆

Any reader of this paper who will send 10 cents in silver to the Ev'ry Month Publishing Co., 1290 Broadway, New York city N. Y., and refer to some responsible business man in this town, will receive a 30 cent outfit and instructions which from \$5 to \$10 a week can be easily earned among your friends and neighbors. This is a bona fide proposition by a responsible house with whom we have had business relations for some time.

◆ ◆ ◆

"The Mystery of Muncraig"—A story of the Stewartry of Kirkcubright, by Robert James Muir, is the latest novel of the six shilling series published by T. Fisher Unwin, London, Eng. The scene is laid in Scotland, and the story is well told—interest being retained throughout. The volume is cloth bound and type and paper are both good.

Settling Accounts.

An infidel was introduced by a gentleman to a minister with the remark, "He never attends public worship." "Indeed," said the minister, "I hope you are mistaken—" "By no means," said the stranger "I always spend Sunday in settling my accounts." "Then, sir," was the solemn reply, "you will find that the day of judgment will be spent in the same manner."—Illustrative gatherings.

The Quiet Hour

Review.

BY WAYLAND HOYT, D. D.

Christ not only bids us pray, as in the golden text, "Thy kingdom come;" in the next clause of the Lord's Prayer, He tells us the sort of kingdom we are to pray for—"Thy will be done in earth as it is in heaven." So, then, God's kingdom, for the coming of which we are to pray, is the making earth like heaven, is the seeking to have His will done here as it is there. And the lessons of this second quarter are full of suggestion as to how we may get God's will done in earth as it is in heaven, and as to how we may help on the coming of this kingdom of God in this earth of ours.

Lesson I.—We may help on the coming of God's kingdom by being ourselves the subjects of it. We may be the subjects of it by having the beatific heart and living the beatific life; by being "poor in spirit"—recognizing our dependence on God, and not imagining we are proudly sufficient for ourselves; by mourning for our sins and forsaking them; by being "meek," that is, sweetly and nobly self-controlled; by hungering and thirsting after righteousness; by being merciful; by seeking to be pure in heart, that we may see God; by being peacemakers; by standing for the right and true, though others may sneer at us and even persecute us. Thus shall God's kingdom come in our own hearts, and through us it shall spread to others.

Lesson II.—We can further help on the coming of God's kingdom by acting as subjects of such a kingdom should; by refusing to judge others censoriously; by being very careful that we ourselves are what we ought to be—more anxious about the "beam" in our own eye than about the "mote" in our brother's; by steadily praying, and trusting in the divine promises that prayer shall be answered; and by being sure that God is more loving than any earthly father, who will not give his child a stone when he asks for bread; also, by entering the "strait gate" and walking in the "narrow way."

Lesson III.—We can help on the coming of God's kingdom by steadily refusing to despair of its coming; by putting faith in the Christ of power, who can summon even the dead to life; by remembering the gracious word of Jesus to Jairus, "Be not afraid, only believe."

Lesson IV.—We can help on the coming of God's kingdom by summoning the help of Christ, as the centurion did for his sick servant; by trusting in the sure word of Christ, as this centurion did and so, instead of being strained and anxious, exercising "great faith"; this is "great faith": believing implicitly in the word of Christ.

Lesson V.—We can help on the com-

ing of God's kingdom by carrying our doubts to Jesus Himself, and letting Him answer them, as John the Baptist did.

Lesson VI.—We can help on the coming of God's kingdom by refusing sin; by remembering that sin must bring doom, as it did to Chorazin, Bethsaida, Capernaum; by coming to Christ that He may give our souls rest; by learning of Him, the meek and lowly One; by gladly taking on ourselves Christ's easy yoke, and dutifully carrying His light burden.

Lesson VII.—We can help on the coming of God's kingdom by refusing to be proud, self-confident, harsh judges, as the Pharisee was, denying even the usual civilities to Jesus; instead, by serving Christ in all loving ways, as the repentant woman did, and by receiving from Him the glad gift of the forgiveness of our sins.

Lesson VIII.—We can help on the coming of God's kingdom by broadcasting the good seed, which is the word of God, everywhere, as the sower did; even though some seed does fall on the wayside, on thin soil, among the thorns; sure, however, that some seed shall fall on the good ground; by seeing to it that our own hearts are really good ground, and by bringing forth plentiful harvests of gracious lives for our Lord's glory.

Lesson IX.—We can help on the coming of God's kingdom by looking out that the enemy, the devil, does not sow tares, either in our own hearts or in the hearts of others; by gladly doing even little services for Jesus, remembering that even the minute mustard-seed can grow into the great tree; by being such good and nobly contagious leaven ourselves that, by our speech, doing, living, we shall win to Jesus those who are next and closest to us.

Lesson X.—We can help on the coming of God's kingdom by being willing to do any special and particular service to which our Lord may appoint us, as the twelve disciples were.

Lesson XI.—We can help on the coming of God's kingdom by being steadily true to the truth, as John the Baptist was by refusing to forgo our loyalty to it at any personal cost; by refusing to be like the shuffling Herod, who, though he knew he was doing wrong, kept on doing it, and was not noble and brave enough to break an evil promise.

Lesson XII.—We can help on the coming of God's kingdom by consecrating what we have and are, even though that be no more than five barley loaves and two fishes, to our Christ; by being sure that He will accept, increase, use what we give Him; by distributing to others what we receive from Christ, as the disciples did to the multitude.

Thus, and in all these ways, and by all these means, as illustrated in our quarter's lessons, can we help on in God's kingdom, which is the doing His will in earth

as it is in heaven; and so our prayer that God's kingdom may come shall be throughly sincere, since we are sedulously trying to have it come.

The Signatures of Sorrow.

Wherever sorrow has been it writes its name, it leaves its impress. No man who has had a great grief is ever thereafter the same man that he was before the blow fell or the loss was sustained. Sorrow, like marriage is for better or worse. It blesses or it blasts, it reinforces or it ruins. Where the stricken soul co-operates with its Maker in the disciplinary processes of correcting grace, the impressions of grief stamped upon it in the course of years, are borne about in the body as the marks of the Lord Jesus, as the "stigmata" of a sacred relationship. They become the indorsements of the divine approval, the criteria of a vital Christianity.

More particularly these signatures of sorrow consist first of the traces of a real suffering. Sorrow is sorrow. By no mental legerdemain, by no modernized stoicism, can grief of heart be imagined away, be willed away, be ignored as though it were not. The heart knoweth its own bitterness, and the Christian Scientist intermeddeth not either with its grief or its joy. No chastening for the present seemeth to be joyous but grievous. Pain is real, and is meant to be realized as real, when it is sent to all. This should be said in the interest of clear thought and of descent exegesis. The first signature of sorrow is the deep line of care furrowed upon the forehead, the rounding tea-dropping from the eyelid, the look of eager baffled longing that gleames from eyes that long since have ceased to gaze upon their own.

There is another signature of sorrow when the grief is Christianly borne, and that is the sealed and impress on the face a patient submission. It is almost always possible to determine who of our afflicted acquaintances are, and who are not reconciled to their baptism of grief. While a fever of rebellion and unrest burns in the soul of some, a serenity, calm as the peace of the crystal sea, suffuses the lives of others. The outward look of calm is the registration of a profound peace within, where, in the depths of the heart itself, all life's battles are really decided. We have all met saints of the Lord, "companions of the sorrowful way," any one of whom might be canonized under the name Saint Patience or Sister Content, or, if it were a Cromwellian Christian, Brother Strong-in-the-Lord. It is that in the case of such souls Jesus Christ has extended His hand over the raging billows of tumultuous grief, which have heard his bidding: "Peace, be still," and have settled into a calm as sweet and undisturbed as when the evening sun, declining over the cliffs of Tiberias, kisses the waters of Galilee into their evening sleep.

