

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church

\$1.50 per Annum

MONTREAL, TORONTO, WINNIPEG

Single Copies, 5 Cents

## Note and Comment

Dr. Stalker, in speaking at a bazaar held at Crieff, suggested that the interest of members and elders in missions would be greatly increased if some tourist agency could be got to organize trips on a large scale to the mission fields in Africa and India. He had never known a Christian man go out and see the work on the spot who did not ever afterwards have a real enthusiasm for missions.

\*\*\*

Mr. Ruskin, who is now eighty years of age, until recently did not look anything like that age. Now he is reported to be ageing very rapidly.

\*\*\*

The use of individual cups in the communion service is the subject of an approving editorial in *The Lutheran Observer*. The editor speaks of being present at a service in which the individual cups were used, and says: "The quiet solemnity with which all this occurred removed every vestige of prejudice and apprehension which we previously entertained in regard to this method of administering the Holy Supper. It was really more solemn and impressive than the old method, and we advise any pastors who have doubts and prejudices in regard to this improved method of administering the sacrament to attend on such an occasion in order to judge of its adaptation and character for themselves."

\*\*\*

The Presbyterian Banner, having noticed the tendency to shorten the sermon from that of a generation ago, remarks:—"The sermon has grown shorter partly because other portions of the service have grown longer. The devotional part of the service has been extended by the introduction of responsive readings, and more time is also given to music. The chief reason, however, for the shortening of the sermon is the changed condition of preaching. In former days the pulpit was largely a means of instruction. But the general diffusion of intelligence and the abundance of books and papers have brought the pulpit and pew more nearly to a level, and have largely relieved the pulpit from the work of giving instruction. The short sermon is of a piece with the short speech, the short editorial and the condensed book. The age is practical and swift, and is impatient of tediousness and delay. If a man has anything to say he must come to the point quick and say it."

\*\*\*

A writer in the *Medical World* brings out the fact that if a mechanic had begun to labor on the day when Christ was born, and had worked every working day from that time until to-day, and had saved a dollar a day, he would not yet be a millionaire. He would be worth only a little under \$699,000; more accurate, \$591,898. The writer questions whether any one comes near making a million dollars by his own labor in his own life. It takes the million to make a million.

Sixteen of the powers have signed the protocols of the arbitration and mediation treaties at the Hague.

\*\*\*

A bill for the protection of the public from adulterated and unwholesome beverages has, says the *Derald and Presbyter*, become a law in New York. It makes the sale of adulterated fruit syrups a misdemeanor. A reason urged in favor of its passage was that children accept in good faith as healthful drinks any beverage sold to them, and that children are entitled to protection. This is true, and the protection should include more than summer drinks. We read recently a Sabbath school book issued by a respectable publishing house which was full of poison. Many things which older persons can read without harm are dangerous for children. There is a law against obscene literature, but many things which the law allows should be prohibited. Parents, pastors and teachers must be on guard.

\*\*\*

According to Ian Maclaren, the meanest man on earth is one who disowns his mother because she is poor; the next meanest he who disowns his church if it be poor.

\*\*\*

Queen Victoria appears to have made, by proxy, a good school mistress, as well as sovereign, judging from the fact that when she ascended the throne more than 50 per cent. of the British public could not write their names, while now only 7 per cent. are in that lamentable condition of illiteracy.

\*\*\*

On Sept. 25th the Rev. Principal MacVicar will read a paper on "The Selection and Training of Theological Students," at Princeton Seminary, before a meeting of the Association of Theological Seminaries, connected with the General Assembly of the Presbyterian Church of the United States. Principal MacVicar will then attend the Pan- Presbyterian Council, which convenes at Washington on the 27th inst. The Principal has already been an active member at six meetings of the Council.

\*\*\*

Dr. Matheson, whose devotional sentences so often find place in our columns, has resigned the charge of St. Bernard's Church, Edinburgh, to give his time entirely to literary work. It will be remembered that Dr. Matheson is totally blind, yet he gives such views of life and such visions of beauty as are seen by few who are blessed with full natural sight.

\*\*\*

The Evangelist has positive views on the subject of ministerial vacations. It says the choice of place, of environment, of occupation for those who have not a fixed residence for vacation time, sometimes becomes troublesome, and mistakes are costly. For every man a change of scene is really most essential. But the rule should be, "Avoid the crowd!" No minister, especially no young minister, is properly recreated in a throng. Where men of any sort do congregate, is the place to stay away from.

The Rev. Alexander Balmain Bruce, D.D., professor of apologetics and New Testament exegesis in Free Church College, Glasgow, since 1875, died in Glasgow on the 8th inst. He was born in Perthshire in 1831.

\*\*\*

News has reached England of an unparalleled incident in Chinese missions. In a village three miles distant from Ningapota Buddhist temple, with its idols and some very valuable lands and gardens, have been voluntarily assigned by deed of gift to the Free Methodist Mission for its own use. The headmen of the three neighboring villages have given their written consent to the establishment of the mission.

\*\*\*

Robert G. Ingersoll, the famous agnostic lecturer, died at his summer home on the Hudson, Friday, July 21. He won a wide reputation as a lawyer and lecturer, and was more brilliant and shrew than deep. His attacks upon the Christian faith were not formidable. They were more attacks on a caricature of the Christian faith than attacks on the faith itself. His great mistake was his opposition to what he did not understand. In his home relations he was kind and agreeable, and as a citizen he had many good qualities. His influence on religious faith was small among thinking men.

\*\*\*

An exchange says that Dr. Andrew Bonar was out in Mr. Moody's garden at Northfield at early morn one day, talking with his host. Along came a band of happy students, who shouted out: "We've been having an all-night prayer meeting! Can't you see our faces shining?" Dr. Bonar turned to them and said, with a quiet smile and a shake of his head: "Moses said not that his face shone." This suggests a truth that lies deeper than most of the thought in our church life to-day. True piety never packs itself on the back. It never, like Jack Horner, cries: "What a good boy am I!" Henry Varley, the well known English evangelist, exclaims with deep impressiveness: "We are living in the days of a noisy, superficial profession of Christianity!"

\*\*\*

The Dominion Presbyterian had the pleasure of a call this week from the Rev. Prof. Hamill, D.D., of Assembly's College, Belfast, Ireland. Dr. Hamill is on his way to Winnipeg, where he will deliver a series of lectures on "The Fatherhood of God." On leaving Winnipeg two weeks will be spent sightseeing as far west as the Rockies, after which the Professor will attend the Pan- Presbyterian Council at Washington.

\*\*\*

The awful results of the child-marriage abuse in India can be hinted at, but not expressed, by the fact that, according to a recent census, there were nearly a half million married infants under nine years of age, and over 250,000 widowed children under fifteen years of age in India, doomed by the customs of the country to the ignominy of a life-long widowhood. By and by, perhaps, English might and English civilization will put a stop to this awful state of affairs.

# The Quiet Hour

For Dominion Presbyterian.

## The River of Salvation.\*

To people who dwell in a dry and thirsty land, the gift of water is one of God's greatest blessings; the gentle shower, the bubbling spring and the flowing river are appropriate figures of grace and salvation. Thirst is one of the most striking symbols of spiritual need and desire. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Ho every one that thirsteth come ye to the waters, and ye that have no money come buy wine and milk without money and without price." "And let him that is athirst come and take the water of life freely." These are among the most precious words contained in the sacred book, and they all have the same underlying idea, the promise of living water to the people who are thirsting after God.

This, then, is a vision of a future time of peace and blessing, and our lesson selects as one feature for our special consideration, salvation under the figure of abundant, sweet and wholesome waters, waters proceeding from the temple and carrying healthful influences all around. The writer of Rev. 22:1 no doubt had Ezekiel's vision in mind when he wrote: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, and in the midst of it, and on either side of it, was there the tree of life bearing twelve manner of fruits, and the leaves of the trees were for the healing of the nations." The real fulfillment of the vision is in the healing, uplifting influence of the Christian religion; rich fulfillment has already been given, but there is much more to follow. Compare the words in Zach. 13:1: "In that day there shall be a fountain open for sin and uncleanness for the house of David and for the inhabitants of Jerusalem." 14:8-9: "In that day living waters shall go out from Jerusalem." To the Jewish prophet Jerusalem was naturally the centre of the world, and the temple of God the source of all healing and helpfulness; to us the "house of God" has a large meaning, less local and material, more spiritual and universal. But at that time the voice of Jewish prophecy was the highest and clearest. This great reality was to the prophet a matter of faith, not of sensuous, but of spiritual insight. Seeking God, he was guided to see the picture which was so full of comfort and hope. The centre of it is in the house of God; the ancient prophet could not conceive of a purer life and a greater prosperity except as the result of a nobler religion; the living waters must proceed from the place of God's manifested presence. The river issued from beneath the altar of the most high God. Jerusalem had only a small stream, which was very insignificant compared with the great rivers of the world, but here we have the picture of a stream which soon swells out into rich and abundant waters, "up to the ankles," "to the knees," "to the loins," then "waters to swim in." Thus, indeed, has proved the contribution of Jerusalem to the life of the world. From that place has gone

\*International Sunday-school lesson for August 20th.—Ezekiel 47:1-12. Golden Text.—Rev. 22:17.

forth a mighty river of instruction and stimulus. Here it is symbolised by the healing influence of the mystical river. Wherever this river comes there is life and beauty, living creatures abound and trees spring up on the banks; the scene everywhere is one of gladness and fruitfulness. Wherever the land has been diseased, and there are waste places, the coming of the river brings healing and new life; no malarial fever-breeding influence can continue where its breath prevails. By its influence trees shall live, bringing forth all kinds of meat, so that men shall find within easy reach appropriate food and medicine. This picture is Oriental, but the facts that it represents speak with power to men of all classes and climates in all directions the river goes and from all sides the grateful worshippers will come, for the city of God stands four square, having its gates to north, south, east and west, so that the seekers of the true God from every quarter may enter in. W. G. T.

For Dominion Presbyterian.

## The Quiet Hour.

By Nicol Moffatt.

Remember the night Nicodemus discussed with Jesus the only true way of reforming men—the new birth? You may still have to ask, childlike, "how can these things be?" and be contented with the answer: "We speak that we do know." But the means and results are not withheld from you. Try them and see how they work in your case. Put your heart into the furnace of holiness and you will run from sin. Sit down with the Sermon on the Mount before you, and you will want to live a better life. Bend your will as well as your knee and wait for the Lord to draw near. There will be no sound of His foot, no press of His hand. But He is with the soul in renewing power. Now turn to that scene in heaven—an only Son, the Son of God, stooping to bear the load of a world's guilt. Restrain not the tears; you and I have heaped on our share. Spare not the time to gaze; prophets longed to see this day. Withhold not the praise; life and home and all are free.

But it is for service you were saved. Wait a season, therefore, until you are endued with power. It is the heart's school you must pass, to be strong and furnished for life. Explore the Word, walk straightly, live in the presence, for not many days hence He will appoint you to your work.

So when my Savior calls, I rise  
And calmly do my best;  
Leaving to Him, with silent eyes  
Of hope and fear, the rest.

For Dominion Presbyterian.

## The Secret of Rich Christian Experience.

By Rev. B. B. Williams.

There is to Christian life a two-fold side, The inner and the outer, the unknown and the known.

All Christian life has, of course, its outward manifestation, but by far the larger part is hidden or unseen. This was the truth

which Paul desired to teach the Colossians when he wrote: "Your life is hid with Christ in God." Rooted in God, there is evermore a rich reserve behind the visible expression. It would be singularly unfortunate if it were otherwise. Suppose the life of a tree were expressed fully in foliage, blossom, and fruit—what then? Its valued life would cease. It lives on from year to year because the fullness of its life is not outwardly embodied.

The time for the full manifestation of Christian life is not yet; that is to come; at present it is in a large measure hidden.

Take the matter of penitential sorrow. Is not this, for the most part, hidden or unseen? When in great grief of spirit we mourn over our shortcomings and sins, when the vision of our transgressions clouds our sky, we do not think it well to take our stand in some public place and parade our anguish by smiting upon our breasts—nay, we retire into our chamber and there, in secret, confess and weep.

The love that we bear to the Savior by reason of His love to us—is not this, to a great extent, hidden or unseen?

We are ever—if Christianly healthy—ready to speak of Christ and for Christ; ready to testify concerning the deep, unchanging love to us, but of our love to Him we are chary to speak.

The trust which we repose in God—is not this largely hidden? Perhaps the grandest avowal of trust in God on record is this: "Though He slay me, yet will I trust in Him." When in some measure we catch the spirit of these words, and are moved to use them, we never think of shouting them out in the ear of the world; they are uttered by us as the low, soft whisper of the soul in the ear of God.

How very little, comparatively, those who lie nearest to us know of our most real, our deepest, richest Christian experience! We feel instinctively that it is too sacred for common talk. The curiosity that would pry into the inmost chamber of our spirits, we resent—and rightly, too.

There are transfiguration moments—bridal hours of the soul—which we shrink from laying bare even to our dearest friends. Not easily should we forgive ourselves if we were to utter the secrets of high and close intercourse with our Lord.

There is a sad lack of spiritual delicacy in persons who do not understand that not everything which is a matter of experience is therefore a subject for conversation; we cannot speak openly of such subjects without taking away their bloom—without vulgarizing them.

To each of His servants God gives a white stone, and in that stone a new name, which no man knoweth save he that receiveth it.

True modesty forbids the attempt at full disclosure. But if it were perfectly legitimate to speak openly and fully of our joys and griefs, our hopes and fears, our elevations and depressions, what language is there at our command strong enough, rich enough, to give fair expression to that which is deepest and best in us by the grace of God? There is none.

"No great thinker ever lived and taught you all  
The wonders that his soul received;  
No true painter ever set on canvass all  
The glorious visions he conceived.  
No real poet wrote in numbers all  
His dream, but the Divinest part  
Hidden from all the world, spake to him  
only  
In the voiceless silence of the heart.

So will love, for love and art united  
Are twin sisters, different, yet the same;  
Poor, indeed, would be the love of any  
Who could find its full and perfect name.  
Love may strive, but vain is the endeavor,  
All its boundless riches to unfold;  
Still its truest, deepest secret lingers  
Ever in its deepest depths untold."

## Light at Evening Time.

By Rev. Theodore L. Cuyler, D.D.

Yes, 'till its truest, deepest secret lingers  
ever in the deepest depths untold."

Such, then, are some of the great secrets of the Lord. They are singularly unlike many of those by which we are surrounded in life. As one has written: "There are no statistics of broken hearts, nor do we know what torture chambers are hidden away in the bosoms of those around us. We do not hear their cries and groans, for the walls are very thick. We do not see the writhings and contortions of despair, for a smile masks all. If only the inarticulate groans of the weary and miserable, who lie up and down our great cities, hidden with their grief, could once be rendered audible, no human ear could endure it and live.

Now and then, like a broken lute, some oppressed heart utters one dying wail and passes into silence. We hear it and wonder for a while, but there is not much time to listen, and the voices in our hearts are too clamorous to let us hearken long; and so we all learn the truth of those words: "The heart knoweth its own bitterness."

Ah! secret griefs, cares and sins rest heavily on many hearts; they lie on many pathways—a shadow broad and deep; they are thorns thick and sharp in many pillow-spectres grim and ghastly flitting to and fro in many homes. Some of the men who are most familiar with these dark secrets know nothing of the secret of the Lord, nor do they seem as if they cared to know.

