

Dominion Presbyterian

Devoted to the Interests of the Family and the Church

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Note and Comment

It is estimated that 25,000 Koreans found relief from disease and suffering last year in Christian hospitals.

Bishop Tucker has ordained five more native deacons in Uganda. The Native Church of Uganda now has fifteen clergy, as well as some hundreds of lay teachers, whom it entirely supports.

The Congo telegraph line extends from the mouth of the Congo 800 miles to Kwamouth, at the junction of the Kasai and Congo Rivers. It is expected that this line will ultimately extend across Central Africa.

Florence Nightingale recently passed her eightieth birthday. Though in feeble health, she is still able to pursue many of her old interests, as nurses, hospital authorities, and sanitary reformers all the world over, and especially in India, can bear witness.

One missionary in Japan reports that the picture cards with Scripture texts, which are sent out by the Sunday-schools are very useful. The interest of a whole family may be traced to one of these cards which was carried home by a little girl.

A Carmelite missionary in Bagdad announces a quite unusual conversion and baptism some months since, says the Tablet—that of Yezidi, of the age of thirty—one of the strange sect of the "Devil Worshipers" well known to readers of travels in Persia and Asia Minor. The sect is spread over ancient Kurdistan, Mesopotamia, Upper Armenia, parts of Persia and even Russia. Like the Manicheans, the Yezidis acknowledge two principles—good and evil—but adore only the latter. Out of respect, or awe, for the evil spirit, they will not even pronounce any word beginning with the sound "sh," which is the initial of his name, Shetan (Satan).

Direct mail service between Britain and Newfoundland has been resumed. The packets leave Liverpool on alternate Fridays.

It is a mistake to say there are no Sunday papers in England to-day. There are many, but they are not Sunday editions of the great dailies.

The influence of Christian medical work upon the minds of the Chinese is a point emphasized by Dr. Virginia C. Murdock, of Peking. They can understand it as intended to benefit themselves when they can not comprehend why a missionary should preach, except to gain merit for himself.

Lord Kitchener is about to revisit England. In a letter thanking the Lord Mayor for the Mansion House fund in aid of the Gordon Memorial College, he states that the educational advantages thus afforded to the people of the Soudan will make them look upon all Englishmen in the future as their benefactors and well-wishers. From numerous conversations with the natives on the subject, it was clear that their feelings are those of absolute amazement at the noble generosity of the British public. The Sirdar contemplates an autumn campaign for the capture of the Khalifa, in which no British troops will be engaged.

France is now "the most drunken nation in Europe." "Frenchmen," says M. Claretie, "are becoming the maddest alcohol drinkers in the world." They consume per capita yearly 14 quarts of alcohol. Owing to the destruction of the grape vines by a parasite, liquor dealers are placing on the market various chemical concoctions labeled wine, and these poisonous drinks are rapidly performing their deadly work among all classes of people. Added to this the use of absinthe is becoming alarmingly prevalent. Students drink it as their daily tonic, and the dreadful habit is fastening itself upon the hardy fisher folk, the sturdy, robust Bretons and Normans, whose health and strength is being sapped by this crime-provoking demon, and whose children will be heirs to all the ills derived from drunken parents.

A special meeting of the Liverpool Presbytery was held to dispose of the call from St. Andrew's Church, Toronto, to Rev. Armstrong Black, co-pastor with Rev. Dr. Muir at Egremont. At the outset a cordial welcome home was given to Dr. Watson. Mr. Black having intimated the receipt of a call from Toronto, Dr. Munro Gibson, as representing St. Andrew's congregation, made a statement expressing his belief that Mr. Black ought to accept the call from Canada. Mr. Black intimated that it was his wish to accept the call and consequently tendered his resignation of the co-pastorate of the Egremont Church. Dr. Muir expressed the regret of the congregation at the prospect of losing Mr. Black's services. On the motion of Dr. Watson, seconded by Rev. W. Hutton, and supported by Rev. Dr. Johnstone, it was resolved, "That in view of Rev. Armstrong Black accepting the call to St. Andrew's, Toronto, the Presbytery accept his resignation."

The Scotsman denounces in strong terms the treatment of the Presbyterian soldiers in India by the authorities. It appears they are often not allowed to worship in the military chapels built by the Government with public money, because those places have been "consecrated" for Anglican worship; and the brave Scottish warriors, among the noblest men in the army, are compelled to worship in a disused theatre, or a barrack room, or the open air, or are deprived of worship altogether. Dr. Mitchell reported the matter to the General Assembly in Edinburgh, and was followed by Principal Story, in a fiery and eloquent speech. He took up the impregnable ground that the Presbyterian Church was the Established Church of Scotland, therefore Presbyterians had as much claim of right as Episcopalians; that the Highlanders and other Presbyterian soldiers were foremost in every campaign that has made or kept the Empire, therefore it was scandalous to insult their religion in such manner; that "consecration" gave no sacredness to stone and lime. Elders of high rank in the army spoke in similar terms of indignation. And the demand was unanimously made that the Church of Scotland shall prosecute this matter in Parliament and out of it till the shameful wrong is redressed.

The Quiet Hour

For Dominion Presbyterians.

Review—June 25th.*

Before we leave for a while these studies in the Gospels we need to review the ground traversed during the past quarter. We have been called to consider the most important facts and the most sublime teaching. It has been our privilege to see Jesus in the deep places of His life, facing calmly the greatest conflicts and teaching His disciples to trust Him through the darkest hours. Such lessons as we have had cannot be summed up in a few sentences; indeed the most eloquent language cannot express their full meaning. Words few and sober are the most suitable, and for the rest devout silence.

The first lesson of the quarter suggests all the rest; it shows us both the lowliness and the glory of our Lord. There He stands by the grave of Lazarus, shedding tears, and then declaring "I am the Resurrection and the Life." Jesus Christ oppressed by human sorrow and then conquering it. The whole gospel is in that. Can we wonder that He drew out the sister's passionate love, so that she all unconsciously anointed Him for the burial. Her beautiful offering of love was the type or many to be called forth by His personal attraction. How many earnest women there are to-day working for Christ in tenderest ways, hoping to have that benediction, "She hath done what she could." And how strange it seems that in His presence men could quarrel for precedence, so that he needed to give a special example of humility. Was not His whole life such an example? Why should this be needed? He washes His disciples' feet in this most solemn hour, as a rebuke to them, and a lesson to us. And indeed, we need the lesson; our false pride and foolish rivalry are not easily subdued. The greatest attainment, a lowly mind, comes only to those who grasp the deep meaning of the Saviour's sacrifice. That act of lowliness on the eve of His great sacrifice is really a manifestation of its spirit. In the truest sense He made Himself a servant of all.

Then we had three lessons which show Him as at once the true teacher and the centre of His own teaching. He is the way, the truth and the life; by Him men come to the Father, and in Him they see the Father. For His disciples

He will prepare a mansion in the Father's house, but He will also prepare a mansion for the Father in their hearts. When He is gone another Comforter will come, but the object of faith and the centre of teaching is the same. The Paraclete will take of the things of Christ, and show these heavenly things in a new light to true believers. Thus the disciples who are facing the horror of a great loss are assured that they will not be "orphans"; what seems to be a loss will be transformed into an enrichment a spiritual gain. Then they will learn the meaning of one of the last and greatest of parables, that He is the vine and they are the branches. The union between the disciples and the Lord is a living one. His life is really to flow into them, making possible purity of heart, beauty of life, and strength of character. This is a great mystery, because it concerns the life that is deepest, divinest. If the expression and explanation is difficult, the fact is as well attested; to this all the saints bear witness. They gladly acknowledge that without the Christ they could do nothing. "I live, yet not I, Christ liveth in me."

These lessons, so full of highest truth, were followed by three that set forth the sufferings of our Lord Jesus betrayed and arrested, treated as a criminal, His friendship abused, His place of prayer desecrated. Gethsemane has its lessons not less than Calvary, for there the great submission was made, and the cup accepted from the Father's hand. From that sacred place of worship He went forth to meet it all, all the shame and sorrow of His mysterious destiny. He now appears as the rejected One. Rejected by Pilate, who in the person of Jesus rejects justice and chooses expediency instead of principle. Rejected by the Church in the action of its high priest, "He came to His own and His own received Him not." The Church, which professed to be longing for the Christ, could not recognize her King, and gave Him bigotry and bitter scorn instead of loving homage. What is the meaning of all this suffering? Why is it permitted? Surely that the justice and love of God may receive in the same moment its highest manifestation. Christ died once for sins, the just for the unjust, that He might bring us to God. Our last lesson very properly presented the Risen Christ, showing that to Him death was not destruction, the Cross was a victory, not a defeat. The resurrection throws light upon the earthly life and explains

the final tragedy; the risen life creates a new Church and floods it with the light of heaven. No wonder that in the strength of this resurrection the disciples were new men; the critics who watched their conduct sharply could find only one explanation, viz., they had been with Jesus; that was true, but there was another, a more complete statement, which Peter and John could have given, which was, that not only had they been with Jesus, Jesus was still with them; the glorious promise was beginning to be fulfilled, "Lo I am with you always, even to the end of the world."

The Silent Battles.

By Frank Walcott Hutt.

Sages and history, a wondrous story
Have ye revealed, through all the ages
down,
Of strife and peace, of battles and of glory,
Of cross and crown.

Brave men have risen to heed the call of duty,
True souls have grappled with the shape
of Wrong,
And through their wars have come, in martial
beauty,
Unspoiled and strong.

But in your tomes I find nowhere recorded,
Nowhere endowed with its honors due
One tale of valor, tested and rewarded,—
One tale that's true.

It is the unconfessed, unuttered story,
Repeated in each life from sun to sun,
Of man's long, silent struggle, and God's
glory,
When Right has won.

In all the record of the past, oh, never
Is God's right hand more manifest and
strong,
Than when, by prayerful, earnest, firm en-
deavor,
Man masters Wrong.

—Sunday-school Times.

The Empty Life.

The life that is not made buoyant and luminous by an immortal hope is a sad and empty one. Hope is one of the things that endure. It gives wings to the soul, and lifts it up above the distressing and vexatious affairs of this life. The heart without a strong, abiding confidence, or at least a well-founded expectation, concerning the things of the life to come, must be heavy, indeed. Overwhelmed by the cares of the passing day, distracted by the fierce competitions of business, disappointed by multiplied manifestations of human selfishness, humiliated over his own failures and haunted by the uncertainty of the final outcome, how can that man be contented in his own soul or be of service to others, who does not possess that "hope of eternal life, which God, that cannot lie, promised before the world began?" The hopeless life is an empty, unsatisfying and unfruitful life, and none are more conscious of this than those who are living in it.—The Christian Advocate.

*Golden Text.—"This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners."
—Tim. i., 1-15.

For Dominion Presbyterian.

The Secret of True Life.

By Rev. B. B. Williams.

There is nothing in which men are more painfully deficient than strength—moral and spiritual. How easily tempted! How feeble the resistance offered! How soon overcome!

Many with rich mental gifts are well known to be the veriest slaves of the most degrading vices—led captive by the Evil One at his will. Is it possible, then, for men to get moral and spiritual strength—strength to rule the spirit, to master the sinful tendencies of their nature, to subject the passions to reason, reason to conscience and conscience to God? The best way of answering these questions is to state explicitly that myriads have become possessed of this strength. Yes, men frail in body, naturally impulsive and yielding, have become wondrously strong, firm in the avowal of the right, steadfast in the discharge of duty, brave and calm in the face of the sternest opposition.

They are maintaining a successful resistance to temptation. They bear up without fainting under a weight of trials to which men, constitutionally far stronger, completely succumb.

Where did these morally and spiritually strong ones get their strength? Just where Paul got his. This distinguished servant of the Lord was in a position to say of himself, "I can do all things." That was a large statement to make. We naturally ask, "What, all things? Even so. How? "Through Christ who strengtheneth me." Here, then, is the secret of true strength—Christ—Christ with us—in us, energizing every power, sustaining by His presence and grace, moment by moment.

A child of tender years in the very article of Death, grasped his minister's hand, and looking him right in the face, said, "O, sir, I am strong in Him." What of that child? He had the secret of the Lord—the secret of strength.

Here is a young man, exposed day by day to the most scathing ridicule, but he bravely holds on his way and leads a godly life. Here is one upon whom the reproaches of a bitter tongue are showered, but he bears all in uncomplaining silence; or if he speaks, gives only the soft answer that turneth away a wrath.

Here is a mother, called upon to give up her only child, and as she sees the grave close upon her dearest earthly treasure, says, though with tear-blinded eyes and a bleeding heart, "The Lord gave, the Lord taketh away, blessed be the name of the Lord."

What shall we say of these? They had the secret of the Lord; the secret of true strength.

There are circumstances in life for which the natural strength of the strongest is insufficient. "Even the youth shall faint and be weary and the young

men shall utterly fail, but they that wait upon the Lord shall renew their strength"—and they only.

This is no dream or fancy, but a sober reality, a matter of actual experience in the case of a great multitude, who out of weakness have waxed strong in the Lord and in the power of His might.

A Human Biograph.

We were watching a child at play the other day. There was something unchildlike about certain actions that greatly puzzled us for a time, till we suddenly remembered certain peculiarities of action for which the father was well known. The child was imitating them, faithfully reproducing in play the characteristic movement by which the father was distinguished. We studied the child more closely, and thought we could see the unconscious reproduction of certain traits of character also to be seen in the father. Some of these had made him unfavorably known among his conferees, and we seemed to see the little one, just tottering upon the race-course of life, terribly handicapped in the race by these unfortunate traits.