Another of sorrow's signatures is its clear witness to the strength and dignity of the spirit that suffers, by the will of God. Affliction when utilized as a means of grace and of growth, supplies to its subjects a note of moral majesty, the marks and insignia of a spiritual nobility. If it takes a strong man to suffer, to suffer rightly makes a man strong with a mightier might than that of Samson, and for a

*S. S. Lesson xiii., June 24.
Golden Text—Thy Kingdom Come.—Matt. 6: 10.

holer cause than that for which a Goliath lost his life. The godly soul is like a plant that grows well in the shade, strengthening in stem and fibre with every heart throb, every motion, every step. When the Lord would make a spiritual giant, He oftener puts him to school to disaster, hardship, contumely, bereavement or bodily pain. When, for example, He called a Saul into His ministry, God prophesied of the after development of the splendidly effective apostle to the Gentiles in the comprehensive prediction: "I will show him how great things he must suffer for My name's sake."

All signatures of sorrow, whether these that have been mentioned or others, and all tracings on brow or heart of the story of pain, are, in the case of the believer, signs of a tender divine interest in him, tokens of the unutterable love of the Father who chastens only in mercy and for the wisest, worthiest ends. One has finely phrased it: "As a father in a garden stoops down to kiss his child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of His infinite and everlasting love." He who takes this view of life and its trials may not indeed be kept from all tears, but he will be securely fortified thereby against despair.—New York Observer.

The Power of Prayer.

God has put it in our power to help each other in many ways; sometimes by deeds that lift away burdens, sometimes by words that inspire courage and strength, sometimes by sympathy that halves sorrow. But there is no other way in which we can serve others so wisely, so effectively, so divinely, as by intercession. Our hands are clumsy and awkward and oftentimes hurt the life we would heal with our touch or strengthen or uphold with our strength; but in prayer we can reach our friend through God and His hand is infinitely gentle and never hurts a life. We lack wisdom and oftentimes the help we give is untimely or unwise. We lift burdens that God wants our friend to carry. We make the way easy for him when God has made it hard for his own good, for the development of his own powers. We save our friend from hardship or self-denial, or hold him back from perilous duty or exhausting service, when these are the very paths in which God would lead him—the paths to honor, to larger usefulness, to nobler life. Oftentimes our love is shortsighted. We think we are helping our friend when really we are helping him in the things that most deeply concern his life. But we can pray and ask God to help him, not in our way, but in his own way and His help is never unwise nor untimely. He never lifts a load which our friend will do the better for carrying. He never does things for him which he had better be left to do for himself, nor spares him hardness or suffering which will make him more a man.—J. R. Miller.

An ardent outgoing of soul towards God is the fitting exercise for the first and last waking thoughts of each day.

God Must Hate Sin.

God would not be a holy God if it were all the same to him whether a man were good or bad. As a matter of fact, the modern revulsion against the representation of the wrath of God is usually accompanied with weakened conceptions of his holiness and of his moral government of the world. Instead of exalting, it degrades his love to free it from the admixture of wrath, which is like the alloy with gold, giving firmness to what were else too soft for use. Such a God is not love, but impotent good nature. If there be no wrath, there is no love; if there were no love, there would be no wrath. It is more blessed and hopeful for sinful men to believe in a God who is angry with the wicked, whom yet he loves every day and who cannot look upon sin, than in one who does not love righteousness enough to hate iniquity, and from whose too indulgent hand the rod has dropped to the spoiling of his children. "With the froward thou wilt show thyself froward." The mists of our sins intercept the gracious beams and turn the blessed sun into a ball of fire.—Alexander Maclaren.

Rest.

"I will give you rest,"—Christ,
BY A. A. LIPSCOMB, D. D.

I sought it oft—Naught asked I for beside;
Nor wealth, nor fame, nor friends, but only this,
Rest from myself—the height of earthly bliss,
Self freed from self—its discontent and pride.
Somewhere, thought I, thy secret must abide.
But where? "O soul," I said, "thy long unrest,
Is pledge divine that may'st be fully blest,
And from the strife and storm securely hide!"
Too much had life for me. An ocean vast,
Whose daily tides by mighty forces sway'd,
Were oft by winds in battle fierce array'd,
Forlaid me—hark!—I found, where Jesus taught,
That quiet Lake, I found, where Jesus taught;
And there, the "Still Small Voice" my blessing
brought.—Independent.

The Church in the House.

It may and does happen that the service and witness-bearing in the house where every action is truly seen may be much more difficult of performance, and may be a much severer test of discipleship, than that required in the public assembly. Only large sins can be seen in the large gathering, but a little fault in the home is so near the eye and so concentrated as to be sure of detection. There is not to the same degree that diffusion of individuality or that power of absorption in the home necessary for the disappearance of peccadilloes which you find in the larger and more assimilating sphere where collectiveness has greater sway. An individual blushes, a crowd cannot. Yet it is this very fact that makes Christian life in the home simpler, truer, more solid, more conformed to the Christian ideal. Is there no lesson in the fact that ten-elevenths of our Saviour's life was spent at home, and only one-eleventh directly given to the public? To our certain detriment we reverse that order, and our service of the public and under the public eye is out of all proportion to our home worship and service. With this result, and here is a hollowness, an artificiality, a vanity and effeminacy about our more public religious exercises quite inconsistent with studious habits or intellectual and spiritual force.—Rev. J. B. Meharry.

Our Best Friend.

There is great consolation in the friendship of Christ. Another has said: "The best friendship a man ever gained in this world is that of Jesus Christ. No other friend can do one so much good and no other is so much needed. No other can save the soul. There is no other friend that may not be lost. Christ, alone, is the friend whom we can never lose. If we have his friendship we have nothing to fear for either world. All power is in his hands and that power is pledged for our security."

Faithful Until Death.

John Elliot, on the day of his death, in his eightieth year, was found teaching the alphabet to an Indian child at his bedside.

"Why not rest from your labors, asked a friend.

"Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and he has heard my prayer; for now that I can no longer preach he leaves me strength enough to teach this poor child his alphabet."

After such an example of obedience to the command, "Be ye faithful unto death," who can plead inability to serve the Master?

Attendance at Church.

Even in his day and under his preaching, Chrysostom was compelled to bewail the irregular attendance of Christians upon the church services. One of his remonstrances was spoken eloquently as follows: "You are to-day cheerful and I alone am dejected; for when I look over this spiritual sea and behold this boundless wealth of the church, and then consider that so soon as this festival is over the multitude will start away from us, I am pierced with grief that the church, having brought forth so many children, enjoy them at each assembly, but only at a festival. How great would be the spiritual exultation, how great the joy, how great the glory of God, how great the spiritual feast, if on each occasion of assembling we could see the enclosures of the church thus filled!" This is almost a strange complaint coming from the "golden-mouthed." But as human nature is the same, so it exhibits itself in the same general ways, and then, as now the persuasiveness of the gospel was lost upon men who were lovers of pleasure more than lovers of God. Not many, it may be presumed, of those who are careless about their duty in church-going think of the pain they give pastors and preachers by their delinquencies. Many an earnest minister is "filled with grief" over the carelessness of one man or family; how much greater is the pain when irregularity is the rule among a large proportion of his people!—United Presbyterian.

When God chose us to eternal life our salvation was sure; when we have the Spirit of God witnessing with our spirits that we are the children of God, then our salvation is made sure to our own minds.

Ministers and Churches.

OUR TORONTO LETTER.

Westminster Church held communion services last Sunday evening, and added to the communion roll eighteen by profession of faith and twenty by certificate. There has been no spasmodic effort, but the steady, persistent, faithful preaching of the word, the heart of minister and people has been greatly cheered by this gathering.

Knox church congregation has called Dr. Johnson of St. Andrews church London. Dr. Johnson has visited Toronto and interviewed representatives of the congregation, and is, therefore, very seriously considering the matter of the call. The future of the congregation is wisely left in abeyance for the time present.

There is abundant opportunity for work where Knox Church now stands. Why should there not be an effort made to utilize the present site to better advantage instead of trying to sell it and enter upon a fight with the Presbytery for another site? Is there any reason why there should not be a building erected, with suites of offices facing on Queen St. across the entire frontage, except a twelve foot lane between this and the Simpson building. Then let the church proper face Richmond St. The first floor might well be largely lecture-rooms and classrooms for evening classes and all the work of an Institutional church. The second floor might, in the central section contain an auditorium to seat six hundred people, with galleries on three sides to seat one thousand more. These galleries would be at the side of and behind the main floor auditorium arranged as the auditorium of the Free Assembly Hall is in Edinburgh. This main floor would serve for an Assembly Hall and for Synod and Presbytery meetings as well as for the Sabbath services. The offices facing on Queen St. would serve admirably for the church offices, and could be fitted up with special regard to their use as such, and rented to the church for that purpose. The other suites of offices would easily rent, as the situation would be one of the most popular in the city.

