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September 13, 1900



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The house, located in one of the best residential districts of London, is roomy and well adapted for the purpose for which it has been chosen. The shady grounds contain tennis and croquet lawns, and afford ample room for the sports of recreation hours. The number of boarders is limited to ten, and their surroundings are made in every possible way home-like, and helpful to individual development.

Among the special features of the Harding Hall Course of Study, may be mentioned a class in General News for all able to profit by it, a class in Art History for the senior pupils, special instruction in sewing, open to all, and an excellently conducted chorus class.



Destroying Dust.

The modern housewife has learned that feather dusters and other flitting brooms and brushes merely scatter the dust and germs in her house, instead of removing them. She is now being told by scientists that to shake her rugs and carpets, beat her draperies, etc., in the tiny yard of her city home is undesirable. The dust flies in nearby windows, her own, perhaps, and is again disseminated. The idea of housekeeping to-day is to destroy dust. Carpet sweepers, covered dust pans, and cloths are the implements to be made use of, and the dust thus gathered should be burned, or, in the case of cloths, washed out. Back of this care, however, should come a wise choice of household belongings. Simplicity should be the fundamental law of their selection. Have the things needed for comfort and use in simple, easily-cared-for designs, for pure decoration, only a few very satisfying things. Gew-gaws, as a rule, are useless, and may be dispensed with.—*New York Post.*



A simple maiden in her flower
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—Tennyson.

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The Century Fund Canvass.

SINCE the meeting of the General Assembly little has been publicly said regarding the Century Fund, and we fear that not much has been done towards the prosecution of the canvass either in city or country. It is to be hoped that with a resumption of congregational activity in the autumn there will be also a revival of effort in this direction, so that the amount aimed at may be guaranteed before the end of the calendar year.

It is now quite abundantly proved that the call for a million dollars did not over-estimate the ability of the Church. About one-half of the congregations have been canvassed and already very nearly \$800,000 have been subscribed. If the other half give in anything like equal proportion it is obvious that the million mark will be far more than reached. The only discouraging features so far have been the disproportionate amounts subscribed by congregations for their own debts and the absence of large contributions from our wealthier members. It was, perhaps, not to be wondered at, however, that congregations with debts should have been the first to take advantage of the movement and that our men of wealth should wait for the action of the rank and file before determining the amount of their own gifts. Now that the success of the movement is practically assured they can be approached with more confidence, and the appeal to their liberality is likely to meet with a readier response.

In order that interest and activity may be stimulated the matter should receive prominent notice at the approaching meetings of Presbytery. Each Presbytery should take measures to find out what has been done and organize in some fashion for the presentation of the canvass in congregations that have so far done little or nothing. There ought to be no valid reason for further delay in any single case. Unless the work be done in the immediate future it will never be done at all. The members of every congregation in the Church, whatever its circumstances, ought to have, at least, the opportunity of sharing in this great forward movement with which the new century is to be opened. None can afford to miss the blessing which it is fitted to bring.

In most cases the canvass can best be conducted by the congregation's own organization, if they only undertake it in an earnest spirit. The appeal is one of such an exceptional nature that the ministers and elders ought not to hesitate about lending their aid in order that it may be made a success. The claim of the common fund, at any rate, is so closely associated with the spiritual life of the Church that the presentation of it is as much a means of grace as anything else they can undertake. They can present it with a good grace also, seeing that they have so nobly led the way.

Where the congregation for any reason is unwilling to

push the canvass through its own office bearers the Presbytery should arrange to have some of its members lend the assistance that may be necessary, or secure the services of a sub-agent. But it should be made clear that this is only the second best thing to do. The permanent value of this effort is going to depend very largely on its spontaneity. If every office bearer will only lend a hand with a little enthusiasm and good will, the desired result will soon be attained and by next Assembly we can have a great thanksgiving day to rejoice over the success of the enterprise, and plan for larger things in all our future work.



A Rallying Day.

THE Sabbath Schools that have been so sorely depleted during July and August are filling up again, but there are always some who do not come back promptly, and others who do not come back at all. It is not possible to lessen this drain upon the teaching staff, and upon the membership of the classes? Is it not enough that the teacher shall be in his or her place promptly on the first Sunday in September, and shall take up the thread of the lesson plan again. There should be an honest effort on the part of the united workers to win back again those who have not come back of their own accord. It hurts more than the wanderer to feel that his absence from the school does not much matter.

Rallying Day has become a feature of many of the schools in the United States, and has been adopted by some of the most progressive schools in our own Dominion. If it is taken up with enthusiasm Rallying Day may become one of the most helpful features in the year's work. Canadians, and especially Presbyterian Canadians, it would seem, take all things deliberately, and steadily march through what was intended to be carried through with a double-quick movement. If we will enter with a certain amount of abandon into the spirit of rallying our forces for another season's work, it will mean for our schools no loss of stability, and a greatly increased force and enthusiasm.

The last Sabbath in September has been chosen as Rallying Day in the United States, and also in Canada, where the feature has been taken up. It is the Review Day for the third quarter, and it has been customary to have something different from the ordinary service on that day. Why not plan that this special feature shall be a rallying of the forces, an outline of the work that lies ahead, a stimulating plan for carrying this work forward that shall, as it is unfolded, enlist the sympathy and hearty co-operation of the whole school? Not set service, prepared by one who does not know the conditions of the individual school, will meet the need. The best service will be one planned by the

superintendent and his staff of teachers, who in turn will enlist their respective classes. It is worth trying if it will in any measure lessen the alarming drain upon the senior classes in all our schools.



A Sunday Appointment

C. Karl.

IN my day in a theological seminary it was the custom to send out from six to a dozen students every Sabbath to supply pulpits that might be vacant through absence of the pastor, or mission stations not too far from the city where the college was situated. The appointments were distributed judiciously by the head of the faculty among the students in divinity at his last lecture on Friday morning, and it was with great interest that the favored ones opened their respective billets when once outside the classroom to discover what fortune had in store for them. While the individual was supposed to fill the appointment allotted him, it must be acknowledged in the interests of veracity that a deal of exchange and barter was the rule, and some cunning young diplomats would even have a corner in favorable appointments, disposing of them unblushingly to the highest bidder. One young man who had been a Methodist minister and who was putting in a two year term demanded by the General Assembly in a Presbyterian College ere he could be licensed, was famous for the diligence with which he "farmed" appointments, a diligence which unfortunately was not extended to his studies. (He afterwards became an Episcopalian.)

It sometimes happened that undesirable appointments were scorned by all the divinity students, and in such cases fledglings in the preparatory years might obtain the opportunity of fluttering their wings in a pulpit. I have often thought that the congregations who were ministered to regularly by such student supply were certainly favored as far as they desired entertainment on the Sabbath, whatever lack of edification there may have been in the discourses to which they listened. Many a strange story floated back to college halls in relation to these Sabbath day experiences, but these may be reserved, while I set down without exaggeration the joys and sorrows of one such appointment which fell to my lot. It came to me from an elder student, and as it was only the second or third opportunity I had had of preaching, it was received with enthusiasm.

It was a Saturday in February with the thermometer nearing zero when I took an eight o'clock train for the distant station. A railroad ride of some four hours, a cutter-ride of three miles, during which the frosty air mocked at my thin and worn overcoat, and seemed ready to congeal every drop of blood in my veins, brought me to the farm-house where I was to put up for the Saturday night. The host was a rather saturnine character, and having imbibed freely of Plymouth doctrines concerning the Christian ministry, he flavored the belated meal of pork and potatoes with sarcastic remarks in regard to the luxury in which ministers lived and the large salaries received which was all contrary to New Testament doctrine. However,

as long as the fire blazed in the little box stove in the best room, I listened to his criticisms with equanimity, and tried to persuade him that however it might be with ordained ministers, the student's path was not all roses, and the luxuries in which he was indulged were not calculated to awaken the divine wrath. But when bedtime came, and the fire had gone out, while the sheets of the spare bed drew close in their iciness to my shivering frame, it was hard to see any great measure of profit in the week's appointment.

On the Sabbath the mercury dropped nearer the bulb, and from my comfortless couch I rose to more pork, and then, blessed change, to a thorough roasting in the little church heated to about eighty degrees by a huge stove packed with cordwood. Then a six-mile drive and after a hurried meal the afternoon service was held in a building where a disconsolate group of a dozen or fifteen persons crowded around a stove at the back end while the preacher shivered in a high pulpit at the other end, and vainly tried by muscular poundings of the desk, and strenuous shoutings to create some warmth for himself.

Another drive of some five miles, a third service, and still three miles more to be covered, ere I could seek repose, repose which was not helped by the fact that it must be found in a huge feather bed which held in its depths the odor of the ages. About the middle of the night, so it seemed, although really five o'clock the next morning, I was roused again to a hasty breakfast, and a drive to the station, three miles distant, where the train was boarded that conveyed me back to the delights of the residence board and Church history. However, the trials were forgotten after a good night's rest, although the vigorous cold contracted stayed with me for many days and led to considerable expenditure for cough medicine. I was upheld, moreover, with thought of the fee that would be received from the minister whose work had been undertaken, and which would add precious dollars to my scanty store. About a month later the fee arrived. I had walked to and from the station to save car fare, and without reckoning the expenditure for medicine rendered necessary by the cold contracted, when the magnificent honorarium was received, deducting the price of the railway ticket, there remained the large sum of ninety cents in Her Majesty's legal coinage. I really felt that I had gained a fellowship with the Apostle when he portrayed the hardships he had endured that he might preach the Gospel.



The Sweet Star.

William Douw Lighthall.

The sweet Star of the Bethlehem night
 Beauteous guides and true,
 And still, to me and you
 With only local, legendary light.

For us who hither look with eyes afar
 From constellations of philosophy,
 All light is from the Cradle; the true star,
 Serene o'er distance, in the Life we see.

The Week.

Just what her object is, when she proposes to withdraw from Peking, no one seems able to divine. That she has some covert purpose all seem to believe, but the guesses at it are widely different. We were speaking with one who has just returned from China, and asked him what he thought of the proposed withdrawal. We suggested that Russia knew that anarchy would result were the troops of the allies to withdraw and that this would furnish her with a pretext for carrying out plans that the presence of the allies at present frustrated. He did not agree with us, but said that Russia did not wish for a reorganized China. It was her desire to perpetuate the present baneful system, till, from sheer decay it would fall to pieces. Russia would be on hand to gather in a goodly share of the fragments. But this person believes that Russia is behind this whole uprising, and that she has a clear understanding with those who are at the head of the Boxer movement.

The long-drawn-out war in South Africa seems at an end, and already preparations are being made to send the men home. Lord Roberts has already sent a part of his equipment back to England, and it is said that preparations are on the way to transport some of the troops to Britain and back to the Colonies from which they came. And the efforts that are being made to induce Canadians and Australians to take up land and to remain in South Africa would also indicate that there is little more fighting for them to do. There are still skirmishes, as there are still in the Philippines, and as there will be till the leaders have been taken. And that may not be for many months yet, not till the beneficence of British rule has taught the South African that he has been terribly deceived by his leaders, and that Britain is the friend and not the foe of the Boer.

Conflicting stories have reached us about the reign of vice in the Philippines. We were loath to believe the repulsive stories that were published about the absence of all morality where the American army had gone. But we cannot hold our eyes closed any longer. The statement has been made upon unimpeachable authority that vice and crime are rampant in Manila, and that the military hospitals are filled with men who are paying the penalty of their own sin. The principal import of the United States is beer and other liquors. And this is the nation that is supposed to teach the Philippines self-control, and gradually educate them up to the possibility of self-government! Are the men in charge of the American forces there utterly unable to control the men under them, or do they wink at the sin and vice about them and make no effort to control it?

The King of Italy has been acknowledged by all potentates of Europe except one. The Pope will not acknowledge that he is more than the King of Sardinia, and refuses to acknowledge that the Vicar of Christ is a subject of the Italian King. Nor is he content with this negative attitude, but he seeks to stir up rebellion against the young king, as if to profit by the latter's inexperience. He and his priests are urging that this is an opportune time to secure again temporal power for the Pope, and state that the late king promised that he would restore again to the Pope the sovereignty of Rome. This the young king will not admit, and meantime His Holiness must content himself with intriguing for

what he cannot hope to win by force of arms. It is rather a pitiable spectacle, and one that ill consorts with what we have been led to believe of the aged prelate.

It is given out that the Czar is about to visit Paris, that he may see for himself the wonders of the Exposition. That this is his real object no one will believe, but what lies behind it few will ever know. There are some shrewd guesses however. It is said that Russia is in great need of money with which to carry on her eastern schemes. She did not expect to have them mature so soon, and she is not prepared for them. She hopes to float her loan in France, and therefore her Emperor will visit Paris, and pave the way for the opening of the French coffers. Perhaps he may not succeed in his ultimate purpose. The Frenchman is shrewd when it comes to money matters, and will not risk his frames unless he has the best of security. Can Russia give this?