That human sensitive plate was receiving impressions with terrible rapidity and definiteness. Later in life, we knew that, at times, the shutter would be closed upon certain objects of which it was not desired to receive impressions, but now there was no thought of discriminating. All scenes, the good and the bad alike, were being transferred, and the impression was sharp and clean in each instance. There was not one blurred impression among them.

Is this the record that unrolls when "the books are opened?" If so the responsibility for its character in these earlier years will not rest upon the little shoulders that seem so care-free now. God has given the keeping of this sensitive plate of His into the hands of others, and He will hold them responsible for the character of the record. To allow a child to grow up unshielded is only less criminal than to teach a child to sin. Remember that there will not be a single blank in the record of those early years.

Expository Preaching.*

By Rev. Prof. Ross, D.D.

Expository means exposing the truth to the reason and hearts of men. The question of the preacher is, "How may I make the truth of Scripture clear and profitable to the hearers?" For the ordinary hearer expository preaching is a necessity, if he is to know the truth of God. It is not the common kind of preaching of to-day, but the tide is turning back to it. It fell into disuse through its abuse—the people thinking it a device of the preacher to escape hard work.

*From notes of paper read before Montreal Ministerial Association.

Among the advantages of expository preaching are: It saves the time lost in looking for a subject. It ensures a more thorough knowledge of the Scriptures on the part of preacher and people; it gives the Scriptural proportion of time and emphasis to the different subjects of the Christian faith; it secures a many-sided presentation of the Gospel themes; it prevents any one thinking a sermon contains personalities.

The qualifications for expository preaching are: Sympathy with the word of God; hard work, learning the word of God by diligent study.

How shall it be done? Is it remembered that exposition is not comment; commentary is not a sermon. Exposition is not a system of word parsing—making a word to mean what the writer never thought of. An expository sermon is not a discussion of the literary and historical relations of the texts.

On the other hand, an expository sermon should be the development of a single wisely-chosen theme. Details are to be gathered in such a way as to make the deepest impression on the heart. The exposition ought to speak the language of to-day and bring a message to the men and women before us. The plain, common-sense meaning of the words must be given, and not some allegorical conceits. Regard must also be had to the progress of doctrine in the Bible, and a due perspective of revelation be maintained.

He who sets himself to the task of expository preaching must make up his mind to hard work. Extempore preaching, purely, will be found impossible to the expository preacher. Good models of exposition are found in the Expositor's Bible, especially the volumes by Marcus Dodds, George Adam Smith, and Alexander McLaren.

Business and Religion.

Business is not favorable to piety. As conducted in our struggling, competitive age, it is hard and practical, and destroys the sense of the spiritual and the unseen. The temporal seems stronger than the eternal. Those devoted to money-making, as well as those working for others, see only the gain to be derived. God enters not into the calculations. A sort of agnostic spirit is developed. Religion is remanded to the rear. Atheism is often the outcome. He who would not be led away under the influence of the fierce exactions and everyday struggles in commercial life must seek special grace from on high, and utilize the Sabbath and week-day services of God's house to the best possible account.—Philadelphia Presbyterian.

God wants iron saints; and since there is no way of imparting iron to the moral nature other than by letting his people suffer, he lets them suffer. The iron crown of suffering precedes the golden crown of glory.—Rev. F. B. Meyer.

THE GENERAL ASSEMBLY

Annual Meeting now in Session at
Hamilton.

MODERATOR'S SERMON.

Rev. Dr. Campbell, of Renfrew, Elected
Moderator.

Hamilton, June 14.—The 25th General Assembly of the Presbyterian Church convened in Central Church this evening, when Dr. Torrance, the retiring Moderator, preached the following sermon. His text was:

Zachariah ii., 5. "For I, saith the Lord, will be the glory in the midst of her."

Spoken of Jerusalem and the old Covenant Church, shortly after the return from the captivity in Babylon, this promise is intended for the Church of the new Covenant period throughout the centuries that are to run till the consummation of all things, and it is as thus applicable that we purpose to consider it on the present occasion.

It will be observed that the promise is immediately preceded by the Divine assurance, conveyed in language very highly figurative, but on that account all the more forcible, of safety from external danger, from whatever quarter it might threaten, or whatever form it might assume. Fire is one of the most destructive elements in the material world, and God promised that He would be "a wall of fire" forbidding assault and even approach, having inaccessible foundations in the depths of His own infinite being, so that they could not by any possibility be undermined, or removed or shaken, and from which avenging justice shot forth with consuming violence against those who presumed to draw near to make an assault upon them—a wall of fire strong and firm and compact, at every point, without break or interruption, for it surrounds at every part, so that there is no opening through which an attack can be made by any hostile force. "For I, saith the Lord," will be a wall of fire round about her"—her defence and guard at every point from external danger.

After this assurance of protection and safety from without the text comes with an equally positive and forcible promise of beauty, and excellency, and prosperity from within. "And I will be the glory in the midst of her," words which clearly contain the doctrine that God is present in His Church.

In considering this doctrine of the text let us notice, I. the certainty of His presence. I will be the glory in the midst of her. That certainty has its warrant and guarantee in His own word, for He will perform the truth to Jacob, and the mercy to Abraham, which He has sworn to our fathers from the days of old. "I, the Lord, have spoken it, it shall come to pass; and I will do it."

Again it is assured by the counsels and of the offerer that he believed in the presence of Persons of the Godhead for the redemption of mankind sinners, for according to these the Father has engaged to call a people to Himself, to take up His abode with them, and bestow upon them the honor, blessedness, privilege of His actual presence.

It is guaranteed, again, by the inseparableness of the union between Him and the Son, whose living connection with the Church is a matter of Divine decree, and the cause of her existence from the beginning. "I in them," are the words of Christ in His solemn address to the Father in which He affirms His presence with His people; "and thou in me," so that His presence brings that of the Father—they are inseparably united in the carrying out of their saving purpose. There is not only that union between them which is essential and eternal; not a union simply of counsel, plan, and operation, but an economical union—union in that great and far-reaching scheme under which grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

Again it is guaranteed by the attractiveness of the Church in the Divine sight. She is His new creation, and He is no less certainly drawn towards her than He was to the first creation, when it stood before Him in all the beauty and perfection of its departments, when He pronounced it good, and

rested in it with full satisfaction. In her as His new creation, there are the outgoing and energy of perfections for which no place was found in the first creation, as it came forth from His hand, and shining forth illustrated His power, and wisdom and goodness, and, in the case of man, His holiness. And not less certain is His presence in her than in it.

God's presence in the midst of His Church has been her privilege under every dispensation of His grace. Cain went out from the presence of the Lord—from the place of his altar and his worship—when he chose the land of Nod for his abode. Every sacrifice offered was a profession upon the part arrangements between the First and Second of God, and every sacrifice accepted was a proof of that presence. "Oh! that I knew where I might find Him, that I might come even to His seat!" was the exclamation of Job under a stroke which he asserts was heavier than his groaning, and which implied he had believed in His presence although he had been deprived of a realizing sense of it for a time. In the day of his being deprived of public religious opportunities, David utters the longing desire, "When shall I come and appear before God?" Paul writes to the Corinthians that they should desire the gift of prophecy rather than the gift of tongues because if an unbeliever or unbelieving person came into their assembly he would be so convinced, and the secrets of his heart so made manifest that, "falling down on his face, he would worship God, and report that God is in you of a truth." The promise of the church is assured—the certainty of the Divine presence in the midst of His Church. It has been the expectation and experience of her people. "I. The manner of His presence, "I will be the glory in the midst of her." Not as He is the glory in the midst of the heavenly Jerusalem, the Church of the redeemed triumphant in honor, and blessedness—where the excellency of His natural and moral attributes shines out in undimmed brightness and unrestricted fulness, and in the harmony of their working in the economy of salvation, as well as in that of creation, for that glory is confined to the home of His immediate presence, and can be looked upon only by such as are partakers of the Divine nature in the fulness of creature attainment—who are filled with all the fulness of God.

Neither is He the glory in the midst of her as He was with the Church of the old Covenant during her period in the wilderness, in the cloud by day and the pillar of fire by night, and in which there was an indwelling, a shrouded glory, which appeared when there were some special transactions between Him and His people; nor after her settlement in Canaan in the Shekinah, which dwelt between the cherubims whether in the tabernacle or in the temple. Even that which was a peculiar privilege and distinction, raising Israel far above all other nations in religious standing and character, was only a shadow of things to come, and a pledge and foretoken of a presence in the Gospel Church that would be felt more powerfully, be enjoyed more extensively, and be seen more clearly and closely than during the constitution under which she was then placed. Seen, not by the eye of sense, but by the eye of faith. Seen, not in visible symbol, or foreshadowing figure, but in the face of Jesus Christ, who is the brightness of the Father's glory and the express image of His person. Seen, not as in that inmost chamber of the mysteries of the Divine worship in the tabernacle or temple where it was concealed from the view of every one but the high priest, and even from his except upon the great day of atonement, when his entering in must be with blood offered for his own sins and for the sins of others. Seen, not in that form in which it filled the first temple when it stood complete in its structure, with all its scaffolding removed, rich and beautiful in its ornamentation, on which skill imparted by inspiration and wealth beyond calculation had been expended, making it a building such that never before had there been its equal, and never since has it been surpassed. When the presence of assembled tribes specially convened, with sacrifices of peace offerings, of burnt offerings, and solemn prayer, it was dedicated to the worship of the Lord God of Israel, the glory of the Lord, and we read, before had there been the house, so that the priests were unable to minister, because of its brightness. Seen, not even in that form in which it was seen by Moses, the man of God, who had freer and fuller converse with Him than any saint or patriarch by whom He had been preceded, when he was called up to the mount to be instructed in the details of the Divine plan of the dispensation which, dating from that period was to be in force to the times of reformation, and to receive those tables of the com-

mandments which had been of universal obligation since the morning of creation, and whose ever-enduring obligation was, it may be presumed, set forth in the imperishableness of the material on which they were engraved by the finger of the Great Lawgiver. True, that glory was in a form that could not be copied. In not one of His appearances has God assumed a shape which the chisel of the sculptor could embody in stone, or the pencil of the artist trace and reproduce on canvas. Yet, there were a reality and a power in the glory upon the mount, before which Moses bowed in humble adoration, that made his face shine so that he had to cover it with a veil in his converse with those that came to hearken to the commandments which had been given him to make known to them. Not then, according to any of these forms, is God in the midst of the Church of the present dispensation, "the glory."

We discard the thought that the words are intended to suggest any visible form or figure. He who is the glory in the midst of Israel does not present Himself to our organs of external perception, but to the organs of faith. He is seen only as He is revealed in the Scriptures of the Old and New Testament, a Spirit, infinite, eternal and unchangeable in His being, and in all the other attributes included in His name, and of which that name is expressive. He is seen in the midst of the Church upon the mercy seat which, in His sovereignty He has assumed in relation to sinners of the human family, and from which, to His own glory and to hers, He proclaims Himself to be "the Lord, the Lord, and the vision of glory, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." In the Scriptures of the Old and New Testament He is seen in the midst of the Church, and the vision of glory, as in Christ reconciling the world unto Himself, while He displays the perfection of His character in the harmonious co-operation of all His attributes, and maintains the interests of His government unimpaired and unimpeachable. He is seen through Christ, who is the image of the invisible God, as He is the first-born of many brethren, and in whom dwells all the fulness of the Godhead bodily. He who sees Him sees the glory of the only begotten of the Father, full of grace and truth, and has the vision of that glory in the midst of the Church. In those visions which John saw when he was an exile in Patmos he saw Christ in His glory in the midst of the seven churches of Asia.

III. The design of His presence. Of several points which might be here stated let attention be given to the following:—

1. For the satisfaction of His own complacent delight. God takes pleasure in the work of His hands—whatever bears upon it the impress of His will and agency will engage His interest and regards. The remark may be ventured that in proportion to the treasures which His wisdom, love and goodness that He has laid out upon an object will be the interest He takes in it, and the pleasure He will derive from it. Next to the mediatorial Person of Christ, perhaps there is no object on which such treasures have been expended besides the Church. He has formed her for Himself that He might be glorified in her and by her. Made her partaker of His own nature, united her to the Lord Jesus as His body, so the infinite complacency that He has in Him as the Head passes on to her and rests in her. When He looked upon the first creation as it stood out before Him in the symmetry, beauty and adaptation of all its parts, He pronounced it good and He rested in it. And so does He in the Church, for He sees her to be all glorious within. "For the Lord hath chosen Zion, He hath desired it for His habitation: for ever will I dwell, for ever here will I dwell, for I have desired it."

2. He is her glory in the midst of her that He may enrich her out of the treasure house of His love and mercy. In that treasure house are laid up all that is denoted by the brief but comprehensive words, grace and glory; the former including everything that the sinner needs from the day he is awakened to a sense of his danger in the city of destruction, and sets out on his journey to the city that has foundations, and makes progress along the narrow way which has been prepared for him and in which his glory are held up, till he arrives at his destination; and the latter including what is meant by having an entrance ministered to him abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ. What man knows what that is? Even the most earnest efforts to get full apprehension of its nature and greatness by close and prayerful meditation upon the descriptions of it in the words of the Holy

Ghost can touch but the outskirts of the reality. Through the gift of rich and effective grace the believer may reach high stages towards the summit of the hill of holiness up which he is climbing heavenward. Faith's vision may be rendered strong and far-reaching, and the spiritual atmosphere around him may be clear and most favorable for his look upward, yet, after all, it is only a view, glimpses shall we say? of what is still far distant that he can obtain—as far distant as heaven, into which nothing that is imperfect can enter, is from the partial attainments he has been enabled to make. At the best he knows only in part. At the time of clearest vision he sees but through a glass darkly. Yet has he some knowledge. Yet has he some vision. God is enriching him with those bestowals of love and mercy which not only support and comfort, enable him to triumph over Satan, the world and the flesh, bid away from him doubt and discouragement, restore him when he falls, and cheer him when he is in danger of falling into despondency, but also bring him near to the things which are above, elevate his affections towards them and fix them upon them with increasing intensity, and give a deeper and more influential experience of their beauty and excellency, accompanied with the assurance of His personal interest in them. In this way does God endow him with the gifts of His grace, and make him rich in their possession, and with the foretokens and foretastes of that glory for whose full possession he is being rendered meet.

