

**Pages Missing**

# The Presbyterian Review.

Vol. XII.—No. 1.

TORONTO, JULY 11, 1895.

\$1.50 per Annum

## Temperance Notes.

The fifth International Congress against "the abuse of alcoholic drink" is to be held this year at Basle, in Switzerland. The fourth met at the Hague, in Holland, in 1893, and then accepted the invitation of the Total Abstinence Society of Basle to assemble in August of the present year in the latter interesting city.

In their circular of invitation addressed to members and friends of Temperance and Abstinence Societies—the dual basis being there recognized—the Hague Standing Committee invite all who regard alcoholism as a source of diseases, miseries, and crimes and who see it to be their duty to oppose the scourge from motives of patriotism and philanthropy, to take part in the coming Congress, which will sit on August 20th, and on the two following days.

The deliberations of the Congress are to be classified in two departments, the first dealing with alcoholism in its moral, hygienic, social, and medical relationships; and the second with the means of prevention, suasion and compulsion, to be made use of in combating the enemy.

It has been estimated that Great Britain spends over \$700,000,000 a year on strong drink and only about \$10,000,000 a year on books. As a large portion of the expenditure on books is compulsory, parents being obliged to purchase school-books for their children, Great Britain has nothing to be proud of in the National drink bill. No doubt a comparison between books and beer in our own country would not be encouraging.

The effect of license was plainly seen in Lynn, Mass., on the first day of the operation of the new license laws. Twenty-seven drunkards were arrested that day. That was twenty-four more than were arrested during the entire week preceding.

A law in Denmark provides that all drunken persons shall be taken to their homes in carriages at the expense of the publican who supplied them with liquor. In the Argentine Republic, instead of fining a drunkard, they sentence him to sweep the streets for eight days, and a similar punishment exists in St. Petersburg.

The Countess of Carlisle, in a letter to the *New Castle Chronicle*, denies the assertion that she said she should not object to the sale of intoxicating liquors in the *New Liberal Club* at Brampton if the members themselves decided to adopt such a course. Her ladyship holds that the introduction of strong drink into Radical clubs works havoc and ruin, and she knows that the wives of working men dread those political

clubs in which alcohol can be obtained even more than they dread the public-house itself, because the clubs can keep open all night.

The Temperance Committee of the General Assembly of the Free Church of Scotland have, through Sir John Leng, presented a petition to the House of Commons, in which they say they regard with deep concern the great increase of drunkenness among women. Along with almost all others, they attribute this melancholy state of things to the circumstance that alcoholic liquors and ordinary provisions may be obtained on the same premises, and they hail with satisfaction the introduction of a bill having for its end the abolition of grocers' licences in Scotland.

The yearly meeting of the Society of Friends, sitting in London having received from its representative Committee a report on the opium question, consequent upon the report of the Royal Commission, has adopted the following declaration. "After very careful consideration of all that has been laid before us in the light of fresh evidence as to facts, we are brought to the conclusion that nothing has transpired to shake our deep-rooted conviction that the trade in this drug for other than medicinal purposes is morally indefensible, and that no questions of expediency or of supposed political necessity can justify us in giving the least countenance to that which is the cause of so much evil to multitudes of our fellow men. We therefore desire that the efforts of our own members and our fellow Christians everywhere to bring about the entire suppression of the opium traffic may be prosecuted with unabated vigor until the overthrow of this iniquitous system is complete."

Concerning the drink question in France, the Medical press has the following: "It has often been said that France is a sober country. The fact is true as regards the better class at least. A French gentleman does not drink to excess. He takes his wine or his *aperitif* freely enough but he will not get drunk; the idea of it does not enter his head. Of course there are exceptions, and even these are rare. I regret to say, however, that drunkenness amongst the lower classes is increasing to an alarming extent, and public opinion is being aroused to the fact. The taste for absinthe, the most deadly of all liquors, is spreading rapidly and as a consequence crime and lunacy is on the increase.

A very good authority on this question assures us that fifty per cent of the patients in asylums were absinthe drinkers. The government is studying the whole liquor question at present, and I have no doubt that some means will be adopted to check the evil. Total abstinence societies have been started in several large towns, but their influence is very limited, as the principle is too arbitrary for France. Temperance societies, excluding only alcohol in its varied combinations, would have more chance of success. Wine is the natural drink of the country and forms the complement to every man's principal repasts, so that to replace it by water would require a more than ordinary amount of persuasion."

# The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 22, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PAMPHLET REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, July 11, 1895.

## How to Spend Vacation.

WHEN one can get away from the cares of home life, or business life, or professional life, the question often arises, how shall I spend my vacation? and after all, that is a question of great moment, for it means just this: how can I get the greatest amount of good out of my time and out of my available money? Very few who go for a holiday have unlimited supplies at their disposal. Those who have, make life a holiday. It is those who are circumscribed by definite limits, and who may even feel at times pinched and pressed, and on these the burden of life weigh heavily, who most urgently need a rest.

In answer therefore to the question here propounded, we may say.

I. *Choose the best place to go*, that is, the best place for you. Judge for yourself. See that it is a change. One that gives escape from the ordinary conditions of daily life. One that brings into the eyes new scenes, into the heart new songs, into the hands new service and into the whole being new sweetness. The outing and the airing ought to sweeten everything. A freshness should steal into the spirit. The renewing of the Spirit, whence the entire man is strengthened is the chief thing. So the man cooped up within the burning streets of the city should go into the cool lanes of the country, and the man tied to his desk should seek the mountain paths, where oxygen abounds; the man in the country to the busy town to see the works of the artist, and listen to the cultivated and captivating orator; the man who lives far inland to the sea shore, or across the ocean, so that body and brain may be invigorated. Change of conditions and of the current of thought have a wonderful renewing power.

II. *Go light, i. e., carry as little baggage as possible*. The less there is of incumbrance the better. Many a holiday is spoiled by the lead of luggage carried. Have as little to look after as may be. The gentleman who can step forth in his suit of grey without aught else, save change of linen is in first-class circumstances to enjoy vacation. He has little to distract attention. His mind is free to take in all that comes to it. He can turn himself any whither.

III. *Carry Religion with you*. Many a one leaves this precious commodity at home when he goes abroad, which may show that at home it never really amounted to much. Our religious life, if ours at all, cannot be laid aside, for the simple reason that it is our life. Be true to yourself and to God, in letting your light so shine before men that they may see your good works

and glorify your father who is in heaven. Cultivate your spiritual life away from home as well as at home. Do not be ashamed to carry your bible with you, nor yet to take time to read it. Meditate on God's word and this will sweeten everything. We try in too many things to be *without God*, and so we lose the blessing that lies in the heart of everything. Our motto should be God and—God first—the Kingdom of God first—and every thing else of value to us shall be added to that.

One of the greatest blunders we make is to leave God out of our reckoning and go on regardless of consequences. It is never safe to leave God out. He should enshrine our whole life.

IV. *Have something improving for what would be vacant hours*. While much time may be given to vegetation, yet it is hardly wise to let all the time go in that way. Do you paint in watercolor? then bring home a bit of scenery on your block. Do you work in oil? then transfer a view to your canvas. Are you given to study? then master some book of note. Are you skilled in decorative art, working with the crochet needle, or embroidering with silk or linen? then do something to remind you pleasantly of your holiday. Are you interested in public affairs or in some particular business? then bring home some new ideas for improving either the one or the other. We have known ladies do lovely fancy work, and ministers read important works, and business men get hold of excellent suggestions, in their vacation, so that they came back with hands full, hearts and heads refreshed and reinvigorated, ready for the work awaiting them—stronger and better every way.

A holiday misspent is an evil and not a good. A holiday rightly used is enjoyable in the present and a delightful memory through all the future.

## The New Hymnal.

In view of the labors of the Hymnal Committee, now extending over a period of nearly two years, it was naturally expected by many in the church, that the new "Book of Praise" would be issued during the present year. We observe, however, from the Committee's Report, which was adopted by the General Assembly, that there is to be another year's delay, with a view, if possible, to arrive at a common finding with the Committee representing the established, Free, and United Presbyterian Churches of Scotland. This we think a wise conclusion, and we trust that our readers will think so too. It will be within the memory of many, that at the time of the Pan-Presbyterian Council at Toronto, representatives of the various Presbyterian Churches throughout the British Empire met together and talked over the feasibility of having one hymn-book for all the Presbyterian Churches of the Queen's dominions. A committee was thus appointed, to represent the matter to all the Churches interested. This was done in due course, with the result that the work was undertaken by Hymnal Committees appointed by the different Church Courts, and they have been working to this end during the past two years. It must be gratifying to our church to know that there is the most cordial spirit of co-operation existing between the Committees concerned, and that though they have worked apart for the most part, yet there are over 350 hymns in common to the two Draft Hymnals. About

the same number of hymns have been chosen, by the Scotch Committee, and our own, namely, between five and six hundred. The work before the respective Committees will be to eliminate a couple of hundred hymns, and agree as to the one or two hundred which shall be adopted. We trust that the brethren at home can be induced to include a selection of the paraphrases, as well as a select number of the best Evangelistic hymns, in which case we shall have the very best collection of hymns and tunes in the English language. The advantage of a Common Hymnal must be obvious. For years to come Scottish emigrants, coming to Canada, or going to Australia, will find the same hymns and tunes sung in the country of their adoption as they learned at home. This will be a comfort to them, and an advantage. Then again the expense of publication will very considerably diminished from our Church. For ourselves we shall look forward with much hope and confidence to the completion of the Hymnal, and trust it will prove indeed a great blessing to the Church at large.

**Sabbath Reform** New York state has a law compelling barbershops to close on the Sabbath. New York city and Saratoga are made exceptions in applying the law. At this the Brooklyn barbers very loudly complain.—On Sabbath, June 9th, all saloons, concert halls, and dancing pavilions were closed at Coney Island, to the great disappointment of the 40,000 visitors, and the dismay of the business men of the place, who are ruined if the closing is continued. This was accomplished through the efforts of the Brooklyn Law Enforcement Society.

**The Queen at the Dedication of Crathie Church.** On Tuesday June 18th, says the *Belfast Witness*, took place the dedication of the new church at Crathie by a very simple devotional and appropriate service. After a comprehensive prayer offered by Dr. Story, the sermon was preached by the Right Rev. the Moderator, Dr. Donald Macleod, in course of which he stated that that church was the first Presbyterian church since the Reformation at the dedication of which an English monarch attended. He said, "And to-day the lineal descendant and representative of our ancient Scottish Monarchs, the most revered of Sovereigns, follows the example of bygone times, and is with us here as we dedicate this church to God. It is a story which will be told by generations yet unborn, how she who had loved our Highlands and its traditions, had added to the dignity of her high office the beauty of kindest interest in every homestead scattered among these grand hills and glens; how she had shared in the joys and sorrows of those around her, and ministered to their well-being; how she, with those dearest to her, had, year after year, joined in the simple rites in which her people loved to worship God; and how with her own hands she had laid the foundation, and had by her presence graced the dedication of this church. We thank God for it all." This is no flattery, but the simple truth. At the singing of the Hundredth Psalm the Queen was visibly affected. The service, which was short, closed with the singing of the well-known Paraphrase, "O God of Bethel." The new church has been appropriately adorned by her Majesty and the members of the Royal Household, and the

whole circumstances are touching and gratifying. The Moderator's statements were wise, to the effect that excessive ritual and ornament are dangerous to the interests of a really spiritual worship; while on the other hand, there was no piety in ugliness, and Scottish Presbyterianism had suffered in the past by excessive baldness and coldness.

**The Report on Inebriety in Scotland.** Dr. Norman Kerr, president, read a paper at the annual meeting of the Society for the Study of Inebriety on the report of the Scotch Departmental Committee on the subject of Inebriety in Scotland. This Committee was appointed from the Scotch Office, and consisted of Sir C. Cameron, M.P., Dr. Farquharson, and Dr. F. Sutherland. These gentlemen had drawn up one of the most complete reports upon intemperance that had probably ever been produced, having examined over 150 witnesses. Dr. Kerr said the Committee took the same view as to the medical treatment of inebriates that he had always held. The report, he said, pointed out that drunken persons were treated much more leniently in England than they were in Scotland. For instance, out of over 2,000 persons arrested in Dundee for drunkenness only five were acquitted, while in England it was a common thing to let them off. Alluding to a passage in the report as to how far drunkenness was curable, Dr. Kerr said he had found that it was much easier to cure men than women. In this he was supported by the report, which also stated that women were more easily governed than men. There was still a great deal of drunkenness among women, and on Whit Monday he saw more young women about the streets under the influence of drink than he thought he had ever seen in one day before. According to the report the inebriate homes in Scotland had done excellent work. At one time inebriates were allowed to go into lunatic asylums, but happily the House of Lords put a stop to that. The Committee, he said, gave it as their opinion that over-indulgence in alcoholic drink destroyed the will power, and that if a cure was to be effected the patient must not be allowed to touch stimulants. After a long period of total abstinence a cure might be effected. Well, that was the opinion which the whole medical profession had long held. Drunkards were classified in the report, and the establishment of homes under Government control was advocated. The maximum period of detention was fixed at two years instead of one, as at present. A resolution was unanimously adopted congratulating the Secretary for Scotland on the valuable recommendations of the Committee, who had done their work most thoroughly, and praying for amended legislation based on the lines of the Committee's recommendations, especially as regarded the power of committing habitual drunkards to homes for curative treatment, and including provision for the poor as well as the rich.

Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in an hour to act, and in any hour to risk the consequences of holding it.—*Thomas Carlyle.*

The richest jewels cannot be bought with money. As, for instance, "the ornament of a meek and quiet spirit which in the eyes of God is of great price."—*The Bible Reader.*

## The Book of Daniel.\*

The announcement of any new book by Dr. Farrar is sure of a welcome by numerous admiring readers in America, as well as in Great Britain. They hailed with pleasure the recent dignity to which he was raised, as Dean of Canterbury, a position of learned leisure, which he will doubtless turn to good account; although his presence in the great metropolis will be much missed, especially by the visitors from this side of the Atlantic, who were wont to swell the crowd that filled St. Margaret's Westminster, when he was rector. It is needless to say that from a rhetorical and literary point of view, this treatise on Daniel is worthy of the reputation which the Dean has made for himself. This portion of Scripture might be supposed to have special attractions for Dr. Farrar, as it had for great masters of rhetoric before him, Edward Irving, John Cumming, and Morley Punahon, and for this reason probably, the task of treating it was assigned him by the publishers of the Expositor's Bible. But the other authors named did not bother themselves with questions of authenticity and genuineness. They were content to deal with the book as it came before them. And perhaps it had been well if Dr. Farrar had followed their prudent example. He has chosen, however, to throw himself into the vortex of critical controversy; although he modestly says by way of preface, that he does not lay any claim to original investigation on the subject or even to the scholarship necessary for conducting one. What he claims to have done is to have read impartially the writings of others, and to have weighed their conclusions fairly. No one will accuse him of being consciously biased. There is the ring of hearty sincerity in the man's soul, and it comes out in all his utterances. But a calm judicial attitude of mind is not what any one would look for in the impassioned Dean of Canterbury. He does not possess the coolness of temperament requisite for balancing nice questions of grammar and ethnology. So that those who still hold to the genuineness and authenticity of Daniel will not be greatly moved when they hear that Dean "Farrar with others, is convinced by evidence from every quarter—from philosophy, history, the testimony of the inscriptions, and the manifold results obtained by the higher criticism, that the book of Daniel is the work of some holy or gifted Chasid in the days of Antiochus Epiphanes." As to the events in the historical section, he speaks of these pictures as powerful parables, rich in spiritual instructions, but not primarily concerned with historic accuracy, nor even necessarily with ancient tradition. And as to the apocalyptic section of the book, which he interprets as referring to the reign of Antiochus Epiphanes, he regards it as written after the event, but in the fictitious form of a prophecy put into the mouth of Daniel, who is supposed to have lived centuries before. Such is the conclusion in brief, at which Dr. Farrar arrives.

Let us see now the process by which he reached this conclusion. He has supplied it at least in part. First, he questions whether there ever was such a person as Daniel. True, he is confronted with the reference in Ezekiel xxviii, 3; but he gets over the difficulty by assuming that the person referred to in this passage is a myth, and he argues that the prophet Ezekiel was not likely to refer to a contemporary in such high terms, when he might have quoted Joseph, or other of the genuine persons of Hebrew history, of greater note than Daniel. But such an argument is quite of a piece of much that passes under the name of the higher criticism—utter presumption, as much as to say, that the writer ought to have written differently from what he did. The further objection is then urged, that if there ever was such a person as Daniel, how comes it that there is no trace of him in the history or monumental remains of the empires of the East? But to hold that because so far nothing in the ruins of Babylon has been brought to light, affording any clue to Daniel's stay in that great city, therefore no credence should be given to the story of the Book of Daniel, is surely most inconclusive. Does Dean Farrar mean to say that there is a trace of every other prime minister that has ruled in Babylon except Daniel? He would need to be able to prove this, or his argument as to the silence of the monuments goes for nothing, but this is impossible for him to do.

Dr. Farrar seems to accept the critical views of Rev. A. A. Bevan, M.A., of Cambridge, in his commentary on Daniel, while he objects, strenuously to Hengstenberg's dictum, that there are few books whose divine authority is so fully established by the testimony of the New Testament, and in particular by our Lord Himself, as the Book of Daniel. He holds "that it is dangerous,

irreverent and unwise to stake the divine authority of our Lord on the maintenance of those ecclesiastical traditions of which so many have been scattered to the winds forever." Most sober-minded students will, however, hold with Hengstenberg rather than Farrar. He succeeds better in his attack upon the historical references to Darius, Belshazzar and the musical instruments of Greek origin, mentioned in connection with the edict of Nebuchadnezzar, and the apparent contradictions between one portion of the Book and another. But all these difficulties have been dealt with by Pusey and others, in a way to satisfy their minds, and it may be safely averred that the men who defend the historical references, were at least equal in acumen and learning to Dr. Farrar, and far surpass him in judicial calmness.

Of course, when the Dean leaves criticism for exposition, he is as usual brilliant, his gifts of poetic description, and his aptitude for picturesque combinations imparting a fascination to his every sentence, although even this part of the treatise is vitiated by the author's critical views. He protests, indeed, that the moral lessons derivable from the Book of Daniel, do not depend upon any theory as to its authorship or antiquity. But that is an impossible assumption. Whatever may be the case with a mental acrobat like Dean Farrar, the ordinary mind is unconsciously influenced by the notion of authority surrounding the genuine scriptures. A sentence from Shakespeare may be as pregnant with truth, as felicitously stated, as anything in the writings of the Apostles John and Paul; but it does not carry with it the weight that is attached to anything that can be vouched for on the implied authority: "Thus saith the Lord."

In his discussion of the apocalyptic portion of Daniel, he objects to the specific character of the prophecies put into the mouth of Daniel four hundred years before the events referred to in them. This is the ground taken by those who attack the 45th Chapter of Isaiah, in which the name of Cyrus is introduced; a total departure from every method of God's providence and of God's manifestation of His will to the minds of the prophets—that is to say they want God's predictions to be general, rather than particular as it is the special glory of prophecy to inculcate high moral and spiritual lessons. Here is the old presumption of higher criticism, laying down *a priori* what ought to have been said in scripture. He discusses at length the twenty weeks problem, and concludes that it is perfectly impossible for us to identify, or exactly equiparate the three and a half years, the two thousand three hundred 'evening-morning,' the seventy-two weeks and the twelve hundred and ninety days," since we do not know either the *terminus a quo*, from which, or the *terminus ad quem*, to which the writer reckoned. And one of the inconsistencies of the treatise is in declaring that while the main portion of the Book of Daniel was written after the days of Antiochus the illustrious, yet it closes with real prophecy, passing from the contemporary fact into a region of ideal anticipations, which were never actually fulfilled. One is tempted to ask if part of the Book of Daniel is admittedly an enigmatic sketch, relating to the future, why should the whole not have been? The real reason of the attack upon both Isaiah and Daniel is unbelief in specific prophecy, and while Dean Farrar set out ostensibly to judge impartially between the champions of diverse views, he has ended in being an earnest special pleader on the side of the "Higher Critics."

In the late Assembly of the Free Church of Scotland an attempt was made to enter process against Professor Drummond on charges of heresy, based on statements found in his book entitled "The Ascent of Man." Professor Drummond was absent on the continent, and after some discussion, a resolution was offered by Principal Rainey declaring that, inasmuch as the Assembly was not in any way responsible for the book, it was not necessary to take any action. The resolution was adopted. This action of the Assembly does not either endorse or condemn Professor Drummond's book. It simply declares that the General Assembly is not in any way responsible for it, and, therefore, does not need any action with reference to it. The discussion on the whole was favorable to Professor Drummond, and the vote stood two hundred and seventy-four to one hundred and fifty-one.

The Kiel canal cost \$38,500,000 and was eight years in building. It shortens the route of vessels from 100 to 425 miles between the Baltic and German ocean; 1,500 or 2,000 vessels have been wrecked annually, it is claimed in passing around Jutland, and the canal will avoid that peril. The German fleet can maintain itself with much greater safety in these waters in case of war.

\* The Book of Daniel, by Dean Farrar. FLEMING, H. REVELL CO., Toronto, Chicago, and New York.

## My Offering

"My life for Thee!" Proudly the words were said,  
For life was in its rosy morning then;  
No doubts were there to make my heart afraid—  
I would be foremost in the ranks of men.  
"My life for Thee!" and when that life was done,  
The tasks that He had given me complete,  
I'd gather up the victories I had won,  
And gladly lay the offering at His feet.  
"My life for Thee!" Sadly the words were said;  
The world seemed full of suffering and sin;  
The victories that had filled my eager head—  
I had not thought they were so hard to win!  
"My life for Thee!" and then there came a thought  
Which filled my weary soul with comfort sweet,  
That though my dearest dreams should come to nought,  
I could find always refuge at His feet.  
"My life for Thee!" Humbly the words are said.  
So worthless seems the work that I have done—  
So full of hopes that mock me from the dead,  
So full of conquests that were never won;  
"My life for Thee!" Oh, Thou, whose name is Love,  
Accept the gift, so poor and incomplete,  
So that with courage given from above,  
I'll dare to lay my offering at Thy feet.

## Sparks from the Anvil.

"The Lord is thy keeper—but not thy jailer. His keeping is not imprisonment, it is protection.

The late Amos Lawrence, of Boston, had inscribed on his pocket-book, "Charity giveth itself rich, selfishness hoardeth itself poor."

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.

The longer I study this world, of which I am so glad to be a part, the more I am convinced that it is just about the kind of world that God intended.

True peace consists only in the possession of God; and the possession of God here below is only to be found in submission to the faith and in obedience to the law.

We have time enough, opportunity enough, faculty enough, for everything. One thing only we need, and that is faith in the nature God has given us, its capabilities and possibilities.

The seed is the Word. The Word is like a seed. When a message from the Master comes to a human heart, how few understand what is wrapped within it, and to what it will expand, if only received and nurtured.

Christian faith is a grand cathedral with dimly pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.

Truth now must be sought, and that with care and diligence before we find it. Jewels did not use to lie upon the surface of the earth; highways are seldom paved with gold; what is most worth finding calls for the greatest search.

Nothing is easier than fault finding. No talent, no self-denial, no brains, no character, are required to set up in the grumbling business. But those who are moved by a genuine desire to do good have little time for murmuring or complaint.

What we wish to do for our fellow-creatures we must do first for ourselves. We can give them nothing save what God has already given us. We must become good before we can make them good, and wise before we can make them wise.

It is said that large quantities of musk were mixed with the mortar, when the Church of St. Sophia, in Constantinople, was being built. The sweet perfume clings to the stones after a thousand years. So the sweetness of love makes fragrant the deeds of the past.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for his own holy purposes; and whatever of ignorance, or weakness, or mistake was mingled with it will drop away, as the withered sepals drop away when the full flower has blown.

Without being a sceptic or agnostic, one may feel that there are questions in the world which never will be answered on this side of the grave, perhaps not on the other. It was the saying of an old

Greek, in the very dawn of thought, that men would meet with many surprises when they were dead. Perhaps, one will be the recollection that, when we were here, we thought the ways of Almighty God so easy to argue about.

"In Cicero and Plato, and other such writers," says Augustine, "I meet with many things said that excite a certain warmth of emotion, but in none of them do I find these words: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"

The Rev. E. L. Clark, D.D., in connection with an impressive Good Friday service, at Boston, offered a most uplifting prayer. One sentence was "When we enter our Gethsemane and God himself seems lost, may the thought and love of Thy dear Son sustain and steady us."

You never get to the end of Christ's word. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away, and after all the use that is made of them, they are still not exhausted.

He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career, and he is the greatest who does the most of all these things and does them best.

"My burden is light," said the blessed Redeemer. Slight that burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward heaven.

Peace, the blessing that we all need; peace for the intellect, in the knowledge of the truth; for the heart in the possession of a satisfying object of love; for the conscience, in the assurance of forgiveness; peace in the sense of God's protection under whatever distress or complication; peace with one another in the presence of a common Father.

There is only one door into heaven; that door is faith. There is only one ship that sails for the skies; her name is faith. There is only one weapon with which to contend with opposition; that is faith. Faith is the first step; faith the second step; faith the third step; faith the last step. We enter the road by faith; we contend against adversaries by faith; we die by faith; heaven is the reward of faith.

It is well to keep in mind that no day leaves us just where and as it found us. We are with each departing day older in time and nearer the grave. Some addition for good or ill is made to the record of life. We are better or worse. Habit becomes a little stronger. Our opportunities in life lessen. The need of despatch in the work of life increases. We have less time to waste. The danger of delay augments.

Sunday is a day of rest, and in its observance something of the old Sabbath peace should linger. To work needlessly on Sunday is far less Christian than to play. But in the cessation from the week's drudgery the sweetness of family life should reassert itself. The old law tethered people, that they should not stray far from home on the Sabbath. Sunday is the weekly festival of the Christian household. The fathers and the children should be drawn together on that day at the table of the Lord and at the household board.

"I am best for the sake of all mankind." Make that your rule in life, dear friend, and do you not see what a calm, strong, even, and completed life it brings? The world claims for you, and your own soul claims for you, your best. It is an obligation to yourself, and an obligation to the world. You know how little you are thinking, how little you are doing, to fulfil the best meaning of this human life that lies before you. Go forth and serve the world, and you will know that you must be a nobler man in order that you may serve it fully.

Prayer sometimes tarrieth like a petitioner at the gate, until the King cometh forth to fill her bosom with the blessings which she seeketh. The Lord, when He hath given great faith, has been known to try it by long delayings. He has suffered his servants' voices to echo in their ears as from a brazen sky. Unanswered petitions are not unheard. By-and-bye thy suit shall prevail. Canst thou not be content to wait a little? Will not Thy Lord's time be better than thy time? By-and-bye He will comfortably appear to thy soul's joy, and make thee put away the sackcloth and ashes of long waiting, and put on the scarlet and fine linen of full fruition.

## ST. PAUL'S.

## New Presbyterian Church, Winchester.

DEDICATED BY REV. PRINCIPAL McVICAR ON JUNE 9TH—LARGE CONGREGATIONS ATTEND—DESCRIPTION AND HISTORY OF THE CHURCH.