As was anticipated, Mr. Martin has accepted the call of the Erskine Church, Hamilton, and will be inducted there on the 28th instant. He has done very good work during his brief ministry in Markham, and carries with him, to his new and more responsible field, the good wishes of his brethren in Toronto, and of all who have been brought into working relations with him during his stay in Markham.

The District Conferences are busy, and there is the usual amount of firing and cross-firing about places for the next three or five years. Our Methodist brother hardly gets settled till he must prepare to pull up stakes again. As a consequence the stakes wear smooth and come out easily. Home does not mean so much as if it were permanent, or even presumably permanent. But when it is known that the term, at best will be a short one, the tendency is to plan for that term only, and, as when one moves to another house the carpets are stretched, of folded in to fit the new rooms, so the outline of work that fitted the last is altered to suit the new field. There is that tendency, and only the strong men are successful in fighting against it. Of course the fight develops character, but if he fails, the man is in danger of slipping down into a recaster of old ideas, instead of a man who is ever on the hunt for fresh thought.

The ladies of St. Enoch's congregation presented the Rev. Alex. MacMillan, their minister, with a handsome set of pulpit robes the other evening. The presentation was made on behalf of the Ladies by two of the leading elders, who voiced the affection felt by the whole congregation for the man who has been a faithful pastor to them for some years back. The congregation is in many respects a model one. It is not too large for one man to handle readily, and

Mr. MacMillan is an admirable pastor. Outside calls have been numerous, and he was beginning to feel the strain, but he is wisely refusing many of these, and with the usual summer rest, will resume work with mind and body strengthened again. This little incident will help to win back full vigor again.

The Rev. J. C. Tibb, of Eglinton, has suffered severely in his family recently. Two of the children were taken down with the dread disease diphtheria and for some days the life of one of them hung in the balance. Both little ones are again out of danger, but it will be some time before Mr. Tibb is able to resume work again.

The convention of the Central Young People's Union held at Woodbridge last week was a most successful meeting. The morning session was not well attended, and it was a mistake to arrange for a morning session at these meetings. Better have two good meetings, in the afternoon and evening. Both these meetings at Woodbridge were well attended. In the evening Rev. A. L. Giegge was prevented from filling his part, but Rev. Mr. Knowles of Toronto made an excellent substitute.

The following students were licensed by the Presbytery of Toronto at its last meeting: D. W. Currie B.A., W. J. Booth, F. J. Maxwell, P. Reith, M. A. Shaw M. A., Alex. W. Shepherd, and A. C. Wishart.

The Presbytery of Toronto, will reaffirm its application to the Assembly that Rev. Elias Mullen and Rev. James Cameron be allowed to retire from the active duties of the ministry, and be placed on the list of annuitants of the Aged and Infirm Ministers Fund. Dr. Carmichael will support the Presbytery application.

Rev. Joseph Watt will remain with his charge till October. The resignation was laid upon the table till the October meeting of Presbytery.

The Rev. Alex. Mackay, D. D., conducted the monthly Gaelic service at Knox Church, Toronto, on the first Sunday in June. The attendance was larger than usual. His subject was Solas Israel; i.e., The Consolation of Israel, Luke 2: 25. The Gaelic is a wonderfully expressive language. It takes only two words and 12 letters to express the text in Gaelic, whereas in English it requires four words and 22 letters. By removing the prefix and affix from the word Consolation, we have the Gaelic word Solas, almost to a letter, the termination tion, in other words sion, there is no valid reason why it should not have been so in the word consolation. Here we have one of the many thousand instances, where English words are traceable to Gaeroots. Dr. Murray, late Professor of Oriental languages in the University of Edinburgh, has said, "Without a considerable knowledge of Gaelic, no person can make any proficiency whatever in philology." Another able Celtic scholar has said, "that the Gaelic underlies all the languages of the Western and some parts of North Western Europe, especially French, Spanish and Italian. That the Gaelic is a kin to the Sanscrit and other ancient and modern Oriental languages, and that it is probably coeval with, if not anterior to Sanscrit itself, which was the language of the priesthood and the literati; whilst the Gaelic was the language of the people."

OTTAWA.

The annual Sunday School picnic of the Stewart-on-church, will be held on Saturday of this week.

The Rev. Prof. Jordan, D. D., of Queen's, will occupy the pulpit of St. Andrew's at both services next Sunday. Dr. Jordan is well known as one of the most impressive preachers of the Presbyterian church.

Rev. Dr. Douglas, M. P., preached in the New Edinburgh church last Sunday. In the course of his sermon the preacher alluded to the British successes in South Africa and hoped that it would cause a rapid spread of the gospel.

In the Glebe church, Rev. Mr. Milne preached at both services. During his morning sermon he

requested his congregation to give careful attention to the doings of the General Assembly, and to keep in touch with the great work the church is doing in all parts of the Dominion.

Rev. A. B. Winchester, a retired missionary from China, and now for several years laboring among the Chinese on our Pacific Coast, spoke last Sunday concerning his work in Knox, in the morning, and Bank street in the evening, and urged an increased endeavor in sending the gospel among this class. Apart from their love of gambling and opium smoking the Chinese had many commendable traits, he said, particularly their love of family, and it was usually this which brought them to America to earn a livelihood. A small amount from every Presbyterian in Canada, he said, would quickly solve the problem of sending the gospel to all the Chinese, and he closed with an appeal for increased assistance in this part of the missionary work.

Rev. William Joseph Macdonald, an Ottawa boy was formally installed as pastor of the First Presbyterian church, Hyde Park, Mass., on Thursday last week. Rev. Charles J. Cameron, formerly of Brockville, and moderator of the Presbytery presided and a number of prominent Boston divines took part in the induction ceremonies. Mr. Macdonald was born in this city twenty-six years ago. He spent his early life here and is a graduate of the Collegiate Institute. At the time of his graduation he won the Governor-General's medal for classics as well as a number of other special prizes. At Toronto University Mr. Macdonald carried off first class honors and was awarded the Edward Blake scholarship in political science. Mr. Macdonald afterwards studied at the Union Theological seminary, New York, and then entered Princeton where he graduated this spring. He is a young man of ability and indomitable perseverance. His many Ottawa friends will extend congratulations and wish him every success in his new charge at Hyde Park.

There was no jingoism in the sermon preached last night at the thanksgiving service in St. Andrew's church, held in view of the expected early close of the war. Dr. Herridge said that in spite of Kruger's recent defiant statements the issue of the war is certain and peace will be best for both. War was sometimes a stern necessity, but not an ideal vocation. War is always terrible, but success in war is not Britain's chief glory. The Boers were unwise in starting the war, but it would be no use wasting condolences upon them, because they will be better off under Britain than before. It would be nonsense to say the Boers have lost their freedom; they have really gained it. A corrupt oligarchy has been overthrown and popular government will be given the Boers for the first time. He quoted from a New York paper which stated that it would be a misuse of terms to say that the Boers would be subjugated, as they would be as free as the people in England.

EASTERN ONTARIO.

First church, Brockville, Sunday School excursion to Alexandria Bay, was a decided success.

Rev. James Rattray, of Eganville, preached very able sermons at the Tweed church on Sabbath last.

Rev. Jos. Andrew, formerly Presbyterian clergyman at Middleville, now of Mather Man, has been appointed a J. P. by the Macdonald Government.

Principal Grant of Kingston is expected to be present at the meeting of the Benfrew County Teachers' Association at Armprior early in October.

The Rev. W. S. Smith moderator of the Presbytery, will preach in the town hall, Lanark, next Sabbath at both services. Mr. W. W. McLaren, M. A., will conduct services at Middleville and in Darling.