3. God is in the midst of the Church, her glory, for the purpose of assimilation. In the Church as His new creation there is the restoration and the progressive outbringing of His image—that image with which man was adorned when he was called into being, but which was effaced when sin entered his soul. By the existence of that image he was an object of complacency and delight to his Creator as no other being on earth was. He saw in him the reflection of His own moral character, and was drawn towards him and rested in him with unspeakable satisfaction. So is He drawn to the Church, every member of which is created anew in Christ Jesus, beautified with the Divine image, and made a partaker of the Divine nature. And the design—the effect—of His being in the midst of her, her glory, is that each believer, and the whole body of believers, each in his own place and generation, and the whole in its continuance from age to age, may have that likeness traced out in bolder and more distinct lines in the midst of the moral imperfections with which it is surrounded till its beauty spreads itself over the charnel of the soul. The presence of this glory, and the contemplation of it by the believer has this expanding, unfolding and assimilating energy. This fact is distinctly asserted in 2 Cor. iii, 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,"—"from glory" as the cause or source—"to glory," as the effect or result. "Even as by the Spirit of the Lord," His glory then is in the midst of the Church, it is beheld by the Church, and the view has a transforming power.

4. He is the glory in the midst of the Church for the joyment and happiness of her saints. He would have them partakers of a present bliss for its own sake, and as a pledge and preparation for future bliss. He does not stop at providing them an inheritance in reserve, but gives them a portion in possession for while the greater and better belong to the time to come the earnest and foretastes are bestowed under the manifestations of His glory that He now makes to their faith. Such have been the expectation and experience of His people in past ages. In that heart-touching outburst of pious feeling, and of holy courage and assurance to which the Psalmist was led by the Holy Ghost—for it is an inspired effusion of devout affection and confidence—he declares "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in His temple." Again in Ps. xliii, 4, "O send out thy light and thy truth, let them lead me, and let them bring me to thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy." So again in Ps. xlv, 4, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most high. God is in the midst of her: she shall not be moved; God shall help her: and that right early." And in Ps. lxxv, "How amiable are thy tabernacles, O Lord, for my soul longeth, yea, my heart for the living God. Blessed are they that dwell in thy house; they will be still praising thee, For a day in thy courts is better than a thousand. I

had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. For the Lord God is a sun and shield; the Lord will give grace and glory."

There is, then, the enjoyment of great good from the presence of God in His Church, and the vision of His glory to which His people are admitted. And that vision is strengthening and enlarging their meekness for entering into the presence of that glory of God and the Lamb which fills the temple in heaven, the vision and fruition of which are to be their heritage to the remoteness of eternal ages.

IV. Lessons to be learned from the fact of the Divine Presence as the glory in the midst of the Church.

1. Worshipers should come with reverence, expectation and gratitude. "Ye shall keep my Sabbaths and reverence my sanctuary, I am the Lord," is an instruction to which we do well to take heed, for it is of the highest authority, and perpetual obligation. When Moses saw that it was the glory of the Lord that appeared to him in the bush that burned and was not consumed, he hid his face and was afraid to look upon God. With expectation, for He has promised to come to His people in all places where He records His name and to bless them. With gratitude, for His presence will comfort, gladden, and strengthen; bringing into fuller development the lineaments of His own likeness on the heart, so as to fit for more intimate and soul-satisfying communion with Him, and nourishing aspirations towards the place in which He is seen enthroned in infinite majesty, and which is constantly lighted up with the outshining of His glorious attributes. Heavenly blessedness consists in the immediate vision and full enjoying of God in His glory, and its possession will be an all-sufficient never-ceasing thanksgiving. It has its beginning—its first-fruits, its earnest, its foretokens, in those discoveries of His glory to which He now admits His people, and these should awaken grateful feelings and lead to grateful acknowledgments.

2. Let His worshippers learn to guard against everything that would prevent or hinder the display and enjoyment of His glory in the midst of His Church. Let us not think that this may not and cannot be done. We believe firmly in the faithfulness of His promise as here given. We believe as firmly that He can make the presence and power of His glory felt despite all obstacles. Yet let it not be forgotten that the glory which lighted up the moral nature of man in his first creation, and which consisted in the Divine image in which he was made, was driven away when he surrendered himself to the temptation of Satan. Neither let it be forgotten that the visible symbol of His glory was, according to the representations in the visions of Ezekiel, sinned out of the temple by the corrupt practices of those who had the management of its services, rising from the cherub and settling over the threshold, rising again from the midst of the city, and standing upon the mountain on the east side—thus departing no more to return. It is only the saint, and not also the Church, that is called to hearken to those solemn admonitions, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." "Quench not the Spirit."

Three lines of thought here open up, to which attention might be called at length, but which we shall merely indicate.

Let worshippers look to their own hearts, life and character when they come into the presence of God's glory in the midst of the Church. Let them prepare themselves for the approach by thought and prayer; let them place themselves under the power of the Holy Ghost for the incitement of their graces to lively exercise; let them come before the throne of God as the faithful warders of them that diligently seek Him, cleansing themselves from all filthiness of the flesh and spirit, and entreating that He would make all His goodness to pass before them. And let the Church be all glorious within, then shall the King desire her beauty, and let her be the expressions of His favor and delight.

In her religious observances and modes of worship let her study conformity to His will and take for her directory His Word. No encroachment should be made upon this, either in spirit or in letter, by the introduction of any laws and customs and ordinances He has not appointed. It is the boast of the Presbyterian Church that its form of government is in fuller harmony with the New Testament Statute Book than any other. It was the aim of our forefathers of the period of the Reformation to restore the simplicity of ecclesiastical polity as set up by the Apostles, acting under the direction of Him who had commissioned them to preach the Gospel to every creature, and promised to be

with them always even unto the end of the world. It was their aim also to bring forth the truth in its purity from among the mass of superstition and corruption with which it had been overlaid; and earnestly did they contend for the faith once delivered to the saints. And it was no less their aim to deliver from the yoke of rites and ceremonies, which were the inventions of men, and to convince of the sinfulness of worshiping God by images or any other way not appointed in His Word. May the Church which God blessed then in rearing out of the ruined state in which she lay hold fast not only the doctrines for which they claimed the authority of Scripture, but also the modes of public worship which they brought back from the distance of the ages in which they were introduced by the divinely directed Apostles of the only King and Head of the Church, refusing to borrow or to copy from other branches of His professed followers any form from mere aesthetic taste, or supposed congruity with modern culture and social progress. The altar whose fashion and pattern were sent by Ahaz from Damascus to Uriah the priest might be more beautiful than the one in the house of the Lord, but it was a foreign importation; it was not according to the design which had been revealed by the Fourth of the Old Testament Church—and its introduction led to changes in other parts of the furniture of the temple. Let the Presbyterian Church in Canada abide in the simplicity of the forms dating from the beginning of the New Testament Church. They commend themselves by their congruity with the entire Christian system. They are hallowed by many sacred memories and associations. They are baptized in blood. They wear the seal of Divine appointment. Let our Church hold fast that no man take her crown, dim the glory of God in the midst of her, and weaken her power among men.

The Assembly was then constituted by prayer, after which the Moderator, in feeling terms, thanked the members for the aid given him during his term of office, and, the reading of roll having been dispensed with, then asked for nominations for Moderator. Dr. Bryce, of Winnipeg, Dr. Milligan, of Toronto, and Dr. Campbell, of Renfrew, were duly nominated. The vote resulted in the election of Dr. Campbell. After the transaction of routine business the Assembly closed with the benediction.

Melville Church, Fergus.

The corner stone of the new Melville Church, Fergus, of which Rev. J. H. MacVicar, B.A., is pastor, was laid on Thursday, the 8th inst., in the presence of a very large assembly. The usual deposits were placed in the stone, and the ceremony was gracefully performed, in her 30th year, by Mrs. Smellie, the widow of the first pastor of the congregation, who had ministered there for forty-four years. Not a little of the interest of the occasion arose from the fact that over fifty years ago the foundation stone of the old building had been laid by a child of Mrs. Smellie's, aged two years, who died before the building was completed and was buried beneath the floor. The proceedings began with the singing of a special hymn composed by Rev. J. B. Mullan, pastor of the neighboring congregation, and after a beautiful silver trowel had been presented and the ceremony had been performed, Mr. Robert Smellie, of Toronto, on behalf of his aged mother, declared the stone well and truly laid. Rev. Dr. Torrance, the retiring Moderator of the General Assembly, who had been deputed by the Presbytery of Guelph to attend, led in prayer. The meeting then adjourned to the Town Hall, where, after a sumptuous tea, addresses were delivered, interspersed by music from the choir. Among the speakers were Revs. Dr. Torrance, Principal Campbell, of Guelph, Mr. Mullan, Mr. Robert Smellie, and others. The pastor reported donations of money that had been sent through Mrs. Smellie from Mr. James McMullen, M.P.; Rev. Dr. McMullen, of Woodstock, and four others—"old Fergus boys"—all of whom were warmly thanked. An offer was received from Mrs. Cattarach and Mrs. C. K. McGregor, of Brantford, to place a window in the church to the memory of James Cattarach, and permission had also been granted to mention a proposition to erect a memorial pulpit, though in the meantime no name or details could be divulged. Finally a generous proposition was announced from an elder of the congregation, Robert Phillips, Esq., who offered to increase his subscription to a certain sum on the condition that a given number of others would do the same, with a view of raising a sum that may make it practically possible to clear up the church debt. Those who know the Melville people best do not believe that they will let an offer like this fall to the ground.

Our Young People

A MEETING TO SPUR US ON AND UP.

Topic for June 25: "Spiritual Growth."—Mark 4: 26-32.

"GROW IN GRACE."

God's Part and Ours.

By Rev. Ira D. Landrith.

Not the least of the Maker's mercies is this; that we were neither physically nor spiritually born full-grown. Life would be dimly sombre and solemn if there were in it no infancy, no childhood, no youth. A man's strength would be a dangerous companion and servant of a babe's intelligence or a child's unreasoning whims and impulses. A wise Providence hath ordained that power shall not be born until judgment and experience are old enough to control their own child.

Spiritual growth is not so different from physical growth as to be wholly dissimilar. The babe in Christ is pure enough for heaven; but until there is some knowledge of Christ, some feeding upon His word, and some exercise in prayer, there is not enough strength to walk forth and discover how much of heaven there is upon earth, nor yet in adding to the bliss of this earth-bound paradise. The babe in arms never learns to walk. It is only when required to stand alone and then to step that it gains strength and courage enough to go forward. It is better to walk hand in hand with Jesus than to be carried like a baby in His arms—better for us, better for His cause.

All this is not designed to depreciate the need of reliance upon God; but, like the wise Father He is, He helps us when we help ourselves, and then He merely helps us to help ourselves. Without His aid we could do nothing; but He offers this aid only when we try to do something and be something. He will not, therefore, make us grow, but He will surely help us grow. We must breathe and eat; He makes the air and food nourishing. We must work; He renders the exercise healthful and enables it to develop us. In the whole range of religion there is a lamentable disposition to leave everything for the Lord to do. The almost universal need is more muscularity and vigorous industry in our piety, more level-best living and labor on the part of the Christian, who can then afford to trust God for the rest because he has himself done his best.

Do you, then, desire to grow strong spiritually? Heed a few simple rules, all of which, you will observe, call upon you for something:—

1. Read the Bible and pray, not "every day" merely, but much and earnestly, for these are food and air for your spiritual life.

2. Listen. God has much to say to you, much that will make you wiser; and wisdom should precede power. Be still much when God is near. There would be more mighty men of God if more of us observed the Quiet Hour.

3. Do much trimming and pruning. It is hard and heroic, but the knife is sometimes as necessary to growth as is nourishment. Evil habits, vile thoughts and imaginings, companionship that weakens—God's command is, Cut them off!

4. Finally, help other people grow, and you will be amazed and delighted to see how much larger and more robust you have yourself become. Every time you lead a wanderer along the Godward path, your own feet become more familiar with the way and stronger to walk therein. Every time your arm steadies a stumbling one or lifts a fallen, it becomes more sinewy for the bearing of its own burdens and for warding off the attacks of evil. Only idle hands and heads and hearts are dwarfed and weak.—Christian Endeavor World.

For Daily Reading.

Monday, June 19.—The standard of growth.—Eph. 4: 11-16.
 Tuesday, June 20.—Rooted in Christ.—Col. 2: 1-7.
 Wednesday, June 21.—Growing by the word.—1 Pet. 2: 1-10.
 Thursday, June 22.—Growing in faith.—2 Thess. 1: 1-12.
 Friday, June 23.—Growing in grace.—2 Pet. 3: 11-18.
 Saturday, June 24.—Growing in righteousness.—Heb. 12: 1-11.
 Sunday, June 25.—Topic. Spiritual growth.—Mark 4: 26-32.

The present life of the Christian is often like the climbing of a steep and narrow stairway, with little outlook on either side to righten or enliven the ascent. But toil patiently, hopefully on; that stairway leads to a glorious palace.