Provincial politics is too narrow a field for Hugh John Macdonald, even though he is an acknowledged leader there. He has again entered the field of Dominion politics, or has been induced to enter it and it is said, with the leadership of his party in view. How much truth there is in the statement we may never know, for the party press will not reveal it, and we are dependent upon it for our knowledge. If Hugh John Macdonald inherits his father's traits of character to the extent to which he inherits his personal appearance, he will lead his party well. Sir John Macdonald was a born leader of men, one of the few who possessed that wonderful gift. Whether the different elements of a scattered party, and one now out of power, would follow a young man, even though a man of acknowledged ability, is open to question. But the entrance of this young man into the field again is a fact. What shall follow it will be watched with interest.

The awful devastation at Galveston, Texas, is without parallel in modern days at least. A city has been practically wiped out of existence, five thousand lives have been lost, and thousands are homeless and penniless. The storm began at two o'clock Saturday morning, following a great storm in the gulf which had driven the incoming tide in and piled the waters high on the shore. The wind blew from the north, and attained a velocity of eighty-four miles an hour, when the registering instrument at the observatory was carried away. The financial loss is not fully known but it is said that it will reach \$10,000,000. Already steps are being taken to relieve the terrible distress of the survivors.

This terrible scourge has made its appearance in Glasgow, and twenty-seven cases have been reported, with many others under surveillance. It is not at all likely that the plague will secure a foothold in the city, and measures were promptly taken to prevent it from being carried to other points. The greatest danger is to commerce. The Glasgow merchants are careful and do not lose their heads in an emergency, but many who traffic with them may be led to avoid the city for a season. The disease is well under control, however.

Loyalty of French-Canadians.

John E. Duclos, B.A., Valleyfield, Que.

How Race Bitterness is Perpetuated.

III.

WHILE the most aggressive forms of race hatred arise chiefly through French sources, the English are not blameless of provocation. They have, for many years, treated the French as an inferior people and arrogated to themselves the more lucrative positions in public service. Concessions made by the English to petitions for redress of grievances were usually granted in such a patronizing manner that justice was made to appear as favors. And instead of making the French feel that they were a part and parcel of a British colony, with equal rights and privileges, with one national ideal, and whose unity and strength necessitated but one language, they were treated as a conquered race, as a distinct people, whose patois was discounted rather than dreaded, and they have remained a distinct people to this day. The French keenly felt the discrimination, and for a century have struggled for equity and liberty, until by rebellion and legislation they so turned the tables that Protestants eleven years ago had to come to Quebec, begging for "equal rights to all and special privileges to none."

To show other causes which incite to race hatred a few facts may not be out of place.

THE NELSON MONUMENT.

One cause of offence is the Nelson monument on Cartier square in Montreal. It is a standing defiance frowning down contemptuously upon a conquered people. It betokens distrust of their loyalty and tends to provoke rather than pacify racial bitterness. Frenchmen will not be threatened into loyalty. They will resent most strenuously all such methods of education. The Laval struggle over the British ensign was principally due to the high-handedness of McGill students, who shewed more enthusiasm than common sense. With an innate dislike for Englishmen, very little will arouse the prejudices of our French citizens, who will assuredly abide their time to avenge their wounded pride. The attempt, in 1893, by three young French-Canadians, to blow up the Nelson monument with dynamite was an alarming incident, which revealed to a great extent, the disaffection existing among the French people in Montreal. The incident was all the more serious, because it was attempted by militia officers, who had sworn allegiance to the British crown. It also indicates that the antipathy to England is greater to-day than it was a hundred years ago, for when the monument was erected in 1809 it was favorably viewed by French-Canadians, who regarded Nelson with admiration because of his friendly attitude to the banished royalists during the French revolution. Suggestions have been made by loyal Britishers as to the disposal of the monument, but the elaborate repairs which it has recently undergone denote no change of course for the present. But I am persuaded that were the monument removed to an English quarter of the city and another erected in its stead to the memory of Cartier, the explorer of Mount Royal Vale, or that both would stand side by side as a memorial of friendship, a token of an "approchement fraternel," that it would wonderfully help in softening down racial asperities and of establishing a more harmonious feeling among the citizens of the metropolis.

LOYOLA.

But what is unspeakably more aggravating to the keen sensibilities of a people, and more significant than the Nelson monument, is the Statue Loyola in the city of Quebec. If French Roman Catholics are humiliated at the honor paid to the memory of the hero of Trafalgar, how

must Protestants feel over a structure erected to preserve the remembrance of a sworn enemy to Protestantism? That statue is the symbol of an order, whose doctrines encourage perjury, theft, murder and criminal deeds of all kinds, and whose very existence is a dark threat to civil society, an enemy to God and man. It represents the founder of the Jesuit order standing on a high pedestal with his foot on the neck of a Protestant, who with terror and despair in his face, lies crouching beneath the pressure of his deadly foe. It is Ignatius Loyola, crushing Protestantism out of existence. It pictures Rome of the past, Rome of the present, Rome of the future. As I stood, one day, before that monument I could scarcely believe that I was on British soil. No other country but Canada, in the whole empire, would tolerate such a daring menace of extermination. The only effective argument that can be used regarding it is annihilation.

CONTENTION FOR OFFICE.

Race jealousy is also provoked in the struggle for office in incorporate organizations. How marked this has been in some of the fraternal societies in Quebec. It came nearly proving a disruption of the High Court of the Independent Order of Foresters in 1896, when race bitterness was most intensely evinced. And although the French, who are now in majority, claim that fair play is given to both sides, the English element strongly feel that they have not their share of the honors conferred by the Order, and are patiently waiting an opportune time for the institution of an English court. It is difficult, here, to attribute to either party the real cause of animosity. It is one of those cases in which strife is distinctly noticeable when power is contended for by two races of different creed and language.

Much on the same ground originated the recent strike in Valleyfield, and which most fortunately ended in the defeat of the strikers. Although there were five French to one English weaver working on a certain class of looms, the unjust demand was for a further restriction of English help. Yet ninety per cent. of the stock in the firm is owned by Protestants. The French also complain that the best positions in the mills are given to English-speaking foremen, and they call it an unjust race distinction, but nothing is said about the civic positions of our town, every one of which, from the Mayorship down to the most menial office, is usually filled by Roman Catholics. And if one follows closely the working of the municipal machinery in other cities, and the grading of operatives in the different industries throughout the Province, the race struggle for position will be most conspicuously manifest. It can be easily seen, then, that all these altercations and differences arising in economics, which bring together two distinct people to perform a common task, will cause friction and intensify race feeling.

THE FRENCH LANGUAGE A FEEDER TO ANGLOPHOBIA.

But the greatest source of ethnic hatred which lies within the power of the crown to remove is the vernacular of the people. The French language is a channel through which the minds of the people are seriously perverted. The literature and history of France are taught in French schools and the youth grow up with French ideas and sentiments adverse to British loyalty. Our French press reproduces the anti-British spirit of Parisian papers, and French Canadians become pregnant with animosity towards England. What has caused for so many years American

intred for Great Britain, but school books with a bias strong of the revolution; acrimonious epithets on the British Lion, and the jingoism of bumptious politicians. And if the United States, a daughter of like creed and language, should for a century and a quarter be estranged from the Motherland by the spirit of resentment, can it be wondered at that an alien child like Quebec, wrested by an enemy from the bosom of its parent, and receiving still its moral and religious training in the vernacular of its ancestors should show preference for the people of its own race? This is instinct under cultivation, and instinct is stronger than cannon balls or legislation.

However natural this trend of French nationalism may be, yet, to every loyal and thoughtful citizen of Canada, it is alarming and certainly deserves his most earnest consideration. And this spirit will continue so long as the people are taught in French and by a clergy adverse to Protestant institutions. What is then to be done with this vexed question? How are we to deal with the destiny of the French language, which is proving a national cleavage in our Dominion, and a source of ceaseless strife and jealousy? This is something for wise statesmen to handle. The perpetuation of French as an official language in Canada is something to be dreaded, in view of the disproportionate birthrate of both races, which portends, in the near future, a preponderance of the French element. The only remedy is legislation and the Gospel. Legislation can make English the only national tongue. The Gospel can blend the hearts of all Canadians into loyalty to God and Queen.



Those Far-off Fields.

Constance Fairbanks.

Those far off fields, how fair they seem,
As soft through mists of years they gleam:
We never now around us see
Such meads as those of olden be;
We never find a lake or stream
One half so lovely as we deem
Those which we only view in dream,
Watering the fields of memory--
Those far-off fields!

And we were happy then! The theme
Of our existence, love supreme;
And looking back on Fate's decree
On all that happened you and me
We sigh—for dear our souls esteem
Those far-off fields!



The Bible.

Rev. Andrew MacNab, Lucknow, Ont.

Thou blessed Book, charter of human rights--
Record of heaven's self-revealing God,
Who, as a man, upon our planet trod,
So that in Him both God and man unites,
That He might save our race from all that blights,
He bore our sorrows, suffered every ill,
Rejoicing ever in the Eternal will,
Winning for man's enjoyment heaven's delights.
Thou art a light to shine upon our way;
A staff on which to lean when sad and worn;
A sword with which to fight that bitterest foe,
Who would eternally our spirits slay.
Thou art our only guide to heaven's bourn,
Whither we press with faltering steps and slow.

Christian Endeavor.

Tares in Your Field.

Rev. W. S. McTavish, Ph.D.

THE topic is one which might be profitably dwelt upon but it is not in the parable, and it would only lead to confusion to try to illustrate it along the lines suggested by the text. If we discuss the topic, then we must lose sight of the parable; if we give an exposition of the parable, then we must ignore the topic. We are on safe ground when we keep within the lines of the parable, because Christ Himself has given us an authoritative interpretation of it.

Christ Himself, the Son of man, is the sower; the good seed are the children of the kingdom; the field in which the seed is sown is the world, or rather the Church in the world; the tares are the children of the wicked one; the enemy that sowed them is the devil. Now what practical lessons are we to learn from this interpretation?

I.—The Church is not pure. The good grain and the tares grow together until the harvest. While the officials in the Church must take all reasonable precaution to keep her pure and to receive into her membership only those whose hearts have been touched by the Spirit of God, yet they cannot hope to keep out hypocrites and the self-deceived. When there were only twelve disciples, one was a devil. In the Church in apostolic times there was an Ananias and Sapphira. When the fires of persecution swept over the Church in the days of such emperors as Nero, Domitian, Trajan, Diocletian and others of that character, it was found that a great many members of the Church had neither part nor lot in her. The Church in Sardis had a name to live but was dead. In all ages the evil one has sowed tares with the good seed.

II.—Even though the visible Church is not what she ought to be, and though there have always been and always will be, hypocrites and self-deceived persons in her, yet it is not desirable to withdraw from her or "attempt to set up a little Church of our own." The owner of the field would not let his servants try to pull out the tares for they might destroy the wheat also. In this he was wiser than some who like Diotrephes (John iii. 10) cast out the brethren, and wiser than others who have withdrawn from the Church and organized a little coterie of their own, calling themselves simply "Brethren" or "Christians." In the former case the result has been that some of the wheat has been uprooted; and the result in the latter case has been that these purists have become proud, self-righteous, arrogant, and their little company or sect did not long remain pure.

III.—Christ Himself as Judge, will separate the tares from the wheat at the last. If we were to attempt to do this now, we should make mistakes—sad mistakes, mistakes which we could not rectify. It is His prerogative and we must leave it with Him. Mr. Fuller, in "The Holy State," gives six reasons why, in the Church on earth, the righteous and unrighteous must be mingled. "First, because hypocrites can never be severed but by Him who can search the heart; secondly, because if men should make the separation, weak Christians would be counted no Christians, and those who have a grain of grace under a load of imperfections would be counted reprobates; thirdly, because God's vessels of honor for all eternity, not as yet appearing, but wallowing in sin, would be made cast-aways; fourthly, because God by the mixture of the wicked with the godly will try the watchfulness and patience of His servants; fifthly, because thereby, He will bestow many favors on the wicked, to clear His justice and render them the more inexcusable; lastly, because the mixture of the wicked, grieving the godly, will make them the more heartily pray for the Day of Judgment."

Widow Remarriage in India.

IN nothing is the beneficent influence of missions in India more apparent than in the mitigation of the miseries of widowhood. Wm. Carey is credited with the first protest that developed into an agitation that will not cease until her emancipation is complete.

When Carey began his crusade he reported to the Government that within thirty miles of Calcutta, in six months, three hundred widows had been burned on the funeral pyre of their husbands. For twenty-five years Carey labored and prayed, until in 1829, when an Act was passed declaring *Sati* to be homicide and punishable by law. During these years of waiting Carey saw "every day the devilish smoke ascending along the banks of the Ganges and the rivers and pools considered sacred by the Hindus." These twenty-five years of delay witnessed the destruction of 70,000 victims of this terrible custom.