The event which has been looked forward to by the Presbyterian congregation of Winchester with great anticipation for months past was brought to a successful issue on Sunday, June 9th, when their new, handsome and imposing church was dedicated to the service of God by Rev. Principal McVicar, of Montreal.

Long before 10.30 a.m., the appointed hour for the memorable ceremony, the auditorium of the beautiful building was filled to its utmost capacity, and the lecture-room, which is so arranged by large sliding doors to open into the main body of the church, was brought into requisition. It was not long until this part was also filled, and, looking from the back of the building to the pulpit over the sea of heads, it was a sight to be remembered.

The pulpit was appropriately decorated with flowering plants, as was also the choir loft which is situated about eight feet above the minister.

As the bell finished ringing for the second time the pastor Rev. D. G. S. Connery, M.A., followed by Rev. Principal McVicar, D.D., of Montreal; Revs. A. Rowat of Athelstan, Que., and M. H. Scott, M.A., of Hull, Que., ascended the pulpit, the two latter gentlemen being former pastors.

"Praise God from whom all blessings flow" was sung by the vast audience and the pastor engaged in brief prayer. Then the Rev. M. H. Scott gave out the 100th Psalm which was sung by the choir and audience, after which Rev. A. Rowat read as the first lesson the 29th chapter of 1st Chronicles.

Rev. Principal McVicar then engaged in prayer in which the new church was offered up to God's use and His acceptance of the gift asked.

Another Psalm was then sung, after which Rev. Mr. Rowat read the second lesson from the 13th chapter of Paul's 1st Epistle to the Corinthians. Another Psalm was sung after which the dedicatory sermon followed.

Principal McVicar took for his text, Colossians ii: 6.—"As ye have therefore received Christ Jesus, so walk ye in Him." The Rev. gentleman's treatment of his text was a plain, logical and eloquent unfolding of the plan of salvation, after which Rev. M. H. Scott sang a solo with much effect.

Principal McVicar then in a few words declared St. Paul's church, Winchester, dedicated to the service of God.

Revs. Scott and Rowat briefly addressed the audience on the virtue of giving, after which the pastor gave an opportunity to anyone wishing to subscribe to the building fund.

The choir, which was largely reinforced for the occasion, sang an anthem with splendid effect.

The service was concluded by the vast audience rising and singing the "Doxology" followed by the benediction by Principal McVicar.

## OTHER SERVICES.

In the afternoon Rev. A. Rowat preached a forcible, practical and eloquent sermon to a large congregation, the choir doing excellent service again, the principal parts being taken by Misses Ida and Blanche Gardner and the Rev. M. H. Scott.

In the evening Rev. Principal McVicar preached an eminently eloquent, simple and practical sermon, the church and lecture-room being filled by about 1,000 people. The choir on this occasion did effective work also, the principal parts being sung by Miss Blow, of South Mountain, Miss Effie Ross, of Cardinal, Misses Ida and Blanche Gardner, of Winchester, Rev. M. H. Scott and Messrs. W. L. Palmer and Alex. Cameron.

## SACRED CONCERT.

On Monday evening a sacred concert was given in the church, the auditorium and lecture room being comfortably filled. The pastor, Rev. D. G. S. Connery took the chair, and after the singing of the Doxology by the audience and prayer, short and interesting addresses were delivered by Rev. H. Cameron of Morrisburg, Rev. Geo. McArthur of Cardinal, Rev. J. F. McFarland of South Fountain, Rev. J. A. Sinclair of Spencerville, Rev. J. M. Kellock of Morewood, Rev. A. Rowat of Athelstan, and Rev. M. H. Scott of Hull. Rev. J. W. Jamieson, a returned missionary from Central India sang a Psalm in the Hindoo tongue. During the evening Mrs. Helmer and Mr. Palmer sang with much effect a couple of duets. Miss Blow and Rev. Mr. Scott gave a solo each.

The former has a flute-like voice of much richness. An excellent quartette was given by Misses Ida and Blanche Gardner and Messrs. Scott and Cameron. A duet by Miss Blow and Rev. Mr. Scott was highly appreciated. In the course of the evening Mr. John Rowat, Chairman of the Building Committee on behalf of the congregation thanked Mrs. Capt. Farringer, of Morrisburg, for the munificent gift of a costly memorial window to the church, and the pastor announced that the total cost of the church, grounds and sheds would be \$16,000, of which sum \$12,414 was provided for in subscriptions and cash on hand. The entertainment concluded with an anthem by the choir and the benediction by Rev. A. Rowat.



MR. JOHN ROWAT,  
Chairman of Building Committee.

## DESCRIPTION OF THE CHURCH.

The new edifice is a handsome brick structure 55x106, in the form of a double octagon. The basement and foundation are six feet above the ground and are built of dark grey stone. The outside walls are eighteen feet high from which the roof at a proper angle runs in to an octagon situated nearly midway in the roof. The walls of the octagon are built of pressed brick in which are set numerous windows. The octagon is supported by iron columns which rest on solid pieces of masonry in the basement. From the floor of the church to the apex of the octagon is 40 feet, and from the floor to the highest point in the roof 27 feet. The Church fronts on Main street. The north-west corner is round and rises turret-shaped a short distance above the roof. At the north-east corner a square tower with round corners rises to a height of 88 feet. In this a new and splendid bell was placed, the gift of the Young Ladies' Mission Band. The main entrance is on Main street with a door on each side of the building leading into the lecture room at the rear. Large sliding doors, which are operated by weights and can be raised or lowered at will, separate the main body of the church from the lecture room, and these may be opened when necessary to increase the seating capacity of the church. The auditorium is seated with the Perfect seat in oak by the Globe Co. They are arranged in circular form in keeping with the general plan of the building, the seating capacity of the auditorium being 400 which may be increased to 1,000 by utilizing the lecture room. On the east side of the building is a handsome and costly memorial window, the gift of Mrs. Capt. Farringer, of Morrisburg. The windows throughout are in leaded glass. Standing in the centre of the auditorium the full beauty of the octagon, which sits at the top of the roof like a large dome, may be appreciated. The iron columns on which the octagon rests form a circle and between them are gracefully arched walls extending down from the ceiling a distance of probably eight feet. The pulpit and choir are situated in the north end and the congregation therefore fronts the main entrance. The basement under the school-room is fitted up as a Sunday school library, kitchen and tea room. The ceiling and wainscoting of the church are finished in polished ash. On the ground floor in the square tower is the minister's vestry, while the second floor will be utilized as a committee room. It is the intention to light the building throughout with electricity. The roof of the centre building is covered with galvanized iron. The style of the architecture is Romanesque and both inside and out the building presents a handsome appearance. Mr. G. F. Stalker of Ottawa was the architect and Mr. A. Campbell of the same place the contractor.

At the rear of the church two sheds 158 feet long for the accommodation of teams have been erected. The sheds are closed at each end and have no superior in Canada.

## HISTORY OF THE CHURCH.

The first services in connection with the Winchester Presbyterian congregation were held by Mr. James Thom, a catechist of the Church, in the year 1877. He remained in the field six months.

A Mr. Kennedy afterwards supplied in the year 1859. During Mr. Kennedy's stay in the field the congregation undertook to



MR. D. F. SUTHERLAND,  
Secretary of Building Committee.

build a church. The building was commenced in 1858 and was not completed until 1860. It was a frame building and in its earlier days was no doubt considered a very pretentious structure. It was occupied by the Presbyterians until a couple of months ago when it was sold to the new Wesleyan Society now being organized by R. C. Horner. After the disposal of their old church the Presbyterians worshipped in the Baptist edifice until very recently.

The members of the Building Committee of the old church were:—Geo. Laing, chairman; Robt. Robinson, Thos. Smith, Robt. Veach, Geo. Johnston, Jas. Irving, Geo. Scott, John Chambers, Wm. Quart and Alexander Ross. The architect and contractor was John Christie.

The surviving members of the above committee are Robt. Robinson, Geo. Johnston and Alex. Ross, sr.

The mission field of Winchester was created into a regularly ordained charge by the Presbytery in the year 1864 and the first regular minister, Rev. Wm. Rennett, was inducted on May 26th, 1864.

The first elders ordained were Robt. Robinson, Geo. Johnston and Alex. Ross, all of whom, though aged, are in comparatively good health and were present at the dedication.

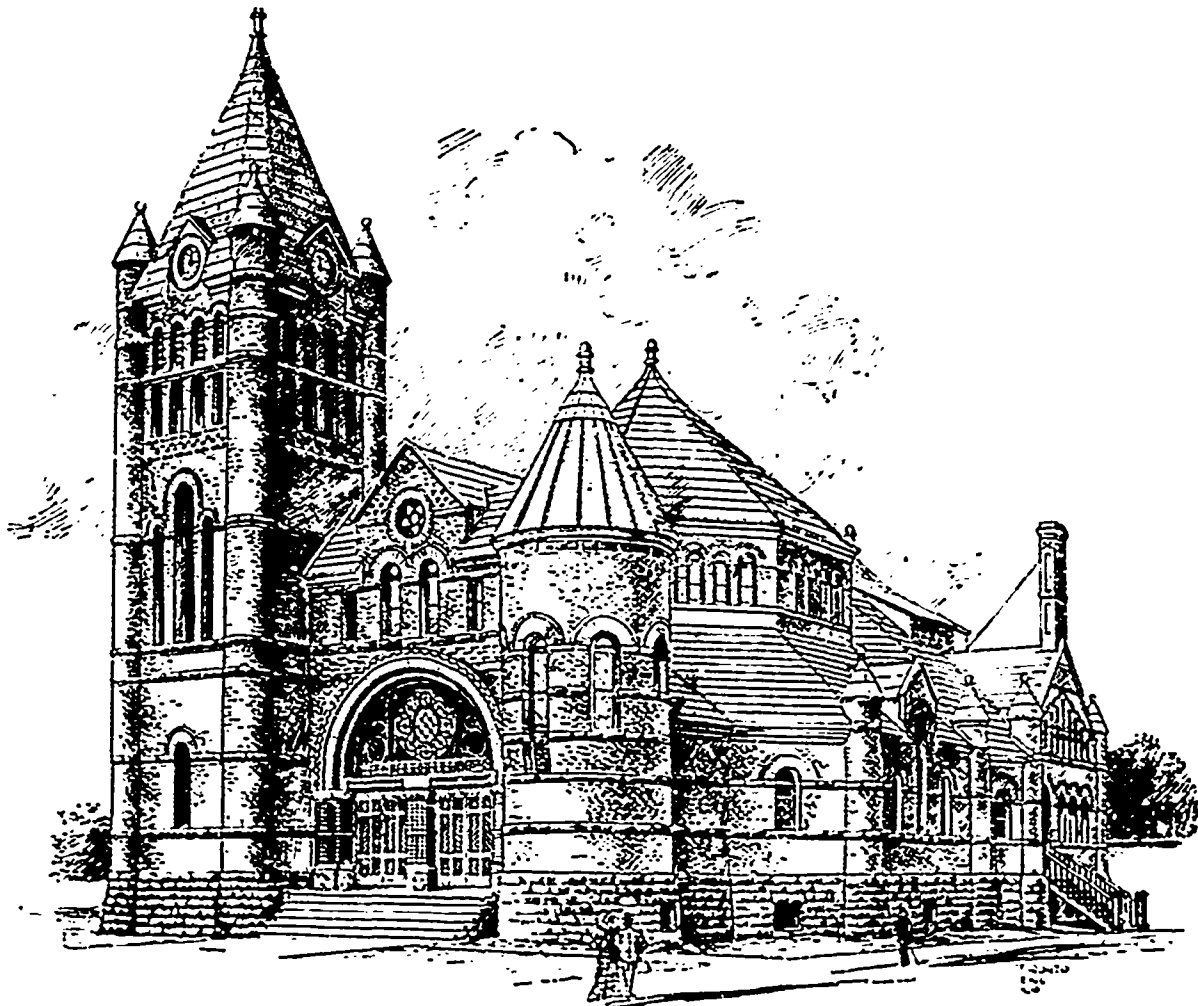
connection with the building of the new church than he. The whole committee in fact has worked with great zeal, and the Presbyterian congregation as a whole are to be congratulated on the handsome church they now possess, which stands as a monument to their own enterprise and a credit to the town as well.

DINNER AND ADDRESSES.

On Monday the Willing Workers' Society served an excellent dinner in the basement of the church from 11 a.m. to 2 p.m. The ladies were largely patronized and received many compliments for the excellence of their culinary art and the self-sacrificing work put forth by them. After dinner short addresses were delivered in the church by Revs. Rowat, and Kellock of Morewood, interspersed with excellent music by the choir. The pastor, Rev. D. G. S. Connery occupied the chair.

THE CHOIR,

which did such effective work at the dedication and all subsequent services, was under the leadership of Mr. Alex. Ross, jr., and was made up of the following ladies and gentlemen: Miss Blow, South Mountain; Miss Effie Ross, Cardinal; Mrs. Suffel, Misses Florence and Laura Johnson, Miss Effie Rowat, Misses Ida and Blanche Gardner and Miss Mary Empey, Winchester; Rev. M. H. Scott,



ST. PAUL'S CHURCH LOOKING FROM THE NORTH WEST.

In 1871 Rev. Andrew Rowat was inducted and continued in the pastorate for thirteen years. Mr. Rowat was called to Athelstan, Que., and on Aug. 19th, Rev. Dr. Moffatt was inducted. On the resignation of Rev. Dr. Moffatt, Rev. M. H. Scott, M.A., was called and inducted in 1890 and remained in charge three years.

In May, 1883, Mr. Scott was called to Hull, Que., and Rev. D. G. S. Connery, M.A., was called and inducted Aug. 25th, 1893. Mr. Connery is still in charge of the congregation.