Humility, the fairest and loveliest flower that grew in paradise, and the first that died—has rarely flourished since on mortal soil. It is so frail and delicate a thing that it is gone if it but looks upon itself, and they who venture to believe it theirs prove by that single thought they have it not.

Ambition.

There is a justifiable ambition which, if kept within proper limits, stimulates the mind and quickens action, ennobles the nature and develops character.

Ambition needs careful watching lest it prove a snare rather than a blessing. He that is ambitious to be wise and good has a laudable motive and manifests the highest wisdom, while he who, regardless of wisdom or goodness, determines to gain a point at the cost of both, is guilty of the greatest folly.—Philadelphia Methodist.

Spiritual Growth.

Growth is the only proof of life.—Thomas Scott.

We must not only grow toward God, but into God—further and further into intimacy with Him, and therefore into likeness to Him, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Theodore Monod.

No large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

Some men, says Dr. Bushnell, are like flag-staffs—they grow; other men are like trees—they grow. If we stop growing, our work is done.—Sunday-school Times.

What we call the potency of life, its germ, may be conferred by a divine act; but if the life is to be more than a potency, more than a germ, we must live it.—R. W. Dale, D.D.

As the union of the branch with the vine is one of growth, never-ceasing growth and increase, so our abiding in Christ is a life process in which the divine life ever takes fuller and more complete possession of us.—Rev. Andrew Murray.

A Fair Test.

John Wesley's mother once wrote to him when he was in college, "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule:

"Whatever weakens your reason impairs the tenderness of your conscience, Obscures your sense of God, or takes off the relish of spiritual things, Whatever increases the authority of your body over your mind, That thing, to you, is sin."

All that you and I are responsible for is doing our duty. Ours is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do any good thing or utter any truth in love? Eternity will be full of surprises to us. Wait and see.—Theo. L. Cuyler.

"Learn to do one thing better than anybody else," was the advice given to a college graduate.

Dr. Kellogg's Last Letter.

We transfer from the columns of the Presbyterian Banner what is believed to have been the last letter written by the late Dr. Kellogg. It shows to a marked degree the admirable spirit of the man:

Landour, N. India, April 22, 1899.

My dear Dr. Ellinwood: Ever since, just before we moved up here from Dehra, we had the sad news of Dr. Gillespie's death, I have been wishing, with each week's mail, to send you, and through you, to your associates in the board, the expression of my own very deep and sincere sorrow and sympathy with you all in this great loss. With me, as I know with yourself, it is not merely the loss that we feel we have sustained in his relation to the mission work that saddens, but I feel that I have lost a very dear personal friend. I formed Dr. Gillespie's acquaintance almost as soon as I settled in the Third Church of Pittsburg in 1875, and felt that I had found a man at once to honor and to love. The personal friendship then begun, as you know, has continued unbroken until his removal. For some years he was one of the directors of the Theological Seminary while I was professor; and now these seven years we have had our relations as missionary and secretary, and it is a delightful thing to remember that in all these varied relations, there never arose the shadow of a misunderstanding. It was very rarely that we ever found ourselves disagreeing on any matter which either could regard as of consequence; and on the very few occasions of this kind, I felt, and I think that he did, that this made not the slightest difference in our relations. I am sure that he never wrote a word, the spirit of which he could ever wish to recall. I was greatly pleased when he was called to be the secretary of the Foreign Missions; for I felt that he was just the man for the place, and on that point I never changed my mind. It is indeed a sore loss to the Church that he should be taken away, and to our apprehension before the fullness of his day had come. I cannot wish better for the mission work as touched by this loss, than that another man like-minded with Dr. Gillespie should be found to take his place.

I am glad to say that as for us here, all goes well. Indeed, both my wife and myself have been better this last winter than for some time before. There is no shadow in our horizon except the prospect of having to return to America as soon as this Bible work is done. Of course, this special private arrangement which made it possible for me to come out here again, terminates as soon as the Bible translation is completed, as it will be by the end of this year; and with three more children, whose education will directly be pressing, it is utterly impossible to continue here.

But my wife, no less than myself, has taken root in India, and we shall go home wishing from our hearts, so far as it is right to wish anything which God's Providence makes impossible that our life-work might be ended here. Meantime we cannot but feel much sadness in the thought that so far as we can foresee, this must be our last season in India.

I do not know whether you met my son Edwin when he was in New York, though I think it probable. We have been more than delighted with his success in Princeton (Dr. Kellogg might well be proud of a son who stood at the head of a class of 322.) You will have heard that I have promised the Princeton faculty to deliver the annual course of lectures on missions, the first session after my return. I am as yet only "incubating" my lectures, but think of taking some such general subject as Hindooism in relation to Christian thought, with special reference to the more recent developments, such as the Arya Samaj and Brahmoism, in its various schools, dwelling more, in contrast with my recent little book, on the points of contact than of contrast.

Our Hindi translation of the Old Testament was completed a little before the close of last year, and we are now pushing the revision of the older part of our work, more especially, with all our might. I am also writing a small book in Urdu for the help of our theological students and our native pastors, on the typology of the Mosaic law, as setting forth various aspects of our Lord's redemptive work.

Mrs. Kellogg unites with me in kindest regards. With kind remembrances to your associates in the mission rooms, as ever, fraternally yours,

S. H. KELLOGG.

The Pastor in Social Life.

By Rev. Thomas C. Hall, D.D.

The servant of Christ must go wherever he goes as a servant of Christ. No spirit of simple self-indulgence must be his warrant. This is difficult. All life is difficult. But the trail of the serpent is no more over the social life than over commercial life. Into all life the faithful Christian must go, and with the steadfast purpose to overturn it, and reorganize it on the basis of the New Testament. We are all in danger of being swamped in the rushing waters. The prayer of Christ for His disciples was "not that they should be taken out of the world, but kept in the world." The pleasure-seeking, glittering, ambitious, often heartless throng needs Christ and the Christian pastor, but he must not go with them down, but lead some or all of them up. Nay, he goes to save, if it be possible, the whole organized life of the world for which

Christ died. He must go into social life, so-called, with the distinct purpose of being as he may a helpful, saving element, just as he must go into all life as a saving, helpful element. To do this he needs grace, tact, courage, winning character, and, above all, freedom from all cant and pose. He must avoid alike the effects of flattery and the entrance of ambitions other than the Christ ambition. Many things will cease to be amusements under these conditions. He will arouse antagonisms. Men will seek first to use him, and, finding they cannot, will roundly abuse him. He will almost surely make mistakes. His motives will be misinterpreted. He can only save himself by constant and unswerving effort to take up his cross daily and follow Christ. And along this line he will meet with his dreariest disappointments. Nothing so hardens the human soul as the selfish turning of innocent recreation into a business, and devoting blood-bought life to a ceaseless round of social excitement. The man who can even occasionally enter the whirl, as seen in some great city, and keep his head, needs strong purpose and resolute faith. But whether the place be large or small the community's social life needs salvation from unworthy competition, unselfishness and all ungodliness. Nor can it be saved from a distance, by eloquent pulpit utterance or splendid literary appeal. It can only be saved by men and women faithfully reorganizing it in the name and by the authority of our Lord and Saviour Jesus Christ.

"Present conditions give rise to fearful dangers. Many are cut off by economic conditions from all proper kinds of recreation that involve expense, while others are tempted by the possession of means to devote all their life to a vain round of expensive amusements. Both extremes are starved and maimed, and in time corrupt the community. The pastor has a direct message from the Most High to cry out against men being thus tempted, and to plead with men for the spirit of sacrifice and self-denial that will alone bring order out of chaos, and establish the kingdom of God on earth, in which God's will will be done here as in heaven. It will be soon felt in what spirit the true pastor takes part with his people in all sides of this life, and he can have judgment with Jehovah if he has faithfully gone everywhere as the messenger of good tidings, making known God's will that all life be saved and redeemed by the cross of Christ. But above all things must be avoided hypocrisy or double dealing, or worldly expedience or shuffling. Let all be done honestly, not doubting, for he that doubteth is damned by his own doubt, and his moral resistance to all temptations weakened and undermined. Do all to the glory of God and walk with Christ, whether alone or in the gay, wild world He loved and died for."—New York Observer.

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The Great Gift.

There are two great thoughts of religion for which our fathers contended manfully, and which we still believe to be of the essence of the faith. These two are closely connected, intimately interwoven. First, salvation is a gift not an achievement; and second, religion is an inward life not an outward ceremony. These great truths may be regarded as mere intellectual dogmas over which theologians dispute, or they may be held in a crude, superficial way, but rightly construed they pierce to the very heart of things. The Christ is Himself a gift, John iii., 16, a great gift springing out of a great love and creating for man a great opportunity; for faith in this greatest gift brings eternal life. In harmony with this He says: "I give unto them eternal life and no man shall ever pluck them out of my hands." This is the great gift for which men have hungered—more life and fuller. Not merely some place of comfort or some fragment of knowledge, but the life itself.

The language of the Saints has always been "as the hart panteth after the waterbrooks so panteth my soul after thee, O God; my soul thirsteth for God." This is not a future life, or a mere extension of this life, it is the life of a higher, holiersphere. It is in a word the Christ-life. He lived in this world and entered into all its sorrows and joys; no life ever entered so deep into all that is pure and human here; yet no life was ever so unworldly. It was not moved by the ambitions and did not seek the prizes of this world. It was first the life of heaven brought down to earth, and then the life of earth lifted up to heaven, and this is the eternal life He will give to His own. This is not only a great gift, it is the only gift that can satisfy; it has in itself salvation and heaven; it can create character and impart peace. "He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst." The gift is to abide within us as a source sweetness and strength.

There is a "boom" in organs just north of the Tweed. At least four churches have been enriched within the past few weeks by the "kist o' whistles."

The General Assembly.

Central Church, Hamilton, has been the Mecca for many Presbyterian pilgrims during the past week. There is now congregated within its walls a body of men that for moral earnestness cannot be surpassed. Great issues and small are being discussed, but the great do not monopolize attention, nor are small side-tracked. Each is carefully appreciated, and treated accordingly. The end sought is not the success of this or that measure, or the gain of the one party or the other, but the triumph of what is right. Even the casual observer is impressed with this pervading spirit of downright sincerity.

It is a representative body that has gathered from every quarter of the Dominion. Not in the narrow sense that each commissioner represents a Presbytery or congregation, and its interests only, but rather in the broad sense that he represents Presbyterianism in Canada. True, the Halifax man is expected to advocate the views of the East, but only that the Church may stand for a moment with him to look at matters from that view-point. He in turn will stand with the Church at the point of view of the Western man, and when all have spoken, will cast his vote, not as an Eastern man, but as one of the great Church in Canada.

Perhaps nowhere is the democracy seen to better advantage than in the Presbyterian Assembly. Its first action is the selection of one from the floor of the Assembly to preside over its deliberations. When chosen he is given all honor while in the Moderator's chair, but at other times he is but a commissioner as the rest are, and the rural elder from Blankville will walk down street with the Moderator, and express the views that his unaccustomed tongue refused to utter in the public meeting. And the Moderator listens with all respect to the rugged thought in its homespun garb.

But that which strikes the outsider most forcibly is the deeply religious tone pervading the meetings of Assembly. There is no flippancy. At no time does the Assembly forget itself. It is saved from this, not by any outwardly beautiful form, for the proceedings are marked with the utmost simplicity, not merely by an inherent sense of the dignity of the Church, but rather by a nature which is itself deeply religious, and which treats all things pertaining to religion as sacred.

A new church was opened for the Tooting (London) congregation, the pastor of which is Rev. P. M. F. MeLeod, formerly of the Central Church, Toronto, early in the month. At the same time a new organ was inaugurated. The church has been constructed from American designs, and, it is claimed, introduces a new departure in church architecture into the old land.

The Sabbath.

Our fathers often quoted the text, "Call the Sabbath a delight," a precept far too little regarded at the present time. Professing Christians are somewhat to blame in this. They need to show such a method of spending Sunday as shall attract and lead the careless and scornful to desire to have the same joys. For this cultivation is needed. They should acquire such a frame of mind that the awakening thought on the Lord's day should be jubilant, as of rising from the sepulchre of worldly cares to the sunshine of the garden of communion with the risen Lord. They should seek in public worship to be influenced by the spiritual, not the aesthetic. They should cultivate a pleasure in religious conversation. In their reading they should acquire a taste for works of divinity, "the queen of sciences," as it has been termed, and especially for the marvellous old book which is a perennial joy to the believing student. They need, too, to know the way to the mount of communion, whence when they return, their faces shine from illumined minds and incandescence hearts within. In short, the need of the hour is less discussion on the question, and more example of the best and happiest method of keeping the Sabbath. The testimony of every age, as left in its songs of praise, asserts that the Sabbath is the pearl of days, and in its wise observance is found the fullest happiness upon earth and the foretaste of heaven described as the eternal Sabbath.

In holy duties let the day
In holy pleasures pass away,
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end.

A Forgotten Persecution.

Dr. Balfour's book on colonial Presbyterianism recalls to memory an extraordinary series of occurrences in the island of Madeira about fifty years ago which supplies a conclusive answer to those who maintain that the days of murderous persecution by Romanists have passed never to return. When it was found that Protestantism was making considerable progress among the Roman Catholic population through the labors of a Christian physician, Dr. Kalley, the authorities set to work to crush the movement by force. The evening schools for adults, which had been started by Dr. Kalley, and had proved very useful, were closed. Two Portuguese who had received communion in the Presbyterian Church of Funchal were excommunicated. People were forbidden to give them fire, water, bread, or any other thing that might be necessary to them for their support, or to pay them their debts. Dr. Kalley was imprisoned, and bail was refused on the ground that the crimes laid to his charge were punishable with death. A Protes-

ant women, Mrs. Joaquin Alves, was shut up for months in Funchal jail to force her to recant, and when she remained firm was condemned to death for refusing to worship the consecrated wafer. This took place in the forties. A woman actually sentenced to capital punishment for rejecting transubstantiation less than sixty years ago! Fifty soldiers were quartered on the Protestants for three days, and were allowed to plunder and perpetrate every cruelty. Dr. Kalley, who had been released after six months' confinement, was ultimately obliged to leave the island in disguise to save his life.