Rev. J. MacLeod, pastor of Knox church, Yankleet Hill, will spend two months in the Maritime Provinces. He will visit his old home in Prince Edward Island. Mrs. MacLeod and family will accompany him.

The pulpit of St. Andrew's Church, Brighton,

was occupied last Sabbath by the Rev. Mr. Hunter of Baltimore, Mr. Hunter's text in the evening was taken from the Gospel of St. John. xiii. 34: 'A new commandment I give unto you, that love one another: as I have loved you, that ye also love one another.' The discourse was logical and replete with the happiness to be obtained by following the teaching of the text

Rev. Robert Laird and Mrs. Laird, Rev. Daniel Strachan of Brockville; Rev. Mr. Bryan of Westport and Rev. Mr. Daly of Lyn have left for Halifax, where they will attend the meeting of the General Assembly of the Presbyterian church, to be held in St. Matthew's church in that city, this and next week.

WESTERN ONTARIO.

Rev. Mr. Nattress, with Mrs. Nattress and family, are holidaying in Woodbridge, Toronto and Owen Sound.

Knox Church, Hamilton, will celebrate its anniversary on Sunday, June 14, when Rev. Dr. Johnston, of London, will preach.

The anniversary services were held at St. Andrew's Church Guelph, last Sunday, conducted by Rev. W. J. Clark, of London.

At the Guelph Presbytery in Guelph the call from Belwood to the Rev. W. M. McIntosh was accepted, and the call from Bracon and Nets received.

The Rev. John Young, of Hamilton, dispensed the communion in the Presbyterian Church Welland, on Sunday for the Rev. F. McQuaig, who is ill.

Rev. Donald McKenzie, late of Orangeville, will supply Knox church pulpit during the absence of Rev. Dr. Waits, who has left to attend the general Assembly.

The Rev. Erskine Knowles, brother of the Rev. R. E. Knowles, Galt, will supply for the latter during his absence in Europe. Mr. Knowles will leave about the middle of July.

Children's Day was celebrated at the King Street Church, London, on Sunday, with special services. In the morning the pastor, Rev. Thomas Wilson, preached on "The Spider," and in the afternoon the meeting was addressed by Mrs. Thornley and Mr. McQueen. Music was furnished by the children, who were trained by Mr. Dobbitt. In the evening a patriotic service was held, and attracted a very large congregation.

The following gentlemen from Stratford and county have gone to Halifax to attend the General Assembly of the Presbyterian Church of Canada at Halifax: Rev. M. L. Leitch, Stratford; Rev. R. F. Cameron and Mr. Duncan Stewart, North Easthope; Mr. Campbell Carlingford; Rev. Mr. Hardie, Listowel; Rev. Mr. Graham, Avonton; Rev. Dr. Hamilton, Motherwell; Rev. Mr. Scott, Hibbert. They expect to return a week from next Saturday. During the absence of Rev. Mr. Leitch, Knox Church, Stratford, will be occupied by Rev. Mr. Wither, who has just recently returned from taking a post graduate course in Germany.

MONTREAL AND QUEBEC.

The annual church parade of the Royal Scots and Field Battery took place last Sunday afternoon to Erskine Presbyterian Church. The former were in command of Lieut. Colonel E. B. Hbbotson, and latter were in charge of Captain Fred Crathern. Service began at a quarter past four, by which hour the day being of the finest, the body and galleries both of the church and in its spacious annex were completely filled by the public. The pastor Rev. A. J. Mowatt, officiated, and the sermon was preached by the Rev. Dr. Barclay, chaplain of the 2nd Regiment Canadian Artillery; Dr. Barclay's text was Deuteronomy i., 30:—"The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes"

A quiet but pretty wedding took place in the town of Valleyfield Que., at the residence of the bride's father, John Convery, Esq., whose only daughter was married on Wednesday, June 6th to Mr. Emerson Loy, third son of Geo. M. Loy, ex-mayor, and manager of the Buntin Paper Mills of this town. The marriage ceremony was performed by Rev. J. E. Duchas, B. A. The esteem in which the young couple was held by their many friends, was evinced in the fine collection of presents they received. The bridal pair, who looked happy and charming, left for Toronto and western points.

MARITIME PROVINCES.

Dundas and Annandale P.E.I. have called Rev. Mr. Buchanan

Mr D C. Ross will be ordained at Acadia Mines on the 25th of June.

The government of Trinidad has granted £300 to our college on that island.

Rev. P. M. McDonald was inducted into St. Paul's Church, Truro, on the 6th inst.

Rev. A. L. McLean, of Louisburg, C.B., was presented with an address and purse of \$80 on leaving his field.

Rev. Dr. Waits preached in his old charge, St. Andrew's, Chatham, N.E., on last Sunday. He was on his way to the General Assembly.

The W.F.M.S. and Mission Band of Buctouche held a very successful entertainment on May 2 th. The collection amounted to \$22, of which \$12 were sent to the Indian Famine Fund.

Rev. J. B. Cropper, our missionary in Demarara has been appointed superintendent of East Indian settlements in that colony. Mr. Cropper is a native of St. Lucia and familiar with Hindustani.

Rev. A. D. McIntosh of St. Matthew's Church, Pugwash, was presented with a Morris reclining chair and Mrs. McIntosh with a porcelain tea set, on the evening of the Queen's birthday, by members of his congregation.

Sydney Presbytery has erected the district of Whitney into a separate congregation under the name of St. James. Rev. Wm. Forbes is moderator of the interim session. Rev. F. Baird will be appointed to the pulpit meantime.

Rev. L. G. MacNeil has returned from a ten days' holiday to P.E.I. He plied his vocation as a "fisherman" to good effect amongst the "speckled beauties" and returns invigorated to his more serious work of a "fisher of men."

Rev. J. DeSoyres of St. John's (Episcopal) Church, St. John, declines to wear the L.L.D. lately conferred upon him by the University of New Brunswick on the ground that he had already declined a similar honor from his alma mater, Cambridge, England.

The W.F.M.S. of St. John presbytery held a very successful annual meeting at Woodstock on the 6th and 7th insts. A large increase in membership and contributions was reported. Rev. Dr. Morton of Trinidad was present and several very instructive papers were read.

The Foreign Mission Committee, E.D., has sanctioned the purchase of property for the Korean Mission at Wonsaw. Miss F. McCully, who was labouring in China in connection with the Christian Alliance has transferred herself to our Korean Mission and the friend who supported her in her former capacity have agreed to continue their donations.

HALIFAX LETTER.

Yesterday (June 11) was an epoch working day in the history of St. Matthew's Presbyterian church, whose his history dates back a century and a half to 1755. Yesterday was observed as the 150th anniversary of the organization of the congregation and founding of the church, St. Matthews was, in fact, the first Protestant dissenting church established in British North America and the only dissenting church ever built at the expense of the Imperial government. The congregation comprised Presby-

terians, Congregationalists, Methodists and Baptists and the original church was erected at the corner of Prince and Hollis streets, on the ground now occupied by the Bank of Montreal and Murdock's 'New-phews' buildings

The first pastor of the congregation was Rev. Aaron Cleveland, great great grandfather of ex-President Cleveland of the United States. He remained pastor for about three years, and after his departure the church had no settled pastor for about ten years, but was supplied by "dissenting" ministers from various quarters. Rev. Thomas Russell was pastor from 1774 to 1776, and Rev. Andrew Brown from 1787 to 1795. Dr. Archibald Gray was pastor from 1795 to 1826 and was succeeded by Rev. John Scott who occupied the pulpit till 1863, when he was succeeded by Rev. Geo. M., now Rev. Principal Grant of Kingston. He was in turn succeeded by Rev. Robert Laing when he became president of the Ladies' College he was succeeded by Rev. Thos. Fowler, the present pastor.

The original church building, corner of Prince and Hollis streets was destroyed by fire in 1857 and the present church building was erected on a new site on Pleasant street, opposite old St. Paul's churchyard and in the immediate vicinity of the government house. It was dedicated in 1859.

The anniversary services yesterday were conducted by the pastor, Rev. Thos. Fowler, assisted by Rev. Principal Pollok, D.D., in the forenoon and in the evening by Rev. Principal Grant and President Laing of the Ladies' College. A mass meeting of Presbyterian Sabbath school children was held in the afternoon, George Mitchell, M.P.P., presiding.