This was an important step gained, but the widow is an object of commiseration still. Her bereavement is immediately followed by the most cruel humiliation. She is robbed of her jewels and her head is shaven, she is clothed in the coarsest garments and is allowed to eat or drink only once in twenty-four hours, and every two weeks is required to observe a strict fast, omitting even the one meal. She is a social out-cast, and is regarded as an easy victim, and as a result a large per centage of the widows of India fall into a life of shame.

After much discussion and agitation the Widow Marriage Act was passed in 1856, which removed legal obstacles to her marriage. But the social opposition is so obstinate, that but a few hundred marriages have yet occurred out of a widow population of twenty-five millions. That there are so many is of course owing to child marriage and polygamy combined. The death of one man may leave ten or fifty or even a hundred widows, who were not allowed to marry until this Act made it legally possible. But the law will be ineffective unless further legislation is enacted to protect her from the persecutions to which she is exposed. Amongst the Hindus there are many reformers, who are outspoken in private and on the platform, but have not the courage of their convictions, and will not stand by those who have. There are, however, noble exceptions. A small volume has been published in Bombay by Madhowdas Ragnathdas—a merchant and well known advocate of social reform,—in which he relates his own experiences, after he had married a widow belonging to the high caste of which he himself was a member. The story is simply told, but its intrinsic pathos makes it readable and instructive. The news of the marriage created the greatest excitement in Bombay. Many who favored the reform rejoiced in the hope it inspired of liberty and happiness to millions of their oppressed sisters. Others shrugged their shoulders and said all good was coming to an end, and the ruin of society was impending. Immediately persecutions began, financial ruin was predicted, which made those who had deposited money with his firm feel unsafe, and a rush of depositors followed. A considerable loan from a friend and sympathizer prevented disaster, and confidence was soon restored. Then a meeting of the caste was held, at which Madhowdas Ragnathdas was declared ineligible for such social intercourse as eating or drinking with the caste or of giving and receiving in marriage, and that any member of the caste known to hold with him such intercourse would himself be regarded as an out-caste. Ex-communication is a terrible punishment, and would have led to more serious disaster had the victim not the courage to threaten a law suit, which frightened his assailants. But in a thousand ways these relentless persecutors found opportunities of revenge. An infant daughter was ex-communicated that marriage might be rendered impossible, for it must be remembered that ex-communication from one caste closes the door of

other castes as well. Brahmins, called when required as cooks, were prohibited from going to their home or seeing them. His most intimate friend and supporter suddenly died, but because he had, during his lifetime, crossed the black waters, to England, and had come in contact with sinners, his wife and family were ex-communicated.

In 1872 Madhowdas was ill of fever, and went away for a health trip. Immediately the report was circulated that he died, that none could be found to remove his corpse, that the trustees of the burning grounds would not allow his body to be disposed of, and it was found he said that he was worth very little money, and that, by the judgment of the gods, the widow would be more miserable than ever on account of the crime she had committed.

Notwithstanding these and many other petty persecutions, Madhowdas and his widow-wife continued their good work. Their home became a refuge for widows in distress, and twenty-five widow re-marrriages were solemnized under their roof. They had anticipated what the result of their marriage would be, but felt that somebody must suffer before the victory would be won, and that if they endured, generations after would escape suffering through their sufferings. The battle is now raging and the government is being urged to take such action as will protect from such assaults and make the Widow Marriage Act effective. This, with such other Christian effort as is put forth by Ramahai and many others, in behalf of the widows of India is likely soon to efface one of the most hideous cruelties that blacken heathenism.



Rev. J. R. Harcourt for India.

ON Sept. 4th, at Blackheath, in the Presbytery of Hamilton, Mr. J. R. Harcourt was ordained as a minister of the Presbyterian Church, and designated as a missionary to India. A few lines upon his life and work will serve to show the wisdom of the Foreign Mission Committee's choice.

Mr. Harcourt was born in the neighborhood of St. Anne's and received his High School training in Smithville. On matriculating from Smithville he entered Knox College and Toronto University, taking Classics in the former and Arts in the latter. In the fall of 1896 he entered upon the study of theology in Knox College and in the following spring went out as a missionary to B.C. At Golden, Field, etc., he labored for one year with marked success. In the spring of 1898 he entered Manitoba College, as a second year student of theology and distinguished himself as a good student, and won a scholarship. In the fall of the same year he entered upon his final year in Knox College, and graduated the following spring with a creditable showing. During his whole college course Mr. Harcourt showed himself to be a good student, but like many another student who has gone through "Knox," he had to fight against many difficulties, and to my certain knowledge had to contend with some during the last few months of his course which would have overcome the ordinary man.

From the very time he entered College Mr. Harcourt desired to become a foreign missionary. After his graduation he made application to the Foreign Mission Committee to be sent as a missionary to China, but the Board had not sufficient funds on hand to guarantee his being sent at that time. Failing in his immediate purpose, Mr. Harcourt accepted work in the congregations of Blackheath and East Seneca for one year, in the hope of being sent to China the following year, but again the desire of his heart was not granted because of the recent trouble in that

country. And so he has consented to accept work in India.

In Blackheath and East Seneca Mr. Harcourt has done excellent work, and in one year's time has won the esteem of all who have come to know him. Not only has he proved himself a strong preacher of evangelical truth, but he has also proved himself a strong pastor, and it is with deepest regret that the people of Blackheath and East Seneca contemplate his departure from them, which will likely take place on the 23rd of September.

As a fellow-student with Mr. Harcourt through most of his course, and knowing him perhaps better than any other student, I have felt it my duty to acquaint the Church at large with a brief sketch of Mr. Harcourt's life and work, for the Church should know the men that she is supporting in the Foreign field. Knowing Mr. Harcourt as I do, I feel that the Foreign Mission Committee have made a wise choice in adding to the noble staff of missionaries in India, another name, and one who without doubt will prove himself a worthy successor of those who have gone before. Let us not forget him in our prayers and with our means as he goes forth to preach the glorious Gospel of a risen Saviour to the benighted people of India.

W.J.B.



The three human factors that make a man are heredity, environment and will. The first is fixed for us, but is subject to slow modifications; the second is in a large degree plastic in our hands; and the third is self-directed and creative, wearing the heavy gold crown of responsibility, and building life with its own sovereign hand, after its own ideals.



'Tis Summer Still.

Charles Sangster.

'Tis Summer still, yet now and then a leaf
Falls from some stately tree. True type of life
How emblematic of the joys that grief
Wrings from our blighted hopes, that one by one
Drop from us in our wrestle with the strife
And natural passions of our stately youth.
And thus we fall beneath life's summer sun.
Each step conducts us through an opening door
Into new halls of being, hand in hand
With grave Experience, until we command
The open, wide-spread autumn fields, and store
The full ripe grain of Wisdom and of Truth.
As on life's tottering precipice we stand,
Our sins, like withered leaves, are blown about the land.



The Passing of Summer.

William Edward Hunt.

"Summer is dead!" -It was the wind that spake
In the bronze mantle of the sombre pine
"The sumach bush unfurls a scarlet sigh;
The zero rush signals it in stream and lake;
Soundeth a requiem in gilded brake,
Where mateless birds a lonely fate repine;
The sky is veiled in tears; each gray confine
Bespeaks the shrunken branch the leaves forsake.

"I laugh with ruddy Autumn in the morn,
I sound his praises in the golden light;
But when high noon has passed and raven night
Comes rushing down, I wail with those forlorn:
The dying leaves, the lone flowers, pale and torn,
The multitudes confronting death or flight."

For the Sabbath School.

The Duty of Watchfulness.

Lesson XIII. Luke xii. 35-46. Sept. 23.

LIFE is often represented in Scripture under the idea of a journey. Here the idea is that of one ready for a journey, the loins girded, the lights burning. The warning note of the Master is to be prepared. It is the warning note of life. To be ready is the secret of life's success. Napoleon won his battles when he mastered mathematics as a student. The boy or girl who masters the day's work at school thoroughly is going to conquer in life's battle. The clerk, the artisan, the student, the soldier, the doctor or the merchant—in every line of duty and vocation success rests on the foundation of preparedness. One must know and do to succeed, "What is worth doing is worth doing well," says the adage, and nothing can be really well done when there is lack of thorough preparation.

"Let your loins be girded about, and your lights burning."

This means two things. Physical equipment, a sound, well-developed body, and mental and spiritual life. The body is the temple of God. The body is to be used for God's service, God's service in the daily duties of life, and in the more special work of the church. A sickly body is to be avoided if at all possible. God bestows the blessing of health to fit men and women for their high calling in the world. Therefore all lawful and available means ought to be diligently used to increase one's natural strength and vigor. This ought to be taught systematically and constantly to the young. Games, open air sports and innocent amusements should be regulated upon laws of health intelligently so as to produce the best brawn and muscle as gifts of God. This will equip one for life's battle too, and life's battle if rightly fought is fought for God. Earning bread for the family, promoting commerce, developing nature's inexhaustible treasures, so that food may be had in abundance for man and beast—these things are service for God. In this way the loins are girded.

The light of spiritual truth must burn in the heart, enlightening the mind and warming the affections. What natural life is to the body spiritual life is to the soul, only much more. A saving knowledge of Christ is the requisite condition here. To know Christ and Him crucified is the great thing. This knowledge opens up a far-reaching spiritual vista. God's Word is a lamp to the feet, a light to the path. The lamp is the emblem of many schools and colleges because it sheds abroad the light of knowledge. The Bible is God's Word, His book of instruction, the text book in His school, the chart He has given us by which to navigate through life. Everyone should be thoroughly familiar with the Bible. To be ready to greet the Master when He calls one must know its truth. How important, therefore, to study its chapters, to commit its verses to memory, and to accept it as the infallible guide.

To those who are thus prepared and who do the Lord's bidding there is a precious promise with a world of meaning in it. He shall gird Himself and serve the servants. Christ as Lord of all glorifies toil by toiling, glorifies service by serving. To serve at table is the duty of a domestic servant. There are various grades of servants. In the Queen's household are noble lords, and first in the service of the state is the Sovereign, but rank or fortune holds no in God's sight as against worth. The most menial service is ennobled by righteousness and high character.

The hour of Christ's coming is uncertain. It is certain that He shall come. In one sense He is coming all the time to every one, for His eye is never shut; He sees all our actions, and our inaction too, all the time. But He shall come to judgment; for that coming we should watch and pray.

Select Readings for the Home.

Halifax.

Constance Fairbanks.

Facing the ocean, guardian of our land,
Thy frowning forts and ramparts front the foam
Whose waves still ceaseless chafe the rocky strand,
While salt winds waft sea odors o'er our home.

All the round year the tramp of armed men,
Crisp bugle call, the guns at noon and night,
And martial music, tell us o'er again
That Britain guards us with a jealous might.



Glendower, the Tell of Wales.

Daniel F. Randolph.

THE story of Owen Glendower, whose fame is connected with Wales, is an interesting one. When the Saxons made themselves masters of England, the ancient Britons fled to Wales, Cornwall, and Brittany in France, and this is why, even at the present time, the languages of these provinces are somewhat similar. The Britons were a brave, hardy people, and in the mountains and inaccessible rocks of Wales, were long able to defend themselves from their enemies, and to maintain their independence. The last Welsh king was Llewellyn, who resisted successfully the attacks of Edward the First. He was killed in battle in 1288, the last of that ancient and noble race of kings. Edward, upon taking undisputed possession of the country, promised the Welsh a prince of their own nation, who could speak no English. He presented to them his own little son Edward, who was born at Carnarvon Castle, and, ever after, the eldest son of the English sovereign has borne the title of the Prince of Wales. Though a prince of great courage and ability, Edward the First marred his fame by ordering the massacre of the Welsh bards. These men, by their noble songs of liberty and patriotism, inspired their countrymen to continued efforts for independence, and for this reason they were hunted down and slain without mercy.

Owen Glendower may be classed with Tell of Switzerland, and Bruce of Scotland, for, when the Welsh soon tired of the English yoke, he asserted his freedom and raised an army to free Wales. He was descended from king Llewellyn, and inherited a large property, Glendowry, from which he took his name. He lived at Corwen, and was much given to hospitality, to rich and poor alike. Nothing can equal the love and admiration with which the inhabitants of this district regard his memory, or the veneration they show to any relic or place connected with him. He was a most affectionate husband and father. His daughter married the Earl of Mortimer, who could speak no Welsh, and his wife no English. Lady Mortimer was very beautiful, and endeared herself to the Welsh by her devotion to the wants of the wounded soldiers, for she followed her husband on his warring excursions.