Entertaining the Commissioners.

Hamilton has again opened her doors wide, and the three hundred odd commissioners are receiving of her best. Few of those whose every want is being anticipated know what it means to make matters so pleasant for them. For one part of the household, at least, it often means that the meeting of the Assembly is a memory of the disturbance of household affairs, the fleeting vision of a new face around the table, or the remembrance of a strange voice discussing the latest overture or committee report with her husband.

It is said that there is always a beneficial influence from the presence of a man of God in the home, and that acquaintances are then formed which often ripen afterwards into real friendships. Perhaps so, but we find it hard to believe that the ordinary commissioner, with his head full of the business of the Church, exhales a sweet, subtle fragrance of character, that lingers about the room in which he slept at night or the seat he occupied at table three times a day. Let us be sensible about this thing. It will gain nothing by sentiment. Our impression is that it is due to the exercise of Christian forbearance, that instead of friendship there is not antipathy.

What is the usual routine? The host and hostess meet their guests three times a day, when hungry men and women gather about a well-spread table, and greet them again any time between eleven and twelve at night, to wish them a good night's rest. The guest must perforce treat the home so hospitably put at his disposal, as a place where he eats and sleeps. He is sensible of the great kindness he is receiving, and sensitive, too, to the scant courtesy with which he, necessarily, is treating his entertainers. When at length towards the close of the week, with little enough time to prepare for the approaching Sabbath, he takes a hurried leave of them, both he and they hear the gate click with a sigh of relief.

We are far from blaming either those who entertain or their guests. Certainly the former are worthy of all praise in the present instance, in that they have

so generously thrown open their doors to the Assembly commissioners. They, at least, do not need to be read a lecture upon the benefits of hospitality. It might be well, however, if guests, recognizing the courtesy done them, would consider what can be done to make their visit conduce, in some small degree, to the brightening of the homes to which they have been so heartily welcomed.

Dr. MacColl's book on the Reformation Settlement is an attempt to prove that the Protestant movement in its inception was political rather than religious, and that the Church of England, before and after its separation from Rome, was practically identical in doctrine, ritual, and officers, with the sole difference that the headship of the Pope was then renounced. Whatever may be the issue of this much-disputed controversy, remarks the Christian, it does not touch the fact that later on the Protestant movement was at heart a thoroughly religious one, and that it was and is essentially inconsistent with sacerdotal claims. The establishment of the English Church depends to-day not on any doubtful historical conclusions; it is "broad-based upon the people's will" in the very nature of the case; and if the people become convinced that it is unscriptural and wrong in principle, no amount of "historical continuity" can justify its continuance. Legal arguments do not touch a question that goes to the root of things as this one does.

A "Representative Protestant"

Figuring in a Romish Procession.

COMMUNICATED.

The yearly procession through the streets of Montreal in honor of the Host, took place last Sabbath, with its usual "pomp, and pride, and circumstance." It is contrary to the articles of capitulation. At first the French-Canadians were allowed, as a favor, to have such display. Now they claim it as a right, and when they have it in their power to do so they treat, with great insolence, at best, those who will not pay due honor to what is only a consecrated flour-and-water lozenge. As the procession is wholly a Romish affair, of course, Protestants have no call to mingle in it. Some, however, do so, but not from the noblest motives. We have had an instance of the kind in the last celebration of the Fete Dieu (Feast of God) aforementioned.

The Montreal Witness says: "Among those noticed in the procession was the English Recorder, Dr. R. S. Weir, wearing his official robe and the cap of an LL.D." The Doctor is a Protestant of the very highest grade, one of the chief pillars of the Congregational Church. He is delighted when he thinks that he has a chance to give the Presbyterians a

good kick. Well then, he, of course, professes to look on the worship of the Host as idolatry. Why, then, did he practically take part in it? If he believes that such worship is quite proper, he ought not to profess to be a Protestant. Perhaps he is one of those very liberal Protestants who say, "The Roman Catholic worships God as truly as I do, and if he is only sincere, is as acceptable to Him as the most sincere Protestant is." See the Doctor marching along in the procession. He has some backbone, for he holds up his head, bedecked with the LL.D. cap. The ignorant Romanists are delighted to see a Protestant honoring their idol.

The Witness neither condemns nor commends Dr. Weir's being an "assistant" in the Corpus Christi procession. The editor and the Doctor are brother Congregationalists. The former would carefully refrain from lifting up a piece of red-hot iron with his bare fingers. He treats in the same way the question "Did Dr. Weir do right, or wrong on the occasion under consideration?" Here is what he says: "Mr. Weir was appointed Recorder for the distinct purpose of placing a representative of Protestantism on the bench, this element being entirely ignored elsewhere in our police administration. We presume those who recommended Mr. Weir for that position thought he was a Protestant, and we are inclined to do the government that appointed Mr. Weir the justice to believe that it also believed he was a Protestant." This has not the slightest connection with the question.

"What right had a representative of Protestantism to form part of a purely Romish procession, and to do so in his official robes?" The editor might just as well have said, "Fol lol de rol."

Formerly a guard of British soldiers had to accompany the Fete Dieu procession in Montreal. A true blue Presbyterian in a Scotch regiment was the means of getting that abolished. Of course, Dr. Weir must laugh at him as one of these stick-in-the-mud, old foggy Presbyterians.

The General Assembly of the Free Church of Scotland has voted to unite with the United Presbyterian Church as soon as the Synod of the latter votes likewise and the minor details can be adjusted. The United Church would number 445,000 communicants and have an annual income of more than \$5,000,000.

Dr. B. C. Henry, of China, considers it a very hopeful aspect of the reform movement in China that many, if not most, of the present leaders of new thought in China's new experience of intellectual life have gained their knowledge from Christian sources, and have been directly or indirectly under the influence of Christian teachers or writers.

The Inglenook

Pierre and Little Pierre.

By A. B. Demille.

At the head of the great surging Bay of Fundy, which rolls its tawny waves between Nova Scotia and New Brunswick, lies the Tantramar Marsh. It runs inland for miles on the Isthmus of Chignecto, and is protected by dikes along its sea front.

Tantramar has a history that goes back some two hundred years to the time when the first French settlers drove back the sea from the wide mud flats and made into rich meadows tracts that had once been covered by each returning tide. Two rivers wind tortuously through the marsh—the Aulac, a corruption of the French "Eau Lée"; and the larger Tantramar. Low dikes run along each side. Twice every day the vast turbid tides brim the rivers from bank to bank; twice every day only huge trenches of red mud show where the water has been. In autumn and winter, when the storms sweep up Tantramar, and the waves thunder all along the shore as the tide comes in, it is well to know that the dikes are strong enough to guard the meadows from the hungry sea.

Pierre Lapreau, farmer, fisherman and French Canadian, stood at the door of his house on the northern uplands and gazed out across the great marsh. It was autumn, the grass had grown dark under the first frost, all the woods were aflame with scarlet and gold, and the houses on the distant hills shone warm through the mellow sunlight.

Pierre's farm lay above the marsh. From his vantage ground a fair scene was outspread before him. Opposite, the long ridge of upland ended in a round green hill situated exactly at the head of the Bay of Fundy. It was Fort Beausejour—old and dismantled now—where some of Pierre's ancestors had fought to stay the coming of the English. Further away, dim and hazy, the mud flats of Minudie and the lofty coast of Nova Scotia ran down the bay. Immediately in front the Tantramar Marsh, dotted with weather-stained barns, and stretching from the sunlit sea to the low, spruce-crowned hills which formed the backbone of the isthmus.

Pierre Lapreau owned fields on the upland, as well as large tracts of marsh, each of which had its barn where, when the reaping was done, the fragrant hay was stowed until it could be moved to safer quarters.

All Pierre's barns were in good condition except one, which had been shaken by storm after storm and never repaired. Any fierce wind might bring it down. Pierre thought of this as he stood at his door looking across at Tantramar. The long hill ranges loomed larger than usual; that was a bad sign. Then Pierre glanced down the bay, and there, above the sunny waves, a huge cloud bank shouldered up out of the sea. It was more than the familiar fog, which is always hanging somewhere about the Bay of Fundy. Fog looks dark in the distance; but it does not rise black and solid, with clear-cut edges and faint lightnings playing about its depths. A storm was coming.

Pierre turned and went into the house. It was a large, old-fashioned building. There was a sitting-room used only upon special occasions, and a big kitchen with heavy beams across the ceiling, and a cavernous chimney built up outside. Pierre's wife (known as "Mis's Pierre" by the English settlers of the countryside, and "Madame Lapreau" by the French), sat in front of the fire, cooking.

"There's a storm coming up the bay," said Pierre, in the French-Canadian patois, which he always used to his own people. "And I go to the South Marsh to know if all is well with the dikes and cattle. Also, I must see to the fishing boat." The farmers of Tantramar combined shad fishing with their own work.

The South Marsh lay three miles away, where the Tantramar river entered the sea. Here the dike began, running from the mainland along the sea front to the mouth of the river, and then following its bank. Pierre had turned some cattle on the marsh. The old, shaky barn also stood there.

There is always a wind blowing over Tantramar; in summer from the south and west, and in winter from the bitter north, but forever sweeping the great marsh from end to end. So it was today; but, as Pierre left his house, he noticed that the wind had suddenly grown stronger, and the sinking sun had disappeared behind the vast black clouds. The air was alive with the breath of the storm.

Before Pierre had gone many steps he heard a small, imperious voice behind him. "Father! where are you going? I will come, too!"

It was his youngest son, a sturdy lad of five years, called "Little Pierre" by all who knew the stolid little figure with its dark eyes and hair.

The father turned and spoke in French.

"No, p'tit Pierre, you cannot come. I go away to the South Marsh. Be good and go into the house." He kissed the child and hastened away.

Little Pierre looked after his father with tears in his eyes. Why couldn't he go, too, and see the wonderful South Marsh, where the big white seagulls screamed as they wheeled about the fishing boats, and the big, white waves foamed in over the shoals and sometimes smote the dike itself? It was very hard, and, in a wilful mood, little Pierre stole out of the yard past the glowing hollyhocks that bowed in the wind, past the tall, yellow sunflowers that watched him go into the road. It was straight and smooth, and the child made famous progress. He trudged on and on until he came where the road dipped to the level of the marshes. The South Marsh was not far now. But the wind was roaring in with great force, the dark clouds covered the sky, and all the sunlight was gone, save a narrow streak of angry red low down on the horizon. His father was nowhere to be seen, and little Pierre began to feel lonely. He sat down on a stump by the roadside and gazed toward the South Marsh, which, with its battered old barn, was in plain sight, while, beyond, the surges of the bay crashed along the dikes as the tide came in. At last little Pierre saw some black forms moving across the marsh in the distance. With a joyful cry he jumped up and ran down the road.

Meanwhile Pierre had gathered together his cattle and was driving them to the upland. It was a tedious task. The animals seemed full of fear at the howling wind and the distant tumult of the waves. They had been huddled together under the lee of the old barn, where the full force of the tempest was broken, and were loth to leave the shelter. But the master dared not risk exposing them to a night on the South Marsh when a fierce storm and tide were rolling up the bay. If any part of the dike went under there would be small chance for the animals in the darkness.

When his cattle were out of danger, Pierre returned to see how his fishing smack was weathering the gale. He walked along behind the dike until he came to the landing place where his boat was made fast. There he climbed to the top of the dike by some rough steps, and the force of the wind met him and brought him to his knees.

He was not prepared for the sight that met him. Night had come, but a faint glow still hung in the west. He could see only a wide expanse of furious waters. The surges rolled in over shoals and shook the very walls upon which he knelt. The spray flew up and drenched him to the skin. The tide was rising, and the thunder of the sea increased. Suddenly a deep sound rose above the

clamor of the tempest. There was a tremor of the dike that was due to some greater cause than the blow of a surge.

The solitary watcher turned his head. Close beside him the dike was melting away. A mighty torrent poured into the gap. Another moment and a fishing boat drove through, bottom up. Pierre recognized it at once. It was his boat.

There was nothing to wait for now. He rose to his feet, steadied himself, and made a precarious way along the top of the dyke to the upland where it took its beginning. The distance was not great, but it was a long journey in the growing darkness. Thus it happened that when Pierre reached the land he stood for a moment to recover his breath, and, as he stood, a feeble cry came faintly across the marsh.

"It is some sheep drowning out there," thought Pierre; "I am glad it is none of mine."

Again the cry, clearer and more pitiful than before.

"Ah, it is sad!" thought the tender-hearted farmer.

A pause; then the thin wail beat up a third time.

"It cannot be far away," murmured Pierre to himself. "It is on the South Marsh." He walked out a few paces from the upland, and the water boiled about his knees. But the cry came in more sorrowful, more long drawn.

Pierre set his teeth, and moved in the direction of the sound.

"Perhaps some one will some day do the same for me," he said.

It was no easy task. The darkness was intense. The strong tide current raced across the broad marsh and settled above his waist. But he struggled on, and the strange cry came more distinctly through the night.