The Presbyterian general assembly, which opens on Wednesday evening, June 13th. will be held in St. Matthews, the same church in which it was held in 1877 and 1888.

The people of the maritime provinces have so far contributed about \$21,000 to the Indian famine fund—\$14,182 through the Halifax Herald's fund and \$10,000 through the contributions sent to Rev. S.A. McCurdy, agent of the eastern section of the Presbyterian church. The principal portion of this sum was raised in Nova Scotia.

The Assembly Opens.

The General Assembly convened in Halifax on Wednesday evening in the Historic Church of St. Mathew. The attendance of commissioners was large and the opening sermon was preached to a crowded audience by the Rev. Dr. Campbell the retiring Moderator. His text was Psalm xvi., 5. 'God is in the midst of her: she shall not be moved.' At the close of the sermon Rev. Kenneth MacLennan, Netis, moved that Rev. Principal Pollock be elected Moderator for the current year. Rev. Dr. Lyle, Hamilton, seconded. Before the question was put Rev. Principal Grant stated that he had intended to nominate Rev. Dr. Campbell for a second term on account of his services in connection with the century fund, but refrained in deference to the unanimous wish that Dr. Pollock should be elected. Rev. John Neil, Toronto, made a similar statement with respect to Rev. D. Carmichael King. The Assembly then unanimously accepted Dr. Pollock, who spoke at length, on being introduced.

Marriages.

At Woodbridge, on Wednesday, June 6th, 1900, by the Rev. Thomas Nattress, B.A., brother of the bride, assisted by Rev. Walter Reid B.A., pastor of the church, and Rev. Peter Nicol of Tottenham, William A. Brown to Margaret E. Nattress, second daughter of Mr. and Mrs. John Nattress, all of Woodbridge.

Deaths.

In London, on May 30, 1900, Janet, widow of the late Captain David Millar, Royal Canadian Rifles, aged 85 years.

At Orillia, Saturday, June 9th. Robert Inglis, infant son of D. Inglis and Evelyn Dennis Grant, aged 6 months and 18 days.

The Inglenook

For Dominion Presbyterian.

Nan—A True Story.

BY J. HARMON PATTERSON

It was a day that I shall never forget: the day I first saw Nan. I had left the camp three days ago and for three days I had been very drunk. Even on that morning I was not quite sober. I was sitting in the park waiting for Paddy McGovern and Teddy Ryan who were to meet me there. We were to put in the day together and end up with drinking as usual.

She had evidently been shopping for she had a basket on her arm, and was walking briskly along when a bicycle coming rapidly around a corner ran directly against her. She was thrown violently to the ground by the shock and the cowardly wheelman did not wait to see what damage he had done, but mounted quickly and rode away. I hurried over to where she lay and raised her up. She seemed ladsly hurt. At first she could not speak and I thought she might be dead. Very beautiful she looked as she lay there. She was about sixteen years old and so fair that it seemed almost wrong for me to touch her. However she soon recovered sufficiently to tell me where she lived: and hastily securing a conveyance I took her home. There was a sweet faced old lady at the door and it was hard for me to tell her why I had come; but when I explained that the little girl was hurt, they made me carry her into the house. Then I hastened for the doctor, with whom I returned to learn if she was in danger. He relieved our minds by telling us that she would be alright in a few days. The lady thanked me very kindly and asked me to call again.

I thought I had done a very neat morning's work and deserved a treat in consequence. Somehow the idea did not please me; thoughts of that sweet faced girl came to me as I walked over to the saloon, and I did not go in. Two of the boys met me on the street, and their wild profane greeting seemed to jar on me. I returned again to the park and sat on one of the benches considering the situation which was this. I had worked hard in the bush all winter and now my wages would soon be spent, then I would go on the drive, work for a few months, come to town, and spend my wages as before, and now here I was no better than a tramp; but why the thing worried me I could not tell. Suddenly I was roused from my thoughts by Paddy and Teddy, who failing to find me had come to see if I were still waiting, so I went then and this day shaped very much like the preceding ones.

When I awoke next morning my first thoughts were of the little girl, and I determined to go and see her rough as I was. I knocked at the door, it was opened by the old lady. "I came to see how the patient is this morning," I said.

"Come in and see her." On going in I found her pillowed up in a large chair I had never seen such a beautiful picture. She was pale, and her face was framed by a great wreath of dark hair; her eyes were very bright and seemed to fascinate me. I stood there awkwardly holding my hat in my hand; not knowing what to say. She soon put me at my ease by thanking me for my assistance on the day before.

"I am sorry I can't find the man who did it," I remarked. "I'd jolly well punch his head if I could."

She laughed heartily at this, and enquired what advantage that would be to either of us. She asked me question about the bush; and soon I was telling her stories of camp life. She seemed to be

interested. "You do not often get a chance to go to church," she remarked. That rather floored me for I had not been inside a church for ten years. I told her that I did not often go. "I suppose you go now that you are in town," I remarked.

"Come along with me next Sunday," she said with a smile.

I looked her doubtfully. "I think I see you going to church with a low shantymen," I replied. "I am a fine specimen to go with the likes of you." And the idea of my going to church with a girl like her made me laugh for I did not think she was in earnest.

"But I mean it," she said, "for I want you to come."

"I couldn't do it; I have not been there for so long."

"All the more reason that you should come now. I will expect you to-morrow morning at ten o'clock, and you will not disappoint me," she replied.

I left the house feeling as though I was caught somehow, but I fully decided to go to church, come what may, it could not hurt me anyhow so I entered a clothing store to make myself presentable. After I had arrayed myself in new clothes complete, on looking into the glass I was quite charmed by the reflection I saw there. Then I took a new hotel so as better to avoid my old companions; for, to tell the truth, I felt as if they were not good enough for me now. I had risen in the world, and as I sat in front of the best hotel in town talking to a gentleman it seemed to me that most of my life was a dream; for no matter what a man may be to know that he is as well dressed and as decent looking as the average, is a source of satisfaction to him.

Well, I went to church; it was not the finest in town, for which I was duly thankful. I felt very awkward for a time. It seemed to me that everyone was looking at me and at me alone; but soon I became interested in the sermon and forgot all else. The minister was an old man and appeared to be very much in earnest. I shall never forget what he said. It was the old story of the prodigal son, and he seemed to know all my past life, for he told the whole story. I listened in breathless attention, and when he came to where the poor scamp went back home again and the old father was so glad to see him, a great longing came over me to go back to the home which I had not seen for so many years, and to gladden the heart of my father, whom I knew mourned for his son as for one dead. Tears came to my eyes, for I saw all my life as it really was. All my years of wild recklessness and sin came up before me, and I felt like crying out, "I will arise and go to my father."

The sermon was over; the organ burst into a grand triumphant strain which floated over my sin sick soul, as the joyful song of heaven over the repentant sinner. I felt a choking sensation in my throat. I could not endure it any longer; and it was a great relief when I saw the people rise to go out. I did not speak to my companion, nor she to me, but when we reached the gate and I said goodbye, she asked me to come again, which I promised to do.

I did not go home. I wanted to get out into the woods where I could think the matter over to myself; so I walked into the country, found a little grove and sat down to reason on the question. My meditations were not pleasant by any means and the more I thought on the subject the more uncomfortable I became. At last I determined to go back to town, hunt up the boys, and forget all about it. So

I returned, found Paddy and Teddy, feeling ashamed of myself for showing such weakness. They greeted me gladly and gayed me on my clothes, wanting to know if I had been to the Salvation Army; and Sunday as it was we managed to get a quantity of liquor. I was the most reckless of the trio, for I wanted to forget the events of the day. That night I was carried to bed in an unconscious state. So much for a start.

I awoke next morning in the old hotel, and feeling very badly indeed. Not all the persuasions of my two companions could induce me to taste the eye-opener they had prepared for me. As they were seasoned vessels the vile stuff we had drunk the night before did not seriously affect them. After a time I got up, but could not take any food, my head seemed bursting, while my nerves were all on a quiver. In such a state one naturally feels somewhat repentant and inclined to swear off; though promises made in that condition are not apt to result in much lasting good. But as I sat on a lumber pile by the river I did make a solemn promise that in the future I would not touch, taste or handle, and that I would go at once to the little girl and ask her to help me to be good.