During the twelve years of Owen Glendower's war against the English, he held his parliaments; an old building is shown at Maehynlleth, as the Senate House, where he was acknowledged and crowned as sovereign. We regret to say that Glendower so far forgot himself as to be guilty of a plot against the English Government, with Earl Douglas, the Earl of Northumberland, and his son, Harry Hotspur, to overthrow Henry of England. Each raised armies; they met and decided upon a plan of attack. Hotspur and Douglas marched at once to Shrewsbury,

where Northumberland was to follow with the main army, and Glendower had promised to join them with ten thousand men. Before these movements could be effected, however, the King reached Shrewsbury at the head of his forces, and they were obliged to risk a battle. Shakespeare, in his play of "Henry the Fourth," gives the best description of the battle which followed. Harry Hotspur was slain and Douglas made prisoner. Mad Harry, as the young son of the King was called, fought well, and though wounded, would not give up until the battle had been won for his father.

Owen Glendower became disheartened with the defeat of his friends at Shrewsbury, he lost much of his power in Wales through his gloomy disposition, and, at last, alone, forsaken by his army and friends, he wandered restlessly in various disguises for many years about Wales a branded felon. A price was set on his head, but no one would betray him. It is told that on one occasion, when he was lodged in the outhouse of a cowkeeper, his wife dressed herself like a milkmaid, and went bare legged, and with her hair loosened and brushed away, to see him. So well did she personate a peasant girl, that some of Harry's soldiers took milk out of her pail, and laughed and jested with her without discovering that she was Glendower's wife.

At another time the courage and good sense of a little Welsh girl preserved Glendower from falling into the hands of the English. Her name was Jenny Vaegan, and her parents, who dwelt on a dreary hilltop, gained a scanty living by keeping a few cows. These it was Jenny's business to tend, for by day they fed on the hillside, and at night were herded under shelter. One day, as Jenny collected her little flock and drove them into the rickety wooden shed, what was her terror and surprise to find there a man crouching on the straw. He was dressed in a beggar's costume, but his figure was noble and his face sorrowful and kind in expression. He told her who he was, and induced her to bring him some food and clothing. These had scarcely been given him when some soldiers rode by the shed in search of him. He remained in the shed three days, then assuming the dress of the aged father of the girl, he took her and ventured to walk to Pen-y-ewd, where he had friends. Here he parted with his friend with tears in his eyes, and she returned under guard to her mountain home to live out her quiet life and tell the story of how she aided the great prince of Wales. It only remains to be said that, in 1415, Owen died at his daughter's home in Herefordshire, the brave, though unsuccessful patriot of Wales, and he is held in loving memory by his countrymen.

Heart and Head.

IT takes heart and brains both to be considerate. Thoughtfulness must go hand and hand with love to make this kindest of virtues possible. The story is told of Mrs. Kruger, wife of the Transvaal president, that, when a bronze statue of her husband in his ordinary citizen's clothes was being designed, she asked the sculptor to make the top of the familiar tall hat hollow, so that after rain the birds might be able to drink out of it. This was done, and now, after a welcome shower, a little cloud of birds may be seen fluttering around the Kruger statue, drinking and bathing in the crown of the hat.—*Forward.*



His Royal Bounty.

Anna Burnham Bryant.

"GIVE us this day our daily bread," said Willie, and stopped thoughtfully midway in his prayer, almost as if he had forgotten what came next.

"Go on, dear," said mother, gently.

"Mother, why don't we say, 'Give us our bread and butter?' I wouldn't like just dry bread."

"Perhaps God wants us to give Him a chance to give us more than we ask for," said sister Milly.

"He always does, no matter what you say. Just think of the nice things we get to go with our dry bread: Berries and melons and peaches and pineapples and cherries and oranges and bananas and"—

"Lots and lots and lots of things!" broke in Willie. "Just the way mother puts a piece of candy in the lunch box sometimes, or a handful of peanuts, besides all the nice bread and butter. There wasn't any need of God's making melons and pears and peaches, was there?"

"No," said mother. "It was all 'of his royal bounty,' as the Bible says. You know when the Queen of Sheba went to see the great King Solomon, she asked him to give her presents, and he gave them to her—every one that she asked. But he gave her a great deal more besides things that she had not asked, all 'of his royal bounty.' That's the way God does. I'm so glad you noticed it, darlings."

At the door of the breakfast room they had to stop and stand aside for Molly, the maid, who was bearing in the great silver fruit dish heaped with all the lovely pink and green and golden fruits to be found in the market that morning.

"Fruit of all kinds in coat rough, or smooth rind, or bearded husk or shell," said mother, smiling.

"Who said that, mother?" asked Milly.

"It was a man named Milton," she answered. "He, too, noticed God's great goodness in these daily blessings, and loved to write about them."

"I'm going to write poetry about peaches and things when I grow up," said Willie, setting his white teeth into a splendid red one. "God is so good, folks oughtn't to say, 'Thank you,' in just a common way, I think, don't you, mother?"

They all laughed, but mother only said:

"I'm glad my little boy wants to say, 'Thank you,' and I know the dear Lord is pleased with any heart He finds that wish in."



Repeating Sermons.

A SERMON may be greatly improved by repetition if it be a memoriter one; and the reading of it may be improved with each time the manuscript is employed, if it be read. George Whitefield delivered some of his famous sermons more than sixty times, and Massillon recited some of his one hundred times. Edward Everett delivered his famous address on Washington all over the United States. Wendell Phillips spoke his "Lost Arts" more than a thousand times. Some sermons should be repeated several times to the same people. Paul ordered that his epistles be read to other churches than those to which they were originally sent. Stephen Olin, one of the most extraordinary preachers, when president of Wesleyan University, preached a sermon on the text, "Train up a child in the way he should go." A person was so impressed when he first heard it that he followed Dr. Olin three times, and on each occasion he preached the same sermon. After the fourth hearing of it this gentleman called upon Dr. Olin and asked why a man of his ability confined himself to the same sermon. To which the president replied, "If you were to appear once, and only once, and on an important occasion were to shoot at a target, which would you take, a new gun or a trusty one that had never missed fire?" Said the man, "I suppose I should take the trusty gun." Said Dr. Olin, "'Train up a child' is my trusty gun, and I wish to promote the cause of education."

It is, however, a practice that materially impedes growth, and melancholy instances could be produced of men who, relying on previous preparations, grew feebler as the years passed, and prematurely sank into imbecility.



My Purest Longings Spring.

A. W. H. Eaton.

My purest longings spring
From the divine;
The sweetest songs I sing,
They are not mine.

I chisel the rude stone
With trembling hand,
The statue comes alone
At God's command.

Not I, but God; for He,
My larger life,
Fulfills Himself in me
With ceaseless strife.

Beyond earth's tainted air
I sometimes fly
On wings of faith and prayer;
Yet 'tis not I.

Not I, but He who lights
My flickering creeds
The Power that writes
My broken deeds.

A Story of Scottish Life.

Humour and Pathos of the '43.

By William Cross.

SUMMARY:—The story opens with the appearance of two divinity students, James Duncanson and Simon McQuirkie, types of the "evangelical" and "moderate" sections of the Auld Kirk in 1841-'42. The former was brought up and educated by a maiden aunt, Mistress Deborah Renshaw, of Whinnyside, to whom, on his arrival home from his last session at College, he introduces his betrothed, Miss Agnes Montgomery, the daughter of a neighbor in humble circumstances. Aunt Deborah disapproves his choice, looking for better things, and receives the young lady coldly. The resulting estrangement is described in the second chapter. Aunt Deborah appeals to her minister, Rev. Dr. Hairtrigger Snapperdudgeon, a famous defender of the Establishment, to set her erring nephew right. The voluble Dr. succumbs to Aunt Deborah's hospitality.

CHAPTER III.—CONTINUED.

AT the winding up of this tirade James Duncanson was about to put in a word by way of reply, but the Doctor turned himself to depart, and, in turning, rudely pushed his elbow in the young man's face with a force that cut his lip, and made the blood flow copiously. The Doctor went off as if unconscious of the outrage he had committed, having previously taken a gruff but ceremonious leave of the company.

Mrs. Renshaw could hardly believe her eyes when she saw the brutal treatment her nephew had received, and felt so confused and agitated that she knew not what to say or do; but Mr. McQuirkie had all his wits about him, and made a point of expressing his surprise and counterfeiting some show of feeling. He immediately, however, took care to say, "Whatever may be my private opinion on the subject, I beg you, Mr. Duncanson, to observe that I did not see you receive the injury, and therefore cannot give any testimony regarding it."

"O don't be afraid," replied James, "you are in no danger of being called as a witness. I have no wish to make this a case against the Doctor. He will be tried for it in a court where there will be no lack of evidence, and where legal quibbles will avail him nothing."

But the Doctor was destined to meet with more summary retribution than Mr. Duncanson anticipated; for just as he was concluding his calm reply to McQuirkie, and wiping the ever-springing blood from his mouth, a loud vociferation was heard from the farm-yard in front of the house, and a little attentive listening made the company aware that Dr. Snapperdudgeon was in some distress, and shouting lustily for help.

The disaster which had befallen him is easily explained. As he left the house in the dusk, he encountered, but a few steps from the door, a running charge from a pugnacious ram belonging to Mrs. Renshaw, which overset him heels over head into a pool of liquid manure. It was always suspected that Robin Asteck had been an accomplice in the crime, if not the chief criminal, for otherwise it was unaccountable how the ram was then and there at liberty. Robin, however, seemed to think the impeachment rather a compliment. Whenever it happened to be brought against him, his only answer was, "Prove it, prove it, and when ye do sae I'll tell ye whether I'm sorry for't or no."

CHAPTER IV.

Let all the offices of entertainment
Be free and open. Shirley.

Little was said of Dr. Snapperdudgeon by any of the little party at Whinnyside at his somewhat ignominious retreat. James Duncanson made no further remark on the brutal treatment he had received from the Doctor, but Mrs.

Renshaw could not help adverting to the feelings which she knew would be rankling in her nephew's mind. "Weel, James," she said, "ye maun just look owro the Doctor's conduct, for everybody kens he's a passionate man, and if he had'n'a faults he wadna be ane o' the sons o' Adam. But he's a grand preacher nevertheless, and gied you some insight into this Non-intrusion nonsense, that I houp ye'll profit by."

"He is just about the last man, aunt, to reconcile me to an Eraastian Church."

"I'm sure I kenna what ye mean by an Eraastian Kirk; but if he's no what he ought to be as a minister of the Gospel, there's just the mair need for gude men to stand by the Kirk, and keep its head abum the water."

Notwithstanding her attempts at argument, however, Mrs. Renshaw felt that her project in bringing Dr. Snapperdudgeon and her nephew together had utterly failed, and she was at a loss what move to make next, when her perplexity was relieved by a very unexpected incident. This was nothing less than the arrival of a livery servant at Whinnyside with a polite invitation from Sir John Baldwin, Bart., the patron and principal proprietor of the parish, to Mrs. Renshaw and the students to dine with him next day at the baronial hall.

The great man was Mrs. Renshaw's landlord, and had heard her nephew favorably spoken of. Moreover, some of the servants had seen the two young men on their fishing excursion, and mentioned the circumstance to their master. He took a deep interest in the Church controversy, and was glad of an opportunity of discussing it with the students as well as of showing respect to so good a tenant as Mrs. Renshaw; hence the invitation.

It was not less unexpected than rejoiced in by the mistress of Whinnyside. She instantly built on it a magnificent structure of bright anticipations. The fortune of her nephew seemed secure if he could only be induced not to spoil it by his own wilfulness. Simon McQuirkie thought himself fortunate in being included in the invitation, for he had a secret hope that he should be able to turn it to good advantage. His companion, however, was by no means elevated with the prospect of being, at that particular juncture of affairs, suddenly ushered into the acquaintance of a man so influential as Sir John Baldwin. He foresaw that it would probably be impossible for him to avoid committing himself irrevocably either on one side or other of a controversy involving all his professional hopes as well as deep-seated principles, while as yet these were far from being so well matured in his mind as he desired. He did not, however, shrink from the occasion, but determined, come what would, to act a frank and manly part.

Mrs. Renshaw would fain have drilled her nephew into the practice of a little double-dealing or hypocritical profession, which she dignified with the name of prudence; but she found her subject impracticable, and was obliged to confine herself to giving him counsel by innuendo. McQuirkie, however, put himself to no such trouble; he had his own part to study, and beyond that his concern did not extend.

At the appointed time the Whinnyside party reached the gates of Baldwin House, and were soon in the presence of the Laird and his family, where they were very graciously received. A few other guests were also present, of whom we may have occasion to speak by-and-by. One who might naturally have been expected to be there had not been invited—namely, the parish minister, the redoubtable Dr. Snapperdudgeon.

The Doctor and Sir John, so far from being on friendly terms, were engaged against each other in a lawsuit which had lasted for years, and was expected to last as long as both of them survived. They were, indeed, at the most deadly enmity, a footing on which the Doctor contrived to be with almost every person who had the honor of his acquaintance.