The present elders of the congregation are: Alex. Ross, sr., Alex. Ross, jr., Geo. Johnston, Robt. Robinson, Thos. Scott, Wm. Campbell, Alex. Campbell and J. P. Fox.

The Board of Managers are: J. P. Fox, Jas. Maxwell, Thos. Scott, W. G. Fraser and W. D. Brunton.

Trustees: Dr. Reddick, D. F. Sutherland and Andrew Kennedy.

Building Committee: John Rowat, chairman; D. F. Sutherland, secretary; Alex. Ross, jr., treas.; Alex. Cameron, Donald McGregor, Andrew Brown, Wm. Moffatt, Jas. Robinson, J. P. Fox, Dr. Reddick, Geo. Irving, Geo. Elliott and Wm. Campbell.

The corner stone of the new edifice was laid by Principal Grant on Wednesday, Aug. 5th, 1894.

It is only justice to Mr. Alex. Ross, jr., the treasurer of the Building Committee, to say that no member of the committee has carried heavier responsibilities or performed more arduous tasks in

Hull, Que., and Messrs. W. L. Palmer, Alex. Cameron and Alex. Gibb, Winchester. Miss Lila Johnson, the organist of the church, played with her accustomed ability.

A new industry has been set on foot in Palestine. A large amount of bitumen constantly rises to the surface, and floats about on the Dead Sea. Two sail boats have been taken to the Jordan, partly by way of the railroad from Joppa to Jerusalem, (to think of a railroad over such a route as that!) and floated down the river to the sea, where they are now engaged in collecting the bitumen for export to Europe. The British Consul at Jerusalem, evidently a man of enterprise, suggests that a steam launch and several lighters be placed on the Dead Sea to open up trade with the country of Moab, a country rich in cereals, fruit and cattle. A great business might be done in transporting the produce of Moab to Jerusalem and the coast. We are reminded that when it was hard times in Judaea many centuries ago, Elimelech, with his wife and sons, found refuge in Moab. It has always been a fertile and productive region, but without a foreign market on account of its isolation, and the disturbed condition of the country around.



## FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON III.—NADAB AND ABIHU.—JULY 21.

(Lev. x. 1-11.)

GOLDEN TEXT.—"Do not drink wine nor strong drink, thou, nor thy sons with thee."—Lev. x. 9.

CENTRAL TRUTH.—Total Abstinence.

ANALYSIS.—The **P**riests' sin, v. 1-5.  
Prohibition of Mourning, v. 6-7.  
Strong Drink, v. 8-11.

TIME AND PLACE.—April, B.C. 1490, the first day that the priests entered on regular tabernacle service after the week of consecration (Lev. x. 19). In the camp in the valley of Er Rahah, before Mount Sinai.

INTRODUCTORY.—Nine months have passed since our last lesson. During that period the people have made no further progress in their journeying, but have been busied in the construction of the Tabernacle. The week preceding to-day's lesson was devoted to consecration of the priests, at the conclusion of which the fire of God descended on the Tabernacle altar, to be a perpetual indication of His presence in the Sanctuary.

THE PRIESTS SIN, v. 1-5.—Nadab and Abihu were the eldest sons of Aaron, and had just been consecrated to the priesthood. It was the afternoon of their first day of service, and under the influence of strong drink they together entered the sanctuary to exercise their priestly offices before the Lord. There were several violations of the law, in this their drunken conduct that constituted their sin in the sight of God. Apart from the wickedness of attempting to serve Him in a state of intoxication, they each took his own censer instead of the sacred utensil of the Tabernacle; they offered incense both together, when it should only have been offered by one; according to the law the high priest alone was authorized to burn incense in a censer, (Lev. xvi. 12, 13, Num. xvi. 18, 35-40); they offered the incense at an unauthorized time; and they used strange fire. It was a terrible penalty they paid for their sinful folly. Forth from the sacred fire of God which they had slighted, darted a tongue of flame consuming them in the very act of their rebellion against God's law. God had to be sanctified, if not in the obedience of His servants, then through punishment for their disobedience. From before the altar the stricken bodies were carried to burial without the camp. The Tabernacle service must not be hindered by the presence of death.

THE PROHIBITION OF MOURNING, v. 6, 7.—One is somewhat surprised, at first, on reading the strong prohibition of any expression of sorrow recorded in these two verses. The reason however is not difficult to understand. In the first place the punishment had come upon the guilty priests as a warning and example to the whole people that the laws of God must be regarded in their integrity, and any expression of mourning on the part of those in authority among the people, would have about it a certain appearance of dissatisfaction with the just sentence of God. In the second place, the service of the sanctuary could not be delayed for the purpose of mourning; sorrow must not be allowed to interfere with work for God. The people, however, were allowed to express their grief which would probably be not so much for the death of Nadab and Abihu as individuals, as for the fact that folly had been done in Israel and God's wrath been brought upon the nation.

THE PROHIBITION OF STRONG DRINK, v. 8, 11.—No stronger prohibitive language could be used than that of our lesson, and we believe that the prohibition applies as strongly to the Christian as to the priests of ancient Israel. Let us see if we can make this clear. In the first place the words of the prohibitive command are, "Do not drink wine nor strong drink. . . when ye go into the tabernacle;" but Paul says to the believer, "Know ye not that ye are the temple of God?" Do you see the connection? If we must

abstain from wine or strong drink when going into the tabernacle, how much more necessary is it that we should abstain from taking into these sacred temples of God the forbidden thing? Then again notice the reasons urged; in v. 10, it is that we may be able to distinguish between that which is holy and unholy, between the clean and unclean. Drink darkens the mind, clouds the conscience, unsettles the judgment, and dulls the moral sense; therefore abstain. In v. 11, it is that we may be in a condition and position to teach the statutes of the Lord. A clear mind, and a good example are two essentials of successful teaching that strong drink ruins; therefore abstain. These reasons apply as strongly to us, as to the priesthood of Israel, and if the reason then the prohibition. God God hasten the day when total abstinence will be as essential a characteristic in the professing Christian, the church member, as is purity of life.

## Application and Illustration.

WHAT CAN I DO ?

BE A TOTAL ABSTAINER, v. 9.—"Lest ye die;" says the Hon. W. E. Gladstone, "The evils wrought by drink were more deadly because more continuous than the three great historic scourges of war, famine and pestilence combined." Shakespeare says in "As you like it," speaking through the character of Adam,—

Though I look old, yet I am strong and lusty;  
For in my youth I never did apply  
Hot and rebellious liquors to my blood;  
Nor did not with unbashful forehead woo  
The means of weakness and debility;  
Therefore my age is as a lusty winter,  
Frosty but kindly."

Peloubet's notes has the following, "In Albany, N. Y., when the cholera prevailed in 1832, there were 5,000 members of the Temperance Society there, and only two of them died; while there were 334 deaths among the 20,000 who were not members, or more than eighty for every 5,000, forty times as many as among the temperance people."

BE A PROHIBITIONIST.—Nothing short of total prohibition will ever solve the liquor problem. A story is told of an old colored country woman, who was hired to work in the city. She had never been accustomed to the use of water taps, and when left alone for a moment in the kitchen, she turned one on, out of curiosity. The water at once began to flow, and she did not know how to stop it. It flowed over on to the floor. She got a cloth and pail and began to mop it up, but it was of no avail, it gained on her steadily. Presently her mistress appeared and took in the difficulty at a glance, going to the tap she turned it off and the water ceased to flow. "Well now," said the old woman, "why didn't I think of dat befoah?" Many of us are like her however, trying to regulate the traffic, to mop up the evil, to carry it away in a pail, when the true solution is "turn off the tap."

FOR THE BLACKBOARD.—

DO NOT DRINK	KNOW YE NOT
WINE NOR STRONG DRINK	THAT
WHEN YE GO INTO	YE ARE
THE TEMPLE OF GOD.	

Westminster Teacher.

Doctors Abernethy, Rush, Hosack, and Harvey were great doctors, but the greatest doctor the world ever saw was a Christian mother. Dear me! Do we not remember her about the room when we were sick in our boyhood? Was there anyone who could so touch a sore without hurting it? And when she lifted her spectacles against her wrinkled forehead, so she could look closer at the wound, it was three-fourths healed. And when the Lord took her home, although you may have been men and women, thirty, forty, or fifty years of age, you lay on the coffin lid and sobbed as though you were only five or ten years old. It is fortunate that God does not ask us when to let the old folks go, for we would keep them too long from their needed rest.

MISSION FIELD.

W. F. M. S.

The semi-annual meeting of the Orangeville Presbyterial W.F.M.S. was held in Hillsbury on Wednesday June 6th. Owing to heavy rain in the morning the Auxiliaries were not so well represented as in previous years, but the local attendance was very large. At the devotional meeting in the morning, conducted by the President, Mrs. Campbell, Mrs. Fowle, of Erin, gave an earnest address on the "Holy Spirit," after which a few items of business were attended to. In the afternoon a short but most comprehensive paper on "Missions in the New Hebrides" was read by Mrs. Thornton of Mayfield. Mrs. How read a most interesting and instructive paper on a "Plea for Mission Bands" and gave many valuable hints about how to conduct them. Mrs. Watt followed with a soul-stirring address on "The Model Auxiliary." She exhorted the ladies not to play at Mission work but to be earnest and faithful "continuing instant in prayer." Rev. Mr. Elliot, pastor of the church, presided over the evening meeting, and after a brief address by Mrs. Watt, Rev. Fraser Campbell spoke of his work in Central India. He told how few the workers were, how large the field, and urged that when there were so many "open doors" the way might be made easy for them to enter in. Mrs. Watt, seconded by Mrs. Lalor of Orangeville, moved a cordial vote of thanks to the ladies of Hillsbury for their kindness and hospitality, after which the benediction was pronounced by Rev. J. F. Campbell. The collections for the day amounted to more than \$20.

Letter from India.

CANADIAN MISSION, INDORE.

To the Editor Presbyterian Review :

MY DEAR SIR,—Will you kindly find space for the accompanying statement of monies received for our College since you published the last list:—

James G. Kent, per Mr. West.....	\$	25.00	
Norval S. S., per Mrs. Argo.....		22.34	
Mrs. Geo. Anderson, Harris' on.....	1.00	\$	48.34
Per Rev. Dr. Reid.			
Lachute.....	\$	10.00	
M. Brown, Caledonia.....		100.00	
Rev. W. A. Hunter, Toronto.....		20.00	
Lady at Paisley, per Mrs. Johnaton....		4.00	
Osbawa.....		20.00	
J. Ross.....		5.00	
New Edinburgh.....		30.00	\$189.00
Received in field.			
Miss Dr. O'Hara.....	Rs.	\$	60
Miss Sinclair.....	Rs.	375	\$112.00
The following came to India just after I had left for Canada last Summer, per. Rev. Dr. Reid, for building fund.			
Morden S.S.....	\$	5.00	
Aunon.....		100.00	
Dr. Christie.....		5.00	
Friend.....		9.00	
Per Mrs. Ross.			
Beverly.....		22.00	\$144.00
Mrs. Tempest.....		3.00	
Mrs. Henderson, Appin.....		5.00	
Old St. Andrews', Toronto.....		17.17	25.17
			\$318.51

FOR THE SCHOLARSHIP FUND OF THE COLLEGE.

Fordwich, per Mr. Becker.....	\$	50.00
Egmondville, per Rev. N. Shaw.....		18.00
J. K. Macdonnell.....		60.00
B. V. A. Cameron.....		20.00
Miss Baxter, Ingersoll.....		25.00
Duchess Street young people.....		30.00
Arthur, per Miss Jessie E. Thomson....		25.00
Fergus, Melville Church.....		50.00
Mrs. MacMillan, North Bay.....		25.00
Mrs. Ross, Brucefield.....		.....
A. A. Christie, Toronto.....		25.00
Miss M. Fraser, Norval.....		5.00
Winnipeg, Knox Church Christian Endeavor Society.....		.....

Additional on Scholarship

Morning Star Band, Woodstock.....	20.00
Ottawa, St. Andrew's.....	25.00
C. Brown, British Columbia.....	35.00
Montreal, Caloin Church.....	5.00
Guelph, Knox S. C. E.....	34.87
Guelph, Chalmers.....	20.00
Brussell's Knox Church.....	50.00
New Westminster, S. C. E.....	.....
Stratford, Knox.....	50.00
Renfried, Miss Cameron.....	9.00
Ioto.....	6.00
Toronto, Central.....	25.00
Winnipeg, North Church.....	20.00
Smith Fall's.....	25.00
Toronto, Knox.....	25.00
Leachburgh.....	50.00
Lady at Hensall.....	20.00

Also I have to acknowledge the receipt of a very valuable set of Charts—Yaggey's Anatomical Charts—from the Rev. Mr. Ballantyne.

Yours faithfully,  
J. WILKIE.

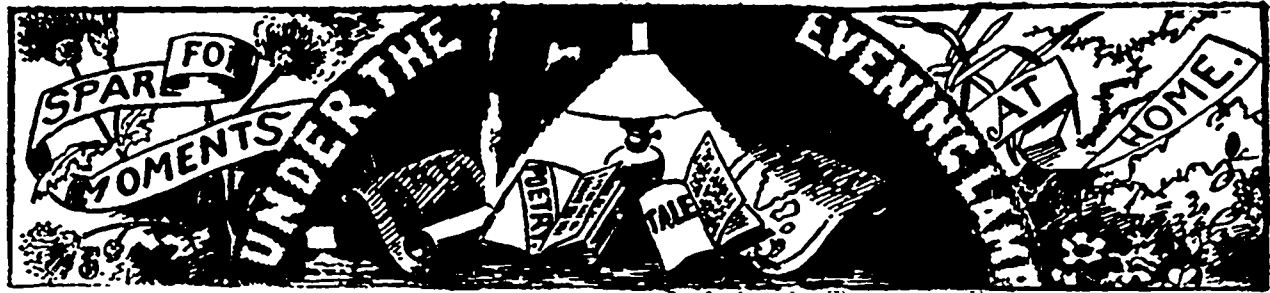
The McAll Auxiliary.