At last a sudden break in the force of wind and water, and a creaking of loosened boards, told him that he was behind the old barn. The tide bawled loudly about its sides, for it was in line with the break in the dike. Then the cry arose close at hand. It came from within, and made Pierre's heart beat fast.

"It is a child," he murmured, and thought of his own little Pierre, safe and warm in bed at the distant farmhouse.

The door of the old barn faced seaward and Pierre had to feel his way round to gain entrance. The water was surging high above the floor. But there was no other sound. Pierre listened for a moment and then cried out. Instantly a joyful little voice replied.

And in one corner, above the water, upon a pile of hay, was little Pierre.

In the morning Pierre, with little Pierre in his arms and Mis's Pierre by his side, looked down from the farmhouse to the South Marsh, where shallow, gleaming pools were left by the ebb

tide to show the ravage of the night.

But the old barn was gone.—The Independent.

Utility of Wireless Telegraphy.

Lastly, one or two words must be said as to the immediate future of the invention. There is no question that for communications between ships at sea, between lightships and lighthouses and the shore, and between ships and coastguard stations there is a wide field of utility open to it at once. It will economically replace short submarine cables in a few instances, or perhaps be supplementary to them in cases of breakdown. It will enable communication to be cheaply established to islands and places where the traffic is not great enough to carry the expense of a submarine cable, and it will, without doubt, be adopted in some form in naval and military operations. It will never replace entirely telegraphy with wires, because the use of the continuous wire secures a privacy not otherwise to be obtained. From one point of view, the difference between wireless telegraphy and telegraphy with wires is the same as the difference between a postcard, or open letter, and a sealed one. The continuous wire is like the envelope of the letter. It prevents the diffusion of the information beyond certain limits. The future, however, will slowly unroll the scope and limitations of this new telegraphy. Its practical uses are indubitable, but it has a wider interest from a scientific standpoint, in that it opens up a vista of fascinating speculation as to the possible revelations in store for us concerning the powers and potencies of this mysterious ether.—North American Review for May.

A Fellow's Mother.

"A fellow's mother," said Fred the wise, With his rosy cheeks and his merry eyes, "Knows what to do if a fellow gets hurt By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings, Bags and buttons, and lots of things; No matter how busy she is, she'll stop To see how well you can spin your top.

"She does not care, not much, I mean, If a fellow's face is not always clean, And if your trousers are torn at the knee, She can put in a patch that you'd never see.

"A fellow's mother is never mad, But only sorry if you are bad And I tell you this, if you're only true, She'll always forgive what'er you do.

"I'm sure of this," said Fred the wise, With a manly look in his laughing eyes, "I'll mind my mother, quick, every day, A fellow's a baby that don't obey." —M. E. Sangster, in Youth's Companion.

The excesses of our youth are drafts upon our old age, payable with interest, about thirty years from date.—C. C. Colton.

The Wise Spider.

Four spiders journeyed together to learn something about the world. On their trip they came to a beautiful Church in a Christian city. Here they liked it so well that they decided to take a rest and each one looked for a suitable place to put up her web. After some days they came together to tell one another of their experiences.

"I fared badly," said the first spider. "I wove my net in a corner of the pulpit. Yesterday the sexton came with a feather duster and swept it away."

"I fared no better," said the second spider. "I hung mine to a large book on the altar, but a man with a long, black gown on came and destroyed the work."

"The same thing happened to me," said the third. "I spun my net over the baptismal font. 'Yesterday a child was baptized, and my net was torn.'"

"I was wiser than you all," said the fourth. "I put mine over the opening of the contribution box. Many people passed by, but none deigned even to look at my work. It is still intact, and you can depend on it, it will remain thus a long time yet."—Ex.

Novel Literary Decision.

The citizens of a small settlement in which there were no school facilities, decided on a literary club, or debating society, for the improvement of the mind. A drummer came along and gave them the first subject for debate—"Who was the greatest poet, Tennyson or Browning?" As a majority of the members knew nothing of either, an old inhabitant rose in meeting and said:

"Seein' as we ain't got no books here to go by, I move that Tom Green and Bill Spurlin' git out in the middle of the meetin' an' see which th'ows the other down fast. We'll give each one o' them the name o' one of the gentlemen we're debatin', an' decide the question that way."

Then, Browning and Tennyson—in the persons of Tom Green and Bill Spurlin,—came forward and went at it. Spurlin', who masqueraded as Browning, threw Green four times, after which the president announced Browning as a greater poet than Tennyson, and the secretary was instructed to secure Mr. Browning's address and tell him how he had come out.—Atlanta Constitution.

It is certain that the observance of a weekly day of rest is written in God's physical and social laws for man as plainly as in the Decalogue. Nor can we escape the conclusion that the fourth commandment is but a reminder of a previous institution, so that those who contend that the whole Mosaic law is abrogated, as a guide to Christian life, do not escape this enactment.—Lange.

Ministers and Churches.

OUR TORONTO LETTER.

The evening meeting of the Toronto Presbytery, held in Old St. Andrew's Church on Tuesday last, deserved to be more largely attended by the public than it was. The Toronto public is very slow to show its interest in the young men who go out from the halls of our college year by year. There can always be found a sufficient number to fill the Convocation Hall of the College, but when a meeting is held in a church auditorium, we have never seen it more than half filled.

Dr. Carmichael's address on Tuesday evening was beautiful in its simplicity and in its strength. It was especially addressed to the young men who had just been licensed. It was packed with the wisdom of almost forty years in the work upon which they were just entering. It was full of good cheer to the young men setting out upon a journey he had all but completed. He counselled them to be true to the college which had equipped them; to the call they were obeying in entering upon this work, to themselves as men whom God had called. He spoke of their ambition to rise to the highest place, and hoped they would succeed, but reminded them that the shaft that held a prominent place in the great temple had been submitted to much polishing. If they would have the high place they must endure the preparatory suffering.

Very beautiful was Dr. Ross's words: "You are pushing out from the shore to-night. The great unknown sea lies before you. It may be that you will meet with rough weather, but remember through it all that the hand on the helm is the hand that was nailed to the cross. It will guide you safely, till at last your boat shall touch the golden sands on the other side."

Dr. Ross's address was for the pew, and he spoke as one usually found there. From the pew he asked for confidence in the minister, for a hearty support of and for consideration for him, and for a more frank appreciation of the services rendered by him. We have heard all this before, but rarely so well put as it was on Tuesday evening.

Pressure of business conduces to economy of time, and often to the better discharge of duty. The Toronto Presbytery at its last meeting disposed of two overtures, two calls, one settlement, seven reports of committees, and the usual amount of routine business at the morning sederunt. When a Presbyterian Church Court really gets down to business, it can put it through with accuracy and dispatch.

There is only one change, so far as we have been able to learn, in the list of ministerial commissioners from Toronto to the Assembly. Rev. Walter Reid has been obliged, on account of ill-health, to resign his commission, and his place has been filled by the Rev. Louis H. Jordan, B.D., of St. James Square. Mr. Jordan is charged with the support of an important overture on the Elder-Moderator question. It is based upon the sound principle that our Constitution does not at present permit of the ruling elder being chosen as Moderator, but asks that, in deference to a widespread opinion, there shall be such change made in the Constitution of the Church as shall permit of such choice being made where it is desired.

Rev. Robert Johnston, D.D., preached at both services at Westminster Church on Sabbath last, the occasion being the anniversary of the opening of the new church. Dr. Johnston has recently gained an unenviable notoriety because of certain hasty utterances in connection with the execution of the murderer of Policeman Twohey, of London. Perhaps no one has regretted the unfortunate words more sincerely than has Dr. Johnston himself.

The American who secured pictures of the Pope was a long-headed speculator. One set of these pictures has been on exhibition in Toronto during the past fortnight, and the operators have done a rushing business. Certainly the pictures of his Holiness are excellent, as indeed is the whole entertainment, but the exhibition will not add to the prestige of the Pope among either Protestants or Catholics. What may be perfectly natural to an Italian is undignified to a sturdy Canadian, and what is redeemed from mummy by the spoken word becomes only ludicrous when seen in dumb show.

Twenty-nine congregations in and around Toronto during the last twenty-five years is a creditable showing for Presbyterians. Sixteen of these are self-supporting charges, and from two of them other congregations have swarmed off. Accommoda-

THE DOMINION PRESBYTERIAN

tion is now quite equal to the demand, and it is not likely that a new organization will be established for many years to come. Much must be done to strengthen and to fully establish the cause where churches have already been planted. Some will be permanently down-town churches, and for these the city churches that are in more prosperous districts should care.

WINNIPEG AND WEST.

The Icelanders of Manitoba propose the establishment of a Lutheran College in Winnipeg.

Rev. Dr. McVicar gave a most profitable lecture to the Y.P.S. of St. Andrew's Church, Winnipeg, on a recent evening.

Mr. Hugh Robertson, of Manitoba College, left for Nelson, B.C., where he will open a new mission field for the miners in that district.

Mr. G. S. Wood has taken charge of the Rose Plain Mission field, and conducts services regularly at various points in the district.

Rev. J. A. Carmichael, of Knox Church, Regina, will occupy Dr. DuVal's pulpit in Winnipeg during the latter's sojourn in Europe.

The authorities of the Children's Home, Winnipeg, have received a legacy of \$200 left by the late Dr. King to assist the work of the society.

The Presbyterian Church, Virden, has been completely renovated by the Christian Endeavor Society. New carpets have been put in and a clock has been purchased.

Rev. Prof. Gordon, D.D., of Halifax, formerly minister of Knox Church, has reached Winnipeg, and will deliver a course of lectures to the students attending the summer session of Manitoba College.

The Manitoba crop reports are most encouraging. There is an increased area under crop this year in all districts. The influx of new settlers has already increased the number of farmers by at least 2,500.

During the absence of the Rev. E. D. McLaren, B.D., in Britain, Mr. John Mackay, M.A., who has just completed his course at the Toronto University, will occupy the pulpit of St. Andrew's Church, Vancouver.

The names of Dr. Scrimger, Prof. Ross, D.D., of Montreal College, and Rev. L. H. Jordan, D.D., of St. James Square Church, Toronto, are prominently mentioned in connection with the Principalship of Manitoba College.

The Rev. A. E. Vert, minister of St. Andrew's Church, New Westminster, preached an admirable sermon to the Oddfellows, in commemoration of the eightieth anniversary of the founding of the Order, his subject being "Soul knit with soul."

Rev. Mr. Miller has been inducted into the charge of Cypress River, Man., Rev. Allan Moore, of Brompton Presbytery, presided;

Rev. J. A. McGerrigle, B.A., preached the sermon; Rev. P. Strang, of Virden, addressed the minister, and Rev. W. A. McLean, of Oak Lake, charged the congregation.

Rev. E. D. McLaren, B.D., of St. Andrew's Church, Vancouver, has been granted three months' leave of absence, and will visit the old country, taking in the General Assembly on the way. Mr. McLaren is well entitled to a holiday, as he is increasing in his efforts on behalf of his congregation, besides giving much time to Presbyterial and other outside work.

The latest news from Rev. C. B. Pitblado, of Westminster Church, Winnipeg, reports him to be in quarantine in Lucknow, and he says that for him the siege of Lucknow still exists. The ship on which he previously sailed into Bombay floated the yellow flag, two deaths from the plague having occurred on board. He, however, passed quarantine there to be later captured. His many friends will be glad to know that he has escaped all ills and is enjoying his visit to India, having visited many of the Canadian missionaries there, among them Mr. and Mrs. J. Fraser Campbell; Mr. and Mrs. Leadingham, and Rev. Norman and Frank Russell, all of whom have a host of friends in Winnipeg.

Rev. Dr. Bruce has preached his farewell sermon as pastor of St. David's Church, St. John, N.B., where his people parted from him with regret. He is now in Toronto, arranging for the opening in a few weeks of St. Andrew's College for Presbyterian boys. In his new position we predict for Dr. Bruce a future of great success and much usefulness.

Rev. J. S. Lochead, Moderator of Manotick and Gloucester, preached the pulpit vacant June 11th.

MARITIME PROVINCES.

Rev. F. S. Coffin, P.E.I., has been called to Middle Sissetack and Brookville.

Rev. F. M. McDonald, of Wolfville, preached at Annapolis and Ferrate last Sabbath.

Rev. J. R. Douglas, of Annapolis, was married by Rev. Wm. McNicol, at Riverton, to Miss Margaret A. Barclay.

The Saturday half-holiday has been inaugurated by the hardware merchants of St. John. It is hoped that all other business houses will fall into line with them.

The deepest sympathy is felt for the Rev. Mr. and Mrs. Layton, of Marshfield, P.E.I., in the death of their daughter, Jessie Thurburn, which took place on the 1st inst. The funeral was conducted by Rev. T. F. Fullerton, of Charlottetown.

Rev. G. S. Cameron, of Knox Church, Pictou, N.S., was surprised by a visit from the ladies of his congregation last week. Besides many other tokens of esteem and affection, they presented Mr. and Mrs. Carson with a purse containing \$60 in gold.

The corner stone of a new Presbyterian Church has been laid at River Charles, N.B. For the first time, probably, copies of the "Book of Praises" and "Home Study Quarterly" were among the documents laid up for future antiquarians to discover and decipher.

The King's Daughters have opened a fine "home" in St. John. It was formerly a private mansion, and is finished throughout with great elegance. The guild is prepared to furnish board at reasonable rates to sojourners and travellers of the sisterhood who may visit the city during summer.

St. Philip's Church (anti-union), Westville, N.S., voted on union last Friday evening, with the result of 59 for and 21 against. As a two-thirds vote is required, the motion did not carry. On the announcement of the vote, the pastor, Rev. T. D. Stewart, who is an ardent advocate of union, tendered his resignation, to take effect on Sept. 1st.