Thank God for the secrets which He has already revealed to us and is revealing more fully day by day. There are some which we must die to know; some which the great future alone can reveal to me.

"I shall soon," said a dying atheist, "know the great secret." And so shall we.

A few more years—or it may be days—shall roll, and the veil will be lifted, and the solemn mystery of eternity be disclosed.

We know not what secrets are still in reserve. Heaven is made known to us as an inheritance, incorruptible, undefiled—nay, as our Father's house, and therefore our true home.

We sometimes feel as if this true home were very near to us—as if we could see those who dwell there, and could hear some of the notes of their song; nevertheless, it doth not yet appear what we shall be. It is, however, our confident and rejoicing hope that the glory shall one day be revealed to, and in, us.

Oh, the gladness of that hour when we have light and blessedness, of which now we amid but the vaguest idea, it will be ours to exclaim: "And this is heaven. We had often thought of it, and spoken about it; oft tried to picture it; oft made it the theme of song while on pilgrimage, but here it is at last, and how different from our imaginings and pleturings; infinitely better than the best we thought of." Here at last is the crowning secret. From the very hour that we began to fear the Lord, we began to learn His secret; now we have the climax: "Unto Him that loved us and washed us in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

In closing this brief series of papers, it is well to emphasize the condition upon which the secret of the Lord is imparted. It is that of "fearing Him," or, to use a word more in harmony with the genius of the New Testament, "Loving Him."

By the gaze of God the youngest, the feeblest, the poorest, the most illiterate, may love the Lord; and so the secret of the Lord is within the reach of all. They who love most stand nearest to Him, and see most fully and clearly into His heart and mind.

Church-going, the keeping of the Sabbath, is not religion; but religion hardly lives without it.—F. W. Robertson.

God's Word is an inexhaustible jewel-bed. What a gem of the first water is this beautiful text: "At evening time it shall be light!" Like a many-sided diamond, it flashes out as many truths as it has polished sides. As the diamond has the quality of glistening in dim and darksome places, so this passage shines brightly in seasons of trouble and despondency. Old people may well put on their spectacles of faith and see what a rare and precious verse it is. The people of God who are under a cloud may also find in it the foretoken of better things to come.

The passage gleams out from one of the olden Jewish prophets—from the prophecies of Zachariah, of whom we know very little except that he flourished about the time of the return from Babylon, 520 years before Christ's advent. He is that cheerful seer who pictures the streets of Jerusalem as yet to be filled with old men leaning on their staves and little boys and girls playing in the streets thereof. The text occurs at the close of a remarkable passage, which reads as follows in a close translation: "And it shall be in that day that there shall not be the light of the glittering orbs, but densely thick darkness. But there shall be one day (it is known to Jehovah) when it shall not be day and night, for at the evening time it shall be light."

Many Bible scholars count this passage to be clearly prophetic of the Millennium. Our good brothers of the literalistic school quote it as predicting Christ's personal reign, when His "feet shall again stand on the Mount of Olives." Into that controversy we shall not enter, being quite satisfied that, while of that day and hour knoweth no man, yet "it is known to Jehovah." The beautiful text is so rich in spiritual suggestions that we are quite satisfied to catch some gleamings of the diamond.

1. The very essence of hope is in this inspiring verse. Some of us may recall a weary climb from the Vale of Zermatt up the rough acclivities of the Riffelberg, amid chilling mists and swirling gusts of tempest. The icy vapors penetrated to the marrow of our bones. At the Riffel all was blinding fog. We pushed on and upward, until, as we stood upon the Gornier Grat, the mighty caravan of clouds moved off and left the "body of the heavens in its clearness." Yonder rose the Weisshorn, a pyramid of silver, and the peaks of Monte Rosa flashed in crimson and gold. We had been suffocated in the storm and fog all day, but at evening time it was light.

This had been the ten thousand times repeated experience of God's children. Gray-haired Jacob in his loneliness walls out, "Joseph is dead; Simeon is dead; now they take Benjamin also. All these things are against me." Presently the returning cavalcade arrives to tell him that Joseph is Governor of Egypt, and that he is invited to come and spend his sunset of life in the best of the land that Pharaoh can offer. A long, troubled day has the patriarch weathered through, but at evening time it is light. It is a part of God's discipline with us to hide His throne in clouds and darkness. The office of faith is to hold fast to the fact that behind those clouds a loving Father dwells upon that throne. It is the office of hope to look for the clearing of the clouds by and by. If we had no storms we should never appreciate the blue sky. The trial of the tempest is the preparation for the warm afterglow of sunshine. Blind unbelief is continually railing at God, charging Him with cruelty and scouting the idea of a special Providence of all-wise love. But faith whispers, "Think it not strange, or as though some strange thing happened unto thee. God seeth the end from the beginning. To the

upright there ariseth light in darkness. All things work together for good to them that love Him." Hope bids us push on and upward. Push upward, and you will

"Hear hope singing, sweetly singing,  
Softly in an undertone,  
Singing as if God had taught her  
It is better further on."

Only keep pressing higher, and closer to Jesus, instead of wandering downward into doubt and sullen despair.

The darkness may be thick about thee now, my brother, but the Christian life is a walk of faith. God never deceives His children. If we but keep fast hold of the guiding hand we shall find the road to be not one step longer or harder than is best for us. God has piloted every saint through this very road and up these very hills of difficulty. It will be better further on. Every chastening of a believer's soul lies at the end of a painful ordeal. Every success worth the having lies at the end of brave, protracted toil. Twenty years of storm must be battled through by Wilberforce and Clarkson before negro emancipation is enacted by the British Parliament. At evening time the sky was crimson with the flush of victory.

2. This passage has a beautiful application to a Christian old age. Many people have a silly dread of growing old, and look upon gray hairs as a standing libel. But, if life is well spent, its Indian summer ought to bring a full granary and a golden loaf. The spiritual light at the gloaming of life becomes mellow; it is strained of impurities and impurities. The aged believer seems to see deeper into God's Word and further into God's heaven. Not every human life has a golden sunset. Some suns go down under a cloud. At evening time it is cold and dark. I have been looking lately at the testimonies left by two celebrated men who died during my boyhood. One of them was the king of novelists, the other was the king of philanthropists. Both had lost their fortunes and lost their health.

The novelist wrote as follows: "The old post-chaise gets more shattered at every turn of the wheel. Windows will not put up; doors refuse to open and shut. Sicknesses come thicker and faster, friends become fewer and fewer. Death has closed the long, dark avenue upon early loves and friendships. I look at them through the grated door of a burial place filled with monuments of those once dear to me. I shall never see the threescore and ten and shall be summed up at a discount." Ah! that is not a cheerful sunset of a splendid literary career. At evening time the air smells of the sepulcher.

Listen now to the old Christian philanthropist, whose inner life was hid with Christ in God. He writes: "I can scarce understand why my life is spared so long, except it be to show that a man can be just as happy without a fortune as with one. Sailors on a voyage drink to 'friends atern' till they are half way across, and after that it is 'friends ahead.' With me it has been 'friends ahead' for many a year." The veteran pilgrim was getting nearer home. At evening time it was light.

3. What a contrast there is between the death bed of the impenitent and that of the adopted child of God whose hope is anchored to Jesus. The one is dark; a fearful looking forward to a wrath to come. The other is the earnest expectation of an endless day which lies beyond the glorious sunset. I have just come from the sick room of a woman whose life is ebbing away amid intense bodily suffering. It is one of the most cheerful spots in this sorrow-laden world. Jesus is watching by that bedside. He administers the cordials. He stays up that sinking head. "I am with you always" is to her the promise and foretoken of that other state of joy, "where I am ye shall be also." At evening time that chamber of death is light!



# World of Missions

## A Visit to Formosa.

Through the kindness of the Foreign Missionary secretary, we publish the following interesting account, by Rev. Harvey Grant, of Honan, of a visit to Formosa:—

Wei Hui Fu, April 12, 1899.

Dear Mr. MacKay:—I was privileged last summer in carrying out a long cherished plan of visiting Formosa, a visit which, while in itself offering many attractions, was rendered immeasurably more pleasant and profitable by the presence there of my old and intimate friends, Mr. and Mrs. Gauld, who exerted themselves in every possible way to enable me to see the work of our mission in all its respects. Dr. MacKay also, whom I met frequently, gave me much valuable information about the work and the methods followed. In going from Honan to Formosa, I travelled most of the way overland, in this way touching at many mission centres, among others Chi-ning Chou (American Presbyterian North), in Shantung Province; Ching Keao Pu (Southern Presbyterian), in Kiangso Province, Shanghai; Foo Chau, Hing Hwa; Chin Chaw (English Presbyterian), and Amoy, in Fukien Province, enlarging my knowledge of missions and mission methods at each place.

After a choppy, disagreeable passage from the mainland of China across the Formosa Channel, I reached Formosa on the evening of the 14th of May. The first thing to attract the attention of a visitor from China is the great difference in the general appearance of the country from that which he has, but a few hours ago, left behind. For, while on the Chinese mainland, the mountains appear bare, scorched and barren, in Formosa they are clothed with luxuriant verdure to their very summits, lending an indescribable charm of beauty to the whole country. So the scheme which meets one when steaming across the bar into Tamsui River is truly one of great natural beauty such as one seldom meets. Nor is this beauty of scenery confined to the immediate neighborhood of Tamsui, but wherever one travels over the island, fresh vistas of grandeur and beauty burst upon the eye. This is all very different from our surroundings in the great plain of North Honan, where the monotonous flat is almost totally unbroken by mountains or hills.

I remained in Formosa eight weeks, and personally visited, in company with Mr. Gauld, as many of the stations as it was deemed wise to visit, owing to the disturbed state of the country. The activity of the rebels renders life and property so unsafe on the eastern coast of the island that the Japanese would issue no passports for travel there. We were disappointed in not being able to visit this part of the mission, but what I saw on the west side may, I understand, be taken as a fair sample of the whole. I shall then attempt to tell something of what I saw, and make a few comparisons with the condition of affairs in Honan.

First, as to modes of travel. In North China we travel by cart, barrow, horseboat, or walk. In Formosa we board a steam launch or a native boat at Tamsui and run nine miles southward to Tek Cham, the present railway terminus, thence we, with a coolie to carry our baggage, tramp about on foot visiting the various stations, climb-

ing up and down mountains and wading across streams, or it may be that we hire sedan chairs, which is one of the most common modes of conveyance here, and travel with greater ease and speed. Thus several stations are visited throughout this region, Mr. Gauld talking to all who may drop into the chapels during the day time and addressing the crowds who come to the services in the evenings, which are generally large enough to fill the chapels comfortably, and listen attentively to what is said. The regular Sabbath services—forenoon, afternoon, and evening—were also well attended. On our way home by rail we stop off here and there along the line, and visit Christians who, removed from larger centres, shine individually as lights in dark places.

Everywhere in Formosa we note how luxuriant is the natural vegetation, in marked contrast to Honan, where such vegetation is comparatively scant. In Formosa large tracts of mountain land seem to remain in their primitive tangle of shrubs and bush, unoccupied by man. In Honan there is little unoccupied and uncultivated. In Formosa forest is abundant; in Honan I have not yet seen anything worthy of the name. In Formosa the population does not seem to be so dense as in Honan. In this great plain floods are of such frequent occurrence as to keep the masses constantly on the thin edge of starvation, while Formosa, being mountainous, is not equally subject to such a chronic state of flood, although floods are frequent and disastrous. What it gains, however, in immunity from floods it partially loses in the devastations wrought by typhoons and white ants. The climate of Formosa would seem to be more trying to Europeans than that of Honan, for, while the temperature registered by the thermometer seems to be little, if any, higher than in Honan, there is constantly so much moisture in the air, that the heat is felt to be more oppressive; moreover, the clear, bracing, frosty weather of the Honanese winter is unknown in Formosa, so that there is little respite from the heats of summer. Then, the dreaded "Formosa fever" quite outstrips the malaria of Honan in its severity and duration.

As to the people, the Chinese in Formosa may properly be called a "migratory race," since they have settled there only within the last few hundred years, while, on the other hand, the Chinese in Honan are the direct lineal descendants of those who lived there thousands of years ago, reckoning an unbroken descent from the ancients, and thus Honan is their ancestral possession. In Formosa, in addition to the savages, there are three classes of people, differing in language and race characteristics, while in Honan there is one race and one language.

Here in Honan the population is a consolidated unit of dense heathenism, while in Formosa the population is composed of several well-defined and disintegrated elements, lacking the strength of unity to withstand innovations. The excessive conservatism and antagonism to outside influence, prevalent among the Honanese, finds its counterpart in the greater enterprise and susceptibility to new ideas of the Formosans.

While in Honan the general attitude of the people toward religious matters is marked rather by indifference than anything else,

the temples tumbling into ruins, the worshippers worshipping their idols rather from force of custom than from any religious convictions, in Formosa, as in South China, generally, the people are much more religiously inclined, keeping their temples in good repair and being faithful in worship; this, as may be surmised, may be a decided help to the Gospel preacher or the reverse, generally the former, I believe, for it is generally easier to prove the superiority of the Gospel over any false system of religious belief which may be entertained, and to persuade the idol worshipper to forsake his dumb idol for Christ, the living Savior, than it is to arouse religious sentiment within a man that he may appreciate religious truth at all.

There are marked differences between the social condition of the Chinese in Formosa and those in Honan, for while both Honanese and Formosan laborers are uniformly industrious, the former cultivating their wheat, beans, peas, cotton, the latter their rice and tea, the Honanese are poverty-stricken and the Formosans live in somewhat better circumstances. In Honan a man's daily wages range from five to ten cents, while in Formosa a laborer receives from ten to fifteen cents and a mechanic from fifteen to forty cents a day. On the other hand, the cost of living in Honan is somewhat less than in Formosa, which in some measure compensates for the difference in wages, notwithstanding the wages in Honan is a bare living wage, while in Formosa the wages may afford a slight surplus to lay by. So far as I can judge, the proportion of educated men in Formosa is somewhat greater than in Honan, and all in Formosa are more conversant than the Honanese with modern affairs through being in closer touch with outside civilization.

It is nearer there is little danger of the missionary in North Formosa being asked what a railroad or a steamboat is like, for the people are all acquainted with them, although in South Formosa the railroad is still unknown. But in Honan such questions are almost a daily occurrence in the experience of the missionaries. Taking all these facts into account, it will be seen how different are the conditions under which mission work is carried on in Formosa and in Honan, differences which would render it most unwise to attempt the adoption of the same methods of work in both fields. The plan widely adopted in Formosa, viz., the employment by the mission of suitable natives as preachers of the Gospel, and the laying of the burden of the preaching upon them from the earliest years of the mission, providing out of mission funds the minimum amount necessary for their daily living expenses. Such a plan can be safely adopted in Formosa, where the wages are so high that the natives usually live quite above want; the mere pittance of sufficient quantity to buy their daily bread can be no inducement to them to become preachers, but in Honan, were such a plan adopted, multitudes would crowd the church, all hoping to receive employment one way or other with sufficient to provide means for keeping body and soul together. In Honan the prospect of a bare living wage is sufficient to induce the majority of the natives to enter the church merely for the sake of temporal gain. The measures taken by the missionaries in Formosa for the preservation of health by the erection of suitable residences in the most healthful and convenient situation obtainable, must be most highly commended, and is worthy of imitation at the earliest possible date in Honan, that we may escape from the pestilential miasma of these low-lying, ill-constructed, badly ventilated, native hovels in which it has been the lot of many of our missionaries thus far to live and work. Hoping that these scattered notes may be of some slight use, believe me, ever your servant,

W. HARVEY GRANT.



The Path of Sacrifice.

