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Whole No. 1228.

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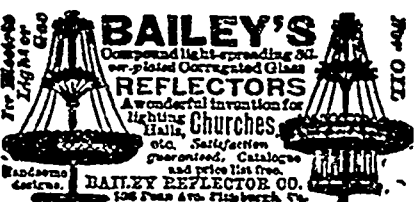
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Corn meal is one of the best cosmetics know. Keep a jar on the washstand and rub a handful well into the skin after washing with warm water; wash it off, dust out your eyebrows, and then see how satiny your face feels.

A simple way to remove grease spots from wall paper, caused by the head resting against the wall, is to hold a piece of clean blotting paper over the spot and press a moderately-warm flat iron over it. Repeat the operation until all the grease is out.

Fancy Apple Pie.—Stew, strain, and sweeten apple to taste. When cold add three eggs to a pint of apple, a teacupful of cream, whipped. Beat all together and bake in one crust.

Apple Tarts.—Ten apples stewed, strained, sweetened with one and one-half cupfuls of sugar three eggs, a large spoonful of butter, juice of a lemon. Beat together, line tart-tins with paste, fill with the mixture and bake.

Apple Puffs.—Six apples stewed, strained, flavored and sweetened to taste; add a pinch of salt. Cut paste into pieces four inches square, put on a spoonful of sauce, fold over the other half, and bake in a pan lined with paper.

Roasted Corn.—This is delicious when roasted by camp-fires at picnics, and very good when roasted in the kitchen. It requires long-handled forks and a glowing fire of coals. Fasten the ear of corn on the fork securely. Serve with salt and butter.

Carrots Flemish Way.—Boil six or eight good-sized carrots until tender. Cut them into stars or dice, then stew them with five onions, a sprig of parsley chopped and a little salt and pepper, three-fourths of a pint of good gravy, or a little melted butter. Serve very hot.

Omelet with Corn.—Prepare as you do baked omelet, but at the last, before putting into the pan, add a cupful of green corn cut from the cob. Pour the omelet into the frying pan containing two tablespoonfuls of butter, and cook, loosening it constantly from the bottom with a knife to prevent its scorching. When done, double over and serve.

Green Corn Pie.—One quart of green corn, canned corn will do, one teacupful of sweet cream, one heaping tablespoonful of butter, salt and pepper to taste. Have ready two nicely stewed chickens, put a layer of corn in a baking dish and then a layer of chicken, and so on until all has been put in the pan, letting the last layer be corn. Pour over it chicken gravy and the cream, and bake in a moderate oven.

Lemon Jelly, with Coffee Sauce.—Make a plain lemon jelly from the gelatine and put a pint of milk in a double boiler. Separate two eggs. To the yolks add four tablespoonfuls of sugar, beat and stir into hot milk. Cook just a minute. Have the whites of the eggs beaten to a stiff broth. Pour the hot milk gradually into them, beating all the while. Add two tablespoonfuls of black coffee, about ten drops of vanilla, and turn out to cool. Serve this poured around the jelly.

Breast of Mutton Grilled. Half boil a breast of mutton, score it, and season it with pepper and salt, rub it over with the yolk of an egg, and sprinkle it with bread crumbs and a few sweet herbs. Put it over a clear fire, and broil it gently till it is a fine brown color. Chop a sprig of parsley, an onion, four pickled cucumbers and a tablespoonful of capers, and boil them five minutes in half a pint of gravy; thicken the gravy with a piece of butter rolled in flour. Lay the mutton on a hot dish, and pour the gravy over it.

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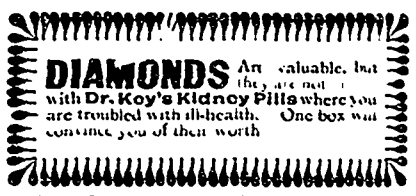
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, AUGUST 21st, 1895.

No. 34.

## Notes of the Week.

Commandant Herbert Booth and party have been driving round the Edmonton district in order to better judge its value as the locus of a London over-sea colony in connection with the work of the Salvation Army. It is expected that the Commandant will give the results of his trip in a lecture at the barracks, Winnipeg, on his return.

Dr. J. Guinness Rogers has been recording some of his reminiscences in *The Sunday Magazine*. He recollects the time when locomotives were first introduced; when ordinary tea was 6s. a pound; when the idea of universal education was looked upon with distrust approaching to alarm; when the weekly paper cost sevenpence, and the classics were the costly luxuries of the few. He dwells upon the advance made in many respects, but thinks it open to question "whether the feeling between the Anglican clergy and Dissenting ministers in England has materially improved."

Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, New York, has most erroneously been frequently and lately pointed out as the recipient of an extravagantly great income, enormous and plentiful fees for marriages and other services, it being also stated that he was the fortunate possessor of much real estate. The honoured pastor has now been really favoured, not, however, by gossip, but by a late member of his congregation, who for years enjoyed his faithful ministrations. The will of Mrs. E. H. Ford, the parishioner referred to, provides Dr. Hall with \$3,000 a year, for life, in appreciation of her pastor's services in the cause of Christ.

A friendly correspondent from Chataqua, N.Y., whose kindness we fully appreciate, writes us as follows: "You may be glad to learn that Prof. A. B. Bruce preached here yesterday, Sabbath, 11th inst. He tells me he has not time to visit Canada this Summer. There are more people here than ever. Dr. Bruce had a magnificent congregation, which very highly appreciated his excellent discourse based on two words of Paul: 'Knowledge puffeth up,' and 'To Know Him.' Prin. A. M. Fairbairn gave an address at the Vesper Service on the Chorus of Graces in the exhortation, 'Add to your faith virtue,' etc. Dr. Bruce lectures to-day (Monday, 12th inst.) on the Portraiture of Christ given in the synoptics."

Five years ago last May the General Conference of Missionaries in Shanghai, China, representing 1,296 Protestant missionaries then in the country, issued an urgent appeal for 1,000 more men for China within five years and the lady missionaries of the Conference appealed for more women workers. Rev. Dr. C. F. Reid, of Shanghai, for a committee appointed to report the results of the call, states that in the five years there have been sent out 481 male missionaries, 167 wives of missionaries, and 505 single women, making a total of 1,153. The committee regards the result as not exactly corresponding with the appeal, as only 481 of them are men, and again calls with renewed earnestness in view of the new facilities and enlarged claims China now presents, for a larger reinforcement during the next five years.

*The Indian Standard*, a monthly Presbyterian journal of social, literary and religious intelligence, published at Rutlam, India, has been charged with what is in a newspaper an all but unpardonable sin, being often too late, even so long as a month behind time in being issued. Its late editor disarms criticism to a large extent by the frank admission that "such tardiness is a disgrace," and by pleading the want of support on the part of its friends contributing to its pages. In this matter he makes the

remark true of other papers as well: "*The Indian Standard* will be an effective bond of Presbyterian union largely in proportion to the practical interest taken in it by its Presbyterian readers." A new editor has been secured. The Rev. J. M. McComb, A. P. Mission, Umballa City, has been appointed, and will begin his duties with the August issue.

From Renfrew, Ontario, where the progress westward of Lord and Lady Aberdeen began by formally opening a large creamery, whose future history it may be hoped will be worthy of its auspicious beginning, to Winnipeg, Regina, Calgary, Edmonton, Qu'Appelle, Assinaboia. The time of their Excellencies has been faithfully and busily filled up in discharging public duties with a patience, courtesy, tact and warm interest in everything and everybody that deserves not only hearty appreciation but genuine admiration. "Everyone," says a correspondent from Qu'Appelle, "has been much struck with Lord and Lady Aberdeen's kindness and trouble even in the smallest matters. They had already that day been travelling and driving about the country over forty miles, attended three meetings, and arrived at Indian Head in the dark, right through a thunderstorm, looking travelworn and desirous of rest."

In the *New York Observer* of the 8th inst. is a most interesting "comparative summary of the Presbyterian Church in the United States of America for the last six years," by the Rev. Wm. H. Roberts, D.D., Stated Clerk. The following particulars may be given for 1895: Presbyteries, 224; Local Evangelists, 215; Ministers, 6,797; elders; 26,590; deacons, 9,058; churches, 7,496; added on profession of faith, 67,938; communicants, 922,904; S. S. members, 994,793. Contributions last year for Home Missions were \$997,500, for Foreign \$712,877, for congregational purposes \$9,921,141; the total for all purposes for 1895 being \$13,647,579. The total contributions for the six years for all purposes is \$85,203,630, or an average for the six years of \$14,200,605. This is a wonderful record and for only one denomination. What would it amount to for all Christian denominations. Christianity losing its power! What other cause could call forth voluntarily such a willing stream of spontaneous and increasing liberality?

Chicago has been ambitious from its birth, but the great fire completely spoiled it. It was the biggest fire on earth, and ever since it could be satisfied with nothing but the biggest things; the biggest fire, the biggest stockyards, the biggest Fair, the biggest canal, and now it is to have the biggest telescope. The highest power was supposed to be reached when the Lick telescope in California was put up with a 36-inch lens. "No European manufacturers," we are serenely told, "ever thought of anything more than a 26-inch lens. But the Clarks, American manufacturers, have accomplished what has by all hitherto been considered an impossibility and made a 41 1/2-inch lens." This, as all who know Chicago's weakness would naturally expect, is for that city. Not only is this the largest thing of the kind ever made but with a self-satisfaction which is simply sublime it is added: "It is probable no larger lens will ever be made. Under existing conditions a larger telescope than the Yerkes—the telescope of Chicago University Observatory for which the lens is made—would be of no great value."