A meeting of the Presbytery of St. John is called for the 13th inst. to receive and consider a charge against Rev. S. Malinen and several of his congregation by an industrial functions in the parish of Stanley contrary to the injunction of the finding of the Commission of Synod. The case will likely be issued at the July meeting. Whatever sympathy any may have felt for Malinen in the past, there can be no justification of his present course, especially as he has appealed to the General Assembly regarding the very inhibition which he disregards.

"Presbyterian Pastor's Remarks."—Rev. Chas. McKay, the esteemed pastor of New London and Kensington Presbyterian Churches, last Tuesday surprised himself and several of his congregation by an involuntary immersion in Warren's Mill Pond, New London. The reverend gentleman was fishing off a loosely constructed raft which, without noticing it, drifted away from the shore in a depth of about fifteen feet of water, a gale of wind blowing him off the raft blowing to pieces, and nothing at hand with which to reconstruct or propel it. He shouted for help, and in a few minutes the shores were lined with excited spectators, who, having no boat or other means of rendering assistance, could only run to and fro and watch their beloved pastor drift helplessly to sea. The situation was every moment growing more serious. Board after board separated from the raft until there were only two or three left, to which the unfortunate fisherman clung with hands and feet until wind and tide stranded him on the opposite shore. He was over an hour up to his waist in the water, but after a thorough warming up at his home nearby, he was able to attend to his pastoral duties as usual and addressed a meeting in the evening with all his old-time vigor. He was in town yesterday noon the worse for an unpleasant experience. Those who read the above paragraph in the Charlottetown Guardian doubtless wondered where the "remarks" promised in the heading came in. The next issue of the paper explained matters. "The paragraph in this column yesterday morning headed 'A Presbyterial Pastor's Remarks,' should have read, 'A Presbyterian Pastor's Immersion.' Lest the error, which occurred in transmission by telephone, although a simple one, might lead Guardian readers to think either that the reverend gentleman made 'remarks' while in the unpleasant situation referred to, or was the author of the remarks as published, the Guardian correspondent hastens to make this correction, with an apology for any doubts that may have been caused by the unfortunate error."

MONTREAL.

Now the patient, plodding pastor
Daily pineth for repose;
Growth weary of the pulpit,
And the weight of pulp cloth.
He will have a nice vacation,
If he can arrange supply;
He will sojourn at the seaside,
If he has the money by.

The Rev. K. MacLennan, of Levis, was in town last Saturday.

The Methodist ministers in the city are all to remain in their present charges during the ensuing year.

The case of Timmis against Martin, for alleged liquor selling on Plebiscite day, is to come up again.

The next annual meeting of the Ontario and Quebec Congregationalists will be held in Emmanuel Church, Montreal.

The last monthly meeting of the Bible Society was largely attended. The report showed a creditable month's work.

The past year has been one of the most successful in the history of the Congregational College. So says the report presented.

An unusually large number of probationers have been assigned by Conference to the Montreal Wesleyan College for next session.

The Dominion has reassessed this week on Lake St. Louis the pre-eminence of Canadians in the apostolic art of managing boats.

The Annex Presbyterian Sunday-school held its annual picnic on Saturday last at Cartierville. Work in the Annex is progressive.

The Rev. Mr. King, who has for some months been attending to the congregation of St. Mark's Church, has been preaching at Bechtelberg in the Rev. John MacDougall's former church.

The Rev. J. L. George, M.A., pastor of Calvin Church, leaves for Scotland on June 21, sailing by the Lake Superior. Mr. George goes to visit his parents and friends in Fyfe. He deserves a holiday.

The Women's Christian Temperance Union appears to be very much alive in the city, judging from the meeting held last week, and the report there presented of evangelistic work done during the last month.

The French Methodist Church on Craig street is at present the centre of an active anti-Roman agitation. On one occasion recourse was had by the mob to the methods in vogue in Dr. Chiquiquy's earlier days.

The Premier of the province has refused the request of the Montreal Licensed Victuallers' Association to have a new board of license commissioners appointed. Mr. Marchand says he has confidence in the present board.

The Rev. James Hastie, of Cornwall, Moderator of the Synod of Montreal and Ottawa, occupied the pulpit of Stanley Street Church at both services on Sunday. Mr. Hastie while in town was the guest of the Rev. F. M. Dewey.

The Royal Scots attended St. Andrew's Church on Sunday afternoon on the occasion of their annual church parade. The pastor, the Rev. Dr. Hill, who is the chaplain of the regiment, preached from the text: "God sitteth on the throne of His holiness."

General Alger, United States Secretary of War, visited Montreal last week on his way to Grand Mere, where his pulp mills are, and where he spends part of each summer. General Alger's arrival at Grand Mere will be hailed by our Mission, of which he is a valued supporter.

There is a prospect of the Chinese Joss house being shut up. The majority of local Chinamen, pagan as well as Christian, feel that the presence of the god creates a prejudice against them, to the detriment of their business. The Joss is not so fortunate as was Diana, of the Ephesians.

The Rev. F. Riedel, B.D., pastor of the German Lutheran Church, has been presented, by the ladies of his congregation, with a handsome picture. This genial clergyman's friends are as numerous as his acquaintances, and the ministers who don't know Mr. Riedel should get themselves introduced.

Under pressure from the public and the City Council, the Montreal Street Railway Company has pledged itself to adopt the best available car fender. Since that which cast a cloud over the proceedings of last year's Assembly, there has been a series of accidents, attributed to the alleged useless

and even dangerous character of the present fender.

The Mayor has agreed to extend a formal invitation on behalf of the city to the International Teachers' Association, asking them to hold their annual convention here in 1900. A delegate from the Catholic and Protestant School Boards will now solicit assistance from the Governments at Ottawa and Quebec, so that, if the invitation be accepted, everything possible will be done to make the meeting a notable one.

WESTERN ONTARIO.

Mr. J. H. Moir, of Knox College, has declined the call from Burgoyne.

Rev. D. C. Johnson and Mrs. Johnson, of London, are visiting friends in East Aldboro.

Rev. Walter Beattie, of Vernon, conducted services in the Kemptville Church last Sunday.

Rev. S. S. Craig, formerly of Oakville, has been called to the pastorate of Zion Congregational Church, Toronto.

Rev. A. J. MacGillivray, pastor of St. James' Church, London, has moved into the new manse, 281 Piccadilly.

The Canadian Keswick Conference for the deepening of spiritual life, meets at Niagara-on-the-lake on June 26th to 30th.

The Tribune speaks in high terms of the sermon preached before the Oddfellows by Rev. M. C. Cameron, B.D., at Harristown.

Rev. J. W. Rae, in Victoria Church, Toronto Junction, last Sunday evening, preached a sermon upon the subject of Christian socialism.

By appointment of Presbytery Rev. J. M. Glassford and Col. McCrea will attend the sixtieth anniversary of Duff's Church, East Rensselaer.

Rev. John Neil, M.A., of Toronto, was the preacher at St. Andrew's last Sunday. Rev. Dr. Johnston taking the anniversary services at Westminster church.

At the recent anniversary services of Rockwood congregation the preacher was Rev. S. R. Mackay, and energetic Mr. M. secretary, whose addresses were greatly appreciated.

Rev. Mr. Sinclair, who graduated at Knox College in 1885, and has recently returned after spending a year in Edinburgh, Scotland, has been preaching in Knox Church, Guelph.

Last Sabbath Rev. A. J. MacGillivray, M.A., of St. James' Church, conducted services at the reopening of Knox Church, Harristown, exchanging pulpits with Rev. M. C. Cameron, B.D.

Rev. Dr. Hamilton, of Motherwell, although well up in years and preaching to one congregation for more than 40 years, lives in the hearts of his people, and still does a good deal of outside work.

Rev. W. J. Clark, of London, conducted the services in the Mitchell Church on the 14th inst., and on Monday evening delivered his popular lecture entitled "With Fire and sword in the Sudan."

The Rev. R. E. Knowles, of Knox Church, Galt, on Sunday morning made a humorous and pathetic reference to the "singular" fact that there were fewer than two dozen men at the last mid-week prayer meeting.

Rev. H. H. McPherson, M.A., of Halifax, occupied the pulpit of Knox Church, Stratford, last Sunday. His father, the late Rev. Thomas McPherson, was for many years the respected minister of this church.

A call from St. Andrew's Church, Berlin, to Rev. A. B. Winchester, of Victoria, B.C., largely signed and accompanied by guarantee of stipend, was sustained by the Presbytery of Guelph and ordered to be transmitted.

At the morning service in Knox Church, St. Thomas, last Sunday, Messrs. A. P. Campbell, J. L. Coutts, J. Lochore and R. Lees were inducted as elders. The sermon preached by Rev. Mr. Drummond was an able defence of the polity of the Presbyterian Church.

Pre-communion services were held Friday and Saturday in Duff's Presbyterian Church, East Puslinch. The Rev. R. E. Knowles, of Galt, officiated on Friday; while on Saturday and at the communion service on Sunday the Rev. Alex. McKay, D.D., of Toronto, a former pastor of the church, officiated. All of the services were largely attended. There were eleven united by profession of faith, and four by certificate.

The Port Stanley congregation has greatly improved the charge by leveling, rolling and seeding the grounds about the Church; the roadway has also been graded and a fine row of trees transplanted.

At the recent observance of the Lord's Supper in Knox Church, Belmont, the pastor, Rev. J. Currie, was assisted by Rev. Dr. Gregg, of Toronto, who preached with his usual vigor, notwithstanding his 80 years. Preparatory services were conducted by Rev. Mr. Bethune, of Aylmer. Thirteen members were added.

The following ministers have applied for leave to retire from active work and go on the superannuation fund: Rev. John Mackie, Lachute; Rev. Robt. Knowles, Toronto; Rev. A. D. Macdonald, D.D., Seafort; Rev. Alex. MacKay, D.D., Toronto; Rev. A. T. Coulter, Comber; Rev. Alex. Stewart, London; Rev. L. McPhis, Vankleek Hill; and Rev. Robt. Peattie, Toronto.

The induction of Rev. J. R. Johnston, M.A., into the pastoral charge of Preston and Dinnon took place at Preston on the 12th inst., Rev. Dr. Dickson, of Galt, acting as Moderator pro tem. The sermon was preached by Mr. Eakin, of St. Andrew's, Guelph. Dr. Torrance narrated the steps taken; Mr. Robertson, of Puslinch, addressed the minister; Mr. Scott, of Hespeler, the people; and thereafter the new minister was introduced to and welcomed by members of the congregation.

The Rev. John M. Munro died at his residence, London, Ont., on the 4th inst., after a short illness. Mr. Munro was well known throughout Western Ontario. For twenty years he had been minister at Kintore. He retired a year ago through failing health, and had gone to reside with his family in London. His aged mother died three weeks ago, and about that time his malady began to develop rapidly. He was in his 64th year, and leaves a widow, two sons and a daughter. He was a faithful pastor and held in the highest esteem by his co-Presbyterians.

The congregation of Duff's Church, East Puslinch, celebrate their 60th anniversary and diamond jubilee on the week beginning Sunday, June 18, when Rev. Dr. J. K. Smith, in the morning, and Rev. Dr. Wardrop, in the evening, will conduct special services appropriate to the occasion. On Friday, June 23, afternoon and evening, a platform meeting, social and concert will be held, at which addresses will be delivered by Rev. Dr. McKay, Rev. Dr. Wardrop, Rev. Dr. Torrance, Moderator of the General Assembly; Rev. Dr. Strachan, Rev. R. J. M. Glassford, Lt.-Col. McCrea and Warden Stewart. The services will close on Sunday, June 25, when Rev. R. Atkinson, of East Church, Toronto, will preach morning and evening.

The death is announced of Rev. Robert Downie Mackay, the oldest minister of the Presbyterian Church in Canada, in his ninety-second year. He was born in Thurso, Scotland, in 1807, and was educated at St. Andrew's and Edinburgh. He came to Canada early in the fifties, and had charge of Ulster and Wellington Churches, and took charge for some time of East Williams, Ashfield and Ripley, and last September, when over ninety-one years of age, preached his final sermon there. He withdrew from the active work of the ministry many years ago, and lived in retirement in Toronto. He was a nephew of Sir William Campbell, Chief Justice of Upper Canada in 1822, and his father was Robert Mackay, historian of the Mackay family. Mrs. Mackay predeceased her husband by two years. There are five daughters living: Mrs. Henry Carroll, with whom he lived; Mrs. Thomas Carroll, of Fremont, Nebraska; Mrs. Grant, wife of Rev. J. A. Grant, Presbyterian pastor at Richmond Hill; Mrs. Greenwood Brown and Mrs. David Carlyle, of Toronto.

Marriages.

On June 7, at the Presbyterian Church, Woodbridge, by the Rev. Thomas Natrass, B.A., brother of the bride, assisted by Rev. Walter Reid, B.D., pastor of the church, and Rev. Thos. Watson B.A., brother of the groom, Isabella A. Natrass, Woodbridge, to James Kenwick Watson, of Vaughan.

At "The Rowans," Kingston, the residence of John Mudie, Esq., by Rev. M. MacGillivray, M.A., Rev. James H. Turnbull, M.A., of Eowmanville, to Elizabeth Clark Murray, youngest daughter of the late Wm. Murray, Esq., Kingston, formerly of Paisley, Scotland.

At the residence of the bride's father, 573 Ontario street, Toronto, on Thursday, June 1, 1899, by the Rev. Wm. Patterson, and J. G. Poole, President of the Poole Printing Company, Limited, to Jessie, daughter of Adam Austin Esq.