By Geo. Matheson, D.D.

"There is a path which no bird of prey knoweth, and which the vulture's eye hath not seen."—Job xxviii. 7.

I understand the meaning of Job's parable to be this: "You say I must be a great sinner because I have reaped no material reward. Is man, then, a bird of prey, a vulture feeding upon the flesh? Are there no rewards but those of the body? If so, then this world is indeed a mystery. For there is a path where material reward is unknown. The bird of prey finds no place therein, the vulture no home. It is the path of sacrifice. They who tread that way receive no outward crown. Am I a sinner because I have brought home no fleshly reward? There is a path where the rewards are all unseen; and only the highest walk in it; its name is Love. Those who travel by it get nothing in return; they bring back no sheaves. Is it because of their sin they bring back no sheaves? Nay, but because of their holiness—their love. Their joy is what they give, not what they get. They do not prey upon others; they are preyed upon. That is their glory, that is their recompense—to empty themselves, to lavish themselves, to be, not the vulture, but the voluntary victim of the vulture. Their heaven is the worlding's hell—unselfishness."

O Thou, who hast trod the path unknown to the vulture and the bird of prey, I bow this day to Thee! Thou, too, didst bring nothing home after the flesh. No visible crown rewarded Thee. No outward plaudits greeted Thee. No material kingdom owned Thy sway. Thine was the cross from dawn to dark, the dying from morn'g to even. Men said, "He must be a great sinner since he is so unprosperous; let Him come down from the cross and we will believe in Him." They did not see Thine inward joy, Thy real prosperity. They did not see that the path of love is itself the path of self-surrender, that Thy cross made Thy crown. But I see it, and I come to Thee. The world will wonder: the vulture will marvel; the bird of prey will be astonished. They see only the outside, and therefore they see nothing. But my heart knows its own joy, and it is Thy joy—love empowering, love surrendering, love gathering flowers from out the thorns with bleeding hand to strew another's way. Thy path may be wet with tears, but they are the tears of the rainbow; show me Thy path, O Lord.

A Fair Proposition.

We will admit certain Bible teachings on baptism, if our Baptist brethren will admit others.

I. We cheerfully admit:

1. That Jesus was baptized "with water" "in Jordan," and that after He was baptized He "went up straightway out of the water."—Matt. 3: 16.

2. That John "baptized with water," "in Jordan," "in Bethabara," "in Enon," and "in the wilderness."

3. That both Philip and the eunuch "went down into the water," and then Philip baptized the eunuch, and then "they came out of the water."

4. We admit that "we (all Christians) are buried with Him (Christ) by baptism into death."—Rom. 6: 4.

5. We admit that we (all Christians) in this baptism are risen with Christ into "the faith of the operation of God."—Col. 2: 12.

6. We admit that it is nowhere said, in so many words, that any one was baptized by sprinkling.

II. Now let our Baptist brethren admit:

1. That Paul rose up in a house and was baptized to wash away his sins.—Ac's 22: 16

2. That sins are washed away by sprink-

ling.—Ezk. 36: 25, 26; Heb. 10: 22; Heb. 9: 13; Pet. 1: 2.

3. That Christ came to sprinkle many nations.—Isa. 52: 15. That He opened a fountain for sin and uncleanness.—Zech. 13: 1. That the redeemed are washed in His blood.—Rev. 1: 5.

4. That Peter called for water to baptize Cornelius and his family when he saw the Holy Ghost fall upon them; and th. falling on of the Holy Ghost is the baptism Jesus promised.—Acts. 11: 47, and Acts. 1: 5.

5. That "by one Spirit are we all (all Christians) baptized into one body."—1 Cor. 12: 13.

6. That it is not said in so many words that any one was baptized by immersion in water.

To refuse to accept these Scripture teachings is to go full in the face of God's word. To admit them is to banish "close baptism" and "exclusive communion" from the Church—the body of Christ. To admit these, may give rise to two ways of baptizing, but that is infinitely better than doors closed against brethren.—Rev. A. H. Meeklin, in The Christian Observer.

August.

And then came August, being rich arrayed  
In garments of gold down to the ground;  
Yet red he not, but led a lovely maid  
Forth by the lily hand, the which was  
crowned

With ears of corn, and full her hand was  
found;

That was the righteous virgin, which of old  
Lived here on earth, and plenty made  
about.

—"The Fairie Queen," Spenser.

They Meet and are Satisfied.

They meet to-night, the one who closed his  
eyes

Unto the pain forever and the woe,  
And one who found the mansions in the skies  
In all their splendor long, long years ago.

What will they say when first their eyes shall  
meet?

Or will silence take the place of words,  
As only saints can know how strangely sweet  
A rapture such as only heaven affords?

Will she who went before ask first for those  
Left far behind, those whom she loved so  
well?

Or will the other, new to heaven's repose,  
Question of all its meaning—who can tell?

And will they wander where the flowers are  
deep

Beneath their feet there in the pastures  
green,

Where fadeless blossoms o'er the hillsides  
creep,

And where no piercing thorns are ever  
seen?

One went so long ago and one to-night  
Took the long journey far across the tide;

This only do I know, they meet to-night,  
And meeting, both, I know, are satisfied.

—British Weekly.

When we feel ourselves defective in the glow and operative driving power of love to God, what is the right thing to do? When a man is cold he will not warm himself by putting a clinical thermometer into his mouth and taking its temperature, will he? Let him go into the sunshine and he will be warmed up. So do not think about yourselves and your own loveless hearts so much, but think about God, and the infinite welling up of love in his heart to you, a great deal more. "We love him because He first loved us." Therefore, to love Him more, we must feel more that He does love us.—Dr. McLaren.

Sorrow.

An experience which brings perplexity to a good many people is sorrow. A minister has just been telling of his sore bereavement. He had been married for eleven years and has two beautiful children. His wife was a woman of rare strength of character and fineness of spirit. She brought great joy and good into his life. The other day, when he was absent in a distant city, his wife suddenly became ill with pneumonia. He was summoned by telegraph, but before he reached her side she had passed away.

What is the Christian word for this good man in his grief? God does not blame him for his tears—the divine comfort does not deaden the affections, so that we shall not feel the pangs of bereavement. "Jesus wept." But the teaching of the Bible is that our sorrow should not be bitter or un-submissive, but should be chastened by reverent love, its darkness struck through with the light of peace.

What is the comfort that can produce in the bereft life this quiet peace?

For one thing, it is the divine revealing concerning those who are taken from us. There was no accident to the mind of God in the taking away of the happy young wife. Her mission on earth was ended, her work finished. Her life is not ended, however—it has only passed into another sphere, where with great power she will continue to serve her Master. Then for those who remain in the emptied home the comfort is that God's love was just as deep and true in the taking away of the dear life as it was in its giving, that there are blessings in sorrow itself, and that heaven will be nearer now. Some day we shall know that no mistake was made when the messenger of sorrow came to our door. God's comfort is so satisfying, so enriching, so uplifting, that it is well worth our while to have grief that we may find the blessing of comfort.

"Some time, when all life's lessons have been learned,

And sun and stars forevermore have set,  
The things which our weak judgments here  
have spurned,

The things o'er which we grieved with  
lashes wet,

Will flash before us out of life's dark night,  
As stars shi'e most in deep'r tints of  
blue;

And we shall see how all God's plans are  
right,

And how what seemed reproof was love  
most true."

—Rev. J. R. Miller in Northwestern Christian Advocate.

Heaven.

Life changes all our thoughts of heaven;  
At first we think of streets of gold,  
Of gates of pearl and dazzling light,  
Of shining wings and robes of white,  
And things all strange to mortal sight.  
But in the afterward of years  
It is a more familiar place,  
A home unurt by sighs or tears,  
Where waiteth many a well-known face.  
With passing months it comes more near,  
It grows more real day by day,  
Not strange or cold, but very dear—  
The glad home land not far away,  
Where none are sick, or poor, or lone,  
The place where we shall find our own.  
And as we think of all we know  
Who there have met to part no more,  
Our longing hearts desire home, too,  
With all the strife and trouble o'er.

—Browning.

The heaviest words in our language are the two briefest ones—yes and no. One stands for the surrender of the will, the other for denial; one for the gratification, the other for character.—Theodore T. Munger.

# Our Young People

## A MISSIONARY EVENING WITH THE TRIUMPHS OF THE GOSPEL.

Topic for August 20.—"THE LEAVEN AND THE MEAL."—*Matt. 13:33; Dan. 2:31-35, 55.*

"The world for Christ" will yet be realized.—*Daniel Webster.*

(For Dominion Presbyterian.)

### The Growth of the Kingdom.

By Woodford.

Topic.—Progress implies receiving and giving; the accomplishing of any work means strength received and imparted; the leavening of the three measures of meal means so many grains being leavened, and their leavening some more. So long as this goes on in the leaven it is healthy; when giving stops the leaven sours, and is rendered useless. So is it with men and kingdoms. And when the God of heaven sets up a kingdom that is never to be destroyed, its indestructibility is guaranteed by the work of uplifting and inspiring and conquering ever going on. This is the open secret of the success of missionary work. In obscurity the missionary works in a great empire, and for a time the results are seemingly insignificant. Nothing is more certain, however, than that in this way a vitalizing force is introduced into the society of that country. One life is transformed, then a family, finally a village or community. In this way, even in communities that as a whole do not accept Christ, and where it is found impossible to personally instruct all, there is a sure and steady uplifting of the social condition. Sins that were common become exceptional, a public conscience takes possession of the people, and there is a strange desire among them to live cleaner lives. The whole secret of the spread of Christianity over the world is in the figure of the leaven. It is fire that kindles fire; love that kindles love; Christianity manifested that spreads Christianity. "A regenerate man," says Dr. Dennis, "becomes a new and living force in unregenerate society." A Christian community, even though small and obscure, is a renewed section of society. Both are as leaven in the mass with a mysterious capacity for permeating the whole.

Monday.—From small acorns great oaks grow, but in this acorn is life. In India the seed of the peepul tree may be carried by a bird or by the wind; it is tiny as the mustard seed. But where it drops it grows, taking roots in walls and buildings at a great height above the ground, and growing often into a large tree. Once it is rooted, the wall or buildings, unless every fibre which forces its way among the stones or bricks is removed, is doomed. It is even in such a way that the kingdom is spread in many a heathen city, for the seed, which is the Word, takes ineradicable root and grows and spreads until the walls of superstition, of ignorance, of heathenism, which have hitherto shut out the light of God, crumble and fall before and by it. To men it is given to plant and to water. God gives the increase. "In the morning sow thy seed, and in the evening withhold not thine hand." Blessed are ye that sow beside all waters.

Tuesday.—Slowly, seemingly, but surely, is this prophecy being fulfilled. Sin is such a hydra-headed monster that when we think of all the forms in which it is manifested, it is not the slowness, but the sureness, that is genuinely surprising. When we remem-

ber, however, that savage customs are disappearing, as, for instance, the practice of selling daughters to would-be-husbands among the Zulus, in Persia Christian missions are producing an increasing undercurrent tending towards secular as well as religious progress; in Kashmir the standard of moral teaching is being raised, so that, in spite of the objections of the people to Christianity, essentially Christian ideas are filtering through their prejudices and influencing many lives; in Calcutta the girls in some of the schools, though not Christians, are rapidly learning habits of self-control; we indeed see in such happenings proof positive that surely the uttermost parts of the earth are to be given for a possession to Him who saves from sin, with all its brutality, baseness and ignorance. Rev. James Calvert gives, in a few words, proof of the success of missions. "When I arrived at the Fiji group my first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table."

Wednesday.—It was not so very long ago since the prophecy that the Lord shall reign over all nations from Mount Zion seemed to be impossible of fulfilment. The turn things are taking is a fresh illustration of the truth that the things that are impossible with men are possible with God. Francis Xavier, standing before the Walled Kingdom, and feeling the power of its adamantine exclusiveness and proud, self-sufficiency, exclaimed: "O rock! rock! when wilt thou open to my Master?" What shall we say now, after 350 years, with the whole world flinging wide the long-shut doors of every nation? Ours is to pray (and "to work is to pray"), if, in Xavier's words, the Church, to a great extent, is idle and indifferent, and by no means taking advantage of half the opportunities that are being presented.

Thursday.—The truth of this reading can be verified to us in no way better than by quoting Sir Bartle Frere's testimony regarding missions: "I speak as to matters of experience and observation, and not of opinions, just as a Roman prefect might have reported to Trojan or the Antonites; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindoos and Mohammedans in India is effecting changes, moral, social and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive; preached by only a few scores of Europeans, who, with rare exceptions, had not previously been remarkable among their own people in Europe for intellectual power or cultivation, who had little of worldly power or sagacity, and none of the worldly motives which carry men onward to success; Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an

active, operative, aggressive power in every branch of social and political life on that continent."

Friday.—As in the search for knowledge, Sir Isaac Newton, after having made many discoveries, felt himself as one standing out on the beach of an infinite ocean, so do those feel who have come to see some beauty in Christ to desire Him. Some saved from barbarism, others from selfishness; how the rule of Christ, the sweet compulsion of love, must increase among men before we come to the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Growth and progress, however, are encouraging and inspiring, and since God gives this increase the thought is gladdening.

Saturday.—It is the saints of the Most High that are to take and possess the kingdom for ever and ever. Behind them is the strength of God; with them is One, the captain of their salvation. "If God be for us, who can be against us?" This truth, as it came home to a Hindoo convert of North India, was made use of in a strange way. Some Mohammedans, discussing the affairs of a certain Christian school, said: "If we had our way we would come in a body and pull down these buildings, taking them away brick by brick until not one remained." The Hindoo convert, who overheard what they said, thereupon remarked: "You might do that; you might tear them down, so that not one brick would be left standing upon another. But there is a power behind the bricks that you cannot destroy, however much you may wish to do so." Let us remember, and so be encouraged that the difference between Christianity and other religions is that in Christianity God, by the spirit through His Son and His saints, is seeking after men, while in other religions men are found seeking after God.

### Hints for Talks and Testimonies.

What does the parable of the leaven suggest as to the Christian's contact with the world?

What are some of the wrong ways of seeking to conquer the world?

What does the parable of the leaven suggest as to the most effective missionary methods?

Why are we to expect the working of the Gospel to be hidden like that of leaven?

What signs of the progress of the Gospel may we expect to see?

In what ways has Christianity changed nations?

Why may it be better that Christ's kingdom should spread gradually rather than by one sudden conquest?

What must be true of the Church in order that it may overcome the whole world?

What responsibility does Christ's plan for gaining the world put on each of His followers?

How long is the growth of Christ's kingdom to last?

### For Daily Reading.

Monday, Aug. 14.—Like unto mustard seed.—*Matt. 13:31, 32.*

Tuesday, Aug. 15.—Uttermost parts for possession.—*Ps. 2:1-2.*

Wednesday, Aug. 16.—All nations shall flow unto it.—*Micah 4:1-7.*

Thursday, Aug. 17.—The little one, a thousand.—*Isa. 60:1-12, 22.*

Friday, Aug. 18.—No end to increase.—*Isa. 9:6, 7.*

Saturday, Aug. 19.—An everlasting kingdom.—*Dan. 7:9-27.*

Sunday, Aug. 20.—Topic: The leaven and the meal.—*Matt. 13:33; Dan. 2:31-35, 45.* (A missionary meeting.)