Now I knew well enough in my heart of hearts, that this was not the way to begin; I knew that the God of my fathers was the only one to keep me safe from the awful temptation in store for me; for well I knew of the fiery trial that I was to undergo. Somehow a great longing came over me to be good, to live a sober life and be respected by my fellow men. Then came before me the sweet face of that little girl; her mild eyes, which seemed to speak to me of holy things and it helped me to make up my mind. I could do anything if only she would be my friend. I had not had a friend like her for such a long time that it seemed to take me back to the days when I was sober and respected.

My mind was at last made up. I went up the quiet street on which the girl lived. She was sitting on a veranda in a rocking chair, and seemed quite pleased to see me. I felt ashamed, for I knew that my red face and blood-shot eyes would tell the tale, but she did not seem to notice.

After a while she asked me how I had enjoyed the sermon last Sunday.

"Miss—I do not know what to call you," I began. "Call me Nan," she said.

So I told her the whole story; I did not spare myself a bit. She looked very sorry and her eyes grew large as I told her of what I had done the night before. Then I said, "What I came here for is this: I have sworn off for good and I want you to help me keep it."

"I would like to do so," she said very gently: "but I am only a sinful creature myself, so how could I help anyone else. There is One however who can keep you safe. Won't you go to your father like the poor prodigal did? I am sure that he will not only be glad to have you come, but he will keep you from harm."

"Now that is the trouble," I replied, "I have no working faith. I know that what you say is true, but I cannot apply it to myself. It is all right for you who have no temptation, and do what is right naturally; but you don't know the struggle before me."

"I have some idea," she said earnestly, "and I am sure that He can keep you. I have my own temptations, and know that I could not overcome them but for his help."

"I will try," I said, "but I am ashamed to, I dare not pray, so what am I to do?"

Do as the prodigal did," she answered. "See how pleased his father was to have him back, and He will be pleased to have you." Is your father living?

"Yes, but I have not heard from him for years."

"And your mother—?"

"She is dead, and I have often been glad, for it would have broken her heart to know of my life."

"Thank God she is sleeping the rest of the dead,"
"She knows not the sins of her wandering son ;"
"She cannot be weeping her lost little one,"
quoted the girl.

It made the tears come to my eyes to hear her speak of my mother for I remembered how she used to talk of holy things.

When I told Nan that I could write, and had not written to my father for so long she made me promise to do so at once. The truth was I had been ashamed to do it. I wrote the letter, telling the whole story of my life and of my repentance and determination to do better. The letter was returned to me. My father was dead.

Before I left the house I promised to go to God for strength and to first my case fully into his hands. Nan advised me to look for some steady work at once, and as much as possible to keep clear of my old companions. I realize that this was good advice.

(II.)

I had worked for six weeks without losing a day. I boarded with a good family, and spent my evenings with them. I was fast forgetting my past life. I went to church every Sunday, often with Nan, and really did enjoy the services. One Sunday afternoon she asked me if I read my Bible. "Sometimes," I replied. "I am taking a course of reading from the Public Library now and do not get time for much else."

"You must be careful," she said very earnestly, "I am more afraid for you every day. Your real temptation has not yet come; do not relax your guard for one moment, for if you do you are in danger. Do not trust your own strength, but put yourself in God's hands for safety."

I promised her to do so; and that night I began to think on what she had said. Was it on God's strength I was leaning? It was not, it was on her. She had stooped to help me out of the gutter; she had faith in me, and I was trying to show her that it was not wrongly placed. I was as a drowning man. A rope had been thrown to me, I had grasped it and was saved; and yet I did not honor the One who had thrown the rope. This was not right, and I knew it; but I comforted myself with the thought that if a man would not do right for the favor of a girl like Nan he would not do it anyhow. I was on very dangerous ground, but I did not know it.

The next week after this conversation occurred, I was laid up with a severe cold, and the foreman, with whom I had become very friendly, called to see me. After a little talk he produced a pocket flask which he opened saying that it was good medicine for a cold. The fumes of it entered my nostrils, and hellfire possessed my brain, I took the flask and drained it to the last drop, then I got up and began to dress.

"What's the matter?" asked the foreman in surprise.

"I'm going out," I gasped. My brain and blood were on fire, and I would have risked my life for a drink of liquor. I never suffered such an awful thirst. In the camps I knew I could not get it, so it did not trouble me; but now it could be obtained, and I would have it.

My companion locked the door and put the key into his pocket. "I thought as much when you first came to work," he said "but changed my mind later on, I am awful sorry that I did not know."

"You have no right to stop me from going," I cried, "let me out."

"No I won't," he said firmly, as he forced me down on the bed, "I am stronger than you are and I tell you that you shall not go."

For a while I lay there, glaring at him with murder in my heart. Then it all came back to me; my reformation and my miserable fall. I buried my face in the pillows and wept. "Oh what shall she think of me," I groaned.

"Never mind," said the foreman, "no one shall ever know. When first you came to work I thought you were turning over a new leaf, but when you

kept on so steadily, I changed my mind. You will forgive me for offering you the stuff."

"Yes," I said, "of course you did not know, but you sized the matter up about right the first time, I am feeling better now and you need not be afraid."

I put in a miserable day. The temptation was still strong on me. Oh what a mighty chain does the drunkard forge for himself, returning from my work I met Nan, I dare not look her in the face and she well knew that all was not right. After supper I went up to my room, but could not read. The hour of my final trial was at hand. I wanted liquor. I could smell it. I must have it. And what of Nan, she need not know. My throat was parching and my blood was on fire. I threw myself on the bed in an agony of despair. Only those who have been through the fiery furnace can know what I suffered. "Lord save me I perish" was all I could cry. Nan could do nothing for me now; all things earthly was of no avail. Was there no help? Must I give way? I knew that God could save me; would he? "Lord if thou wilt thou canst make me clean," I cried out in my despair; and the voice that whispered peace to the wild waves of the sea spoke to my agonized soul. "I will be thou clean" and there was a great calm. The wild thirst was all gone and a peace settled over me that I had never known before.

Now I knew that it was true. God could and would help; he alone could save, and I felt a joy and comfort in that faith. Now I felt secure.

The battle was fought and the victory won, and I had a clear knowledge of the fact that it was not any of my own strength that had given me the victory.

From this time I took pleasure in reading my Bible and in searching out the promises it contained. I saw it all in a new light, and much of what I had learned in my childhood's days came back to me. I could see more and more clearly the truth of the hymn, "God moves in a mysterious way his wonders to perform."

Next Sunday I told Nan about it, of my temptation and fall and of the final victory. She rejoiced that at last I had come to a full knowledge of my weakness, and to a knowledge of the strength of Almighty God. She told me that she felt sure that I was safe; and as long as I trusted myself fully into His keeping I would never again have to make a confession of failure.

I never saw Nan again. When I next called, they told me that she had gone away to her home in the country. She left a message to say that she would pray for me and to keep close to Him for there alone I would be safe. I missed her very much, but she left in my heart a holy memory which is always fresh. Though I never see her again in this world, I feel sure that on the happier shore, there will be many to bless her as the means of leading them safely over the dark river to the better land and I among the number.

Parry Sound, Ont.

Brief Hints for Bright Girls.

Someone has suggested fifteen things that every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following accomplishments are within everybody's reach:

- Shut the door, and shut it softly.
- Keep your own room in tasteful order.
- Have an hour for rising, and rise.
- Learn to make bread as well as cake.
- Never let a button stay off twenty-four hours.
- Always know where your things are.
- Never let a day pass without doing something to make somebody comfortable.
- Never come to breakfast without a collar.
- Never go about with your shoes unbuttoned.
- Speak clearly enough for everybody to understand.
- Never fidget or hum, so as to disturb others.
- Never fuss, or fret, or fidget.

The Golden Time.

When in the golden time? you ask—the golden time of love,
The time when earth is green beneath and skies are blue above;
The time for sturdy health and strength the time for happy play,
When is the golden hour? you ask—I answer you,
"To-day."