The monthly meeting of the Toronto Auxiliary, Canadian McAll Association, was held in June in the Y.M.C.A. library, the President, Mrs. Howitt, occupying the chair. The meeting was rendered interesting by letters from Rochford (one of the Mission Stations supported by the Canadian Association), and from Mr. Grieg, Chairman of the Committee of Directors in Paris. Mrs. George read a most pathetic little sketch founded on the city mission work, which gave an insight into some of the ways and means used by the McAll workers in reaching the poor and distressed. Mrs. Howitt told in a few words of a very successful meeting in Lindsay recently which resulted in the formation of an Auxiliary there.

There will be no meetings of the Toronto Auxiliary during the summer months.

Among the visitors from India who spoke at the Parliament of Religions at Chicago was Mr. Narasimbachari, a Brahman, who in his address at the Parliament gave some reasons for what he called the slow progress of Christianity in India. Among the reasons which he there named was this, that "Christians make people believe that the eating of animal food is a necessary preparatory course to be gone through with before baptism." The question now arises as to the trustworthiness of one who had imbibed such a perverted notion of Christian teachings. But we hear from this man again in a quotation given in a recent number of *Harvest Field of India*. It seems that on his return to India he sought restoration to his caste. Travel and contact with people not of his caste had necessarily defiled him, according to Hindu law, and he was obliged to confess that in visiting America he had committed a sin. To accomplish his restoration he was compelled to submit to what is called *prayaschittam*, a disgusting rite, requiring the partaking of a filthy compound of the five products of the cow. One of the Indian papers makes this incident the text for a serious address on the hypocrisy engendered by such a performance. It says that this profession of repentance is not honest, as everyone knows. Mr. Narasimbachari does not believe that his foreign travel was sinful, and he cannot, therefore, repent of it. He conforms to a disgusting custom for the sake of keeping his place in society. This Indian paper well asks: "Will not such things lower our moral character because they make cowards of us all, since we have not the courage to maintain that we are right and hold to what is right at all costs?"

Our letters from China continue to report a quiet state of affairs in connection with mission work and good feeling on the part of the people. Mr. Stanley speaks of fine audiences and excellent attention at Tientsin. Touring work among out-stations is not carried on as extensively as heretofore, yet some have been received into the Church and others publicly recognized as inquirers. Mr. Stanley adds: "I am thankful; more, I am encouraged, hopeful, rejoicing. I believe greater things are in store and grander opportunities are preparing when this war is over. May the churches be prepared to give us the men and money that will be needed then!"



**Some Glimpses of History and Nature. (Continued.)**

The eagle or the hawk would pounce upon them from above, or the fox, wolf, cat or pine-martin would catch them en route. But when the birch, cherry, popple, oak and willow have given them a secure shelter, the squirrels go to the pine and begin distributing and planting its seeds. The young pines thus protected from fire begin to regain their possession of the soil. I will show you areas in all stages of this process. When I first saw a forest

their aridity came of denudation is yet an open field for theories.

**"OLD MAN RAMSDELL"**

BY C. L. T.

WE had taken a long stroll through the woods and along the margins of several lakes, when standing on the sandy shore of Sandbar lake we looked across the water and saw at quite a distance a small boat approaching.

"That," said my companion, "is old man Ramsdell." The sentence did not convey much information to my mind, but I seemed in fair way of finding out more, so I asked no questions, but waited. He observed us and headed his boat for us. "How are you, Ramsdell?" was greeted by a "Pretty well, I thank you," spoken with unexpected dignity and manner. A glance at the man revealed a face marked with a degree of intelligence one would scarcely expect in this wilderness, and an air that plainly said, "I have seen better times." He was dressed in woodsman's style. When he took off the old slouch hat, he showed a well shaped head with a thin covering of gray hair. Inviting us into his boat we took a ride down the lake to his cabin. It was one end of an old logging camp, which having been deserted by the loggers was utilized by our venerable friend. He was venerable, though his threescore and thirteen years seemed scarcely more than threescore. With manifest pride he took us into his



"It is the wind that strikes the pines, or the stream that sweeps some of them."

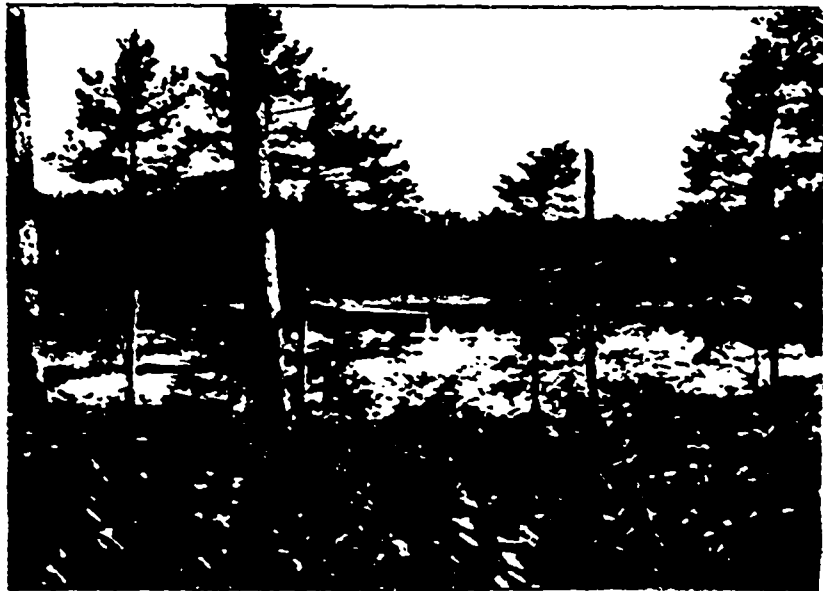
A path of fire through the wood that shivers Or a vision of heavenly thorns?"

of mingled popples and other deciduous trees and pines, it looked strange to me, and I wondered at it. Why should these worthless popples, grown to the height of ordinary forest trees, be able to hold their own against the over-shadowing pines? And when I saw popple thickets occupying the places of denuded pine forests, it seemed to me a pity that the land should be occupied by a worthless crop of timber. But in working my way through popple thickets where they were grown to a height of ten feet I always found pines struggling up among them. My first thought was of congratulation: "You are lucky. The fire will never get at you." At first the young pines made me no reply, though they looked fresh and inviting. At last one of them spoke up: "Of course not. That is why Mother Nature rocks me in a guarded cradle—so that those strange white creatures, which have lately invaded the kingdom of the pines, can not harm me."

I suppose the idea is that the present race of white savages will either perish, or give place to beings of intelligence and forecast, and Nature shields her children till that better age shall come.

The Algonquians and Huron Iroquois were not forest burners. They came up from the unbearable deciduous region, and peered the forests for shelter from the elements and from their tribal enemies. But the Navaj, Apaches and other trans-Mississippi tribes were. At a period in the past the great prairies which extend from Texas to the snows, and westward to the rainless regions, were covered with forests. The Indians in these regions had two methods for setting fires—one was to harvest their annual crop of grasshoppers, which they gathered ready roasted, and poured in quantities to make a kind of bread. Another was to attract the beavers, which came to the burnt-over plains to graze upon the fresh grass which sprung up and was soon left the dead staff of the previous year. Whether

cabin. It was roomy, fairly comfortable, and not without a few signs of painstaking care on the part of its solitary occupant. The one large room, lighted by two small windows, had two stoves, one for cooking and one for protection against the rigors of this rigorous latitude, a rude table on which a few breakfast dishes



The shadows fall from tree or cloud as motionless and still.

As shadows fall down upon the earth that are all gone with man and God."

were standing waiting probably to do duty for dinner, a bunk-bed, an old hammock strung from log to log, a rocking chair that looked as if it had descended from a New England kitchen, and two wooden chairs. Two with vandyic abacuses hung around the logs, a few books on a shelf, and a worn steel-plate print of some beautiful girl tacked against the logs completed the outfit of that general room. Opening out of this was a sort of a shop, used for building a boat in winter, and for storing anything that might be storable. At one end of it we were pointed to a log wharf building.

berry wine was in process of manufacture, the nearest approach to whiskey that the isolated circumstances would allow. In this lonely spot, in this bare and primitive way, year in and year out, lived this hermit of Sandbar lake.

His history will best be sketched by recording somewhat of our conversation.

"Well, Mr. Ramsdell, this is a pretty lonely place to live in."

"No; at all, sir. There is no reason for being lonely here. Plenty to think about."

"But you see no people, get no news from the world."

"Well, as for people, they are nothing to me. The less of them the better. There is my old cat, I have her to talk to. As for the world, I have said good-by- to that, and am happy without it."

"But the long winter months, how do you get away with them?"

"Well, I will tell you one day's doings. That will be a sample. The rest are just like it. The first thing in the morning is to get my breakfast. That must be a good meal, I depend a good deal on my breakfast."

Interrupting—"What in general do you have for breakfast?"

"Oh, I mix up some cornbread, perhaps have fish, and a cup of tea, sometimes a bit of venison. After that I gather wood. Takes

and I'll just take what comes. I know I've been a big fool and too fond of whiskey, and that's the reason I am in the wilderness. It can't get at me here very often. But I calculate never to hurt anybody but myself. Try to live on the square. And I don't think anybody will have the cheek to stand up there where the big book is and say, 'Old uncle Lewis tried to injure me.' So you see, parson, I am not worrying. Fish enough in the lake, deer enough in the woods, and a Lord who won't be hard on a fellow ahead of me. And, by the way, Mr. G. (pointing to my companion), has promised to give me a good funeral, when I go. I don't worry. If I die in the winter, I'll keep till he comes in the spring."

And the old man smiled a deep pathetic smile.

"But, my friend, I should think you would lose track of times and seasons here."

"Generally keep 'em straight. Once in a while I miss it, though. A year or two ago, I made up my mind to have a first class New England Christmas dinner. So I got a fat buck, and cooked it in half a dozen different ways, and caught an old turtle and had turtle soup, and trudged ten miles through the snow to the hut of another old fellow, and brought him over to have a rare old Christmas dinner. We had a rare old time, and I thought about the little parsonage there used to be in Eastport, all gone now, I'm the last one" (and he drew his shirt sleeves rapidly over his eyes). "Well—we ate buck and turtle, and turtle and buck, till the evening a logger came plowing through the snow, and we shouted a 'Merry Christmas' to him just to make the thing complete, you know, when the fool called back, that we was ahead of time. It wouldn't be Christmas till the next day! I was that mad then! the next day I had to do it all over again. Made soup out of the buck's bones, and had fish and soup, and soup and fish."

He knocked the ashes out of his pipe, and added, "but it don't make much difference here, it's Christmas pretty much all winter." Then having shown us a six pound black bass he had caught, and a pet turtle he was educating toward some more Christmas soup, he took us into his boat and with stiff and steady stroke, swung us up the lake. We parted on the sandbar, he, to go back to his refuge from the sins and temptations of the world, to fish a little longer and some day lie down in his cabin to die, probably with

some to close his eyes, but he went with a merry wave of his hand, to a life of absolute content. Could I say as much as I took the trail back into the world?

LOVE IN THE WOODS.

She met me in a grassy glade  
That slept within the wildwood,  
Emerging from the silent shade  
Where thrushes sang and shadows played—  
Our trysting place in childhood.

My rosy, sparkling, charming girl  
Stood where the sun and shadow,  
With sunlight shuttles green and pearl,  
Wove fairy carpets in the swirl  
Of soft grass in the meadow.

For winds had blown, and rains had rilled,  
The blades and flowers beating  
In many-twisting turn and fold,  
And draped the firs in red and gold  
In honor of our meeting.

She met me with a saucy air,  
That lovely girl, she tracked me;  
For like a lion from his lair,  
And this scene so sweet and fair,  
Leaped out her dad, and licked me.



The engraving shows a little lake the basin of which was formed by the drifting of sand around a mass of gravel. Some of the larger boulders are from the top of the sea to the bottom of the basin, one bouldered feet. I have often been over frozen about the margin of the one.

a great deal of wood to keep me warm in winter. That takes most all day. Then I light my pipe and read."

"But the long evenings—"

"Generally have a few books, or a pile of old papers, and I read sometimes till twelve or one o'clock. And so the days go on. I used to stand before the mast on the ocean. But this is better. I've been here forty years. And your cares don't come to me. No grocery bills, no gas bills, no neighbors to bother me, perfect freedom, I wouldn't give that up for all you have in cities."

"But, Mr. Ramsdell, church, I suppose you don't often get a chance to go to church?"

"Church? I haven't seen the inside of one for fifty years. Not often the outside. Don't know how the fashions may have changed, outsiders look just about as they used to."

"But, Mr. Ramsdell, you are getting old in spite of your fresh face. You surely look forward sometimes. Some day you will slip out of this cabin, on the long trail, what then?"

"Well, my father was a minister. I used to have pretty hard times with religion. No whistling on Sunday, and church three times. But I haven't forgotten all the lessons I used to learn in Eastport, though it's a long ways back there. So Sundays (I manage to keep track of when Sunday comes), I take down the old Bible and read some of them stories. I knew some day I'll move out from this cabin. But I reckon God won't be too hard on an old fellow like me."

"But, Mr. Ramsdell, I suppose you have some scores piled up against you in the big book, what will you do about that?"

"Well, that's a fact, and I can't rub it out, so I'll, cut stand up and say, 'Here I am, Lord, I know you'll do the square thing,'



## Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

### In Canada.

Rev. JOHN YORKU was inducted into the pastorate of St. John's Presbyterian church, Hamilton.

The Presbytery of Lindsay will meet at Woodville for the induction of Rev. J. McD. Duane, on July 12th, at 2.30 p.m.