### "Some Mistakes" of Ingersoll.

At the recent funeral service for Robert G. Ingersoll, selections were read by friends, from his own publications. One was entitled "My Religion," which he called the religion of reason, the creed of science. We readily acknowledge that Ingersoll made no mistake in beautifying his life by walking according to the precepts therein enunciated. His mistake was in the misnomer of his creed; or rather in the derivation of his creed. His creed was all right; his practice of it may have been all right; it may even be that it squared with the deductions of reason and the light of science. He erred, however, in assigning the origin of it, either to reason or to science. It went far beyond these. It came from that God whom he ignorantly worshipped yet professedly despised. It described the character of that God. It was that God in his revealings. It was that God in action. Had not that blessed Being made a revelation of Himself in the Word which Ingersoll was accustomed to hold up to ridicule, we would not have had Ingersoll's profession of the Religion of Reason and his Creed of Science. And had not His Divine Spirit brooded over the heart, Ingersoll would never have practised the creed which he set forth in his beautiful phraseology. In other words, his creed is really a deduction from the teachings and the influence of the Bible.

Ingersoll made another mistake in his intellectual construction of a God, and calling it the God of the Bible, and saying that he hated such a God. This was not the God which the Bible sets forth. Right here he was mistaken. It was simply the God which Ingersoll himself set forth, and wrongly called the God of the Bible. He was far from being fair in this delictic conception. He took the very worst things he could find in the Bible, detached from all proper connection, shorn of every particle of their inner and true teachings, and framed these into a caricature, and then called it the God of the Bible. Had he taken the many beautiful things of the Bible and woven them into an intellectual conception, he would have come nearer to the God of the Bible. As it was, he took the beautiful teachings of the Bible and the beautiful influences of the Bible, without giving the Bible any credit, and framed them into a creed, and called it the "Religion of Reason" and the "Creed of Science," not knowing that this religion and creed was simply the reflection of the Blessed Being, whom he attempted to caricature.

Again, this Ingersoll not only made theological mistakes, but he made logical mistakes. Ignoring prayer, and the comforts and uplifting power of spiritual communion, he yet confessed with Ernest Renan, that Jesus was the most beautiful and perfect character that ever existed. But Christ lived in communion with His Father, often retiring to the mountains to pray to Him, and returning with the Divine uplift upon His soul. Now if Ingersoll was consistent with logical deductions, he would not only have admitted the possibility of spiritual communion, but he would have practiced it, and been benefited by it. He would himself more fully come up to the standard of the perfect man, and imitated Him in His spiritual communion.

In confessing to an approximation of perfection and yet refusing to imitate the example, shows not only his own logical inconsistency, but it additionally shows how very far he was himself from that perfection which he admitted in another.

Again, Ingersoll made a serious mistake for himself and others, in repressing his own soul longings, and not using them to mount up to better things, and in aiding to give others a tighter hold upon what is immortal. Instead of glorying in the name of God's life in the better sense, he rejoiced in the name of Agnostic, and affirmed that nothing could

be known of spiritual existences nor anything predicated of spiritual possibilities. And yet with the determination to assume and maintain this attitude, he could not completely blot out all soul longings. In the beautiful tribute to his dead brother, he says: "From the voiceless lips of the unreplying dead, there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing." Again, in one of his poems, he says:

"Is there beyond the silent night,  
An endless day?  
Is death a door that leads to light?  
We cannot say.  
The tongueless secret locked in fate  
We do not know. We hope and wait."  
Now in these expressions, "hope sees a star," "listening love can hear the rustle of a wing," and "we hope and wait," we see the soul actively manifesting itself. The hope so softly breathed forth, is the soul reaching out and taking hold of its soul right, the soul pointing to its destiny. This sentiment, breaking through the fetters of a strong determination to live and die the agnostic, shows the mistake he made in trying to commit soul suicide. He would have been happier, he would have made others happier, had he, like Tennyson in his "In Memoriam" and "The Two Voices," encouraged the soul in its upward flight instead of throttling its feeble pulsations.—Christian Intelligencer.

### A Wasted Day.

The day is done,  
And I, alas! have wrought no good,  
Performed no worthy task of thought or deed,  
Albeit small my power and great my need  
I have not done the little that I could.  
With shame o'er forfeit hours I brood—  
The day is done.

One step behind,  
One step through all eternity—  
Thus much to lack of what I might have been;  
Because the tempter of my life stole in  
And took a golden day away from me;  
My highest height can never be—  
One step behind.

I cannot tell  
What good I might have done this day,  
Of thought or deed, that still, when I am gone,  
Had long, long years gone singing on and on,  
Like some sweet fountain by the dusty way;  
Perhaps some word that God would say—  
I cannot tell.

—Selected.

### Beware of Misjudging.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgments on his neighbors and that the chances are that the most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose life is one subtle, studied selfishness get the name of self-sacrifice, and other silent heroic souls are condemned for want of humanity.—Ian Maclaren, in The Potter's Wheel.

### God's Music Lesson.

This is the heading that George Matheson, D. D., the blind preacher and brilliant writer of Edinburgh, gives to a homily on the passage from Revelation xvi. 3: "And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." The homily is as follows:—

"There are songs which can only be learned in the valley. No art can teach them; no master of music can convey them; no rules of voice can make them perfectly sung. The music is in the heart. They are songs of memory, of personal experience. They bring out their burden from the shadows of the past; they mount on the wings of yesterday. What race that never felt the pangs of exile could sing that old Scottish song, "Oh, why left I my home?" It could only come from the memory of storm and stress driving the wanderer across many a sea. St. John says that even in heaven there will be a song that can only be fully sung by the sons of the earth—the strain of redemption. Doubtless it is a song of triumph—a hymn of victory to the Christ who made us free. But the sense of triumph must come from the memory of the chain. No angel, no archangel can sing it so sweetly as my soul. To sing it as I sing it they must pass through my exile, and this they cannot do. None can learn it but the children of the cross.

"And so, my soul, thou art receiving a music lesson from the Father. Thou art being educated for the choir invisible. There are parts of the symphony that none can take but thee. There are cords too minor for the angels. There may be heights in the symphony which are beyond thy scale—heights in the symphony which the angels alone can reach. But there are depths which belong to thee, and can only be touched by thee. Thy Father is training thee for the part the angels cannot sing, and the school is sorrow. I have heard men say that He sends thy sorrow to prove thee; nay, He sends thy sorrow to educate thee, to train thee for the choir invisible. In the night He is preparing thy song. In the valley He is tuning thy voice. In the cloud He is deepening thy chords. In the storm He is enriching thy pathos. In the rain He is sweetening thy melody. In the cold He is moulding thine expression. In the transition from hope to fear He is perfecting thy lights and shade. Despise not thy school of sorrow, O my soul! It will give thee a unique part in the universal song."

Rejoice, O grieving heart!  
The hours fly fast;  
With each some sorrow dies,  
With each some shadow flies,  
Until at last  
The red dawn in the east  
Bids weary night depart,  
And pain is past.  
Rejoice, then, grieving heart,  
The hours fly fast—Adelaide Proctor.

### Tenderness.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, consideration, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life if you will practice this lesson of shedding around you the grace of human tenderness, in word and act and by the spirit of your life.—Rev. F. B. Meyer.



# The Dominion Presbyterian

IS PUBLISHED

AT 232 St JAMES STREET, MONTREAL

## TERMS

\$1.50 per Year, in Advance

The Mount Royal Publishing Co.,

C. BLACKETT ROBINSON, Manager

Saturday, August 12th, 1899.

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 232 St. James St., Montreal.

## To Subscribers.

Don't wait until you receive a bill. If your subscription is due, and the date on the label will tell, kindly remit one dollar at once.

Our service varies. To one is assigned the burden of active duty, and the responsibility which an active life entails. To another is assigned the equally heavy burden of patient endurance of suffering. Still others are withdrawn from participation in the active strife, and held in reserve for a decisive moment. And this last is the hardest test. The laborer, wearied with his active toil, even the one to whom life brings naught but pain, may well forget self in an earnest intercession for one whose weariness is the weariness of waiting.

\*\*\*

"Remember the mid-week prayer meeting," said the minister, after he had told his people that he would be absent during the month of August. The representatives of two classes heard him with but little attention. "I shall be busy with the harvest," said the farmer, "and I shall do well if my place in the church is not empty on the Sabbath till that is safe!" "I go for my holiday to-morrow," thought the man of the town, as if that fully absolved him from further thought upon the matter. It requires an honest effort to keep our spiritual bearings during the present season. Imperceptibly, both the busy man and the idle man allows the windows of the soul that open toward heaven to close, and there is no growth within during these days. And yet what a splendid growing-time it might be!

\*\*\*

Appleton Morgan puts the other side of the liquor question pretty strongly in the August number of the Popular Science Monthly. He boldly asserts the total failure of prohibitory legislation in the United States, and he does this as one who earnestly desires the abolition of the drink evil. The State of Maine, we are told, has lost her commerce and has reduced her census by her adherence to the policy of prohibition. Hence the other forty-eight States and Territories have modified their prohibitive legislation in various ways, which Mr. Morgan examines, but

## THE DOMINION PRESBYTERIAN

finds none quite satisfactory. The State of Louisiana, with no liquor laws, except for revenue, is the nearest approach to that condition in which drunkenness is reduced to a minimum.

From the facts he has collected and examined Mr. Morgan is led to two conclusions, which he frankly states he cannot reconcile. The first is that the fewer the places where liquor is sold the larger is the consumption of liquor. But the second conclusion reached is, that the larger the consumption of liquor the less drunkenness results. Hence he would desire the removal of all restrictions upon the sale of strong drinks.

Mr. Morgan does not deal with the question on its moral side. To him it is purely a question of scientific interest, and he examines it as dispassionately as the chemist examines a new reaction. He writes in the strain of that man who does not expect to be believed, and we suspect he has some reason.

\*\*\*

There is a district in Liverpool containing a population of 60,000 in which intoxicating liquor cannot be bought. The practical value of this is seen in the fact that the death rate is far below others, the health of the community is above the average and the poor rate is very low.

\*\*\*

The managers of our street railways seem to imagine that they are rendering a kind service to the sons of toli in affording them the opportunity of getting to the parks to get a breath of fresh air on the Lord's Day. It would be a greater favor to them to collect no fares on Sabbath.

## The Rev. P. M. Morrison, D.D.

The number of prominent servants of the Church whose names were finally transferred from our roll-book to appear only on that of the Master, was very large during the past ecclesiastical year. Already the list for the present year is begun, and the name that stands first upon it is that of one whom we had only begun to know.

Dr. Morrison was one of those whose worth is apparent only to the observant. He had never acquired the modern accomplishment of burnishing up his own light reflector. He was content if he could see to do his work faithfully. It did not concern him that the outside world knew little of him, indeed, he would rather have it so. Naturally unassuming, he shrank from publicity, and even hesitated to take the position to which his position in the Church fairly entitled him.

He was a graduate of Halifax College, a member of the class of '65. Thirty years after his graduation his Alma Mater conferred upon him the degree of Doctor of Divinity. In 1865, the year of his graduation, he was called to Dartmouth, a suburb of Halifax, and here he labored till, in 1886, he was called to take the position of agent of the Church, eastern section, made vacant by the death of the late agent, Dr. MacGregor. He was the choice of his brethren in the Maritime Provinces, as the Assembly had remitted the matter of the appointment to them.

In prosecuting the duties of that office he won the entire confidence of his brethren in the East, and the esteem of the whole Church. He attended the meetings of the General Assembly in June last. He took little active part, but followed the proceedings with unflinching interest. At the close of the meeting he spent a fortnight at Clifton Springs, and seemed much benefitted. After a stay of a few days in Toronto he began the journey homewards, but did not finish it. Sickness compelled him to rest at Chatham, and he quietly passed away in the manse there on Sabbath, the 30th of July. There are few but will say "Well done," as his life work is reviewed.

## Children's Day and the Century Fund.

What place are the children to have in the Century Fund movement? To this important question the committee give answer after the manner of the Master. Let us take the children and set them in the midst, and in the lead, and we may be assured that if the teachers and friends thoroughly grasp and work out this idea, then our 160,000 Sabbath scholars shall become an example to the disciples of to-day and the most potent single factor in the success of the movement.

Let us think of how this may be brought about. The General Assembly has said that Children's Day collections for the next two years are to be devoted to the Century Fund, and the Sabbath School Committee are preparing for first children's day—in September—an attractive programme bearing on the Century Scheme. That is the first step towards the great result which is anticipated. The next step should be taken in every Sabbath school and in every home throughout the land. Ministers, superintendents, teachers, and parents, first filling their own hearts and minds with loving thoughts and desires on behalf of this great work to which the Master calls us, and then talking of it to the children, until their hearts are all aglow, and each of them is eagerly enquiring: "What can I do?"

Then more teaching, planning out for them ways of working and forms of self-denial, so that when Children's Day comes two things may happen. First, that no scholar shall be willingly absent from the services, and, second, that everyone shall come gladly, bearing a gift of love to this service of the Lord.

Friends of the children, let it be yours to take up this matter in Sabbath school talks and in Sabbath evening home talks, for it means that, if first we shall lead the thoughts of the children in this matter, we shall find them leading us as gifts which they shall cast into the treasury. This year we have not much time to prepare, so we must not set too high a mark, but even this year if we guide them to it, an average of ten cents or more may be reached, and so a gross amount of from \$15,000 to \$20,000.

Then look beyond this year to September, 1900. We shall have months for preparation, for organization, for prayer, and for work, and with reasonable faithfulness on the part of those who care for and guide our Sabbath school army, there shall certainly be wonderful results reached on those two days. Some are trembling for the success of the movement, but let these, and let us all, set to work, rather, and by organizing and teaching our children, it may easily be brought about that \$200,000 shall be their contribution to the common fund. This seems visionary, and so it may well be visionary, if the friends of those children get stranded on that word. But if those friends come to understand that it only means that they marshal the children's hand and set them to work in the direction of earning, saving and denying themselves, that they may gather on an average a little over one dollar a year for each scholar, it may be accepted as a vision, and all may set to work in helping the children to realize the vision. "Where there is no vision the people perish," so let us encourage our scholars to see such visions and to dream such dreams, and with enthusiasm to welcome that new century in which the story of their lives is to be told, and in which each of them may become possessed of the unsearchable riches that are in Christ.

The nearest duty must be first attended to, however. Is it not this, that we should so prepare for the approaching Children's Day that it may be made to tell for Christ and the Church and towards the assured success of the Century Fund?

Looking forward also to 1900, it is suggest-

ed that, on the coming Children's Day, each school shall rally round the Century Fund standard by adopting the following resolution:—

The superintendent, officers, teachers and scholars of \_\_\_\_\_ Presbyterian Sabbath school, resolve:—

1. To volunteer for active service on behalf of the Century Fund.

2. To remind each other about the scheme and to seek God's blessing, specially on the first Sabbath of each month.

3. To be gathering throughout the year, so that on the next Children's Day our contribution may average at least \_\_\_\_\_ for each member of the school.