To-day that from the Maker's hands slips on the great world sea
As staunch as ever ship that launched to sail eternally;
To-day, that waits for you and men a breath of Eden's prime,
That greets us, glad and large and free it is the golden time.

For yesterday hath veiled her face and gone as far away
As sands that sweep the pyramids in Egypt's ancient day.
No man shall look on yesterday, or trust with her again;
Forever gone her toils, her prayers, her conflicts and her pain.

To-morrow is not ours to hold, may never come to bless
Or blight our lives with weal or ill, with gladness or distress.
No man shall clasp to-morrow's hand, nor catch her on the way;
For when we reach to-morrow's land, she'll be by ther to-day.

You ask me for the golden time; I bid you "seize the hour."
And fill it full of earnest work, while yet you have the power.

To-day the golden time for joy, beneath the household eaves;
To-day, the royal time for work, for "bringing in the sheaves,"

To-day, the golden time for peace, for righting olden feuds
For sending forth from every heart whatever sin intrudes,

To-day, the time to consecrate your life to God above;
To-day, the time to banish hate, the golden time for love.

—Margaret E. Sangster.

The Queen's Messages.

The London Empire tells that the Queen received from Gen. Buller news of the relief of Ladysmith nearly an hour before the news reached the war office. It appears that with every General commanding in the field Her Majesty has a special cipher code, by means of which she can communicate with them and they with her. Before such messages are transmitted a special pilot message is rushed through marked "X X X Clear the Line." Instantly every other message is put aside and the Queen's royal message is flashed through in a few minutes. Should it be a fairly long one, its head is frequently in London before its tail has left the point of departure. Cablists throughout the world are imperialists, proud of their Queen, and they enjoy the patriotic thrill which results through the stir, ring signal "X X X Clear the Line."

EPILEPTIC

LIEBIG'S
FIT CURE

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

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

FITs.

World of Missions.

Living Water.

The Rev. Dr. John G. Paton, who for forty years has been a missionary to the South Sea Islands, is now in this country and has been relating many of his experiences. One of the most interesting is the story of the well he dug, and the effect on the natives. These heathens, it must be remembered, were on a small island where no fresh water was accessible. All they had to depend upon for supporting life was rain and during the dry season, they drank the milk of the coconuts—as long as it lasted. When the "rain-god" delayed his answers to their prayers there was much suffering. After examining the ground carefully, Dr. Paton believed a well might be sunk that would yield fresh water. The Youth's Companion tells the story.

With prayerful thought, and many misgivings, lest the water, if he found any, should prove to be salt, Dr. Paton chose a spot and began to dig.

He had few friends and fewer converts, and these, instead of helping his work, stimulated their heathen neighbors to oppose it.

The savages supposed he was crazy. His unheard of way of searching for water aroused their superstitious fears. All he could persuade or hire native hands to do was to pull a windlass rope and draw up the loosened earth as he sank the well deeper and deeper. He dug the earth with his own hands.

After going down thirty feet he struck a spring. Hesitatingly he tasted it. It was pure fresh water. The effect was magical. The man who had been disbelieved and jeered at was now a "prophet." He had said he would go down into the ground to "find rain," and now the people believe that all he told them about Jehovah and Jesus Christ was true.

We need not tell the sequel—the story of the destruction of idols, the building of a church, the establishment of schools, the framing of a code of enlightened laws, the transformation of a tribe of cannibals into a well ordered community.

The work of Christian missionaries is often de-

preciated—sometimes maligned. Yet no one can question the value of the principles of right conduct that they teach, nor the elevating results that should legitimately follow. If good results are hindered by adverse conditions, the conditions are at fault—not the religious principals taught. Moral progress, like the processes of nature, is often hardly apparent in one generation.

Our Duty Towards Missions.

BY CHEYNE BRADY.

"Go." What nobler, what happier life can be lived than that of obedience to the Lord's command, "Go ye into all the world and preach the Gospel!" By all means let all who are called of God to such a privileged life go!

"Send Messengers." It is a serious matter to hinder those who are called to the mission field. Let the sacrifice be ever so great, beware how you interfere with a clear call of the Lord. Moreover, let us gladly help by sympathy and by supplying the means.

"Send Messages." Missionaries and evangelists should be well supplied with Gospel portions. But in addition, and alongside of these, circulate Gospel tracts. A tract is a little thing, but it may accomplish much good. "God hath chosen the weak things of the world to confound the things that are mighty."

Just to show the value of tracts, read this illustration. A child, seeing a lady filling a box for India, brought her a halfpenny, with which she purchased a tract, which was put into the box. It found its way to a Burman chief, and was used of God to lead him to Christ. The chief told the story to his friends of his newly-found God and of his great happiness. Many of them also believed and cast away their idols. Eventually a missionary was sent there, a church was built, and in course of time fifteen hundred were converted from heathenism. Was not this a glorious result from such a little seed?

Tracts in foreign languages are deeply needed. Help on, then, O Christian, their translation into other tongues that they may be circulated all over the world.

A Tribute to the Missionaries.

At the ecumenical conference President McKinley paid the following deserved and beautiful tribute to the foreign missionaries: "The story of the Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow man constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind."

"The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. 'Away with the word in such a view and with such a thought,' says David Livingston; 'it is emphatically no sacrifice; say, rather, it is a privilege.'"

The revenue of Egypt reached \$37,000,000 last year, which is the highest point on record. There is a surplus over expenditure of \$2,000,000. In addition to \$1,600,000 placed to the credit of the reserve fund. The government now loans money to the fellahs, or peasant class, at 10 per cent instead of the 40 per cent they have heretofore paid to usurers. Egypt is making great strides forward under British control.

YEARS OF AGONY.

RESULTING FROM SCIATICA IN AN AGGRAVATED FORM.

Many Nights the Sufferer Could Not Lie In Bed and His Leg was frequently Swollen to Twice Its Natural Size.

From the Journal St. Catharines.

Mr. John T. Benson, stationary engineer at the Ridley College, St. Catharines, is known by most of the residents of the city, 10 years ago. Benson suffered acute agony from sciatica, and notwithstanding numerous forms of treatment, found little or no relief, until he began the use of Dr. Williams' Pink Pills. These pills speedily restored his health, as they have done for thousands of others who have given them a fair trial. To the Reporter who interviewed him, Mr. Benson said:—"I certainly owe a debt of gratitude to Dr. Williams' Pink Pills, for they have released me from a form of torture that had afflicted me almost continuously for twenty years. The pain began first in my back, then shifted to my hip, and thence down my leg. It became so severe that it seemed as though the very marrow in my bones was being scalded, and at times I could scarcely repress crying aloud from the agony I endured. I tried all sorts of liniments and lotions, but got no relief. I doctored with several physicians, even going to Buffalo for treatment by a specialist there, but in no case did I ever receive more than temporary relief. It me easily imagined that the pain I endured told upon me in other ways and I became almost a physical wreck. At times my right leg would swell to nearly twice its normal size. Then the pain and swelling would shift to my left leg, and the agony was something awful I suppose that during the period I was afflicted I have hundreds of times laid on my back on the floor with my foot and leg elevated on a chair in order to obtain slight ease from the pain I endured. The muscles and sinews in my legs looked as though they had twisted and tied in knots. The trouble went on in this way until finally nothing but opiates would deaden the pain. A few years ago I read of a cure in a similar case through the use of Dr. Williams' Pink Pills and decided to try them. For some time after I began their use, I could not see that they were helping me, but I decided that I would give them a fair trial. By the time I had used a half a dozen boxes, there was a decided improvement in my case, and I continued the use of the pills until I had taken twelve boxes, and when I felt my cure was complete. Several years have since passed and I have had no return of the trouble, so that I feel safe in saying that the cure has been permanent."

I may also add that my wife has used the pills for indigestion, headaches and dizziness, and has found great benefit from them. Words cannot express the great benefit Dr. Williams' Pink Pills have been to me, and I hope similar sufferers will profit by my experience."

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

A loving heart! And with its love It touched another heart which strove With adverse waves on troubled sea, When ours were plying heavily; And lo, through rifted clouds Hope smiled, And love the weariness beguiled.