British and Foreign

A lion was chloroformed and successfully operated upon for cataract at Perugia.

It is unlikely that either Dr. Pentecost or Dr. Lorimer will be heard in Marylebone Church this season.

South African Wesleyan Methodism is making considerable strides; the membership has more than tripled.

An "Alice in Wonderland" cot has been placed as a memorial of Lewis Carroll in the Royal Infirmary at Stirling.

The report that Sir W. D. Geddes was shortly to retire from the Principalship of Aberdeen University has been contradicted.

Dr. Norman Kerr died at Hastings on Tuesday. He made the subject of inebriety a life study, and his death will be a serious loss to temperance reform.

A letter from a missionary at Frere Town states that the famine in East Africa is worse than ever. The missionaries are supporting over a thousand people.

Lord Tennyson made his first public appearance as Governor of South Australia on taking the chair at the annual meeting of the Adelaide Y.M.C. Association.

The New York Observer says: Last Sunday the Rev. George Adam Smith, the well-known professor and commentator of Glasgow, officiated at the services in the Fifth Avenue Presbyterian Church.

The death of Mr. Alexander Stephen, ship-builder, Linthouse, Glasgow, removes a public-spirited man and an earnest friend of Christian work from the West of Scotland. Mr. Stephen was brother-in-law of Dr. Stewart, Moderator of the Free Church Assembly.

A meeting of the London Highgate congregation (Rev. A. Ramsay) was held to take leave of Revs. Principal Dykes and Professor Skinner on their removal to Cambridge. Successive speakers detailed the invaluable help rendered by them to the congregation in their capacity as elders. Reference was also made to the good work carried on by Mrs. Dykes and Mrs. Skinner. Dr. Dykes has removed to Cambridge.

The Scottish correspondent of the London Presbyterian says: According to the late Archbishop Tait, Edinburgh is "an east-windy and west-endy place." Several storms have swept over it since the assemblies began. The Rev. Jacob Primmer received the solemn rebuke of the Established Assembly for having repeated the heroism of Jenny Geddes by disturbing a solemn service at St. Giles. Principal Story, who, of course, backed up Dr. Scott in his resolve to castigate the offender, has raised the question: Does the benediction really close a public service?

THE DOMINION PRESBYTERIAN

At the New Zealand Methodist Conference it was decided unanimously to inaugurate the opening of the new century by a Commemoration Fund of £60,000. The report presented shows advances in many departments of the work.

Delegates of the Dutch Reformed Church assembled in Pretoria for the purpose of protesting against the drink evil which was declared to be undermining the national character and affecting Boers as well as natives. A deputation afterwards waited upon the President and urged the strict enforcement of the law.

Principal Story, preaching in Lady Glenorey's Church, Edinburgh, on Sunday made reference to the questions of Sunday observance, and remarked that he had seen in Protestant cities on the Continent the working man passing pleasant and profitable hours with his family in galleries of art and in listening to sacred music, while in this country he had seen prosperous Pharisees going in pretentious deputations to beseech town councils to shut up all such resorts on Sunday, while in the noisome factories which furnished their ill-gotten gains their wearied laborers were toiling on Sundays and on other days to minister to their lust of gold.

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Health and Home

Sprained Ankle.—The sprain should be treated at once to an application of water as hot as can be borne. This may be done by showering hot water upon it, or by hot cloths applied frequently.

Frozen Apricots.—One can of apricots, one pint of sugar, one quart of water. Cut the apricots in small pieces, add the sugar and water and freeze. When nearly frozen add one pint of whipped cream.

Stings.—For stings of insects, examine the parts with a magnifying glass, and if the sting is left in the wound extract it with a small pair of tweezers or a sharp penknife. Then apply diluted ammonia, camphor or baking soda, moistened.

China Cement.—Make a thick solution of gum-arabic in water, then stir in plaster of Paris until the mixture becomes a sticky paste. Apply with a brush to the broken edges, and in three days the article cannot be broken in the same place.

Tutti-Frutti.—In a deep dish slice a large orange quite thin, remove all the seeds, sprinkle with sugar, add a layer of shredded pineapple, more sugar, a layer of grated cocoanut and another of the pineapple; squeeze the juice of two lemons over the top, sprinkle with sugar and serve at once.

Salmon Loaf.—Mix well together two cans of salmon, one cup of fine cracker crumbs, one teaspoon of melted butter and three eggs. Bake for three-quarters of an hour in a well buttered pan placed in a larger pan of water. Serve with a dressing made of the oil from the two cans, one beaten egg, one level tablespoon of cornstarch dissolved in one cup of sweet milk, the juice of half a lemon and a little minced parsley.

Strawberry Sherbet.—Stem a quart of berries and wash the fruit. Mix with it the juice of one lemon, one teaspoonful of orange juice and three pints of water. Let it stand for four hours, then strain the juice off the berries, pressing them to extract as much as possible; mix with the juice one pound of double refined sugar, and stir it until the sugar has dissolved. Then freeze it and pack in the ice for an hour.

Corn Muffins.—Beat together one and a half pints of cornmeal, half a pint of wheat flour, half a cup of powdered sugar, if desired sweet, one tablespoonful of salt, 2 measures of baking powder; then rub in a half a cupful of cold lard; stir into this three well-beaten eggs and one and a quarter pints of cold sweet milk. Bake in gem pans in a quick oven. They are simply delicious. If you desire, water may be used instead of milk. Those left over may be reheated by steaming, or may be used for the foundation of puddings.

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Toronto Presbytery.

EASTERN ONTARIO.

St. Andrew's Church, Appleton, was shined anew last week.

Rev. W. S. Smith, of Middleville, will preach in the Presbyterian Church, Clayton, on Sunday.

Rev. J. McKinnon and Mrs. McKinnon, of Dalhousie, were guests at Knox Manse, Lancaster, last week.

Rev. Mr. Danby, of Ottawa, preached in the congregations of North Gower and Wellington last Sabbath.

Rev. R. W. Ross, of Glencoe, was the preacher in the First Presbyterian Church, Brockville, last Sabbath.

Rev. K. MacLennan, M.A., of Levis, Que., has been visiting friends at Brockville on his way to the General Assembly.

Rev. Chas. B. Ross and Mrs. Ross, of Lachine, who formerly resided there, were visiting in Lancaster on Thursday last.

Rev. Peter Watson, M.A., occupied the pulpit of St. Andrew's Church, Williamstown, last Sunday, morning and evening.

At Carleton Place, St. Andrew's Church people are erecting large driving sheds for the accommodation of those coming in from the country.

Rev. Dr. John Wilkie, who, with his wife, has just returned from his mission field at Indore, India, paid a flying visit to Almonte and Ramsay friends last week.

Rev. Dr. Herridge, of St. Andrew's Church, preached anniversary sermons at Orillia last Sunday; and Rev. Mr. Milne, of the Glebe Church, officiated at both services.

Rev. Mr. Conn, who has been assisting Rev. M. W. MacLean, M.A., pastor of St. Andrew's Church, Belleville, for the past few months, has returned to Ottawa.

The Rev. Samuel Houston, M.A., pastor of Cooke's Church, Kingston, left a month ago for Ireland, his native place, and has forwarded his resignation, to take effect 1st August. He will not return to Canada.

The ladies of, Calvin Church, Pembroke, will give a Strawberry Festival on the manse lawn on the evening of Friday, 23rd inst. Music will be furnished by the Pembroke band. Proceeds in aid of Church debt fund.

In Stewarville Church, Ottawa, last Sunday night, Rev. R. Herbison dealt with the strike of the Grand Trunk railway trackmen. The reverend gentleman defended the men and agreed that their pay was insufficient.

At a recent service in Chalmers' Church, Guelph, the music was a special feature. During an able discourse, the pastor, Rev. R. J. M. Glassford, expressed his strong sympathy with the striking Grand Trunk trackmen.

The Presbytery of Glengarry met at Woodlands on 12th inst. to induct Rev. Alex. McGregor into the pastoral charge of St. Matthew's, Osnabruck, when Rev. K. Gollan preached, Rev. J. Hastie addressed the pastor, and Rev. J. S. Burnett the congregation.

A large number of ministers from the Ottawa district left on Friday to attend the meeting of General Assembly. Those from the city were Revs. Dr. Herridge, Dr. Campbell, Dr. Armstrong, Dr. Moore, D. M. Ramsay, R. Herbison, N. MacLeod, and J. W. H. Milne.

Sacramental services were held in the Presbyterian Church on Saturday and Sunday. Rev. Jas. Cormack was assisted by Revs. D. D. McLennan, of Apple Hill, and H. D. Leitch, of St. Elmo, both of whom preached sermons of more than usual impressiveness.

Mr. J. P. Wiser, of Prescott, offered to pay off half the indebtedness on the handsome Presbyterian Church in that town, providing the congregation made up the balance within two weeks. The generous offer has been accepted; and now the church is free of debt. The amount involved was something over \$2,000.

The pastor of St. Paul's, Church, Bowmanville, Rev. J. H. Turnbull, M.A., and bride were given a very hearty reception on their return from their wedding tour. The reception was held in the lecture room of the Church and was largely attended by members of the congregation. The room was prettily decorated with flowers, and the ladies served supper to all present. Mrs. Turnbull was presented with a very handsome quartered oak dining table and several pieces of solid silverware on their return to the manse.

Toronto Presbytery had a busy day on Tuesday last. The forenoon was devoted to business, the afternoon to the examination of candidates for license, and the evening to a public meeting in Old St. Andrew's Church, at which those examined in the afternoon were formally licensed.

In the morning two overtures to the General Assembly were presented and approved. The first asks the Assembly to enact, in terms of the Barrier Act if necessary, that the clerks of the Assembly shall be ex-officio members of the Assembly each year. The second overture asks the Assembly to make such changes in the Constitution of the Church as shall permit a ruling elder to be chosen Moderator of a Church Court. Rev. A. MacGillivray supports the former overture before the Assembly, and Rev. L. H. Jordan the latter.

Rev. W. Reid, of Weston, has at last partially given way under the burden of his exceptionally heavy charges, and was granted four months' leave of absence to recuperate. He has been minister at Weston and Woodbridge for the past fourteen years. After carefully considering Mr. R. D. Rocca's application to be appointed missionary to the Italians in Toronto, the Presbytery decided not to grant his application, but agreed to apply to the Board of French Evangelization for some to carry on this work.

A Presbyterian congregation has been organized at Egypt, and a neat new church was opened there on Sabbath, the 4th of June. The congregation is a part of the Sutton charge.

St. Mark's congregation, Toronto, has been doing good city mission work in a needy district. The character of its work has been brought under the notice of a number of the city congregations recently, and an appeal made for assistance in the work. The response was generous and hearty, and the interest in this congregation is now well established.

Two calls were sustained on Friday last, one from Oakville congregation to Rev. John McNair, B.D., of Waterloo, in which 122 members out of 128 on the roll signed the call. The call was forwarded to the Presbytery of Guelph, and they will be asked to hold a special meeting to consider it. A call from the Newmarket congregation to Mr. Angus H. MacGillivray, B.A., recently licensed, was sustained, and provisional arrangements made for his induction, should he accept, on the 27th inst., at Newmarket.

Rev. A. Gilray, the Convener of the Presbytery's Home Mission Committee, gave a most instructive resume of the work of Home Missions in the Presbytery for the last twenty-five years. The report will appear in extenso in the columns of the Record.

In the evening the Presbytery met in Old St. Andrew's Church for the formal licensing of the seven candidates whom a committee had been examining during the afternoon. Addresses were delivered by Rev. Dr. Carmichael and by Rev. Geo. W. Ross. The Moderator addressed the licentiate. The names of those licensed are: F. H. Bannon, B.A.; J. F. Ferguson, B.A.; H. D. Cameron, B.M. Smith, J. T. Taylor, B.A.; E. A. Wieher, M.A.; R. G. Scott, B.A. Of these Mr. Wieher goes to Germany for two years of further study, and Mr. Taylor goes to India as a Foreign Missionary.

The following new music has just been received from H. B. Stevens Company, Boston: Four Songs, by John P. Marshall, including "The Message of the Rose," Phyllis Inne June," "O'er Hills and Valleys of Dreaming," and "Dainty Daphne." Price 75 cents. "Madchenlieder" (four-folk songs), by Arthur Farwell; price 75 cents. Both these books are beautifully printed, as is the case with all the publications of this company.

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Births.

At Knox Church manse, on Tuesday, June 6, the wife of the Rev. R. E. Knowles, B.A., minister of Knox Church, Galt, of a daughter.



PENITENTIARY SUPPLIES.

SEALED TENDERS addressed "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Tuesday, 20th of June, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1899-1900 for the following institutions, namely—

- Kingston Penitentiary.
 - St Vincent de Paul Penitentiary.
 - Dorchester Penitentiary.
 - Manitoba Penitentiary.
 - British Columbia Penitentiary.
 - Regina Jail.
 - Prince Albert Jail.
- Separate tenders will be received for each of the following classes of supplies:—
1. Flour (Canadian Strong Bakers').
 2. Beef and mutton (fresh).
 3. Forage.
 4. Coal (anthracite and bituminous).
 5. Cordwood.
 6. Groceries.
 7. Coal oil (in barrels).
 8. Dry goods.
 9. Drugs and medicines.
 10. Leather and findings.
 11. Hardware.
 12. Lumber.

Details of information, together with forms of tender, will be furnished on application to the wardens of the various institutions. All supplies are subject to the approval of the warden.

All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible sureties.

DOUGLAS STEWART,
Inspector of Penitentiaries,
Department of Justice
Ottawa, May 27th, 1899.

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