4. That under the guidance of the teachers and friends at home the scholars shall work and deny themselves, and thus bring gifts that have been largely provided by themselves.

5. That contributions to the Century Fund shall be additional to those which have hitherto been given in this school.

The form of the resolution is here suggested, as being that which may be used by the committee in preparing a large card, which may be displayed in each school that identifies itself with the movement, and it is the hope of the committee that ministers and superintendents may so present the matter that such a card shall have a prominent place in each of our 2,500 Sabbath schools.

R. CAMPBELL.

Renfrew, July 28th, 1899.

### Can Preaching be Made Interesting?

The question itself, at any rate, is an interesting one. Ministers are not the only ones who ask it. It is a question which haunts not a few people. There are some preachers who will carry it away with them into the woods or other place of vacation resort. And likely some members of the congregation will turn the same question over in their minds while the preacher is away.

Can preaching be made interesting? Firstly, that depends. There is no music that will interest the deaf. There is no food that suits the dyspeptic. There are two parties to the transaction. It is necessary to take into the account not only the party of the first part, but as well the answering party of the second part.

The preaching of Jesus did not affect all alike; indeed, apparently, there were some who, strange as it seems, went off as though it were all nothing to them. Yet, as a rule, it is certain that the preaching of Him who spoke with authority, did arrest attention. No arrow missed its mark. And there was no throwing out of words at random. He who knew what was in man, and was instant in seeing the meaning of every modern instance, the pertinence of every occasion, the advantage of every element of timeliness, made no mistakes in suiting the word to the opportunity. And there are still some preachers who, in their measure, have the same qualities. Somehow their preaching is wonderfully apt to interest people.

Can preaching be made interesting? That is another way of saying, can people here and now be made to see things as they are? The Gospel of the grace of God in Christ for us men is in itself a fact that is infinitely interesting. It comes home to the business and the bosom of men as nothing else can. It has to do with everything that is deepest and highest in human nature; with everything that is most vital and commonest in the daily concerns of life; with everything dearest in human affection; with all that is most serious and consequential in one's relations to others; with all that is most steady, most sustaining, most inspiring in men's outlook toward the future. For a preacher who actually knows what

it is, and has daily experience of it, and who sees, sees with his heart as well as with his head, what it must be to others also, the wonder would be if he could not make it interesting to them.

Of course there are the elements of timeliness and pertinence which the preacher has got to heed. As we have said, Christ's words never missed their mark. They were always to the point, always timely, always intensely apt. The same thing was true of the preaching at the Pentecost, as it has also been of the preaching in every Pentecostal period in the history of Christianity from that day to this. That preachers who have such power to awaken and to lead men are profoundly, pungently, totally in earnest, is to be taken for granted. That is only another way of saying that they are real, and no make-believe, no sham. Put over and above all that, there is the spiritual sense, the mental alertness which makes them as it were instinctively match their mode of appeal to the instant mood of the hearer. We all know what it is to be addressed at times in an out-of-sorts way. The photographer when he would catch the image in his camera takes the plate that has been duly sensitized for the purpose. He, moreover, uses it in the time of it. He would only be playing the fool with himself, his instrument and the person before him, were he indifferent to these conditions of success. The fisherman who succeeded, dropped his line where the fish were, not where they were not. The young fellow from the city who had spent the day on one of the inland lakes of Michigan "without a bite," gave an explanation that was good as far as it went, when he said, "We didn't seem to catch their attention."

Can preaching be made interesting? In other words, can the preacher of to-day, who has Christ's message to deliver, manage so to deliver it in these times of numberless distractions, and in the midst of other absorbing mental pre-occupations, as to arrest public attention, and hold it to the realities of the soul's inner life and the laws and interests of the spiritual world? Certainly, not easily can this be done. Success in every instance will be a victory. He will want to be utterly honest, totally in earnest, and withal be willing to pay the costs of success in the assiduity of the all-round preparation of himself for it. It will not be by scamping his work as a student. It will not be by throwing away his notes, nor yet by using his notes. It will not be by trying to imitate somebody else. There are no pulpit mannerisms, no unnatural tones, no pulpit drawl or awful explosive half-whispered cadences of voice, that will help him in the least. Some may succeed in spite of these unrealities of manner and affectations of tone, but the odds are heavy against them. For, in these times, at any rate, many men like the preacher to use many tones and speak straight out in pure, clear, fresh, wholly vital, soulful, and so many and convincing, utterance; as if he meant simply and exactly what he is saying and all that he is trying to say. Whatever else may become outworn, the essential Gospel of Christ can never be out of date; it will forever be, from the nature of the case, the latest thing there is, and the right delivery of it the most continuously sensational. Paul understood the case when, in his letters he urges his dearest friends to pray for him, that "utterance" may be given him, that he may speak the word "boldly, so as I ought to speak it."

Can preaching be made interesting? Not long ago a young minister out West, intent on making, if possible, the message which was burning in his own heart interesting to others also, was moved to put it into the form of a parable or story. "A sower went forth to sow." The story was told in the simplest, directest possible way, with not a word that did not fit the purpose and help

tell the message. Having preached it, he printed it. People began to buy and read and talk about it. It was carried across the sea and printed there, until within less than a year now as many as two million copies of it, it is said, have been sold. It has therefore probably been read by three times that number, until there is nobody but has heard of the book, "In His Steps—What Would Jesus Do?" Helped by a fine genius for intellectual and spiritual sympathy and taught by the ever-glorious Spirit himself, the preacher in this instance was enabled to make his way of putting the message match the popular mood of the moment, and to strike into startled responsiveness, on both sides the Atlantic, the thoughts and feelings of men that were already "in the air."

No, the gospel of Jesus Christ has not lost its power or outlived its timeliness. Yes, preaching can be made interesting.—The Interior.

### Literary.

During the summer months, fruit is a subject of no little importance, and many interesting and helpful hints have been given for the benefit of the consumer or the preserver. Of the fig as grown and utilized in California; of the melon and its relatives; of the proper serving of various fruits—their uses on the menu and recipes providing for present and future consumption, is information to be gained from the August issue of Table Talk. Other topics of interest are "The Early Training of Children;" "Cooking in Stoneware;" "Dishwashing as it Should be Done;" "Walking as a Fine Art," etc., etc. Table Talk Publishing Co., Philadelphia, Pa.

The August number of Every Month is to hand. "Midsummer Modes," with the latest hot weather fancies, and the "Garden in August," will appeal especially to the women who love either flowers or fashions. The fifteen pages of popular music which continues to be the prominent feature, is unusually attractive in this issue, and whoever purchases or subscribes to the magazine may congratulate themselves on obtaining more than their money's worth in securing "Treasures That Gold Cannot Buy," a sentimental song by Will A. Heelan; "The Oceanic March and Two-Step;" "Plantation Echo Song," with its characteristic dance; and "Violet Gavotte." To give two vocal and two instrumental pieces of music, clearly printed on good paper, with all the illustrations, stories, interviews, etc., for 10 cents, is certainly most liberal of the publishers. Every Month, 1260 Broadway, New York.

A valuable handbook descriptive of the New York Metropolitan Museum of Art and the treasures contained therein is now in press, and will soon be issued under the title of "The Treasures of the Metropolitan Museum of Art of New York." The book will be profusely illustrated by beautiful full-page half-tone pictures, many of which are of subjects never before reproduced, from photographs taken by the official photographer of the museum. The text is ably written by Arthur Hoerber, the art critic of the New York Commercial Advertiser, and his description covers all of the collections now contained in the museum—architectural casts, ancient and modern sculpture and plaster casts, Greek, Roman and Egyptian antiquities, paintings and drawings of all ages, porcelains, arms, lacers, embroideries and tapestries, musical instruments, American antiquities, coins, gold and silver ornaments, etc., etc. This attractive book cannot fail to stir up a new enthusiasm in the contents of the great museum, and will be pleasantly received by lovers of art and sightseers all over the continent. It will be on sale in the museum, as well as in all bookstores. Size, 6x9 inches; cloth; sixty illustrations. Price, \$1.50. It will also be issued a little later in a popular edition, in paper covers, at a much lower price. R. H. Russell, 3 West 29th street, New York.

## The Inglenook

### The Beauty of Old Age.

There appeared in a leading periodical recently a request for the pictures of "dear old ladies," pictures that would reveal the delicate subtle beauty of old age. This is a worthy object not only that the young may be brought to feel its charm but that age itself may be shown again the elements that enter into this beauty of the frost and snow, this quiet twilight loveliness, and also some elements that do not enter into it, or, if they do, only to destroy its loveliness.

My own observation has led me to believe that youth, as a general thing, has quite as much reverence and admiration for age as age has for itself. Deference and love from the young for the old is charming, but are we quite right, we who have first taught sincerity as a cardinal virtue, to ask love for what is often unlovely? 'Tis a trite saying that only those grow old gracefully who grow old naturally and willingly. If only we were content to take our lives as we take our days as they come and go! It is surely a foolish thing to try and prolong, or worse, to simulate by artificial means, through the golden noonday, the glory of the sunset. There are men and women, clever ones, too, who fail to be charming in their old age simply because they strive to retain youthfulness of look and manner while forgetting the freshness of heart that should be perennial. Despising and trying to conceal the ravages that time is making in the outward appearance, they are indifferent to the inward beauty, the result of years of experience, of sympathy, of high endeavor, of trial—that furnace fire whose mission is to purify—which should shine and beauty faded features.

Do not all of us know or remember some lovely wrinkled face with a beauty deeper than mere form or coloring could give? Then alas! cannot we think of other aged faces we would be glad to love and admire, but where the efforts to conceal the traces of age are too apparent, or slovenly careless habits of person or manner make their own repulsive, where the effort that youth would put forth might render these same faces charming? They do not honor their own age, and why should they feel aggrieved that others do not?

In many cases this lack of attraction is due solely to carelessness of personal habits, and it is because of this that the minor attributes of an attractive personality, cleanliness, daintiness and suitability be not forgotten. If there is any reason why elderly people should be exempt from the niceties and carefulness that we require of the young, it is yet to be made plain. Social cares and even duties may be matters of choice, but the observance of the little things that render one's person pleasing can never be neglected. There are parents who daily mortify and embarrass their children by habits that would not have been tolerated in themselves as little children. We have the wise man's word for it that the grey head is a crown of glory when found in the way of righteousness; but he does not speak of the grey head dyed and frivolous, trying to masquerade as other than it is, or of the grey head unkempt as deserving of special honor.

Of course it were unreasonable to require of those whose manner of thought and life

were formed some two or three score years ago, that they conform in these things to the standing of to-day. Old-fashioned manners, speech or dress are not distasteful to sensible, cultivated people. On the contrary, they are often quaint and delightful. Given the grey hair as carefully tended as were the raven or golden locks, the faded eyes as gentle or tender as the bright eyes of youth, the wrinkled face as careful of expression as was the pink and white of half a century ago: add to these the courtesy and consideration for others without which no age or station of life can render itself agreeable, and the result is well-nigh certain to be a meed of honor and admiration as gratifying as it is well deserved.

I would not be understood as wishing to underrate the value or the blessing of beauty in any form. If it were not a thing to reverence and aspire to, would the universal love and admiration of this strange, indescribable thing have been implanted in the human heart? But there is a distinction between the beauty of youth and the beauty of age. A distinction that need not detract from the charm of either. They may be alike intrinsic, but the beauty of age is relative as well and is therefore more august. It claims not merely a dutiful love and respect, but a love its charm compels, an admiration that cannot be withheld for the courage and the patience and submission that make the most and best of life, through all its changes, down to the falling of the shadows. It clings with no repinings to the lost freshness and vigor, but looks forward to a greater loveliness when it shall see the king in his beauty and be conformed to His image.—Rachel Haven, in the Presbyterian Banner.

### The Hidden Brook.

So flows my love along your life, O friend—  
A whispered song, with neither break nor  
end,  
Outbreathed wherever your dear footsteps  
tend.

Albeit you listen not, are not aware  
Of any music throbbing on the air,  
Still my full heart goes singing to you there.

Content, although the way be long to run,  
And closed forever from the moon and sun,  
With emerald dusks and opal dawns all  
one,—

Content, content, if heaven but grant this  
meed,

That you may drink in any hour of need.  
—Grace Denio Litchfield, in July Century.

### Little Miss Argiope.

It was upon a sunny morning in June that Miss Argiope crept from the egg-tuft that had hung all through the winter upon a dried fern-leaf, and discovered herself to be a bit of happy life.

She took a long look at herself in a dew-drop, and was delighted with what she saw there. She was charmed with her velvety gown of black and yellow, her eight strong legs, her many sparkling eyes, but most of all with her spinnerets.

"Ah," said she, with a happy sigh, "I cer-

tainly am a pretty spider. I hope I shall prove to be as good as I am beautiful."

Being an industrious little thing, she decided to make herself a home, and she began at once to look for a suitable situation. Now the fern-leaf hung out over a little brook that babbled joyously through a pleasant meadow, and upon the opposite bank of which bloomed a large bunch of red clover.

"That is the very place I should like," thought Miss Argiope. "It is sunny and high, and looks as if it would be a good hunting ground. If I only had a bridge!" Then, after a moment, she added, bravely, "I guess I'll try building one."

Then what did she do but mount to the very tiptop of the fern-leaf, turn her spinnerets towards the clover, and begin spinning a delicate gossamer thread; and the kindly breeze caught it and carried it out, out, over the brook, and wafted it to and fro until it gently touched the clover.

"There, that is done," said she, as she drew it taut and fastened it firmly to the fern. Then, without any hesitation, she stepped out upon the filmy little tight rope, and in a moment more she was safely landed upon the clover.

But now her work was just begun, for she was growing hungry, and she must build her house and set her trap for game before she could dine.

So, fastening a firm thread, she started for grass below, trailing the little line behind her, only pausing here and there to secure it to a leaf or grass blade. Aimlessly she seemed to travel back and forth, yet soon she had a network of regular lines laid over quite a large space; this finished, she began weaving from spoke to spoke, deftly touching the spinnerets to each of the foundation threads, until a gauzy, upright wheel of lace glistened in the sunshine. And, lo! her home was finished.

For a long time she lived very happily among the clovers. There was always much to be done, the web to be kept neat and nicely mended, game to catch, and her sisters to visit; a good many of them had come across to live. But by and by she grew tired of it all, and said to her youngest sister:

"I really am tired of this view, and the perfume of these clovers. I was talking to a grasshopper this morning, and he said I ought to travel; one is apt to grow old and poky never seeing anything of the world. He told me there is a lovely road just across the meadow, where there are many things to be seen, and that there are plenty of desirable weaving sites; so I think I shall move."

At first the little sister clasped her front pair of claws in horror at the very idea of leaving their pleasant web, but as she dearly loved her sister, she said she would never let her go alone. If she was determined to do anything so rash, she should insist upon accompanying her. It would be a long walk, but—

"Walk, you silly child!" interrupted Miss Argiope, gleefully, "who is thinking of walking? Come, this is a lovely day—what is to hinder us from starting this very moment? Follow me, my dear, and do as I bid you, and we shall be there in a trice."

So saying, she led the way to the top of a tall ragweed that grew near.

"Now," said she, "begin spinning, but do not twist your threads as for a web; just let them all fly loose, and keep on spinning until I tell you to stop."