Rev. J. W. McMILLAN, of Mount Pleasant, Vancouver, B.C., has received a unanimous call to St. Andrew's church, Lindsay, the pastorate vacated by Rev. Mr. Johnston, now of St. Andrew's church, London.

The Rev. Alex. Laird, pastor of Mill street Presbyterian church, arrived home on Wednesday evening, June 19th, with his bride, and on Thursday night was given a magnificent reception. The Presbyterian Hall, Walton street, which had been secured for the purpose, was crowded.

The London Presbyterian Council Saturday night wound up the business connected with the recent General Assembly. A special vote of thanks were passed to Mr. Harry Harty for his untiring efforts as secretary, and the thanks were emphasized in a tangible way. It was agreed by all hands that the General Assembly at London had been successfully handled.

The pastor of the United church, New Glasgow, Rev. Anderson Rogers, announced recently as the result of the vote for elders, that Mr. James Ross, Mr. Walter Sylvester, Mr. Henry Ritchie, Mr. Robert Murray and Mr. Peter A. McGregor had been elected, — that all had accepted the office except Mr. McGregor. The ordination ceremony took place July 7th.

Dr. GRANT, Principal of Queen's College, Kingston, on returning from the General Assembly, at the request of the pastor, Rev. Stewart Achison, B.A., came north to the beautiful town of Warton and preached two excellent sermons on Sabbath, 23rd June. The church was crowded to the doors at the evening service. The Principal had an outing on the bay in the prize sail boat "Peggy" on the Saturday, and returned to Toronto the following Monday.

Rev. W. DAWSON, after nearly 12 years faithful service at Casard, removes to another sphere of labor in the Truro Presbytery. He is leaving historic ground. Rev. Hugh Graham preached his first sermon at Casarwalla on the 29th August, 1755. So that Presbyterianism in this beautiful valley is now more than a century old. In his new sphere of labor he enters upon a field where faithful men long toiled and are now enjoying their reward. Rev. David Smith preached his first sermon at Londonderry in 1771. In both Canada and Upper Londonderry congregations Presbyterianism has had an ancient and honorable history.

The following are the committees for 1895-6, in the Presbytery of Owen Sound:—Finance—Messrs. P. McNabb, Little, and H. Lynn; Home Missions—Messrs. Somerville, Fraser, McLennan, McLean, and others from Knox, Free Sound, and Chatham; Augustinians—Messrs. Waita, Achison, Thompson, Davidson, and elders from Division street and Leith; Sabbath Schools—Messrs. Simpson, A. McNabb, Hunter, Russell, and elders from Warton and Temple Hill; Church Life and Work—Messrs. S. Achison, McLennan, Smith, Rogers, Forrest, and elders from Knox, Sydenham, and Leith; Examiners—Messrs. McLennan, Somerville and Waita. In charge of missions and other schemes—Finance, Mr. P. McNabb; Statistics and Home Missions, Dr. Somerville; Augustinians, Dr. Waita; French Evangelization, Mr. J. S. Davidson; Colleges, Mr. A. McNabb, W. and O. Ford, Mr. D. A. McLean; A. and L. Min. Fund, Dr. Fraser; Assembly Fund, Mr. Little; Committee on Remits, Synod—Messrs. McLean, P. McNabb, Maxwell and Joshua Larter; Assembly—Messrs. Fraser, Somerville, Simpson, Achison, Hunter, and Elders from Thornbury and

Maxford, Committees to visit Mission Fields, Crawford, etc.—Messrs. Little and Thompson; Indian Peninsula—Messrs. Achison and Maxwell.

A MEETING of the congregation of Knox church, South London, was held July 4th to consider the proposed alterations to the building. According to the plan submitted, a choir gallery, organ loft and pulpit platform were to be added to the south side of the edifice in the form of an alcove; the entrance was to be changed from the Wortley road to Bruce street, and the seats arranged in amphitheatre style facing the south. The cost of these alterations, however, would mean an outlay of between \$3,000 and \$4,000, and this the congregation does not feel able to bear. The plans were referred back to the board of managers to ascertain if a less costly plan cannot be devised. The congregation has been steadily increasing for several months, and the pews are all rented. It is proposed to add 200 sittings.

The laying of the corner stone of the new Presbyterian church at Bryanston took place on June 19th in the presence of a large number of people. After an impressive religious service, conducted by Rev. Mr. Lindsay, of Carlisle, and pastor of the congregation, Rev. Mr. Little, Mr. Dr. Lang, of Granton, and Mr. H. T. Purdon, of London, each declared a corner stone well and truly laid, and were each presented with a handsomely designed trowel in commemoration of the event. The meeting then adjourned to the Methodist church in the village, which was filled to overflowing. Appropriate addresses were delivered by the Revs., Messrs. Haig, of Hyde Park; Lindsay, of Carlisle; Kirkland, of Bryanston; Craw, of Thornedale, and Messrs. Craw and Ross, students of Knox College, Toronto. At the close of the religious exercises a garden party and concert took place. The proceeds, including a collection in the church, amounted to \$174.84, which will be applied to building fund.

### Impressions of a Novice.

The General Assembly is said to cost the Church a wholen dollar every year, but if your novice had it in his power he would willingly pay the whole bill for the benefit derived from his first visit as a duly attached commissioner. This is a great and noble Church, doing a splendid work. She is a fully equipped man-o'-war, coast guard, mounted police and standing army, all in one; a perfect system of range towers and lighthouse lights, all aglow with warning, guiding lights; an inland revenue department for efficiency; a bureau of statistics that are a revelation of divine grace.

The very great amount of business done by the Assembly, and done thoroughly, in a very limited time is a marvel to the uninitiated. A gentleman, not a member of the Court, and quite likely of some other communion, was overheard to say, "The business ability of this Assembly is very marked indeed." Another gentleman, a member of the court, and an old warhorse, no doubt expressed the truth when he said this very marked business ability is becoming more pronounced each year.

There are many gifted and prominent men in the Assembly, who have little to say—almost silent. But they are critical, sympathetic, painstaking; and it would seem to be very largely due to their potent presence that the Assembly is enabled so uniformly to say in effect if not in words, "it seemeth good unto the Holy Ghost and to us."

The quiet but evident rivalry of college principals in the Assembly is wholesome, stimulating to the Church and sometimes amusing, reminding us that men—even in high places—"are but children of a larger growth." These men are, without exception, the right men in the right place, as the well supplied ministry and the very materially prosperous colleges themselves witness.

Even so august a body as the General Assembly of the Presbyterian Church in Canada is not without its mischief-loving, mischief-making members. Occasionally the spirit of mischief would permeate the whole Assembly, as when a far-

famed college principal was quietly rapped over the fingers for allowing a student to preach with too great frequency in term-time. It will never be known to the unsympathetic world whether the revered and much loved offender vainly sought an audience to implore a gracious forgiveness or to extenuate the circumstances. We would not be at all surprised if his great good heart should lead him to offend again some day, in a moment of weakness, in precisely the same way.

It does us good to come into educative and inspiring contact with men of experience, name and power, to listen to the pleasing sustained, musical voice and perfect enunciation of a Dr. Warden; to witness the calm devotion of a Dr. King, bending under the weight of years and unrelenting toil, or to be brought up with a jerk by the precision of manner and speech of a genial Dr. Campbell.

COOKS.

### Presbytery of Peterborough.

This Presbytery met on the 2nd July. There were twenty-one ministers and seven elders present. Mr. A. Laird is moderator. A call from the congregation of Springville and Bethany to Mr. S. Whaley was sustained. Delegates were appointed to visit the several mission fields within the bounds. Next meeting of Presbytery to be held in Port Hope on 17th September, 9 o'clock. The resignation of Mr. Anderson was accepted, pulpit to be declared vacant on 25th July. Mr. Reeves is moderator of session during the vacancy. The name of the Rev. A. Tully, late of Mitchell, was placed on the appendix to the roll. At next meeting Mr. Glend will move the adoption of an overture entailing the management of the A. & I.M.F. Mr. Bennett intends to move at next meeting that the Presbytery undertake to raise the full salary of missionary to one of the foreign fields in addition to the moneys now contributed for Foreign Missions. Presbytery resolved to ask the Home Mission Committee again for a grant of \$7.70 per Sabbath for the Harvey mission field. Messrs. Hyde and Oswald were instructed to report as soon as possible regarding Presbyterian visitation meetings held in their respective districts.—Wm. BURNETT, Clerk.

### Presbytery of Owen Sound.

This Presbytery met in Knox church, Owen Sound, June 25th, and was constituted by Dr. Waita. Dr. Fraser was elected moderator. A committee to nominate the standing committees was appointed, which reported later and the clerk was instructed to have the committees printed for distribution to members. Mr. McLean gave notice that at next meeting he would move that the moderator's term of office be for six months. Commissioners to Assembly reported, and the treasurer was instructed to pay expenses in terms of the standing order there absent. Mr. Smith was appointed to Johnston, etc., till October 1st, and Messrs. Davidson and A. McNabb were appointed to visit the field and report to the September meeting. Dr. Waita was granted leave of absence for three months. Dr. Fraser's motion about single ballot was held over till the September meeting. Messrs. Cunningham and Richardson were appointed assessors to form a session in Berkeley; Messrs. Ledingham and Cranston for Crawford and Williamsford, and Mr. George Campbell for Woodford. Mr. Achison was appointed moderator of session in the Indian Peninsula. A letter was read from the treasurer of the Heathcote congregation regarding the Presbytery fund. Mr. A. McNabb was appointed to meet with the congregation, make full enquiry and report in September. All congregations receiving aid from the Logansport Fund were instructed to appear at September meeting in terms of section 1, March meeting, in standing orders of Presbytery, as all grants have to be revised by the Aggravation Committee of Synod in October. Mr. McNabb reported regarding the supply of Keady, etc. that they were still unprepared to call a minister. The Presbytery adjourned to meet in Knox church, Owen Sound, Monday, September 16th, at 2.30 p.m. for conference; Tuesday, September 17th, at 10 a.m. for

business, and the meeting was closed with prayer and the benediction.—JOHN SOMERVILLE, Clerk.

#### Presbytery of Halifax.

THIS Presbytery met June 25th in Chalmers Hall. The principal business was the disposal of the call to Mr. Dawson from the congregation of Upper Londonderry in the Presbytery of Truro. Mr. Chase was heard representing the Presbytery of Truro, the Messrs. Morrison representing the congregation calling and Mr. Roland Chase representing the congregation of Canard. After hearing the reasons for translation, the replies thereto, and the pleadings, Mr. Dawson accepted the call from Upper Londonderry. The Presbytery regretfully acquiesced in his decision, granted his translation which is to take place after the last Sabbath of July and commended him to the confidence of the brethren of the Truro Presbytery. The Presbytery also expressed deep sympathy with the congregation of Canard in the removal of their pastor whose life and labors among them for nearly twelve years, have greatly endeared him to them. The Presbytery regret Mr. Dawson's departure. His ministry at Canard has been satisfactory to the people and as successful in building up a Presbyterian congregation there as the circumstances conditions would allow. It is felt by some members of Presbytery that a re-arrangement of our congregations in the valley of the Cornwallis is desirable. For some time we have had three men in North, South and West at Cornwallis—ministering to about 130 families. Growth is slow and the demand upon the funds of the church somewhat heavy. Besides that, active men like to have a little more work than is imposed by a pastorate of 40 or 50 families. The Presbytery received Rev. J. S. Black and Thomas H. Murray as ministers of the Presbyterian Church in Canada. Mr. Murray was appointed to labor as an ordained missionary at Lawrencestown and Cow Bay for a year, dating from the first of May last. A call from St. Andrew's church, Halifax, to Mr. Black was sustained, and as the Presbytery was assured of his intention to accept the same, arrangements were made for his induction on the 11th of July at 7.15 in the evening. Mr. W. M. Fraser to preach, the clerk to preside and induct, Dr. Cairns to address the minister and Mr. Fowler the congregation. Mr. Layton read an excellent report on the statistics of the past year, which showed that the congregations, on the whole, had done very well for 1894, though some have fallen behind their previous record. Fort Massey Church, Halifax, received particular mention, and deservedly so, as it has nearly trebled its contributions for the schemes of the church since the present pastorate began. Mr. James Robertson was elected moderator, till the new Presbytery of Halifax formed by the union of the Presbyteries of Halifax and Newfoundland comes into existence on the 5th of August.—ALLAN SIMPSON, Clerk.