Mrs. Renshaw thought herself "nao sma' drink" when

the Laird himself gave her his arm and conducted her with great politeness into the dining-room. The company sat down to a sumptuous feast, at which James Duncanson was placed in the post of honor. His place was at the right hand of Lady Baldwin, and on the other side sat her eldest daughter, a blooming girl of eighteen. Mrs. Renshaw and Mr. McQuirkie were seated right opposite; near at hand were some of the junior members of the Baronet's family and the Rev. Mr. Calmsough, the venerable minister of an adjoining parish, of which Sir John was patron.

During dinner there was very little conversation beyond mere commonplace and ceremonial remarks, few of which fell from Mrs. Renshaw and as few escaped her ears. She paid particular attention to every word uttered by either of the ladies to her nephew, and watched the eyes of both with rather more diligence than good manners. The result of her observations was a conviction, at which she had arrived before the dessert was brought to table, that Miss Baldwin was in love with Mr. James, and that the fascinations of the high-born damsel would soon make him forget his imprudent attachment to Agnes Montgomery. She thought she could see too that Lady Baldwin looked with favor on him, and her head became giddy with sanguine speculations. James, she concluded, was sure of the first presentation at the disposal of the Laird, and then the hand of Miss Baldwin would be his, as a matter of course. Here was the prospect of fortune and greatness even beyond what she had ever anticipated for her nephew. She had, indeed, a faint apprehension that his peculiar notions of duty to the Church might stand in the way of his good fortune, but she could not seriously believe that he would be so insensible to the prizes which dazzled her imagination as to forego them when placed temptingly within his reach.

But she was building on sand at all points; for the marked attentions of Lady Baldwin and her daughter were paid to Mr. Duncanson purely from a delicate appreciation of his diffidence of character, and a generous desire to make him feel at ease. Towards Mr. McQuirkie the ladies felt this to be unnecessary, as he bore the impress, both in look and manner, of concentrated self-sufficiency. Hence the evident difference of treatment which the students received, and which misled Mrs. Renshaw into such a wild-goose chase of visionary speculations.

On the cloth being removed, the conversation became more animated and general. Mr. Calmsough told some of his best stories, all overflowing with good humor and good nature. There was no bitterness or egotism in his observations, while he displayed a wide range of information on many subjects, and an intimate knowledge of society in all he said. For a time he was the centre of attraction to every ear and eye in the company, the Laird himself being well-pleased to be an attentive listener, and only throwing in a word now and then to encourage the venerable gentleman to proceed in the same delightful strain. As may be supposed, most of Mr. Calmsough's anecdotes and observations had a professional smack which clearly indicated his calling; but otherwise it would not have been easy to discover that he was a clergyman, for he was entirely devoid of any affectation of superior sanctity, and made no ostentation of devoutness. He had the felicitous faculty of seizing on the agreeable and harmonious points of all subjects, and insensibly brought the most apparently incongruous matters into unity. Not from any want of discernment, but rather from amenity of temper, he fixed his regards on the good in all things, to the almost utter oblivion of the bad. It was a common remark that he had a blind side even to the Father of Evil, and could not see wickedness in others because he had so little of it himself. Under his benign influence the conversation took a turn that was exceedingly agreeable to young Duncanson, and favored the only policy which he had made up in his mind to follow on the present occasion—namely, to avoid as much as possible controverted or controvertible points.

This, however, did not suit Mr. McQuirkie's views. He

felt a strong desire to have the opportunity of distinguishing himself on debatable ground in the presence of Sir John, and displaying himself before the great man as an able casuist, certain always to arrive at safe conclusions. Accordingly he took the first opportunity which offered to raise a dispute with Mr. Calmsough on some point which led directly to an argument on the much-vexed Church question.

No sooner had the conversation begun to take a controversial turn than the ladies withdrew; though for her own part Mrs. Renshaw would much rather have remained, perceiving clearly enough that the discussion might have important effects. The decks being cleared for action, Mr. McQuirkie only ventured at first on a passing hit now and then to show his dexterity. He raised a question and then carped a little at both sides, so as to leave the company in doubt as to his precise opinions on the subject in hand which happened to be the *veto*. McQuirkie seemed both to condemn and defend that most remarkable expedient, till Mr. Calmsough shook his head, and the Baronet impatiently inquired on what ground an exercise of ecclesiastical power could be defended which was at once at variance with the law of the land and an open spoliation of vested rights.

McQuirkie shuffled and tried to qualify Sir John's decided condemnation, without directly impugning his justness. "The veto," said he, "is no doubt in itself bad in many respects—perhaps I may say in every respect—but it was forced on the Church as a matter of necessity."

"How so?" inquired the Baronet, in a tone in which there was some mixture of displeasure as well as surprise, for the veto was an object of his special detestation.

"Why, for this reason," replied McQuirkie, "the Dissenting bodies were fast becoming too strong for the Church, on account of their more popular constitution. It was neither practicable nor desirable to abolish patronage, but its most obnoxious features were softened to the public eye by the modification of the veto."

"I grant," said Sir John, "that the encroachments and growing power of Dissent furnished a very strong reason for some change, for ever since the Whigs were allowed to unsettle the constitution by their Parliamentary and Municipal Reform Bills, Dissent has been making most alarming strides. But the veto was calculated virtually to extinguish patronage altogether, and I can neither see the justice nor propriety of that."

"Strictly speaking, neither do I, Sir John," replied the cunning parasite, "but then, sir, you will please to observe that while the veto law infringes the privileges of individuals, it by no means confers the power of appointing ministers on the vulgar herd, but gives a kind of popular air to appointments, while it leaves the substantial and entire power in the hands of the Church courts, which consist very much of the classes in whom patronage is vested, and who are entirely at one with them on constitutional and Conservative principles."

"Well, well," said Sir John, "there is a good deal of force in that view of the subject. It never struck me in the same light before, but I admit there is reason in it; I do indeed. Your perception, Mr. McQuirkie, of the danger of admitting the many-headed monster, called the public, into any share of power pleases me particularly well, and I have great happiness in forming acquaintance with a young man of such decided talent and sound principles."

(To be continued.)



Cultivate two habits and let them grow side by side—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore, let both grow together, then our giving will increase just in proportion to our getting.

Church and Presbytery.

Scotland.

In Dundee the Town Council passed a resolution forbidding the Rev. Jacob Primmer from holding a conventicle on Magdalene Green, but the sturdy minister addressed a large and orderly crowd there, protesting against any attempt to put down free speech in the town that was the first to stand up for the Reformation. He was not molested.

In Glasgow open air preaching was once forbidden from the stone pulpit of Bridgegate church, because there were riots so frequently at these meetings. Preaching has recently been resumed there, and no disturbance has so far occurred.

The question of the Union is being vigorously debated in the Scottish Presbyteries. It is contended that sessions have not been consulted. In Brechin Presbytery, Rev. J. L. Robertson, Logiepert, moved approval of the overture on Union, and referred to the attempt that had been made by the opponents to make capital out of the fact that sessions and congregations had not been consulted. They were, however, a Presbyterian Church, and it was contrary to their constitution to have such questions decided by a mass vote of the people. Mr. Fairweather, Maryton, seconded. Some discussion took place in regard to the objection raised that sessions had been ignored, in the course of which Rev. John Fraser pointed out that the elders had been supplied with the fullest information in regard to the Union, and if they had so desired they could have brought the question before the session to which they belonged. The motion was unanimously adopted.



England.

Bishop Johnson, the negro Bishop of Lagos, recently escorted Mrs. Randle, an African lady, and her two children to Windsor Castle by command of the Queen. The Queen kissed the lady and the little colored children. The story of the Queen's connection with this African family is thus told. Years ago the King of Dahomey gave a little slave girl, who was one of royal blood, but captured in a slave raid, to a British naval commander, who brought the child to England and introduced her to the Queen. Her Majesty became god-mother to the little African girl and had her well educated. She eventually married a negro merchant at Lagos. She had a daughter, who likewise became the Queen's godchild, and was educated at the Queen's expense. It is this daughter, now Mrs. Randle, who has just visited the Queen with her children.

We clip the following from the *Christian World* of August 23rd:—Rev. Dr. Herridge, of Ottawa, who is returning to Canada, occupied the pulpit of Seton park church (Dr. John Watson) on Sunday. Dr. Herridge held the position of official chaplain to Lord Aberdeen in Ottawa.

The Rev. Thomas Spurgeon, pastor of the Metropolitan Tabernacle, has the satisfaction of knowing that the whole of the contract price, £44,576, for the re-

building of the Tabernacle, has been received, and that the new building, as he desired, will be opened free from debt. The re-opening services will take place on the 19th, 20th, 21st, and 22nd of Sept.

The sixth annual summer school of the British Chautauqua has just closed its meetings at Barmouth. The students were boarded in pleasant houses facing the sea, and in spite of a cold and grey day to begin with, their visit turned out an ideal holiday and a time of much profiting. The programme included a lecture by Dr. Hunter, of Glasgow, on Goethe's "Faust"; lectures by the Rev. H. James, on Wycliffe and Tyndall; a Greek class conducted by the Rev. T. Williams, B.A.; and an address from the president, Dr. Horton, on "Great Teachers of the Century." The Chautauqua goes on all the year round as a Home Reading Union, and aims to assist teachers and Christian workers in every possible way.



American.

A feeling appears to be growing in England and it has attained even greater proportions in Scotland, that the study of the Bible in the Sabbath Schools is planned to too great an extent by persons outside the country. England has six members on the International Sabbath School Association, by whose members the lessons are chosen. Scotland has no member on it. A system of lessons, prepared by the Free Church Federation embracing all dissenting churches, would be very popular across the ocean. American Sabbath workers are trying to encourage closer relations with the British.

At Chatauqua recently, the corner-stone of what is to be known as the "Hall of Christ" was laid. This building, which is to cost \$50,000, all of which has been already subscribed, is to be devoted exclusively to the study of "the life, words, deeds, spirit and results of His life, Who spake as never man spake, and Who went about doing good, Whose name is above every name." Dr. J. H. Vincent planned the building. Copies of all the engravings of pictures of Jesus are to be gathered here, and a library formed of all the books relating to Him.

There is a fly in the ointment under the most careful conditions. Harvard opened her doors this summer to the Cuban school teachers who were brought over for a few weeks of American life. Most of these were Roman Catholics, and Harvard was careful to repress anything that would look like proselytizing. But this went so far, say some, as to prove a real hardship to the small minority of Protestants in that company of teachers. The Cuban Protestant pastor at Tampa came north to preach to his Protestant compatriots, and the Catholics at Harvard threatened him with arrest. The real aim of those who managed the affair, however, was to conduct the visit with the least possible friction.

The *Boston Congregationalist* speaking of the present inactivity in church life. Not in six years, to be exact about date,

have religious matters in New York been so inactive as they have for the past eight weeks. Churches are closed that have not been closed before in years, and those that remain open are attended by handfuls. Two churches that for many years have been kept open daily, that the wayfarer might come in, rest and pray, have had their doors shut tight for the last fortnight, solely because nobody had come in during the previous fortnight and the caretakers got permission on this account to take their vacations. Scarcely a minister of prominence was to be found in the city on week days, and few, except strangers, on Sundays. More assistant ministers than ever before have had opportunity to play chief parts, but even some of them found substitutes—if they could. All this does not prove that there is an interregnum in religious interest. The churches are not weaker than they have been. The explanation is that with returning prosperity the people are away, having vacations that they did not take in the past. This statement is made only after investigation. Churches that never before found themselves without congregations in July and August have had that experience this year. There are people in New York, but they are strangers, and being from home they do not attend church.

The American Presbyterian Board of Foreign Missions has invited other Foreign Mission Boards to send representatives to New York to a conference upon the present mission crisis in China and to consider what is now best to be done. Twelve Foreign Mission Boards have accepted the invitation, among them are the Congregationalist, Methodist, Cumberland Presbyterian, Methodist South, Presbyterian in Canada, China Inland Mission, Disciples and the Swedish Covenant of Chicago. Just before this conference there will be a great gathering of all Presbyterian workers at present home from the foreign field to consider the best course for Presbyterian missions in future.

The Presbytery of Utah at its meeting August 23rd, gave the following deliverance respecting Revision:—"That such verbal changes in Chapter 3, Sections 3 to 7 of the Confession of Faith be made as shall show our belief in the doctrine of the salvation of all who die in infancy; and also to restate the doctrine of preterition, yet so as to preserve the character and quality of our Calvinistic system of theology. We also recommend the adoption of a brief statement of our doctrines as taught in the Scriptures for popular distribution."