And what do you think! Out of the spinnerets of each little spider floated a stream of filmy, glistening floss, more delicate than the silk of the dandelion!

"Stop spinning; that is enough," ordered the older sister, when each beautiful banner was almost a yard in length. "Now gather that up under your feet, and twist it into a sort of little basket. That's right.



Now begin spinning again." And out waved another banner.

"There, isn't that a beautiful little balloon?" cried Miss Argiope, excitedly. "Now, little sister, take a firm hold with all eight feet, and let the breeze lift you; but remember, when you see me signal to gather your streamer into a ball up under your jaw, and you will land as lightly as a fairy."

Then away, away, they sailed, floating out over the sunny meadows as gracefully as a bit of thistledown.

When the little sister saw the signal, she remembered to take in her banner, and, sure enough, as her sister had told her, she sank gently down until she landed lightly beside her upon an aster in full bloom.

"Oh! ah!" gasped the little sister. "How beautiful, and what a view!"

"Of course, my dear," replied Miss Argiope, kindly. "Didn't I tell you the world was worth seeing? But we have no time to spare; let us set to work and weave our new homes, and then there will be plenty of time for sightseeing."

And there, by the roadside, I saw them both. This very morning, guarding carefully their precious eggs, which they carry about with them in a little silken pocket, for safekeeping.

They were sunning themselves in the loveliest gauzy wheels, that were spangled with dew-drops and that sparkled like a queen's diadem.

They looked very happy and contented, and not a bit homesick.—A. W. McClelland, in the Outlook.

### Patience Taught by Nature.

"O dreary life!" we cry. "O dreary life!"  
And still the generations of the birds  
Sing through our sighing, and the flocks and herds  
Serenely live while we are keeping strife  
With Heaven's true purpose in us, as a knife,

Against which we may struggle. Ocean girls  
Unslacked the dry land; Savannah—  
wards

Unweary sweeps; hills watch, unworn; and rife

Meek leaves drop yearly from the forest trees;

To show above the unwasted stars that pass  
In their old glory. O, thou, God of old!  
Grant me some smaller grace than comes to these—

But so much patience as a blade of grass  
Grows by contented through the heat and cold.  
—Mrs. Browning.

### When a Girl Should Learn to Unlove.

There is a time, I believe, in love's first approach when it is not too hard to bar the door if there is reason why it should not stand ajar. A girl may not have to learn to love, but she can learn to unlove if she must. She herself must be the judge. If the man bring her weakness instead of strength, low ideals and not high ones; if he is indolent or intemperate, or unclear; if she feel that she will be mated down, and not on the sweet and wholesome level on which she lives, then if she is truly wise she draws the bars of the door gently but resolutely and holds it fast. And when her heart aches, as it doubtless will sometimes, half out of sympathy for him and half because she so misses the sweet accustomedness of his presence, the little attentions, the flowers, the tender look that stirred her so strangely—when her heart aches because of what has gone out of her life, let her hold fast to her brave resolution; let her strong self whisper to her weak, pleading self, "I will be nobly mated, or not at all."—Helen Watterson Moody, in Ladies' Home Journal.

### A Mother's Gift.

There is a great deal of sentiment about Grover Cleveland, which he inherited from his mother, and a religious vein, which comes from his father. Upon his writing table in the library at Princeton lies the old-fashioned Bible, with covers of black enamel, which was given him by his mother when he first went away from home. While he was President the little volume was always kept in the upper left-hand drawer of the desk that was presented to the President of the United States by the Queen of England as a memento of the Sir John Franklin expedition to the arctic region. At the top of the cover in a little space surrounded by an ornamental border is inscribed in gilt the name "S. G. Cleveland," and upon the fly leaf there is a line or two of writing in a neat, precise feminine hand, from which we learn that the book was a gift to "My son, Stephen Grover Cleveland, from his Loving Mother."

Colonel Lamont says that he first saw this Bible on the table in Mr. Cleveland's law office in Buffalo, and other friends remember having seen it there. When Mayor Cleveland became Governor the book was generally on the bureau of his bedroom. When the Governor was about to become President Colonel Lamont found the Bible in the President's rooms at the Arlington, and, handing it to Chief Justice Waite, asked him to use it when he swore the new chief magistrate into office. There were about 40,000 witnesses on the plaza in front of the capitol when Stephen Grover Cleveland pressed his mother's gift to his lips, and before it was returned to him Mr. Middleton, the clerk of the Supreme Court, entered a formal record on the last fly leaf that it was used to administer the oath of office to Grover Cleveland, President of the United States, on the 4th of March, 1885.—William E. Curtis, in Chicago Record.

"Art tired? There is rest remaining. Hast thou sinned?"

There is sacrifice. Lift up thy head.  
The lovely world and the over-world alike  
Ring with a song eternal, a happy rede,  
Thy Father loves thee."  
—Jean Inglew.

### Seeing the Point.

The following story is told of a Philadelphia millionaire who has been dead for some years. A young man came to him one day and asked pecuniary aid to start in business:

"Do you drink?" asked the millionaire.

"Once in a while."

"Stop it! Stop it for a year, and then come and see me."

The young man broke off the habit at once, and at the end of a year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! Stop it for a year, and then come and see me again."

The young man went home and broke away from the habit. It took him some time, but finally he worried through the year, and presented himself again.

"Do you chew?" asked the philanthropist.

"Yes, I do." was the desperate reply.

"Stop it! Stop it for a year; then come and see me again."

The young man stopped chewing, but he never went back again. When asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He'd have told me that now I have stopped drinking and smoking and chewing, I must have saved enough to start myself in business. And I have."—Youth's Companion.

### A Useful Friend.

Blessings on the woman who in a happy moment invented that comfort and convenience, the shirt waist. Before its advent summer gowns were, of course, thin and dainty, composed of diaphanous tissues, sheer lawns, soft wools, or stout gingham, as seemed good to their wearers, or befitting occasions of useful work or gracious ceremony. But when the shirt waist arrived it was so sensible, so easy to launder, and so becoming to old and young that it was at once adopted, and, far from being a transient fashion, came to stay. Equipped with an appropriate jacket and skirt and two or three shirt waists a lady may set out for a trip across the continent or across the sea; she may spend a week in a friend's house, or go away for over the Sabbath. If to this outfit her purse allow her to add a dress of India silk, which may without difficulty be folded into an ordinary dress suit case or traveling bag, she need have no fears that she will be unprepared for any emergency. She will have the moral support of knowing that she is properly dressed and therefore armed for any social fray. Shirt waists are light of weight and texture, and therefore cool. If one does not find it convenient to have many changes, she may prefer one or two waists of China or India silk, which are always in order, very thin, and may or may not be made over a fitted waist lining. These are liked by women who wish to keep their laundry bills limited. A gingham or percale waist, or one of white lawn or linen, is prettier for young ladies, and has a fresh and dainty look which is an attraction to the beholder's eye at home and on the promenade.—Christian Intelligencer.

### God's Rest.

It is the evening hour, and thankfully,  
Father, thy weary child has come to thee.

I lean my aching head upon thy breast,  
And there, and only there, I am at rest.

Thou knowest all my life, each petty sin;  
Nothing is hid from Thee, without, within.

All that I have or am is wholly Thine;  
So is my soul at peace, for Thou art mine.

To-morrow's dawn may find me here or there;  
It matters little, since Thy love is everywhere!

Daughter of Heaven! we dare not lift

The dimness of our eyes to thee,

Oh! pure and God-descended gift!

Oh! spotless, perfect Charity!

—Ruskin.

It is now almost two full centuries since England and Scotland were united, in 1707, under the name of Great Britain. Yet up to the present time the world continues to employ the familiar terms English Queen, English army and so on, with no mention of Scotland. This slight has often been commented upon by Scotchmen, but never perhaps more happily than at Trafalgar. Two Scotchmen, messmates and bosom cronies, from the same little clachan, happened to be stationed near each other, when the now celebrated signal was given from the admiral's ship: "England expects every man to do his duty."

"No a word o' puir auld Scotland on this occasion!" dolefully remarked Geordie to Jock. Jock cocked his eye a moment, and turning to his companion, "Man Geordie," said he, "Scotland kens weel eneuch that nae bairn o' hers needs to be tell't to do his duty.—that's just a hint to the Englishers."

## Ministers and Churches.

### OUR TORONTO LETTER.

The Rev. Robt. Thornton, D.D., and Mrs. Thornton, of London, Eng., are at present in the city. Dr. Thornton was one of the early students of Knox College, and although not an alumnus, he still maintains a warm affection for the institution in which his earlier student days were passed. He has for many years been the minister of an important congregation in London.

It was supposed that the Rev. Armstrong Black would be inducted as minister of St. Andrew's on the 7th of September next. That date had been fixed upon as the earliest upon which it would be safe to make the appointment, allowing for the ordinary delays of travel. Some further delay has arisen, however, in connection with the time of sailing, and it is probable that the date of the induction will be postponed till the following week.

Only Knox and West churches, of the larger congregations, have their own ministers this month. Some are on the Muskoka Lakes, some down by the sea, some over the sea, and even the heated term has not cured others of liking for the convention. All will return at the close of the month, and those who have been sitting at the feet of Nature will come back with quickened spiritual as well as natural powers.

When the minister who preached in St. Andrew's last Sabbath morning entered the pulpit, not more than two hundred occupied seats prepared for six times that number. It was disheartening, of course, and we were sorry to find that the sermon had evidently been prepared for the absent thousand. At least it did not seem to interest either the preacher or his congregation. The theme was a fine one, but the treatment of it suggested that the preacher had a painful necessity laid upon him. It is distinctly harder to preach to the few than to the many, and the difficulty is increased when the few are scattered over a large area. But if the preacher will remember that he is sent to deliver a message, and that he is under bonds to speak it, whether men hear or whether they forbear, he will preach to an audience of one as if God had specially commissioned him to deliver a special message to that one.

The increasing popularity of Toronto, as at least a resting place for the summer tourist, makes it an easy matter for the sessions of the city churches to secure an excellent supply during the ministers' vacation. The residents of the city who have remained here during the hot spell—and they are not a few—will probably not only have enjoyed the freshness and vigor with which the ever-new "old story" has been presented. They have come from the east, by the sea, and from over the sea, and they have told the same message. After all, the Gospel is the dominant note in the common speech that binds us into one, whether we claim east or west, inland or coastland as our home.

Henry Davies, in the Globe of Saturday last, deals with the statement, so often made, that Toronto has too many churches, and traces it back to its source. His estimate that there are one hundred and fifty churches in Toronto is a generous one. His estimate that the average seating capacity of these is seven hundred is too generous. Even then one-half of the population cannot get within the church doors, and find a seat there. In trying to discover the originators of the cry of over-churching, Mr. Davies is led to ascribe it, and we agree with him, to the unattached religious bodies that open mission rooms here and there throughout the city. One-half of these are nondescript aptly described as agencies for the dissipation of religious energy. Often these small bodies have their origin in the disappointed pride of a church member who could not carry a point in the larger congregation. Disgruntled, the member sulks at home till that becomes monotonous; then, gathering two or three at the home on a Sabbath afternoon, proceeds to worship God after an improved manner (their own). The life of each of these gourd-growths is very brief, and their strength is nil, but they develop with alarming rapidity.

Rev. Dr. Jordan, of Strathroy, is supplying the pulpit of Westminster Church, Toronto, during August. The Rev. Jno. Neil, pastor, is in Muskoka.

### THE DOMINION PRESBYTERIAN

Rev. Dr. Morrison has gone to Chicago to supply the pulpit of Rev. W. J. McCaughan.

Mrs. Burns, widow of the late Rev. W. Burns, formerly of Knox Church, fell recently in Toronto and broke her leg.

Some time on Thursday night, Aug. 5, or at an early hour on Friday morning, thieves broke into Victoria Presbyterian Church and stole the contents of several mite boxes, as well as the communion cups, but left the communion pitcher and plate untouched. The thieves effected an entrance through an open transom.

The Rev. Alex. MacKay, D.D., started Saturday morning last for Parkhill, in the Presbytery of Sarnia, where, in the absence of the pastor, he will preach for four Sundays. Parkhill district was chiefly settled with Highlanders from Ross-shire and the Western Islands. In early days the Gaelic was the prevailing language, but now, like all other Highland settlements, the English is more spoken than it used to be.

### OTTAWA AND VICINITY.

Rev. J. McNichol, of Aylmer, was appointed moderator of the Presbytery of Ottawa.

The pulpit of St. Andrew's Church was occupied at both services last Sunday by Rev. Prof. W. G. Jordan, of Queen's University, Kingston.

The Ottawa Presbytery met in Bank Street Church. Resignations were received from Rev. T. A. Nelson, of Bristol, Que., and from Rev. D. D. Millar, of Taylorville.

Rev. Prof. Ross, of Montreal, occupied the pulpit of Bank Street Church on a recent Sunday. In the morning he preached on Sabbath observance, and stated that the slackness with which the Sabbath was observed is increasing. This was due in a large measure to a large number of men being engaged in work on Sunday. These people lose their respect for the Sabbath and they influence others. Again, in the cities every year the business man takes his family and goes to some summer resort for a holiday. Church is neglected while they are away and they become used to considering the Sabbath as but little different from any other day in the week. The proper observance of the Sabbath, Dr. Ross stated, tended to better morals, and should be maintained, not as a duty, but as a privilege.

### HAMILTON.

Rev. A. J. McGillivray, of St. James' Church, London, preached in the Westworth Church last Sunday.

Rev. J. C. Smith, of Indianapolis, Ind., who is the son of a former pastor of St. Paul's Church, this city, preached at both services in connection with Central Presbyterian Church in Association Hall last Sunday.

### WINNIPEG AND WEST.

The Rev. Joseph Hogg, of St. Andrew's Church, Winnipeg, is spending a short holiday in Duluth, Minn.

Rev. J. S. Muldrew, of Morin, conducted the services in St. Andrew's, Winnipeg, on Sunday last.

The pulpit of Knox Church, Winnipeg, was last Sunday occupied by Rev. C. H. Cooke, of Smith's Falls, Ont.

Rev. Peter Wright, D.D., of Portage la Prairie, preached in St. Stephen's Church, Winnipeg, last Sunday.

The Rev. C. B. Pitblado has arrived in California on his round-the-world tour. In this State he will spend some weeks before returning to his work in Winnipeg.

At Point Douglas Church, Winnipeg, on Sunday morning, Rev. C. W. White conducted the regular quarterly children's service. Rev. D. Munro, the pastor, preached.

At a special meeting of the Presbytery of Victoria, B.C., on the 20th July, the Rev. Alex. Fraser, from the Presbyterian Church in the United States, was received into the ministry of the Church by leave of the General Assembly.

Miss Edith J. Miller is visiting at her home in Portage la Prairie. The rest here will enable her to return to New York with renewed vigor to fill the many and important engagements, arranged for her by the noted impresario, Wolfsohn. Miss Miller will sing at the hospital concert in Portage la Prairie on August 17th and in Winnipeg on Sept. 7th.

### NORTHERN ONTARIO.

Rev. Edward W. and Mrs. McKay, of Madoc, are spending some weeks at "Dunrobin," Beaverton, the summer residence of Mr. D. Gunn.

Rev. Mr. Smith, the newly inducted pastor of Kirkfield Presbyterian Church, occupied the pulpit in the Presbyterian Church, Woodville, on last Sunday.