#### Presbytery of Sydney.

PRESBYTERY met in St. Matthew's church, North Sydney. The call from Sunny Brae, also the call from Union Centre and Lochaber, to Mr. McDonald, of Englishtown and South Gut, with the relative papers in each call, were read. Mr. Fraser reported that he had preached in Englishtown and South Gut, had cited the congregation to appear before Presbytery for their interests and laid on the table reasons against Mr. McDonald's translation from his congregation. His conduct was approved and reasons read. Rev. Mr. Henderson appeared in behalf of Pictou Presbytery for Sunny Brae and was heard. Rev. Mr. McFarlane was heard for Pictou Presbytery in behalf of Union Centre and also Messrs. Sinclair and Forbes. Commissioners from Englishtown and South Gut were heard in reply, and the commissioners from Pictou Presbytery closed the pleadings. Mr. McDonald made a few remarks, and several members of the court urged Mr. McDonald to refuse both calls, which were then put into his hand and his decision requested; and protesting some reasons he rejected the call to

Sunny Brae and accepted the call to Union Centre. Presbytery acquiesced in his decision, set aside the call to Sunny Brae and expressed its deep sympathy with Englishtown and South Gut, granted his translation to Pictou Presbytery and dissolved his connection with Englishtown and South Gut, appointed Rev. J. Fraser interim moderator and to preach from the pulpit vacant on June 30. Rev. M. A. McKenzie reported that he had moderated in a call at St. Peter's which came out unanimously for Rev. Mr. Greenless, late of New Mills, N. B. Mr. McKenzie's report was received, his diligence approved and the call sustained as a regular Gospel call. Mr. McAskill, representative elder from St. Peter's, urged a settlement as soon as possible. Mr. Greenless being present the call was put into his hand, who, after some suitable remarks, accepted it. His induction was appointed to take place on Monday, June 24, at 7.30 p.m., Rev. J. F. Forbes to preach and preside, Mr. Rankin to address the minister and Mr. McGlashan the people. The subject of Sabbath desecration was brought before Presbytery and considered. Members having expressed their views on this important matter the following in substance was reached: Whereas, the first day of the week is admitted by Protestants and Catholics to be the Christian Sabbath of sacred rest, and its violation a sin against God and a crime against society; and whereas, the scriptural observance of this day is necessary to the well being of the state, the family, the home and the church, for the protection of pure morals and true religion; and whereas, there is no necessity to run a boat between North Sydney and Sydney on any of the hours of the Lord's "holy day;" and whereas, a boat has recently commenced to run on the Sabbath between North Sydney and Sydney for personal worldly gain solely, thereby profaning its sacred hours. Therefore resolved, that this Presbytery call upon its members to explain to their people the evils involved in this condition of things to society, in a domestic, civil and religious point of view, to remind them of the displeasure of Almighty God at such an open and flagrant violation of one of His plainest and most preceptory precepts, and the judgments therefore entailed upon a community tolerating or encouraging this particular violation of His law, and to ask them to unite in every constitutional means to arrest its continuance. Further, Presbytery would embrace this opportunity to express its entire disapprobation at the unnecessary amount practised in our midst of driving on the Sabbath, by which, also, the sacred hours are profaned and its design traversed: and would plead with its people to abstain from all such action for themselves, and to discountenance it as much as possible in others, that "the Lord may enjoy her Sabbath."

Presbytery met again on the 21th June, at St. Peter's for Mr. Greenless' induction. Rev. E. R. Rankin preached from Heb. ii. 10. Rev. J. F. Forbes narrated the steps towards filling the vacancy, offered prayer and inducted Mr. Greenless to the pastoral charge of St. Peter's, and addressed him from 2 Tim. iv. 12. Rev. J. A. McGlashan addressed the people from 1 Cor. iii. 9. Rev. M. A. McKenzie introduced Mr. Greenless to the people and also to his session. The manager reported that they had \$100 in the treasury. This is the smallest congregation in connection with Sydney Presbytery, but may be said to be the most liberal in support of ordinances. I. MURRAY, Clerk.

#### Presbytery of Barris.

At a meeting of this Presbytery held on June 10th, Mr. R. Pogue was ordained and inducted to the charge of Stuyvers and Sanddale. The resignation of the charge of Elmvale and Knox church, Flex, tendered by Mr. J. K. McCulloch was accepted, to take effect on July 30th. Mr. R. Moodie was appointed moderator of the session during the vacancy. At a meeting held in Barris on June 25th, a call from the congregation of Woodville to Mr. J. McD. Duncan, B.A., of Tottenham and Beeton, was considered. After hearing the representatives of the congregations and Mr. Duncan, it was agreed to grant his translation, and to declare Tottenham and Beeton

vacant on July 14th. Mr. Moodie was appointed moderator of session during the vacancy. The following resolution was adopted. "The Presbytery in parting with their brother, the Rev. J. McD. Duncan, desire to place on record their high regard for him as a member of the court and as a fellow-laborer in the Gospel. Mr. Duncan, during his connection with the Presbytery, has proved himself an able and faithful minister of the Gospel. In his own field he labored successfully in building up the Church, and was held in high esteem; while in the home mission and other work of the Presbytery, his services, which were made large use of, were of much value and appreciated by his brethren. The Presbytery part from him with regret, and pray that in the new field to which he has been called his labors may be much blessed." A call from the congregations of Hilldale and Craighurst to Mr. James Skene was sustained, and accepted by the pastor elect. The Presbytery agreed to meet at Hilldale on Tuesday, July 9th, for the ordination and induction of Mr. Skene, Mr. Pogue to preach the sermon, and addresses given by Messrs. D. D. McLeod and N. Campbell. A special meeting was appointed to be held at Collingwood on July 3rd, to consider a call from Dunroon and West church, Nettawassa. After due consideration of a petition of members and others interested in the church, it was resolved to move the services from Dee Bank to Win dermere after July 7th, and the student in charge was instructed to give notice to that effect on June 30th.

#### Presbytery of Lindsey.

THIS Presbytery met at Cambray June 24th. Fair attendance of ministers. Only a few elders present. D. Y. Ross, M.A., Cannington, was elected moderator for the ensuing year. A call was received from Woodville to Rev. J. McD. Duncan, B.A., B.D., Tottenham. It was represented as cordial and unanimous, and promised \$900 in quarterly payments, with use of manse and glebe. It was duly sustained, and forwarded to the Presbytery of Barris for issue. The moderator pro tem of Lindsey tabled a call from that congregation, cordial and unanimous, promising \$150 in monthly payments, and a month's holidays addressed to Rev. John McMillan, B.A., of Vancouver, B.C. This also was sustained and ordered to be transmitted in the usual way. Mr. John McLean, after due examination, was licensed to preach. Subjects of discourse were assigned to students. Arrangements were made for visiting the H. M. fields. A very successful Sabbath school convocation was held on the following day, addressed by Rev. J. W. Rae, Acton, and several others.—P. A. MACLEOD, Clerk.

#### "Fully Realized."

Tax investment policies maturing in the North American Life Assurance Company during the current year are giving the same unqualified satisfaction to the holders as the results realized on similar policies in the past years. Mr. F. W. Holt, civil engineer, of St. George, N.B., in acknowledging the Company's cheque under his policy writes:

"The cash results of my lifetime Endowment policy, No. 239, which I have had the good fortune to hold in your Company, have been highly satisfactory to me, and now that the policy has matured it is very gratifying to find that all, if not more, of the cash results that were represented to me at the time I insured in the North American Life have been fully realized. This experience, together with the liberal treatment that I have always received from the North American, enables me to recommend the company to others."  
"F. W. HOLT."

"Undoubtedly the North American Life Assurance Company has attained that degree of solidity which can best be understood by comparison with any of the large companies. In all essentials—especially those of acquired surplus and surplus-earning power—it is not excelled to-day by any other company."  
Extract from Consulting Actuary's Report, January, 1895.

Full particulars regarding rates and investment policies can be secured at the head office of the company, Toronto.

**THE CHURCH ABROAD.**

Principal Rainy, owing to the illness of a member of his family, has had to postpone his visit to Inverness.

Ex-Bailie James MacPherson, for twenty-nine years an elder and active Christian worker in Campbelltown, died rather suddenly last week.

Clackmannan steeple was struck by lightning last month, a pinnacle falling through the roof of the church and doing considerable damage.

Sheriff J. Guthrie Smith, a prominent Free Churchman and an elder in St. Andrew's, Edinburgh, died on Saturday, June 22nd, in his sixty-third year.

Two stained-glass windows have been erected by Colonel Richardson in Kinclaven church to the memory respectively of General Robertson and Mrs. Richardson.

The two bells in Auchterarder church, one of which is supposed to be several hundred years old, are to give place to a new one subscribed for by the congregation.

Towards the new cathedral at Westminster the Duke of Norfolk gives £10,000; a private donor, £12,000; twenty-seven others a thousand a-piece, which entitles them to be called "pious founders."

Austria is four-fifths Catholic; Hungary is one-half Catholic; both have Protestant Premiers. The new Prime Minister of Austria, Count Helldorfer, is a Calvinist and a native of Hanover.

In consequence of his inability to arrange with the authorities of Edinburgh University for retirement from his chair, Prof. Calderwood has declined the invitation to stand as Unionist candidate for South Edinburgh.

The death occurred recently of Mr. Andrew Miller, M.A., head of the mathematical department in Dundee High School, who passed through the theological hall of this church with the view of entering the ministry. Being appointed, however, to the Rectorship of the Miller institution, Thurso, he adopted an educational career.

A breakfast was given recently by the Edinburgh presbytery to Rev. Peter Macdonald, M.A., on his departure for Stornoway, about 70 gentlemen attending. Rev. Dr. J. H. Wilson, Moderator of Assembly, who presided, said that their guest had fulfilled their highest hopes and endured himself to them greatly. Rev. Dr. Whyte expressed the opinion that what the Highlands needed was not legislation, but the moving of the right kind of men into the right places. Mr. Macdonald in reply, said that the Highlands was in a very interesting condition at present, requiring the preaching of the Gospel with spiritual power.

The following statistics were presented to the Commission of Assembly, in Victoria, Australia: 212 ministers in charge and 226 in all, with 629 congregations, 613 elders, £61,757 paid in stipends, and a total income of £102,051. There are also 50 home missionaries. Total number of adherents 166,911, or about a seventh of the entire population. They had therefore a minister for every 739 people—a larger proportion than with most other denominations. More than 70,000 attend the churches. Every congregation has a Sunday-school with 35,669 scholars and 3707 teachers. Anniversary services have been held at Geneva and St. Andrew's, Ballarat.

The Leading Conservatory of America  
 CARL FAULTER, Director.  
 Founded in 1823 by  
 E. Tourjée.

**NEW ENGLAND CONSERVATORY**  
 OF MUSIC. BOSTON, MASS.

FRANKLIN SO. Send for Prospectus  
 OF THE CONSERVATORY.  
 FRANK W. HALE, General Manager.

**We Take Hood's**

Sarsaparilla and Hood's Pills, and we cannot



praise them too highly. First, Hood's Sarsaparilla cured a swelling or bunch on my right breast, which was called a cancerous tumor. This winter we all had The Grip, but resorted to Hood's Sarsaparilla and Hood's Pills and were soon well again. We all take Hood's Sarsaparilla when we feel bad or our blood is poor and it always makes us well.

Mrs. J. Fallowfield we feel bad or our blood is poor and it always makes us well. Mrs. J. FALLOWFIELD, Brampton, Ontario.

**Hood's Sarsaparilla Cures**

Take Hood's Pills for Sick Headache.

**FOR DANDRUFF**  
 GENTLEMEN FIND  
**PALMO-TAR SOAP**  
 EXCELLENT  
 IT CLEANSSES THE SCALP, RELIEVES THE DRYNESS AND SO PREVENTS HAIR FALLING OUT.

BIG CAKES HANDSOMELY PUT UP 25¢

**See My New Dress!**

It used to be my mamma's old cashmere, which she took to pieces and dyed with **Diamond Dyes** and made me two new dresses, a blue and a brown. Mother's got a new suit too; it's made from Uncle Jack's old cord dyed over; mamma and I was easy to dye with **Diamond Dyes**,—that anybody can use them.



**Diamond Dyes** are made for Home use. Absolutely reliable. Any color.

Sold everywhere. 30 cts. a package. Full Directions book and 40 samples of colored cloth free.

**Shoes for Tender Feet**

Ladies suffering from the above affliction should bear in mind that

**H. & C. BLACHFORD**

keep full lines of Boots and Shoes specially adapted to give comfort and as all their shoes are kept in different widths and half sizes they can give a perfect fit.

Gentlemen's Fine American Footwear a Specialty.

83-89 King St. East, Toronto

**THE MIMICO ELECTRIC RAILWAY CO.**

**LAKE SHORE ROUTE**

**REDUCTION IN FARES.**

	Adults	Children
Sunnyside to Asylum or Long Branch.....	10	5
Sunnyside to Mimico or New Toronto .....	10	5
Sunnyside to Humber.....	5	2
All Intermediate Points .....	5	2

50 trip family commutation tickets, issued to residents only, good for 30 days, between all points, can be had at the company's office, corner of King and Church streets.

Passengers desiring same must obtain from conductor an order of identification to be presented at above office.

July 5, 1896. JAMES GUNN, Superintendent.

**TORONTO RAILWAY**

**SERVICE OF CARS INTO THE PARKS**

King Street cars run to Balam Avenue, close to Victoria Park, every six minutes. Nearly all these cars are open. Connections are made at Woodbine gate with the Scarborough cars which run direct to the park every fifteen minutes.

High Park. There is a ten minute service on Carlton and College street, and a ten minute service on College and Young, making a direct service of five minutes from College and Young into the park. Special cars may be chartered for school or church parties. School tickets are accepted for children at all hours during the summer season.

JAS. GUNN, Superintendent.

**Cheyne & Co.**

In our Order Department we are turning out some elegant fits daily.

Gentlemen's (unlined) Coat and Trousers, Fine Imported Tweed made to order from \$7 to \$9.50.

Fine Tweed Suits (lined) made to order from \$12 up.

Summer Trousers, English Hairline, made to order from \$2.50 to \$3.

We now carry a full line of Men's Furnishings.

**CHEYNE & CO.**

73 King St. E.

ROBERT CHEYNE, - Manager

**Horsely Bell Company** CLINTON H. HENEELY General Manager.  
 TROY, N.Y. AND NEW YORK CITY  
 MANUFACTURE SUPERIOR CHURCH BELLS

Correspondence.

The Great Gathering of French Protestants at Monte-Bello, Que.

Editor PRESBYTERIAN REVIEW:

SIR—I would, with very much pleasure, have given a fuller account of the most interesting and pleasing event above-mentioned, but I must consider what these letters express—"s-p-a-c-e."

The passages which follow, which are marked as quotations, are translated from *L'Annonce* of June 29.

The gathering took place on the 20th of June, "under the shadow of the great trees of the Papineau Manor." The day was charming. The arrangements were excellent. Every one present was anxious to make others happy. Result, of course, a great success."