In connection with the tent work in Philadelphia during the past summer, the following report of its results so far will be interesting: Five tents have been in operation. Meetings are held nightly upon the large recreation pier erected by the city for the benefit of poor people. In the tents and upon the pier, meetings are conducted without intermission, except Saturday, which is taken as a day of rest. Each week the attendance amounts to over 15,000. In the various districts in which tents are located, and work is conducted, the Christian people who are not taking a summer vacation are organized into workers' hands. Thus Christians are afforded an opportunity to keep their spiritual lives stimulated by constant activity. All classes of Christian

workers are thus utilized. Pastors testify to the benefit to their churches in the fall to find that their workers are all ready and enthusiastic over religious services, and are ready to exert their efforts and energy to the activities of the Church. Already this summer at least five hundred have expressed their determination to lead a Christian life. A very large number who have lapsed from Church life and activity have through these services been reclaimed. Men and women feel perfectly free to come in their every-day clothes and bring their children.



District Notes.

Pictou.

Rev. D. G. Cook, of Truro, licensed and ordained by that Presbytery, is now working in the Bonanza district in the Klondike. His field is already self-supporting.

The annual meeting of the Truro Presbyterial Association of the W.F.M.S. was held in Middle Musquodoboit on the 30th August. Mrs. D. S. Fraser presided. An increase of 219 in membership was reported for the year. Mrs. R. G. Strathie of Truro, was elected president for the present year. Miss Blackadar and Rev. Dr. Morton, both of Trinidad, were present.

Halifax.

A Provincial Lord's Day Alliance has been organized in N.S. and the following officers have been appointed for this year: President George Mitchell, M.P. P., Halifax. Vice-Presidents Bishop Courtney, Halifax; Rev. R. McArthur, Nappan; Hon. T. R. Black, Amherst; Hon. J. N. Armstrong, North Sydney; Rev. J. F. Forbes, Sydney; Rev. E. D. Miller, B.A., Yarmouth. Secretary Rev. Alfred Gandier, B.D., Halifax. Assistant Secretary—Arthur Barnstead, L.L.B., Halifax. Treasurer A. C. Johnstone, Mayor of Dartmouth.

Quebec.

The following significant item is clipped from a local paper. The reference is to Valleyfield:—"Sunday was a record breaker in the shape of drunken brawls and furious driving through the streets." There is need for some missionary work by the Lord's Day Alliance down there.

Rev. T. Bennett, of Montreal, gave an address in St. Andrew's church, Sherbrooke, on Sunday evening last, on "The Bible, Britain and the Nineteenth Century." Mr. Bennett spoke in the interests of the Bible Society.

Lanark and Ronfrow.

Rev. Thos. Nixon, Smith's Falls, had a unique reception on his return from his holidays. A local paper thus describes it: "When Rev. Mr. Nixon, of Smith's Falls, returned home last week from his holidays, Mrs. Nixon surprised him by having arranged a party for that day in honor of his 44th birthday, and only the grandmothers of the congregation and a few others were invited. There were about 25 present. They had a five o'clock tea, after which Mrs. J. A. Clarke, a well-known

singer, entertained the old ladies to some excellent vocal selections. The oldest guest present was Mrs. Adam Foster, who passed her 91th birthday several months ago, but that fact did not prevent her from entering into the enjoyment of the occasion with as much zest as any of her juniors.

Brockville.

Rev. W. A. Mackenzie, of New York, a former pastor of the First Presbyterian church, Brockville, spent some days in Brockville recently, visiting his sister, Mrs. R. L. Wright.

In the death of Mrs. Janet McCracken, Brockville lost one of its oldest residents and the First Presbyterian church a member of forty years standing. Mrs. McCracken had reached the good old age of eighty-four years, and for some time has been in infirm health.

Kingston.

Tuesday evening, 4th inst., the Presbyterians of Shannonville gave a very successful lawn social at Mr. Matthew Shetlar's. The weather was perfect, and the illuminated grounds presented a handsome appearance. After refreshments had been plentifully served spirited and pleasing speeches were delivered by the resident ministers. After a rousing God Save the Queen, one of the most social gatherings of the season was brought to a close. Proceeds amounted to \$35, to be applied to church repairs at a later period.

Rev. Dr. W. S. McTavish, of Deseronto, was in Toronto last week attending a meeting of the General Assembly's committee on Young People's Societies. He is secretary of this committee and was appointed to confer with the students in Queen's College with reference to the work of Young People's societies.

The Kingston Presbyterial Union will hold its annual meeting on Thursday, Sept. 20th, in St. Andrew's church, Kingston. There will be three seditments, and the President, Rev. Dr. W. S. McTavish, will preside. Addresses will be delivered by several of the members of Presbytery. The regular meeting of Presbytery will be held on the day previous.

Whitby.

Rev. J. F. McLaren and Mrs. McLaren have returned to Columbus, after a most enjoyable and profitable vacation. Mr. McLaren occupied his own pulpit on Sunday last.

It is satisfactory to learn that Rev. Norman H. MacGillivray, who has been seriously ill for some time, is rapidly recovering. He is at his old home at Whithy.

Orangetown.

Rev. R. M. and Mrs. Dickie have been summering at Bayfield on Lake Huron. They returned to town on Saturday last, and Mr. Dickie preached at both services on Sunday.

Rev. G. McKay, of Charleston and Alton has returned from his holidays much benefited and looking well for the winter's work. He preached at both services on the 26th August.

Rev. P. G. Sinclair, preached at both services at St. Andrew's, Orangetown, on the 21st inst. He was inducted at Sonya on the Tuesday following.

A special meeting of the Presbytery was held on Monday last, when Rev. Dr. Campbell, Agent of the Twentieth Century Fund, addressed the court in relation to the work of the canvass. \$800,000 of the million dollars required have already been subscribed.

On Sabbath next the Adajah church will be re-opened. Rev. T. G. Forster, of Toronto, who, by the way, is minister of a Congregational church there, will conduct the re-opening services.

Hamilton.

By the death of Mr. Alex. McLagan the Presbyterian Church loses a staunch supporter, and St. Paul's church one of her most prominent members. Mr. McLagan was a Scotchman, born in Perth seventy-seven years ago. He is described as a man of clear vision, of great energy, and was always interested in religious and philanthropic work. There was scarcely a charitable organization in the city with which he was not closely identified. He leaves a widow, but no family.

There is work for the Lord's Day Alliance in Hamilton, Ont. Complaint is made that Sabbath desecration has reached alarming proportions this summer. The radial and street railways are blamed for drawing crowds of pleasure seekers to the popular resorts, where amusements are indulged in, and shops of various kinds are kept open for selling goods. Clearly things have reached a dangerous pass, if even half of what is charged be true, and steps should be taken to counteract the evils complained of.

Maitland.

Fnox church, Ripley, and Knox church, Bervie, have resolved to call a minister, and a call was moderated in at Ripley, on Monday, Sept. 3rd. Presbytery considered it on the 5th inst.

Maitland Presbytery will meet in Knox church, Teeswater, on Thursday, Sept. 6th instead of Sept. 18th as announced, at the request of the Century Fund Committee. Dr. Campbell will be present.

Paris.

Rev. Dr. Mackay of Chalmers, has addressed a circular letter to a number of the business and professional men of the town, containing the following queries: 1. What are the forms of temptation which beset a young man in Woodstock? 2. What are the qualifications for business success in a young man? 3. Why do so many young men absent themselves from Bible class and Sabbath services? 4. What forms of amusement would you recommend to a young man? The replies to these and other questions, Dr. Mackay will consider in a series of addresses to young men. He began on Sabbath evening last.

At the union meeting of Blenheim and East Oxford congregations on Tuesday it was decided to ask the Presbytery to grant the privilege of having a settled pastor. A business meeting was held in the church on Monday at which Revs. Patter-

son of Embro, Ross of St. George and McKay of Woodstock were present.

Mr. Thos. McLean, of Brantford, has been Session Clerk of Zion church for the past thirty years. At the close of the Session meeting on Wednesday evening of last week, Mr. S. M. Thomson on behalf of the Session presented to Mr. McLean a beautiful illuminated address, expressing their appreciation of Mr. McLean's services and their esteem for his high Christian character.

Rev. Dr. Campbell, agent of the Century Fund, preached in Knox church, Embro, last Sabbath, and Rev. Harvey Grant of Honan, China, preaches there on the 16th.

The Sabbath Schools of Knox and Chalmers churches, Woodstock, united for an annual picnic last week, and a most enjoyable day was spent. A baseball match between the two schools resulted in a score of 7 to 7 but with an innings to spare in favor of Chalmers. The idea of a union picnic is a good one.

A member of the Knox church, Woodstock, has made the congregation a most acceptable present in the form of a large group of photographs of the session of 1896, in which year the new church was built, together with pictures of the new and old structures. In the centre of the group is a splendid photograph of Rev. Dr. McMullen. The whole is beautifully mounted and surrounded by a handsome frame. The group has been hung in the church vestry. The members of the session at the time the new church was built were Charles Birchard, Wm. Pott, the late D. H. Hunter, George Strauchon, Alexander Bayne, R. R. Fulton, Peter Johnston, David Scott, Hugh S. McKay, John Robertson and James T. Bain.

Barrie.

Orillia Sabbath School was impatient for the coming of Rallying Day and resolved to observe it on the 9th inst. There was an excellent attendance of teachers and scholars.

There was no service in the Presbyterian church at Ardrea last Sabbath, as Presbyterians worshipped with Methodists on the anniversary of the latter. That speaks well for Ardrea.

The congregations of Bradford and Second West Gwillimbury will meet on the 26th inst. in Bradford, to consider the question of calling a minister. It is expected that moderation will be decided upon at this meeting.

Rev. A. L. McFadyen, late of Mount Albert, in the Presbytery of Toronto, has

"Durability is Better Than Show."

The wealth of the multi-millionaires is not equal to good health. Riches without health are a curse, and yet the rich, the middle classes and the poor alike have, in Hood's Sarsaparilla, a valuable assistant in getting and maintaining perfect health.

Hood's Sarsaparilla
New York Dispensary

been spending a brief vacation at Doo Lake, and addressed the C. E. meeting at St. Andrew's church there. A local paper says,—"Mr. MacFadyen is well known for his deeply spiritual nature, and is always a welcome speaker here."

Central Presbyterian church at Church-hill, met at the home of their organist, Miss Elizabeth Canning, last week, and presented to her two pieces of silver as an expression of their appreciation of her voluntary services as organist. The evening was pleasantly spent.

North Bay.

The Young People's Presbyterian Association will meet at Emsdale on the 18th inst. at 10.30 a.m. A good programme has been prepared, and ample provision made for all delegates.

The new Presbyterian church corner stone, Parry Sound, was laid by Hon. Geo. W. Ross, on the 22nd Aug.

The Parry Sound Presbyterians are to be congratulated on the noble effort they have made. The building is to cost nine thousand dollars, and is to be of brick and stone. On the corner stone alone was laid four hundred dollars. The building will be ready by the first of the year, when, it is hoped, as an example to others and for the good of the Parry Sound Presbyterians it will lack that well nigh universal ornamentation on churches—a mortgage.

The Committee appointed by the Presbytery of North Bay re lumber camp supply, is securing considerable valuable information. In the first part of the cutting season of '99-00 there were in camp on limits under Government supervision nearly twenty thousand men. As the mills do not close until November as a rule, this number would be largely augmented by the contingent sent out at that time.

Ninety-six companies and individuals were then operating camps and fully twelve hundred teams of horses were employed. As many as thirty camps are sometimes operated in one township so that a missionary employed among these could reach nine or ten each week with comparative ease. In the North Bay Presbytery forty of the four hundred and twenty-two camps operated were at distances ranging from ten to thirty miles from mission stations already organized. To work these from the mission would be well nigh impossible. Our missionaries are already overworked and to ask them to add a number of camps to their field of three or four preaching places would be demanding too much, especially as the better part of two days would be spent in visiting each camp, owing to the impossibility of holding a service on any other day than Sunday, or at any time than in the evening. In such districts as about Mattawa, where a train runs to the scene of operations to bring in the logs, the missionary might dispense with a horse, but in most places he would need one. This work should be undertaken and at once.

Saugoon.

A very thoughtful and impressive address was given at the home of Mrs. J. T. Allen on Tuesday evening of this week by Rev. W. G. Hanna, president of the Mt. Forest branch of the Lord's Day Alliance.

It was given under the auspices of the W. C. T. U. and was on "The Lord's Day Observance," and all who were privileged to listen to it were led to lift their hearts in gratitude to God for His beneficent provision in setting apart one day in seven as a day of rest and for communion with Himself. We hope Mr. Hanna may be induced to repeat the address at some future time and we feel assured if he will do so that a much larger audience will be in attendance.

Guolph.

Rev. R. J. M. Glassford and Mrs. Glassford are again at home in the Chalmers church manse. They have spent a most enjoyable four weeks' holiday in Caledon East. Mr. Glassford preached at both services on Sabbath last.