Rev. J. L. Ross, D.D., of Guelph, preached in Knox Church, Beaverton, on a recent Sabbath. The congregation was large, and the sermon an able and most eloquent one. A lawn party was held under the auspices of Knox Church Ladies' Aid Society, at the residence of Mr. Donald Grant. The attendance was large, and the programme and addresses were of a very high order. The proceeds amounted to \$65.

The Presbytery met on Tuesday last and sustained a call from Sarawak, Kemble, and Lake Charles to Dr. McRobbie. The salary will be \$975 with a manse and four weeks' vacation. The call was forwarded to Dr. McRobbie, and in the event of his accepting it the clerk was granted power to fix the date of induction. Mr. Hunter will preside; Dr. Waite will preach; Dr. Somerville will address the ministers, and Mr. Thompson will address the congregation.

### MONTREAL.

Rev. Edward Taylor, of Albern, B.C., of the Presbyterian Home Mission, was in the city on his way to Cape Breton.

Several of the city churches are being renovated, notably St. Paul's and St. Andrew's (Church of Scotland) and the organ for St. Paul's, the gift of Lord Strathcona, is now being placed in the church.

### WESTERN ONTARIO.

Dr. Hamilton, of Metherwell, occupied the pulpit of St. Andrew's Church, Stratford, last Sunday.

Rev. J. A. Scott, Hespeler, has declined a call to the First Presbyterian Church, Brantford.

The Rev. Dr. Johnston, of St. Andrew's Church, London, preached in Detroit on Sabbath, the 23rd July, and the Rev. Dr. M. P. Talling, of Toronto, occupied St. Andrew's pulpit in his absence.

The Rev. Geo. Gilmore, B.A., Pottersburg, has returned from Rossland. He "kodiked" 150 scenes, and is now preparing a couple of lectures on his trip, to be illustrated by the views with lime-light lantern.

The Presbyterian Church, Shakespere, is undergoing a thorough renovation. Through the activity of a number of the members who canvassed the congregation for subscribers, the building is to be repapered and other much-needed improvements made.

Rev. Fred H. Barron, of London, occupied the pulpit of St. Paul's Presbyterian Church, Ingersoll, on Sunday, and for the next two Sundays will officiate in the absence of the pastor, Rev. E. R. Hut, who takes charge of Dr. McFavish's Church in Toronto for the same time.

In the removal by death in Mitchell of the late Mrs. James Elder, July 8th, the Presbyterian Church has lost one of its oldest and most faithful members. She was born in Scotland, and had long passed the four score years. In her youth she was a Sunday-school scholar under the tuition of the late Rev. Dr. Burns in the Abby Church, Paisley, of whom she delighted to tell many interesting reminiscences. Mrs. Elder came to this country in 1832, and settled in Huntingdon, Que., where she enjoyed the rare privilege of sitting under the ministry of the late Rev. W. C. Burns, who afterwards was so celebrated as a missionary in China. In 1847 she came to Stratford, and became a member of St. Andrew's Church, and continued such up to 1895, when she removed to Mitchell, that she might enjoy the loving care of her daughter, Mrs. Walter Thomson, in her declining years, as she possessed a most remarkable memory, enriched by extensive reading in Church history and other religious literature, her conversation was deeply interesting. Mrs. Elder's staunch loyalty to the cause of the Master embled her to exert an influence for good which those who mourn her loss will not willingly let die. In an age of indifference and unbelief, such a life of simple faith, devoted self-sacrifice and courage is as salt in the earth, which we can ill spare.

Rev. R. Glassford was elected Moderator of the Guelph Presbytery on Tuesday.

The Rev. H. Crozier, late of Grand Valley, has been induced into the charge of Ashburn and Utica.

Rev. G. R. Faskin, M.A., of St. Paul's Church, Toronto, occupied the pulpit of Chalmers Church, Guelph, last Sunday.

The name of Dr. Jackson, a former pastor of Knox Church, Galt, appears on the list of applicants for a call to Stanley Street Church, Ayr.

At Harrow, Aug. 2. Rev. Thomas Hood was ordained into the Presbyterian ministry, and appointed to the mission field at Honan, China.

At a meeting of the congregation of Knox Church, Guelph, it was decided to extend a unanimous call to Rev. R. W. Ross, of Glencoe.

Rev. H. A. Macpherson, Acton, will occupy his pulpit next Sabbath. During his absence Rev. J. G. Cheyne has proven himself a very acceptable pastor and preacher.

Rev. Donald Guthrie, D.D., wife and children, Richmond, Va., who have been visiting in Guelph for a couple of weeks, left for Ottawa, and from there they will go up the Gattineau River.

The Glenmorris Presbyterian Church, of which the Rev. Mr. Pettigrew is pastor, will celebrate its jubilee on Sept. 17th and 18th.

The Rev. Mr. Johnson, Chesterfield, Moderator, and the Rev. Mr. Thomson, Ayr, will attend, as representatives of the Paris Presbytery.

Rev. G. C. Patterson, of Embro, returned from Toronto last Saturday, where he has been for several days with Mrs. Patterson, who is now convalescent. In a week or so Mr. Patterson will leave for a short vacation. The work of improving his church is going on rapidly. When completed it will be a beautiful as well as a commodious structure, worthy of the large and wealthy congregation which worships there.

An incidental reference was made by the Rev. R. E. Knowles on Sunday evening to the great agnostic, Robert Ingersoll. Mr. Knowles read several extracts from Ingersoll's works, and spoke strongly against his teaching, if such it could be called. "He based his discourse on 'Died Abner, as the fools die,' and 'Henceforth there is laid up for me a crown of life,' taken respectively from the Old and New Testaments.

At a special meeting of the Presbytery of Stratford on Tuesday of last week a call was sustained from the united charge of Moncton and Logan to Mr. Abrey. Mr. Abrey accepted the call, and will be ordained and inducted at Moncton on the 29th inst. at half-past two, when Rev. J. S. Hardie, of Listowel, will preach. Dr. A. Grant, of St. Mary's, Moderator, will address the minister, and Rev. W. A. Bradley, of Mitchell, the people.

#### EASTERN ONTARIO.

Rev. J. Hay, B.D., was in Port Hope on Monday.

Rev. J. Hay, M.A., Cobourg, preached in the Methodist Church on a recent Sunday.

Rev. R. Laird, of Campbellford, has accepted a call from Brockville Presbyterians.

Rev. Geo. H. Smith, M.A., Ph.D., of Thamesford, was visiting his parents in Hawkesbury last week.

Rev. J. H. Turnbull, M.A., Bowmanville, preached in St. Andrew's Church, Whitby, last Sunday.

Rev. J. W. McLean, Kirk Hill, preached in St. Paul's Church, Hawkesbury, on a recent Sunday.

Rev. L. and Mrs. Perrin, of Georgetown, are visiting among their many friends in Pickering.

Rev. E. W. Mackay, Madoc, preached in St. Andrew's Church, Peterboro, on a recent Sunday.

Rev. Dr. Bayne, of Pembroke, will be interim moderator of the Renfrew charge, made vacant by the transference of Rev. Dr. Campbell to the Agency of the Century Fund.

Rev. Mr. Woodside, pastor of St. Andrew's Church, Charlton Place, has left for a month's vacation in Quebec Province, and the Herald says he expects to return a "perfect man." During his absence his pulpit will be filled by Rev. Mr. Reid, of McGill College.

Rev. Dr. Jordan, of Strathroy, recently appointed professor of Old Testament literature in Queen's University, Kingston, will preach at the anniversary services in St. John's Church, Almonte, on the 1st of October.

For the last Sabbath of July and the first three in August Mr. J. M. Nicol, B.A., of London, Ont., who is completing his theological course at Yale University, will supply the pulpit of St. Peter's Church, Madoc.

Rev. G. E. Logie, of Pakenham, Presbytery of Lanark and Renfrew, has accepted the call to Winchester. Rev. A. E. Mitchell, of Almonte, is interim moderator of the Pakenham charge, which has been vacant since August 1.

Rev. J. J. Wright, of Lyn, has accepted the appointment to succeed Rev. A. S. Grant as pastor of the Presbyterian Church at Dawson City, Mr. Grant having determined to rejoin his family in Ontario. Mr. Wright is a strong man physically as well as mentally, and ought to prove a worthy successor to Mr. Grant.

The First Presbyterian Church, Port Hope, have an excursion to Stony Lake next week.

On July 21 Rev. W. Kannawin, Shelburne, who supplied St. Paul's pulpit, Bowmanville, for Rev. J. H. Turnbull, M.A., was formally inducted into the pastorate of Omeamee, Rev. J. G. Potter, of St. Andrew's, Peterboro, presiding.

Last Sunday the attendance at the First Church, Port Hope, was good, especially so in the evening. Services were conducted by the Rev. Dr. Jackson, of Cleveland, Ohio. In the morning he took for his text the words, "What think ye of Christ?" and in the evening, "And others save with fear, pulling them out of the fire." The Doctor preached two excellent sermons. His delivery was good, making it a pleasure for all listeners to hear him. Dr. Jackson will preach again next Sunday.

Rev. Robt. Laird, the new pastor of the First Presbyterian Church, Brockville, is a son of the Rev. Robt. Laird, now pastor of the Presbyterian Church at Sunbury, near Kingston. He was born at Malpeque, Prince Edward Island, twenty-eight years ago. He was educated at Queen's College, Kingston, and graduated with distinction in honors from that seat of learning in 1895. He took honor courses in classics and philosophy and was gold medalist in the former. In 1897 he took a post-graduate course in Berlin, Germany. He was called to Campbellford Church in October, 1895, and he has been there continuously ever since with the exception of six months of 1897, which he spent in Germany. He was married in 1898 to Miss Odell, of Belmont, Ont. She also is a graduate of Queen's College, and is in every respect a most fitting help-mate for her husband. Rev. Mr. Laird is a man of commanding appearance, a fine speaker, a hard worker and is generally recognized as in the very front rank of the young men in the ministry of the Presbyterian Church in Canada to-day.

#### Died.

On August 8, 1899, at 86 Avenue road, Toronto, Christina, wife of the Rev. William Inglis, aged 73 years.

Last Friday a memorial bust of the late Dr. Thomas Morrison was unveiled in the Free Church Training College, Glasgow. Sir John Neilson Cuthbertson, chairman of the Glasgow School Board, performed the ceremony, and Dr. Walter Ross Taylor, on behalf of the directors of the college, accepted custody of the gift. The pedestal bears the inscription: "Thomas Morrison, M.A., LL.D., rector of Glasgow Free Church Training College from 1861 to 1898; president of the Educational Institute of Scotland in 1875; author of many valuable educational works. Presented to this institute by a wide circle of friends interested in the cause of education."

#### To Subscribers.

Don't wait until you receive a bill. If your subscription is due, and the date on the label will tell, kindly remit one dollar at once.

I like the man who faces what he must  
With step triumphant and a heart of cheer,  
Who fights the daily battle without fear;  
Sees his hopes fail, yet keeps unflinching trust  
That God is God; that somehow, true and just,  
His plans work out for moral good.  
—Sarah K. Bolton.

#### LOWER PROVINCES.

Rev. A. Campbell, of Merigomish, preached in Stewiacke last Sabbath.

Rev. J. H. Chase, late of Onslow, has gone to reside in Southern California.

Rev. R. G. Coffin has been ordained and inducted at Middle Stewiacke.

Rev. A. L. Fraser, of Port Elgin, N.B., has been called to Newport, N.S.

Zion Church, Ferrona, N.S., has called Rev. A. M. Thompson, of Margaree. The congregation of Baddeck Forks has called Rev. P. K. McRae, of Earlton.

Rev. R. G. Vans has gone on an evangelistic tour in Quebec. Rev. J. M. Robinson, of Moncton, is preaching for him meantime.

Mrs. Geddes Grant and children, from Trinidad, are visiting Mrs. Grant's mother, Mrs. Falconer, Pictou.

Rev. D. R. Fraser, of Trenton, N.J., preached in Greenock Church, St. Andrew's, last Sabbath.

Rev. A. E. Lepage is supplying for Rev. G. D. Ireland, of Woodstock, N.B., during his holiday absence.

Over 6,000 quart boxes of blueberries passed through St. John en route for the Boston market during the first part of last week.

Rev. W. M. Thompson, of New St. Andrew's, New Glasgow, will supply Calvin Church, Montreal, during the absence of Dr. George in Scotland.

The mission charge of Port Hastings and Port Hawkesbury wish their missionary, Mr. L. H. Maclean, settled over them as pastor.

Rev. W. C. Murdoch, of Richmond Bay, and Rev. Chas. McKay, of Kensington, F.E.I., preached sermons to the Orangemen last Sabbath.

Rev. O. A. Macrae preached in St. Stephen's Church, St. John, last Sabbath. Rev. J. D. Fraser, the pastor, went to Prince Edward Island last week with his brother, who has been ill, but is now convalescent.

Rev. S. Bennet Anderson, late of England, long known as "the boy preacher," conducted the preparatory services at Shediac, and preached on the Sunday evening following.

Rev. Anderson Rogers, of New Glasgow, has gone on a trip to the Magdalen Islands.

Rev. Dr. Whittier, Port of Spain, Trinidad, will spend the coming winter in Nova Scotia. His pulpit will be supplied by Rev. J. F. Austin, of Halifax.

Rev. Geo. E. Ross has been appointed by the F. M. Committee to Demerara, and his pastorate of the North Arm and Rockingham congregation will close on Sept. 30th.

The Salsprings, N.S., Mission Band held its annual thank offering service on the 20th of July. During the year \$22.55 has been raised.

Rev. A. Gandier and bride received a right royal welcome from the congregation of Fort Massey Church, Halifax. A silver service of 127 pieces was the wedding present from the congregation, to which the Sunday-school teachers added an oak secretary for Mrs. Gandier.

The Cecilia Quartette Opera troupe sang, according to advertisement, last Sabbath in the Centenary Methodist Church, and St. Andrew's Church, St. John. The concert in the Opera House on Monday night got a good advertisement, but surely churches ought not to stoop to work of this kind.

Rev. A. O. Macrae, Ph.D., son of Principal Macrae, of Morin College, was licensed and ordained in St. Stephen's Church, St. John. Rev. D. J. Fraser, B.D., presided. Principal Macrae, D.D., preached, and Rev. T. F. Fotheringham addressed the minister. The address to the people was omitted. Mr. Macrae takes charge of St. Matthew's Mission Church.

The funeral of the late Dr. Morrison took place at Dartmouth Wednesday of last week. It was very largely attended. After a short service at the house, the funeral cortege proceeded to the church, where the exercises were presided over by the pastor, Rev. Thos. Stewart. Brief addresses were delivered by Dr. McMillan, Principal Forest and Rev. Thos. Fowler. Rev. A. J. Mowat, of Montreal, engaged in prayer at the grave. The profoundest sorrow is felt throughout the synod. Few men are able to win the affections of others as Dr. Morrison. We shall miss the man more than the official. His place can be filled, but no one can succeed him in the affectionate remembrance of all who knew him.



## British and Foreign

Rev. S. H. Ferguson, a Presbyterian minister in Australia, has been deposed for contumacy in continuing to preach Swedenborgian doctrines.

The Gladstone Memorial Fund has now reached £30,000. £6,000 has been contributed locally. The rest was remitted direct to the Central Committee. The fund closes shortly.