"By 7.30 a.m., Dalhousie Station (Montreal) was filled with those beings whom people, in days past, held in profound contempt, and called 'Saisis,' but whom they are now obliged to respect, on account of their number, their intellectual culture, their social position, their moral culture and their Christian conduct." "How the times are changed!" as a French poet says.

More than 400 persons went to Monte-Bello from Montreal and neighborhood. At 1 p.m. they were kindly received by M. Papineau and a crowd of friends who had arrived before them from Ottawa and surrounding parts. The committee was entertained by M. and Mlle. Papineau at a sumptuous dinner in the Manor House. The excursionists, in the meantime, dispersed themselves through the woods, and picniced under the great pines of the St. Louis Square.

About 2.30 p.m. the meeting was opened. M. Papineau was enthusiastically appointed chairman. The large verandah of the Manor House served as a platform. A fine choir was led by M. Marceau. The first part of the exercises was the hymn, "Chants et triomphe, Eglise de Jesus" (Sing and Triumph, Church of Jesus). "One's heart was thrilled by hearing those notes of triumph which the mountains and the green woods echoed again and again."

It is supposed that more than a thousand were assembled on the occasion. The different churches—Methodist, Baptist, Episcopalians, and Presbyterian—were largely represented by their pastors and missionaries.

Rev. M. De Gruchy led in prayer. M. Papineau then addressed the meeting. He spoke first in French, then said a few words in English, as a mark of respect to those friends present whose written tongue it was.

Rev. M. Amaron, of *L'Annonce*, came next. After a word or two of introduction, he read an address from the French Protestants of Canada to the Governor-General. He said that His Excellency and Lady Aberdeen would have been with them personally, had other engagements not come in the way. His Excellency would be pleased to receive their address. M. Amaron moved that the address be adopted, and sent to Lord Aberdeen by a deputation. M. J. Herdt, in very kindly terms, seconded the motion, which, on its being put to the meeting, was enthusiastically adopted.

Then followed Rev. M. M. Lariviere, Massicotte, Lafleur, and Dr. Chiquay. The speaking lasted more than two hours, yet the hearers showed no signs of weariness.

"Mlle. Duhamel, niece of the Roman Catholic Archbishop of Ottawa, a distinguished singer who lately embraced the Reformed faith (Presbyterian), charmed the vast audience by a song, the execution of which was very difficult. We owe her our warmest thanks for having so kindly consented to sing in the open air, without accompaniment. The audience was not satisfied till Mlle. Duhamel let it hear once more her well-trained voice."

M. Amaron moved a warm vote of thanks to M. and Mlle. Papineau for their very kind reception of the French Protestants of Canada. Prof. Cousinot seconded it. From the audience, the resolution received a volley of cheers. Rev. M. Lafleur closed the meeting with the blessing.

The visitors then went to the museum, the mausoleum, the old Manor House, the large and magnificent gardens, and the enchanting banks of the Ottawa. There was but little time left for athletic sports, but what there was, was well employed.

"At 8 p.m., the visitors from Montreal, and at 8.30, those from Ottawa took their respective trains. At midnight, without any accident, a little fatigued, but with a joyous and thankful heart, each one arrived at his home.

"Those connected with the railway have said that they have never had an excursion of more than 400 persons, so well dressed, and so well-behaved, no drunkenness, no bad language, perfect kindness and courtesy. This says much for the great principles which we profess and follow.

"In a word, the festival of Thursday, June 20th, is the finest muster of the French Protestant forces which we have ever had in this country. Let us all keep a precious remembrance of it, and let us thank God for all the blessings which He has bestowed on us."

Woodbridge, Ont. T. FENWICK.

MASSEY MUSIC HALL

EVERY EVENING

Week of JULY 22nd

THE FAMOUS PICTURE PLAY

"Miss Jerry"

A Love Story Illustrated from life. Presented by the author.

250 - BEAUTIFUL - PICTURES

"Wholly Charming."

New York Sun.

"New and Delightful."

Boston Herald.

"Miss Jerry took the house."

Washington Post.

"A Charming Story."

Harper's Bazaar.

DOUBLE TRIPS.

STR. EMPRESS OF INDIA

and G.T.R. and Erie Ry.

Daily at 7.46 a.m. and 3.50 p.m. from Yonge Street Wharf, west side, for St. Catharines, Niagara Falls, Buffalo, Rochester, New York and all points East.

Through trains. Low rates to excursion parties. Family bunks for sale. Tickets at all G.T.R. and leading ticket offices and at office on wharf.

MASONIC - CONCERT

In Honor of the Grand Lodge of Canada at

MASSEY HALL On Wednesday, July 17th, '96, at 8 p.m.

The following artists will take part

MRS. CLARA BARNES HOLMES, ..... Contralto  
of Buff Jo  
MISS MABEL DUGGER, ..... Soprano  
MRS. H. M. BLIGHT, ..... Pianist  
MR. WALTER H. ROBINSON, ..... Tenor  
MR. H. M. BLIGHT, ..... Harpist  
MR. H. P. BLACKKEY, ..... Elocutionist  
MAJOR JOHN STONEMAN, of  
Hamilton, ..... Elocutionist  
The Q.O.R. Road under the direction of Mr. J. Bailey.

No reserved seats. Tickets 25c., to be procured from the officers of the various lodges and from A. & S. Nordheimer, Anglo-Canadian Music Pub. Co., Whaley Royce & Co. and Blight Bros.

E. T. MALONE, Chairman. W. GEO. EAKINS, Secretary.

He's The Only

1

in this province to our knowledge—our Doctor of Refraction. He doesn't claim to know anything about heart disease or lung trouble but if your sight is poor have a talk with him. It doesn't cost anything, and we're sure he can make a wonderful improvement in your vision.

Spectacles and Eyeglasses **KENTS'**  
144 Yonge St.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Coal, Public Buildings" will be received until Thursday, 18th July, for Coal supply for all or any of the Dominion Public Buildings.

Specification, form of Tender and all necessary information can be obtained at this Department on and after Thursday, 25th June.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to supply the coal contracted for. If the tender be not accepted, the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, 26th June, 1896.

A PLEASANT SENSE

of Health, Strength and Comfort follows the free use of

ST. LEON MINERAL WATER

It acts in perfect harmony with nature in removing all obstructions and impurities. It never irritates, never disappoints, and never produces reaction.

All Druggists, Grocers and Hotels.

St. Leon Mineral Water Co., Ltd  
Head Office—King St. W., Toronto.



JULY-31 Days.

ALL ONE IN CHRIST JESUS.

1	M	To rest in one Christ Jesus. Gal 1:20	1
2	Tu	We bring many are one body in Christ. Rom 11:4	2
3	W	That they may be one as Father, Son and Holy Spirit. John 17:21	3
4	Th	That they may be one as Father, Son and Holy Spirit. John 17:21	4
5	F	That they may be one as Father, Son and Holy Spirit. John 17:21	5
6	S	That they may be one as Father, Son and Holy Spirit. John 17:21	6
7	S	That they may be one as Father, Son and Holy Spirit. John 17:21	7
8	M	That they may be one as Father, Son and Holy Spirit. John 17:21	8
9	Tu	That they may be one as Father, Son and Holy Spirit. John 17:21	9
10	W	That they may be one as Father, Son and Holy Spirit. John 17:21	10
11	Th	That they may be one as Father, Son and Holy Spirit. John 17:21	11
12	F	That they may be one as Father, Son and Holy Spirit. John 17:21	12
13	S	That they may be one as Father, Son and Holy Spirit. John 17:21	13
14	S	That they may be one as Father, Son and Holy Spirit. John 17:21	14
15	M	That they may be one as Father, Son and Holy Spirit. John 17:21	15
16	Tu	That they may be one as Father, Son and Holy Spirit. John 17:21	16
17	W	That they may be one as Father, Son and Holy Spirit. John 17:21	17
18	Th	That they may be one as Father, Son and Holy Spirit. John 17:21	18
19	F	That they may be one as Father, Son and Holy Spirit. John 17:21	19
20	S	That they may be one as Father, Son and Holy Spirit. John 17:21	20
21	S	That they may be one as Father, Son and Holy Spirit. John 17:21	21
22	M	That they may be one as Father, Son and Holy Spirit. John 17:21	22
23	Tu	That they may be one as Father, Son and Holy Spirit. John 17:21	23
24	W	That they may be one as Father, Son and Holy Spirit. John 17:21	24
25	Th	That they may be one as Father, Son and Holy Spirit. John 17:21	25
26	F	That they may be one as Father, Son and Holy Spirit. John 17:21	26
27	S	That they may be one as Father, Son and Holy Spirit. John 17:21	27
28	S	That they may be one as Father, Son and Holy Spirit. John 17:21	28
29	M	That they may be one as Father, Son and Holy Spirit. John 17:21	29
30	Tu	That they may be one as Father, Son and Holy Spirit. John 17:21	30
31	W	That they may be one as Father, Son and Holy Spirit. John 17:21	31

Two Lonely Graves.

BY JOHN IMRIZ, TORONTO, ONT.

SEAS roll between two lonely graves,  
That Death and Fate have parted.  
Divided by Atlantic's waves—  
Our parents—kind, true-hearted.  
They walked together, side by side,  
For well-nigh fifty years;  
One grave at home, one 'cross the tide,  
Both wet by children's tears!

Ah! me, to think that they should rest  
Three thousand miles apart,  
Who lived and loved, and in whose breast  
There beat one loving heart;  
That they who labored heart and hand,  
To rear us one by one,  
Should sleep apart by sea and land,  
When life's hard work was done!

Such are the hard decrees of Fate,  
Sad source of tears and sighs,  
That those who needs must emigrate,  
Break up fond family ties!  
One consolation sootheeth me,  
That in you land above,  
God says, "There shall be no more sea,"  
To part true hearts that love!

JOHN IMRIZ'S POEMS, containing about 400 pages, neatly bound in cloth and gold, will be sent free on receipt of one dollar. IMRIZ, GRANA Co. 31 Church St. Toronto, Canada. Don't let a few lines left



SHE HAS BACKACHE  
Feels sore aches  
with muscular Pains, and  
has just put on that  
Banisher of Backaches,  
the D.D. MENTHOL PASTER

J. McLENNAN, Point au Chevre, writes: Nothing better for Lame Back and Lumbago than the D. & L. Menthol Paster.  
A. E. McLENNAN writes from Windsor: "The D. & L. Menthol Paster is curing Sore Backs and Rheumatism at a great rate in this vicinity."  
25c. each in air-tight tin box.

McCConnell & Johnstone  
Bakers and Confectioners.

- S Cream Puffs
- P Cream Rolls
- E Mince Patties
- C Lady Caramels
- I Butter Cups
- A Fruit Cake
- L Communion Bread

106 QUEEN ST. - EAST

# Exhaustion

## Horsford's Acid Phosphate

Overworked men and women, the nervous, weak and debilitated will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin S. Vose, Portland, Maine, says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good"

Descriptive pamphlet free on application to  
Horsford Chemical Works, Providence, R.I.  
Beware of Substitutes and Imitations.  
For Sale by all Druggists.

## ELIAS ROGERS & CO'Y



COAL - - - WOOD  
LOWEST RATES.

A Skin of Beauty is a Joy Forever,  
DR. T. FELIX GOURAUD'S  
Oriental Cream or Magical Beautifier.



Removes Tan, Freckles, Moth-Patches, Rash and Skin Diseases, and every blemish on beauty, and cures discoloration. On its virtues it has stood the test of 42 years; no other has, and is so harmless we think it to be sure it is properly made. Accept no counterfeit of similar name.

The distinguished Dr. L. A. Bayre, said to a lady of the Acute (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also 'Foudre Subtile' removes superfluous hair without injury to the skin.  
FERD. T. HOPKINS, Prop'r, 37 Great Jones St., N. Y.  
For sale by all Druggists and Fancy Goods Dealers throughout the U.S., Canada and Europe.  
Beware of Base Imitations. \$2.00 per bottle and post of any one calling the name.

SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

THE T. EATON Co.,  
(LIMITED)

190 Yonge St., July 11th.

# OUT THEY GO!

July is the month for "letting go" all over the store. Prices are tumbling right and left, and all for a reason. We want to get summer goods out of the way as soon as possible so as to plan better for fall. Here are some striking values in things you're almost sure to need.

- Ladies' White Lawn Blouses, full back and front, with extra large sleeves; special at..... 25c.
- Ladies' White Lawn Blouses, with box pleats front and back, extra large sleeves; special at..... 35c
- Ladies' Lawn Blouses, various styles, trimmed with embroidery and insertion, with large sleeves; special at ..... 75c.
- Ladies' Jackets, in fine box cloth, colors fawn and navy, revers trimmed applique, large sleeves, regular price \$7.50 for ..... \$3.00
- Misses' Jackets, in fine box cloth, colors, fawn, navy and black, double-breasted, pearl buttons, regular price \$10.50 for..... \$5.00
- Ladies' Boating Suits, made of good quality navy blue duck, with white spots, blazer coat and full skirt; special at ..... \$2.00
- Ladies' Duck Costumes, light colors, fancy patterns, blazer coats, with large sleeves, full skirt; special at \$2.50
- Ladies' Printed Irish Lawn Waists, fancy patterns, with large sleeves, laundried collars and cuffs; special at ..... 75c.
- Ladies' Shirt Waists, Byron collar and cuffs, with large sleeves, colors pink, blue, black and white stripes, also white ground with polka dots; special at ..... \$1.00

Mail orders filled promptly and absolute satisfaction guaranteed. This store isn't unknown to you. Thousands and thousands of country people send to us for the goods they need, and city people stopping at summer resorts will be equally interested in shopping by mail. Watch this column regularly. We shall have news to print next week uncommonly worth your reading. Mail order address:

THE T. EATON CO.  
LIMITED,

190 YONGE ST. - TORONTO, ONT.