Rev. B. B. Williams, of Guolph, left this morning for North Bay, where he will supply the pulpit of the Presbyterian church for a month.

London.

Rev. T. A. Watson, formerly of Alma, has been called to Thamesford, London Presbytery.

It has been decided to hold the annual church parade of the A.O.U.W. lodges of London to Knox Presbyterian church, South London, on Sunday, Sept. 16th, at 4 p.m. Every effort is being made by a committee composed of representatives of each lodge to make this year's turnout a success. Members of the order in Ilderton, Lambeth, Lucan and Kerwood have been invited to attend, and the Seventh Regiment Band will be present. The sermon will be preached by Rev. J. G. Stuart, the pastor of the church, and the district deputy grand master, Wm. Nichols, will act as grand marshal.

Rev. Dr. Paton will address the congregation of St. Paul's church, Ingersoll, on the 28th inst. at 8 p.m. The vigor of this octogenarian is in no wise abated.

Komoka congregation observe anniversary services next Sabbath. Rev. Thos. Wilson, of London East, is the preacher at 3 p.m. and at 7 p.m. The Sunday school held a picnic on Monday of last week at Spring Bank.

Bruce.

This is the way the Port Elgin Times announces the approaching marriage of the Rev. S. D. Jamieson, of Burgoyne. On Sunday, 2nd inst., Rev. A. Mahaffy exchanged pulpits with Rev. S. D. Jamieson, of Burgoyne and Pumbano. During the services Mr. Mahaffy intimated to the people that Mr. Jamieson would be absent most of the following week and that he would return doubly armed for the duties of his parish. Mr. Jamieson left on Monday morning and he and his bride are expected home by the close of the week.

Sarnia.

The Presbytery will meet at Strathroy on Friday of this week for the ordination of Mr. W. J. Knox, called to be pastor there. Rev. J. P. McInnes conducted services there on Sabbath last.

The sacrament of the Lord's Supper was observed in Ailsa Craig Presbyterian church on Sabbath, 2nd inst., a large congregation participating.

Toronto.

Designation of Miss Leech.

Even the bustle of Fair week did not prevent some 300 people gathering in Central church last Wednesday evening to witness the designation of Miss Leech as a missionary to India, and to hear the story of the escape of the missionaries from Honan. Miss Leech has been preparing for upwards of four years since she first offered herself for the foreign field. She was then considered too young, so she spent three years at the Brantford Ladies' College, and another three years at the Ewart Training Home, Toronto. When she again presented herself this summer, she was accepted, and appointed to India. She had been a member of Central church, Toronto, which has already given more than any other congregation in the city to foreign mission work. The Foreign Mission Committee agreed that she should be designated there, and accordingly asked the Presbytery to appoint one of its members to be present at the service. Presbytery appointed its Moderator, Rev. J. A. Turnbull, and beside him there were on the platform Revs. Dr. MacLaren, Dr. McTavish, Dr. Mackay (Chairman) and, as they came into the meeting, the returned Honan missionaries were also called forward. Dr. Malcolm, Miss McIntosh, Miss Pyke, and Rev. J. and Mrs. Goforth were all present, and Rev. John Wilkie, from India. The designation services were impressive, and the address of Mrs. A. R. Gregory, who represented the Woman's Foreign Missionary Society, and in their name presented to Miss Leech several volumes of a good Bible Commentary, was an admirable one, both in thought and in diction.

Mr. Goforth's Story.

Naturally the interest culminated in the story of escape as told by Mr. Goforth. He told it with almost painful realism, as if he were living over again those terrible days of the 400 mile overland journey. He seemed to see about him again the scowling faces of the Chinese mob, and saw the sword-thrust that was aimed at his babe, and then at the mother who was protecting her child. And we saw it with him, though not so really, yet so deep was the impression that it is not difficult to call it up again. The story is a marvellous one. Again and again the narrator was constrained to stop and give God the glory for His evident interposition. Out of calamity the fugitives came to see an evident interposition in order to preserve. Mr. Griffith and little Paul Goforth slipped off the cart as it left the village, because Mr. Griffith believed that all were doomed, and he hoped to escape and save Paul by separating himself from them. But the party waited for Paul, and turned aside from the main path, and thus, by delay and a change of route, escaped the party that lay in ambush to murder them. They fretted at the enforced delay, but rejoiced at it afterwards.

A Bit of Selfishness.

Surely the men and women who have come through such experiences should be allowed to rest a while, and should receive the most thoughtful care at the hands of the Foreign Mission Committee and from the brethren. Yet no sooner is it known that the missionaries have reached Toronto

than there is a general sprint to reach them first and secure their services. We learn that Mr. Goforth spoke twice last Sabbath, and Mrs. Goforth was also pressed into service. Already there are applications for the missionaries pouring in, and engagements are being made to north, south, east and west for Mr. Goforth and his fellow-sufferers. It is natural that the people should wish to hear them, and if the people of Toronto have this privilege why should not the people of Jackson's Corners. But were we to ask any reputable physician would he say that any one of them was fit to appear before audiences for three months yet. Remember the years they have lived during the last two months, and send them all off to some quiet place to rest till the unstrung nerves become normal again.

Some Plain Words.

Bloor street congregation came back from mountain and seashore last week, and most of them were in church last Sabbath. They heard some plain speaking, but there was no bitterness in the sharp sentences, and they were salutary. The pastor chose for his text Nehemiah iv. 9, and dwelt upon the Hinderers of God's Work, and the most effective way of dealing with them. There were four classes, of which Shemiah, the prophet, who turned traitor, was one type; Sanballat, the scoffer, was a second; Tobiah, the renegade Jew, was a third; and Gashmu, the slanderer, was a fourth. All these types are represented in the present day, and the description of them cut close, though it was kindly. The strength of the sermon was mainly in the second part, when it was shown how Nehemiah met and defeated these hinderers. He used every means to defeat them, setting sentinels to watch them, taking every precaution to thwart them, but resting mainly upon God, to whom continual prayer was directed for guidance and strength. Israel's strength lay in the union of watching and prayer, and the strength of Christians to-day will lie in the due proportion of these same two elements in life.

In Behalf of the Lord's Day.

Vigorous work is the watchword of the Lord's Day Alliance for the coming season. A call was issued for a meeting of those interested in this work within the limits of the city, and representatives from every denomination responded. The Secretary and Treasurer, Rev. J. C. Tibb, outlined a plan of campaign, which was heartily endorsed by all present, and Mr. Tibb was commended to all the brethren in the city, as he seeks to carry this plan into execution. It is proposed to begin an immediate canvass for members, making each evangelical congregation a centre of operations, and asking that within each a certain number of members shall be secured. In this way the interest of the work of the Alliance will be greatly widened, and its real purpose revealed. To some the purpose has seemed to be to raise a certain sum of money annually with which to carry on the work of the Alliance. That is very far from its purpose. It aims to interest an increasing number of the citizens of Toronto in the preservation of the Sabbath, and we see in the proposed plan, a means of securing this end.

Concerning Baking Powders.

REPORT OF THE INLAND REVENUE DEPARTMENT—LARGE QUANTITIES OF IMPURE POWDERS FOUND—SALE OF ALUM POWDERS FORBIDDEN.

The Bulletin of the Inland Revenue Department (No. 68) contains analyses of 156 samples of baking powders bought of dealers and manufacturers in the Dominion. The alarming statement is made that 85 per cent. of these are alum mixtures.

In view of this large proportion of alum powders, Chief Analyst Macfarlane recommends that legal proceedings be taken against parties selling them, on the ground that they are unhealthful articles of food.

Upon this recommendation the Commissioner of Inland Revenue has given public notice that persons selling alum powders will be prosecuted.

The analyses were made by the Assistant Analyst, Mr. A. McGill, who fully discusses the use of alum in baking powders, which, he is of the positive opinion, is dangerous to health.

Professor Ruttan, of McGill College, Montreal, who made a series of experiments on the digestibility of bread baked with alum powders, is quoted as follows: "The unanimous verdict of my experiments is that alum powders introduce into a form of food of universal use, agents which are detrimental to the functional activity of the digestive ferments. They must therefore be prejudicial to health, and the only course is to carefully avoid them."

Both consumers and grocers are interested in this matter. Housekeepers should be very careful in purchasing their baking powders. The alum powders can generally be distinguished by their low price. They cost but two or three cents a pound to make, and are sold from ten to thirty cents. A pure, cream of tartar powder, is quite expensive to make, and is sold from forty to fifty cents.

Superior.

Dr. Patrick's visit to Rat Portage and Keewatin on August 26th was much enjoyed. The principal will always be welcome to this district.

Rev. S. C. Murray, of Port Arthur, is slowly recovering from his severe attack of rheumatic fever, but will not be ready for work for some little time yet.

Rev. James Pullar preached in Knox church, Rat Portage, on the morning of Sept. 2nd, and in the Norman church in the afternoon of the same day.

A hall has been built for religious services at the Mikado Mine (Lake of the Woods). It is expected that Rev. Mr. Rochester will conduct opening services there on Sunday, Sept. 16th, and that the choir of Knox church, Rat Portage, will give a concert on the Monday evening following. Mr. McSpornan, of Queen's, is doing good work in this mining region.

Five Minute Talk with Business Men.

The Financial Situation.

WHILE we have been passing through a time of stagnation in regard to Canadian and United States securities there are some who think they see a change coming. Unfortunately for the investor some expect a change for the better while others look for a change for the worse.

During the last few days there has been a flutter in two or three Canadian securities which for a long time were inactive, resulting in a considerable advance. This little movement is not altogether without significance. It seems to indicate that prices if they could break away from inactivity would advance. A certain Bank stock which some time ago had an unwarranted decline, and to which reference was made in this column, has recently advanced about fourteen points and will probably have another advance in the near future. I pointed out that it ought not to have gone down so low and that at the proper time it would have a very considerable advance. Some will wonder why people who would not buy it when it was ten points lower are eager to purchase it in large quantities at its present price. Such sudden and unexpected movements are usually ascribed to chance or Heaven. But the great English poet said,

"Our remedies oft in ourselves do lie,
Which we ascribe to Heaven."

C.P.R. with its good dividend does not advance. Perhaps too large a quantity of stock is held in Canada and too many who bought it higher are anxious to sell at any advance. It is doubtful if C.P.R. earnings, during the coming winter, will compare favorably with those of last year. It will probably follow the New York market and ought to advance within a reasonable time to 96 or 98.

Directing our attention to the United States, where lies so frequently the cause of movements in Canadian securities, one is impressed more and more with the evidence going to prove that for a long time the great advance is over. Advances must occur from time to time, but it is probable that the majority of securities have seen their high prices for many months. In a recent issue the *New York Chronicle* said:—"All departments of trade have suddenly passed out of a year of great prosperity into a condition of decided depression from a state of general confidence to one of distrust. Prices of nearly every kind of manufacture from being high are again low, and in most cases are still declining. Consumption from being abnormally active has become sluggish, and transactions have

correspondingly decreased. Besides all this, no business man can know to-day where this depression will stop." Apart from this opinion a close observer will see many signs of the general retreat after the triumphant advance. There will be eddies in the market which will tend to deceive the unwary, and small and, at times, very considerable advances, but nevertheless all these will be minor movements and part of a general decline. Such declines always follow a great advance. This has always been so and always will be so, with this difference that the advance and decline will in the future probably be more rapid than in the past.

An observer of prices of securities will be impressed with the resemblance the changing cycle bears to the stairways in an ordinary house. In ascending the front stairway everything is magnificent and beautiful. The upholstery and ornaments are to be admired. The way is long, slow, easy, well lighted, and above all, wide and comfortable. Such is the long advance of the rising market after a long period of depression. What of the decline? It is like the back-stair. It usually begins near the top of the front stairway and is often not conspicuous, sometimes concealed. It is narrow, without carpet, dark, crooked, and above all steep. Such is the general decline after a prolonged advance.

The *New York Chronicle* is afraid of Bryanism. I do not think that the danger lies in Bryanism, for the radical in opposition usually settles down when in office, into the comforts of conservatism, modifying his programme as rapidly and with as great an appearance of consistency as possible, but the real danger seems to be in the fear of Bryanism, and this dread may prevent any substantial advance for some time.

INVESTIGATOR.



Cleaning Fine Lace.

Occasionally a piece of fancy-work of the lace order does not show soil enough to justify sacrificing its lacy newness to the process of washing. If such work is laid away for a week in a heavy book between blue tissue paper, having had rubbed into the soiled places calcined magnesia or pipe-clay, it will come out cleaned and brightened by the process. This is a good way to treat Battenberg and point lace work which has become dingy or yellow.



Fellowship with God on earth must precede fellowship with Him in Heaven.

THE BEST OF ADVICE

TO THOSE WHO FEEL SICK,
WEAK OR DEPRESSED.