The New South Wales General Assembly has decided to celebrate the centenary of Presbyterian worship in Australia in 1901, and to make an effort to raise 100,000 guineas as a thankoffering.

The permanent memorial to the late Professor John Stuart Blackie is to be a triennial prize of £60 at the University of Edinburgh. The purpose of this memorial is, of course, to encourage the study of Gaelic.

The Fifth Avenue and Forty-eighth Street Collegiate Reformed Church, New York, reopened for service on Sunday morning, July 30. The preacher was Rev. William Mackintosh Mackay, B.D., of Aberdeen, Scotland, brother of the pastor of this church.

The English, Scotch and Irish delegates to the Pan-Presbyterian Alliance, to the number of 150, leave Liverpool about the end of August. The meetings commence in Washington on September 27. Dr. Marshall Lang, the President, will deliver the opening address.

In consequence of the continued ill-health of Dr. Ross, it has been found necessary to relieve him of the duties of rector of the Glasgow Training College. Mr. A. M. Williams, M.A., a distinguished graduate of Aberdeen University, has been appointed to the post.

Rev. Professor Bryce, LL.D., says the Christian World, who has seen the City of Winnipeg grow in population from 300 to 60,000, has agreed to speak on "Christian Work in the Canadian Northwest," at Camden road Church, London (Rev. Dr. Thornton). Dr. Bryce has written important works on Canada, and is now engaged on a history of the Hudson Bay Company.

The summary of the Presbyterian Church (South) for 1899, as given by the stated clerk, William A. Alexander, presents, among others, the following figures: Synods, 13; presbyteries, 77; ministers, 1,471; churches, 2,919; ministers deceased, 31; churches organized, 56; churches dissolved, 14; added on examination, 8,613; added on certificate, 7,357; total communicants, 221,022, being an increase of 4,947; teachers in Sunday schools and Bible classes, 19,808; scholars in the same, 143,639. The total contributions were \$1,851,771.

The Foreign Mission Committee considered Rev. A. Connell's report on his tour of the mission field. The report, which gave great satisfaction, showed that seven or eight new missionaries were required at once, and it was decided to issue a circular bearing upon the subject to be read from the pulpits. It was reported that an additional £3,000 or £4,000 a year will be required. Another ordained missionary is to be appointed for Rampore Boalia. Inquiries will be made to ascertain whether this Indian station can be worked in conjunction with one in the locality belonging to the Free Church of Scotland. It was decided to accept the offer of 10,000 dollars from a Chinese gentleman for the formation of an Anglo-Chinese school in Swatow. Rev. Wm. Dale, of New Parnet, was appointed delegate to the Ecumenical Council on Foreign Missions, to be held next year in America. Drs. Mackenzie and Dale, on their way home from China, will be asked to travel via New York in order also to attend the Conference.

## Wernicke Elastic Book Cases.

ONE BOOK was a bigger library than most people had before the invention of printing. They used to chain a book in a public place, and the populace consulted it like we do, the directory in a corner drug store.

But in these days of many books at low prices, every intelligent person has a few. Some may think they have too few to justify a bookcase.

That is because most bookcases are intended only for quite a large number of books.

No matter if you have but few books you can start your Wernicke now. It will protect what books you have, keep them clean, easily accessible, and is always attractive.

No matter how many books you add to your library, the Wernicke will always accommodate them.

And aside from its adjustable features, it is the best you can buy.

If you don't want it after you have seen it, say so, and get your money back.

SEND FOR FREE DESCRIPTIVE BOOKLET.

**The William Brysdale Company,**

Publishers, Bookellers, Stationers, Etc.

232 St. James Street,

Montreal.

**A FEW DROPS**

of flavoring make all the difference. They determine the success or failure of your cooking.

If you always use

**Greig's Crown Extracts**

the success of your cooking will be assured.

Every flavor is absolutely pure and of the greatest strength.

Sold by high class grocers everywhere.  
GREIG MANFG. CO., Montreal

**SIX MONTHS**  
—FOR—  
**FIFTY CENTS**



WE are desirous of making a large addition to our List of Subscribers and, therefore, make this trial offer of the DOMINION PRESBYTERIAN for six months for Fifty Cents.

We ask our friends to make this offer as widely known as possible.

The DOMINION PRESBYTERIAN is the leading Newspaper in connection with our Church, and at this rate is certainly a marvel of cheapness.

The DOMINION PRESBYTERIAN is contributed to by the leading ministers and laymen throughout the country.

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

ADDRESS—

**The Dominion Presbyterian,**

232 St. James Street, Montreal.

**C. BLACI'ETT ROBINSON,**

Managing Editor.

# Health and Home

## SUMMER BEVERAGES.

**Orange Whey**—The juice of one orange to one pint of sweet milk. Heat slowly until curds form. Strain and cool.

**Iced Tea**—Prepare a quart of tea, sweeten to taste, serve clear with bits of ice and bits of lemon for each glass.

**Appleade**—Cut two large apples in slices and pour on them one pint of boiling water; strain well and sweeten. Ice it before drinking.

**Pineapple Nectar**—Fill a large glass half full of fresh grated pineapple, adding shaved ice until the glass is full, and squeezing over the whole the juice of two oranges.

**Mulled Jelly**—Take one tablespoonful of currant or grape jelly, beat with it the white of one egg and a little loaf sugar. Pour on it one-half pint of boiling water. Serve cold.

**Pineapple Lemonade**—This delightful drink is easily made in the following way: Cut half a melon pineapple into slices, lay them in a pitcher, add four tablespoonfuls of sugar, mash thoroughly, put in a piece of ice, and over this squeeze the juice of three lemons. Add a quart of cold water and stir well.

**Spiced Cherries**—Heat one cupful of vinegar, add enough sugar to make it very sweet. Stir in three cupfuls of stoned cherries, one tablespoonful of powdered cinnamon, one-half tablespoonful of ground ginger, one teaspoonful of ground cloves. Cook, stirring often, until it is as thick as jam. Put up in glass jars and serve with meats.

**Currant and Raspberry Charlotte**—Take the crust from a loaf of stale bread and cut into rather thick slices. Dip each slice into melted butter and line the sides and bottom of a charlotte mold. Fill the centre with a mixture of currants and raspberries, sprinkle with a cupful of sugar, cover with the remaining slices in strips and bake in a moderate oven for about three-quarters of an hour.

**Cherry Cups**—Sift together a pint of flour, one large teaspoonful of baking powder, one-quarter teaspoonful of salt, one teaspoonful of sugar. Add gradually sufficient milk to make a drop batter with two tablespoonfuls of melted butter stirred in last. Butter some large cups, drop in each a spoonful of the batter, a tablespoonful of stoned cherries and another spoonful of batter. Steam half an hour and serve with sweet cream or a thin sauce of stewed cherries.

**Cherry Sponge**—Soak a half box of gelatine in a half cupful of cold water. Put one quart of stemmed cherries, steep the pits in one cupful of hot water for half an hour, then strain. Add to the water one cupful of sugar, heat to boiling and boil three minutes. Pour this syrup over the cherries, cover and let stand for ten minutes, then run all through a colander. Set the gelatine over hot water till dissolved, add it to the cherry mixture and set away until it begins to thicken. Add the stiffly whipped whites of three eggs and beat on ice until all is light and very thick. Turn into a mold that has been dipped in cold water and put on ice until firm.

**A Good Tonic**—A raw egg is an excellent tonic with which to begin these warm days. It is strengthening, and tends to prevent that tired feeling so prevalent this season of the year.

Dish covers and tins should be rubbed on the outside with a piece of rag dipped in paraffin, then rub over with the same piece dipped in a little powdered whiting. Polish with a soft cloth.

## "An Agreeable Surprise"

A FIRST TASTE OF

# "SALADA"

CEYLON TEA

If you haven't tasted it yet there's a treat in store for you

Lead Packets only.

All Grocers.

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

**LAW.**—AN ENGLISH LAWYER RESIDING IN Toronto, not in practice, is prepared to devote time to coaching pupils in English Law; special subjects, The Law of Real Property, including practical Conveyancing, Equity, the English Law of Trusts, Settlements and Administration, also of Bankruptcy. Address Law Coach Box 2640, Toronto.

## NEW BOOKS....

- |  |        |
|--|--------|
| <b>Bible Characters, Third Series,</b> Completing the Old Testament characters. By Rev. Alex. Whyte, D.D. .... | \$1 25 |
| <b>George Muller, of Bristol, New and authorised Life.</b> By Arthur T. Pierson, D.D. ....                     | 1 50   |
| <b>Messages to the Multitude,</b> Twelve Sermons by C. H. Spurgeon, paper.....                                 | 25     |
| <b>Missionary Expansion of the Reformed Churches,</b> Rev. J. A. Graham, M.A. ....                             | 60     |
| <b>Young People's Problems,</b> J. R. Miller, D.D. ....  | 50     |

Upper Canada Tract Society,  
102 YONGE STREET, TORONTO.

THE INGREDIENTS OF THE....

## COOK'S FRIEND



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

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

## Testimony of the Scriptures Regarding Wine and Strong Drink

By SIR J. WILLIAM DAWSON

Price, Twenty Cents

MONTREAL  
E. F. GRAFTON & SONS.

## A KODAK or CAMERA

has become a valuable and artistic companion. All styles and prices kept, and all information cheerfully given.

Catalogues Free

W. B. BAIKIE,  
2257 St. Catherine St.  
Montreal...

## RICE LEWIS & SON LIMITED

### BRASS and IRON BEDSTEADS

### TILES GRATES HEARTH MANTELS

Cor. King and Victoria Sts.  
TORONTO

**SELBY & COMPANY** 23 RICHMOND STREET WEST, TORONTO.  
EDUCATIONAL PUBLISHERS  
SCHOOL AND KINDERGARTEN FURNISHERS  
BOOKBINDERS AND MANUFACTURING STATIONERS

We are the only house in Canada carrying a full line of Kindergarten Goods.

Headquarters for the publications of

W. & A. K. JOHNSTON, Edinburgh and London  
Maps, Charts, Globes, &c., &c.

**BOUQUET OF KINDERGARTEN and PRIMARY SONGS**

Nearly 3,000 Sold. The best book published in Canada for Anniversary Entertainments, for Home and School use.  
Cloth ..... 75c.  
Paper Bristol Board Cover..... 50c.

Sunday School Teachers should send for our Catalogue of Sunday School Hobbies

**WE MAKE BLACKBOARDS**

Prices on application. Send for our Catalogue of Kindergarten Supplies and School Aids.

**SELBY & COMPANY - TORONTO ONT**

Is Your Son Away from Home ?

Send him THE DOMINION PRESBYTERIAN. It will prove a valued visitor for a whole year, and only costs \$1.00.

## FOR SCOTCH FOLK

Guid Scotch Readings 28 of them for 25c.

And Scotch Songs (Words and Music) 71 of them, 25c.

The Scot At Home and Abroad.—(Pamphlet—by JOHN IMRIE, Toronto, Can. Full of Humor, Pathos, Patriotism and Poetry, 25c.

Bray Scotch Pictures 50c each

Send Complete for List of Pictures. 3 for \$1.00

Send Cash or Stamps to **IMRIE, GRAHAM & CO.,**

31 Church St. TORONTO, CAN.

**THE DOMINION PRESBYTERIAN**

**Brantford Conservatory of Music**

Situation excellent. Educational advantages unsurpassed. Superior Opportunities for Music and Art. Established 1874. Widely known as a most successful institution.

and Young Ladies' College  
Will open Sept. 6th.

For Calendar apply to

Rev. W. R. CRUIKSHANK, B.A.  
Principal.

**ST. MARGARET'S COLLEGE (TORONTO.)**

A High-Class Residential School for Girls. Only Teachers of the highest Academic and Professional standing are employed. Modern Equipment. Thorough Supervision. Re-opens September 12th, 1899.

For prospectus, apply to  
MRS. GEO. DICKSON, Lady Principal,  
Corner Bloor Street, and Spadina Avenue.

**St. Andrew's College**  
"CHESTNUT PARK"  
TORONTO.

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

**"GLEN MAWR."**

Cor. Spadina Ave. and Morris St  
Toronto.

**School for Young Ladies.**

Pupils prepared for the universities.

For prospectus and information apply to

MISS VEALS, Principal.

**Presbyterian Ladies' College**  
OTTAWA.

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

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

For prospectus and particulars, apply to

REV. Dr. ARMSTRONG,  
Director.

Established 1889

**BELLEVILLE BUSINESS COLLEGE**

Students have a larger earning power who acquire the following lines of preparation under our efficient system of training. It has no superior.

This college is open throughout the year. Students may enter at any time.

Write for Calendar  
J. FRITH JEFFERS, M.A., Principal

**COMMUNION ROLLS  
Baptismal Registers**

DONALD BAIN & CO.,  
Stationers,  
25 Jordan Street, Toronto.

**Seven Seedlings for Planting Out.**

Selected by Robert Stark.

1. Prayer.—"The empty vessel is by prayer carried to the full fountain."—St. Augustine.  
2. Joy.—"Ours is a sunny religion, born of Divine love; and one of the fruits of the Holy Spirit is joy. A joyless Christian is a libel on his profession. We ought to walk so close to Jesus as to be always in His sunshine, and make so little of earthly ills and vexations and losses as never to let them envelop us in an atmosphere of arctic midnight. Every follower of Christ should strive to make his daily life a song as well as a Gospel sermon."—Rev. Theodore L. Cuyler, D.D.  
3. Intercession.—"Intercession is the very safety-valve of love. When we feel that we really can do nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray."—Frances Ridley Havergal.  
4. Influence.—"The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effects of his beams in blessing upon the world around him."—Luther.  
5. Truth.—"The importance of truth, and of the knowledge of truth to all men, was unknown in any practical way to heathenism, and may be considered as due essentially to Christianity."—Rev. Frederick Myer.  
6. Our Life.—"Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building."—Rev. J. R. Miller, D.D.  
7. Individuality.—"Our paths are like the path of a ship—a line of dancing foam, which sparkles in sunlight a few moments, and then closes in darkness. The ship that follows must cleave her own way as if the sea had never been sailed on before."—Rev. Alexander Phimister, M.A.

For 35 Years

**BELL ORGANS**

Have been favorites for

School, Church and Home use.

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

**BELL PIANOS**

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

SEND FOR DESCRIPTIVE BOOKLET No. 54.

THE BELL ORGAN AND PIANO Co., Limited  
GUELPH, ONT.



**Guess what it is**

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

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

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

**The City Ice Company, Ltd.**

26 VICTORIA SQUARE

R. A. BECKET,

Manager

PURE ICE—Prompt Delivery.

**Approval.**

By Susie M. Best.

He who would hear his God, approving, say  
"Thy work is done,  
Thy crown is won."  
The hateful minotaur of Self must slay.

**Meneely Bell Company** TROY, N.Y. and 177 Broadway, New York City  
MANUFACTURE SUPERIOR CHURCH BELLS

**THE BAIN BOOK AND STATIONERY CO.**

(Successors to Jas. Bain & Son)

HEADQUARTERS FOR PRESBYTERIAN CHURCH AND S. S. REQUISITES

Sunday School Libraries sent on the "on approval" plan. Write for terms, etc.

96 Yonge Street, Toronto

**J. YOUNG,** (ALEX. MILLARD.)  
THE LEADING UNDERTAKER

Telephone 679 359 Yonge Street