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

THE

Provincial Building and Loan

ASSOCIATION

AUTHORIZED CAPITAL, \$5,000,000.

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

PERMANENT STOCK PAR VALUE \$100 PER SHARE

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

DEBENTURE BONDS \$100 EACH

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

Issued for periods of from one to ten years.

TOTAL ASSETS under sworn valuation \$1,620,000 on which we loan \$710,050.90 or 43.8/10%.

MRS. CHAWFORD, M.P.F., PRESIDENT. MR. JOHN BURN, VICE-PRESIDENT.

FOUL PARTICULARS FURNISHED.

Temple Building, Toronto, Ont.

E. C. DAYLES, Managing-Director.

Health and Home.

Last season's straw hat can be cleaned with lemon juice; cut a lemon in two cross-wise, and rub the hat thoroughly with it. This is better than oxalic acid, which makes the straw brittle.

A sewing hint.—When you want a fresh end of cotton, thread your needle before cutting from the end just severed. By doing this you get the right end of the thread, and you will not be annoyed by the cotton knotting.

Very few persons can eat the white of a hard boiled egg with any degree of comfort. Eggs are highly nutritious and easy of digestion when lightly or under cooked. The albumin, the white of the egg coagulates as soon as it is dropped into hot water. The long boiling renders the yolk soft and mealy, but the white becomes tough and indigestible and should be discarded.—May Ladies' Home Journal.

Lemon Pie.—Separate three eggs, add gradually to the yolks one cupful of sugar, and the juice and rind of one lemon, beating until light. Blend one tablespoonful of flour with one scant cupful of milk and strain it over the egg mixture. Line a pie plate with paste, pour in the filling and bake in a moderate oven until set. Whip the whites of the eggs to a froth, add three tablespoonfuls of powdered sugar and set in the open oven until lightly colored.

Chocolate Layer Cake.—Beat two eggs, add two cupfuls of powdered sugar and beat for fifteen minutes; add one cupful of milk and two cupfuls of flour alternately, beating well, lastly one teaspoonful of vanilla and two scant teaspoonfuls of baking powder. Bake in jelly tins. For the filling scald one cupful of milk, add one half of a cupful of sugar; mix together three tablespoonfuls of grated chocolate and one tablespoonful of cornstarch, moisten with two tablespoonfuls of cold milk, turn it into the hot milk and stir until thick and smooth. Simmer for five minutes, add one half of teaspoonful of vanilla and spread between the cake layers.

For the sick, chicken broth comes next to veal in order of delicacy, and clam next. Many invalids can not eat mutton broth which is most nutritious, on account of its odor. Beef is often too heavy. Clean and wash the fowl carefully, and cut it into pieces. Remove as much fat as possible. Use here a quart of water to a pound of meat, simmer it until tender and let it remain on the range for about four hours; strain and set to cool. When cold remove the grease. If you choose remove the breast from the chicken after it has been cooked for about two hours. When ready to serve cut the breast into dice and put it in the broth. It is this more hearty than is desirable, add some well cooked rice.

50 YEARS' EXPERIENCE
PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &c.

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

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co. 231 Broadway, New York
© Bureau Office, 627 F St., Washington, D. C.

MERIT WINS THE SOUL
THAT ACCOUNTS FOR THE GREAT POPULARITY OF

"SALADA"

CEYLON TEA

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

Sealed Lead Packets Only.

All Grocers.

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

"THE PEN OF A READY WRITER"

LION PENS have become famous in the mercantile world as the most satisfactory brand for daily use. In perfection of writing qualities the

LION SERIES OF STEEL PENS....

find favor with the most fastidious, and are justly accorded a welcome entree to the escrivtoire of the lady.

If your stationer does not handle Lion Pens write to the selling agents for free sample.

The BARBER & ELLIS CO., LIMITED.

Wholesale and Manufacturing Stationers, Toronto.

Rice Lewis & Son

(LIMITED)

BRASS AND IRON

BEDSTEADS

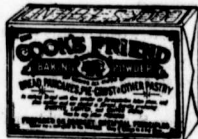
TILES, GRATES,

HEARTHES, MANTLES.

Cor. of King & Victoria Sts.

TORONTO.

THE INGREDIENTS OF THE..... **COOK'S FRIEND**



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

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

BEETON'S

Bible Dictionary

A Cyclopaedia of the truth and narratives of the Holy Scripture

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

252 PAGES—CLOTH

25cts.

POSTAGE PAID

Upper Canada Tract Society,

102 Yonge Street, Toronto.

THE CITY ICE COMPANY, Limited

26 VICTORIA SQUARE,
MONTREAL

R. A. BECKET,
MANAGER.

PURE ICE—Prompt Delivery.

SEBLY & COMPANY 23 RICHMOND ST.
WEST, TORONTO.

EDUCATIONAL PUBLISHERS
SCHOOL AND KINDERGARTEN FURNISHERS
BOOKBINDERS AND MANUFACTURING STATIONERS

Books of Sacred Songs.

Suitable for Home or Church Use.

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

- 38 songs. Choice Sacred Solos. High voice
 - 30 songs. Choice Sacred Solos. Low voice
 - 27 songs. Treasury of Sacred Solos. High voice
 - 28 songs. Treasury of Sacred Solos. Low voice
 - 30 duets. Choice Sacred Duets.
 - 53 duets. Laus Deo in Sacred Duets.
- A list of contents of the above books given in new Descriptive Circular A, mailed free.

MUSIC REVIEW.

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

WE SOLICIT ORDERS FOR ALL MUSICAL PUBLICATIONS.

OLIVER DITSON & CO.,
MUSIC PUBLISHERS.
OLIVER DITSON CO., BRISTON
CHAS. H. DITSON & CO., NEW YORK
J. E. DITSON & CO., PHILADELPHIA

Black....

Turkish Dye Black for Stockings

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

TRY JUST ONE 10c PACKAGE.

Get it at your Drug Store.

BRAYLEY, SONS & Co.

Communion Cards.

Two Sizes

**Dominion Presbyterian,
Belleville.**

MONTREAL, — TORONTO.

Collection .. Envelopes

Two Sizes

**Dominion Presbyterian,
BELLEVILLE**

Montreal. — Toronto.

Church Printing

**SERMONS,
ANNUAL REPORTS,
LEAFLETS,
TICKETS, ETC.**

First-Class Work on Shortest Notice at Close Prices.

**DOMINION PRESBYTERIAN,
BELLEVILLE**

Montreal,

Toronto.

-- School of --

Practical Science--

TORONTO.

ESTABLISHED 1878.

AFFILIATED TO THE UNIVERSITY OF TORONTO.

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

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

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

For full information see Calendar.

L. B. STEWART, Sec'y.

You can have Canada's Best Family Newspaper

THE WEEKLY GLOBE
and Canadian Farmer

from now until January 1st, 1901, and **Marion Harland's Works** "Bits of Common Sense" (4 vols.)

For \$1.00.

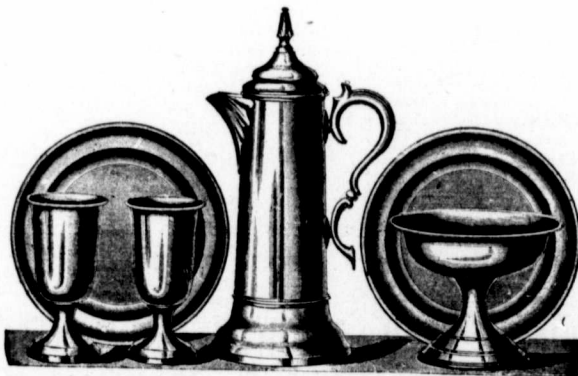
Ask your local newspaper, postmaster or agent about them, or send direct to

THE GLOBE, Toronto, Can

COMMUNION SET AND BAPTISMAL BOWL

FREE....

FOR A FEW HOURS WORK



Look at these Splendid Offers!

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

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

Sample copies free on application. ADDRESS

MONTREAL.

**THE DOMINION PRESBYTERIAN,
TORONTO. BELLEVILLE, ONT.**