Miss Bello Cohoon, of White Rock Mills, N.S., Tells How She Regained Health and Advises Others to Follow Her Example.

From the *Acadian, Wolfville, N.S.*

At White Rock Mills, within sound of the noisy swish of the Gaspercau river, is a pretty little cottage.

In this cottage there dwells with her parents Miss Bello Cohoon, a very bright and attractive young lady who takes a lively interest in all the church and society work of the little village. A short time ago an Acadian representative called upon Miss Cohoon for the purpose of ascertaining her opinion of Dr. Williams' Pink Pills—which remedy he had been informed she had been using. He was very cordially received and found both Miss Cohoon and her mother most enthusiastic and ardent friends of this great Canadian remedy which is now so universally used throughout the world. We give below in essentially her own words Miss Cohoon's story:

"Three years ago this spring my health was very much run down. I had not been feeling well for some time and when spring opened up and the weather became warmer my condition became worse. The least exertion exhausted me and was followed by an awful feeling of weakness and a rapid palpitation of the heart. I seemed to lose my ambition, and a feeling of languor and sluggishness took its place. My appetite failed me and my sleep at night was disturbed and restless. In fact I was in a very sorry condition. I suffered in this way for some time. Then I began the use of Dr. Williams' Pink Pills and they soon began to work a change for the better. My strength and spirits improved wonderfully, and the old feeling of tiredness began to leave me. My appetite returned and my weight increased steadily. By the time I had used less than half a dozen boxes I felt stronger than I had done for years. Since that time whenever I feel the need of a medicine a prompt use of Dr. Williams' Pink Pills has always brought me speedy relief, and in future when ailing I shall never use anything but these pills, and strongly advise others to follow my example."

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines have failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.



"I find the great thing is, not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind, and sometimes against it—but we must sail, and not drift, nor lie at anchor." *Oliver Wendell Holmes.*

Sabbath School Committee.

The General Assembly's Sabbath School Committee met in the Bible House, Toronto, on the 4th inst. The Convener, Rev. J. Neil, presided. The other members present were, Rev. D. Styles Fraser, Lt.-Col. D. Torrance Fraser, Rev. W. W. Peck, Rev. E. R. Hutt, Rev. A. Hamilton, Rev. J. A. Logan; Synod Conveners, Revs. D. A. Thompson, J. McEwen, J. C. Tibb, R. Douglas Fraser, J. A. Brown, J. T. Hall, A. McWilliams, J. Beckett, J. A. Cranston, J. G. Stuart, J. H. Graham, and Messrs. J. A. Paterson, John Winchester, Jas. Turnbull, Thos. Yellowlees, A. S. McGregor.

For two days the time of the Committee was fully occupied in the consideration of a number of interesting and important questions relative to Sabbath School work. The committee fully recognize the splendid field there is for a wider extension of Sabbath School work. It will be of interest to Sabbath school teachers and workers to learn something of the plans and aims of the Committee. Sabbath school class registers, distinctively our own, are likely to be issued before the close of the year. The committee on Children's Day programme reported that 290,000 copies had been printed, and forwarded in parcels to the superintendents of the different schools. Each parcel also contained a circular letter from the Assembly's Sabbath School Convener, as well as a letter from Rev. Dr. Campbell, General Agent Century Fund. The question of supplying literature to new and mission schools was considered by the committee. A sub-committee was appointed to act in co-operation with the Assembly's Publication Committee, with the view of doing something to meet the needs of such schools as soon as possible.

Teacher training gave rise to an interesting discussion. A committee was appointed to take into consideration the whole question, and report at the next meeting of the committee. The committee was instructed, meantime, to correspond with the Senates of our theological colleges, with reference to the giving of lectures in Pedagogies to students in attendance; during the ensuing winter to provide in as many places as possible a course of lectures on Normal Teaching; and if deemed advisable to outline some course of Normal Bible and Training Lessons.

In respect to the contributions in our schools it was a matter of regret to the committee to learn that so large a percentage of the schools fail to contribute to the schemes of the Church. With the hope of cultivating the missionary spirit among the young, the committee respectfully request Sessions and superintendents to see that all schools under their charge, give some-

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Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

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thing to the missionary enterprises of the Church.

Many Sabbath school teachers and scholars will be pleased to learn that in accordance with the action of the last General Assembly, diplomas are to be awarded for the memorizing of Scripture, and of the Shorter Catechism. A diploma will be given by the General Assembly to any pupil in a Sabbath school, who is certified by the Superintendent, or minister in charge, to have accurately repeated Scripture memory verses, to be specially selected, to the number of two hundred, or thereabouts, at one continuous sitting. A similar diploma will be given to any pupil of a Sabbath school, who is certified by the superintendent or minister in charge, to have accurately repeated the whole of the Shorter Catechism, at one continuous sitting; candidates to be eligible for both diplomas.

The memory verses for the present

year are to be selected in line with the Sabbath school lessons.

The committee decided, that, in the case of the primary classes, a simpler certificate of recognition be substituted for the Diploma, for the recitation of the memory passages, prescribed for that grade.

In regard to the closing of schools during part of the year, the Committee are of the opinion that it is of the greatest importance to have the school open every Sabbath in the year. The committee sincerely hope that all the schools in rural districts will continue open during the winter months, where the custom has been to close them, and that the growing and most injurious practice in cities and towns of closing the school during the holiday season in summer may be arrested.

Kindly examine your label. It indicates the date to which your subscription is paid.

Presbyteries.

Presbytery of Maitland

Met at Teeswater, Sept. 6th instead of 18th as formerly announced. Rev. W. J. West, Moderator. Rev. Dr. Campbell, the Agent of the Century Fund, being present addressed the Presbytery strongly urging the completion of the canvass and especially urging that generous contribution be given to the common fund. The Presbytery passed a resolution in line with the doctor's address. The list of aid-receiving congregations was revised. North Kinloss, Riversdale and Ennis-killen will become self-sustaining after October 1st. The usual grant to Pine River will be reduced to \$100 per annum after October 1st. Walton supplied by students receives nothing. A unanimous call from Knox church, Ripley, and Knox church, Bervie, in favor of Rev. F. J. Maxwell, licentiate, was sustained, and ordered to be forwarded to Mr. Maxwell for his decision. Stipend promised is \$850 and manse. Provisional arrangements for ordination and induction were made. The Presbytery will meet in Knox church, Ripley, on October 16th at 10 a.m. to hear ordination trials and at 1 p.m. public service will begin. The Moderator will preside. Mr. Dunn will preach, Mr. Miller address the minister, Mr. MacKay the congregation. Mr. R. A. Cranston and Mr. Hastie, students, were ordered to be certified to the Senate of Knox College. Mr. A. O. MacDonald, graduate of Manitoba University, was certified to Princeton College, U.S. Mr. U. C. Smith was recommended to the Home Mission Committee for Missionary work as a catechist. Sessions are instructed to hold missionary meetings as found convenient. Dr. Murray reported that Convention of Young Peoples' Presbyterian Association was held at Teeswater, Sept. 5th. They allocated \$5.00 to the Indian Famine Fund. Next regular meeting will be held at Wingham, Nov. 20th, at 10 a.m.—JOHN MACNABB, Clerk.



Presbytery of North Bay.

Many of the S. River lumber camps and others are already in full blast. Miss J. Ferguson, Vice-President of the North Bay Y. P. P. Association visited Chisholm Presbyterian congregation last week and organized a C. E. Society. Rev. B. B. Williams, of Guelph, will occupy the North Bay pulpit in the absence of Rev. G. I. Johnston, who will be absent three weeks holidaying. Two eminent Jesuit preachers from Montreal will open a two weeks' mission in the Roman Catholic church at North Bay next Sabbath. We do not often read of any of the leading men of the Presbyterian Church spending some time among us in the Master's work. They have, perhaps, confidence in all the northern men, yet we feel voices from the great centres might increase our enthusiasm.



St. Mary's branch of the Ontario Lord's Day Alliance has requested all the ministers of the district to take a stand against the holding of Sunday funerals except in cases of absolute necessity.

Births, Marriages and Deaths.

Marriages.

BARCLAY DOUGLAS—At Winchester, on Aug. 30th, 1900, by the Rev. E. S. Loyde, Mr. Wm. Barclay of Maxwell, Ont., to Miss Coni Douglas, of Winchester, Ont.

BROWN-SHARPE—On Sept. 5th, 1900, at the residence of the bride's father, 35 James street, Ottawa, by the Rev. Dr. Herridge, Eva L., eldest daughter of Mr. John Sharpe, to Gerald H. Brown, of the Press Gallery, Ottawa.

LEDYARD-HENDRIE—On Sept. 5th, 1900, at the Central Presbyterian Church, Hamilton, by the Rev. Samuel Lyle, D.D., Henry Ledyard, youngest son of H. B. Ledyard, Esq., of Detroit, Michigan, to Mary Alice Maude, fifth daughter of Wm. Hendrie, Esq., of Hamilton, Ont.

MCGILLIS MACKIE—At the Manse, Lachute, Que., on Sept. 5th, 1900, by the Rev. Dr. Patterson, Annie Florence Mackie, daughter of the Rev. John Mackie, to Norman McGillis.

MOONEY-MACAULAY—At St. Andrew's church, Scotstown, P. Que., on Sept. 5th, 1900, by the Rev. J. McKenzie, Malcolm J. Mooney, M.D., C.M., to Jane, eldest daughter of Col. M. B. MacAulay, both of Scotstown.

MAYER MARTIN—On Sept. 5th, 1900, by the Rev. Dr. Moore, at the residence of the bride's father, 250 Edgar street, Ottawa, Jessie Martin, to Herbert James Oliver, both of Ottawa.

THOMPSON SINCLAIR—At the residence of the bride's parents, Jamesville, on Wednesday, Sept. 5th, 1900, by the Rev. Dr. Kellock, Richmond, Que., Peter McG. Thompson, of Montreal, to Annie Martine, daughter of Alexander Sinclair, all of the Province of Quebec.

FITZGERALD ADAMS—On Monday, Sept. 10th, 1900, by the Rev. D. C. Hossack, M.A., LL.B., Edward Fitzgerald, to Sarah Adams, of Parry Sound.

MOFFAT-REID—At the Manse, Weston, on Thursday, Sept. 6th, Ethra May, third daughter of the Rev. Walter Reid, to Mr. Charles L. Moffat of Detroit.

LANSKAIL STUART—At 89 Jameson avenue, Monday, Sept. 3rd, by the Rev. D. C. Hossack, Lulu B. Stuart, third daughter of F. S. Stuart, to Charles E. Lanskail, of New York.

MCCUAIG CAMPBELL—At Vancouver, on Aug. 23rd, by the Rev. John Pringle, George McCuaig and Sarah, daughter of R. Campbell, Sr.

MCGILLIVRAY BOVEY—In Holy Trinity Cathedral, Shanghai, on Friday, Aug. 3rd, 1900, Rev. Donald McGillivray, M.A., B.D., to Lizzie Augusta Bovey, all of Shanghai, China.

Deaths.

MACKENZIE—On Sept. 8th, at Springbank, Charles Mackenzie, ex-M.L.A. for East Lambton.

McMILLAN—At Lindsay, Sept. 2nd, at the residence of his son, Rev. J. W. McMillan, the Rev. John McMillan, formerly of Mount Forest, in the 70th year of his age.

Stated Collections for Schemes.

The General Assembly has directed that the Stated Collection for the Schemes of the Church, in the congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sab. Jan.
Aged and In. Min. Fund, 3rd Sab. Feb.
Foreign Missions, 3rd Sab. March.
French Evangelization, 4th Sab. July.
Home Missions, 4th Sab. August.
Colleges, 3rd Sab. September.
Widows' and Orphans' F., 3rd Sab. Oct.
Assembly Fund, 3rd Sab. November.
Manitoba College, 3rd Sab. December.
Directed also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

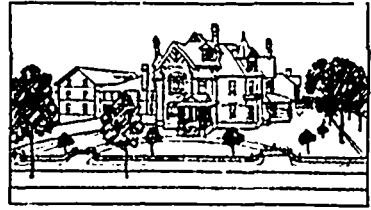
Further, that contributions be sent to the Agents of the Church as soon as possible after the collections are made.

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- KOOTENAY—Greenwood, Sept.
- LANARK AND RENFREW—Smith Falls, Oct. 10, 1.30 p.m.
- LINDSAY—Leaskdale, Sept. 18, 11 a.m.
- MONTREAL—Montreal, Knox ch., Sept. 18, 10 a.m.
- MAITLAND—Wingham, Nov. 29, 10 a.m.
- MELITA—Melita, Sept., 2nd week.
- NORTH BAY—Emsdale, Sept. 19, 10 a.m.
- OWEN SOUND—Owen Sound, Sept. 18.
- PETERBOROUGH—Port Hope, Mill St., Sept. 20, 2 p.m.
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