The candour, to put it mildly, with which the press among English-speaking people addresses the highest personages in the land when occasion requires it is very refreshing and a great safeguard of the public good. It is well known that for years the resignation by the Duke of Cambridge, the Queen's uncle, of the Commandership-in-chief of the

British army, has been wished for. The Duke has at last got to understand this and has given in a sort of conditional resignation. At Richmond he lately made a speech indicating that he does not consider his resignation definite, but that "if it was considered best for the army and the nation that he should retire, he was ready to do so." Whereupon *The Times* tells him bluntly that "there is no 'if' whatever in the case. It has been, and is, considered indispensable that he should retire, because, until he does, it is practically impossible to begin that reorganization of the army which is so urgently demanded in the public interest." There is a rumour that a wish prevails at court for the Duke of Connaught, the Queen's son, to step into the vacant position. But the press again makes it to be understood that he is not wanted there, and accordingly it is given out that he is not at present a candidate for the post.

We have just seen a rough cut of Wesley College, Winnipeg, which for some time has been under construction in that progressive city of our West. It rises to the height of three stories and an attic above the basement. On Friday, the 9th inst., the finishing touches were given to the stone work. The imposing edifice fronts on Portage Avenue, and is the third of the denominational colleges of Winnipeg. The impression left upon the mind of the observer who sees this structure for the first time is that it combines solidity with neatness, and convenience with artistic finish. When completed in all its parts it will rank as one of the most perfectly equipped colleges in Canada. The cost of the stone and brick-work alone is \$40,000, and the total cost will be in the neighbourhood of \$80,000. At the present time steam-fitters, plumbers, carpenters and plasterers have taken the place of the stone masons and bricklayers, whose work is ended. It is expected that the final touches will be given by October 15, and the college will be open for classes on Oct. 1st. We cordially congratulate our Methodist brethren on the approaching completion of this important undertaking and wish for it, in their hands, a long and abundantly useful career.

It is now a good while since the visits of distinguished literary and scientific men from England to this country, especially the United States, became a frequent and familiar thing. More lately distinguished theologians have been taking part in this most desirable kind of interchange. Dr. Denny and Dr. Orr have just been here, and there are here just now Prof. A. B. Bruce and Dr. Fairbairn, Principal of Mansfield College, Oxford. In connection with the visit of the latter *The Outlook* of New York speaks thus: "If we were asked what, in our opinion, is the greatest service which our distinguished visitor is just now rendering the Christian world, we should say, 'He is making the Church realise the permanent practical value of theology as a science.' That service is needed in our country perhaps more than for many years. We have Biblical theologians, exegetes, critical scholars, but we have very few great professors of dogmatic theology. Yet that ought to be the strongest chair in every theological seminary. Dr. Fairbairn is doing a great deal to revive a true interest in systematic theology and to restore it to its true place in the theological curriculum. He is also helping many to realize that there is a large and important place in this world for philosophy. The tendency of our time is to exalt science and discredit philosophy; Dr. Fairbairn does not discredit science, but he shows in a most convincing way that the spiritual world is quite as real as the physical. His way of dealing with the assumptions of those who, while only collators of facts, presume to be also philosophers, is refreshing and instructive."



## Our Contributors.

### CONCERNING SUPERLATIVES.

BY KNOXONIAN

Our readers who have feasted on Ian Maclaren's charming book, "The Bonnie Briar Bush," will remember that one marked characteristic of the Drumtochty men was that they never used superlatives. They were strong men and they used strong language. Strong language is always moderate language. Somebody who knew what he was talking about—which, by the way, is more that a good many people know—has said that it is impossible to estimate the force of an under statement. One of the things too many people never learn is that a scrupulously fair statement, or an under statement of a case, besides being the only kind an honest man should make, is many times stronger than a statement that savours of exaggeration even though there may not be much actual exaggeration. We know of no better way to estimate strength of character than by carefully weighing the language a man uses when he does not know anybody is paying any particular attention to his statements. A strong conscientious man uses moderate language; a man weak or wicked or both deals largely in superlatives.

What makes most people think that judges of the Superior Courts are exceptionally strong men though some of them may not be particularly strong? Mainly because as a rule they speak in moderate, measured, well-considered sentences. If a judge while on the Bench loses his temper, or speaks in exaggerated terms about anybody or anything, he loses influence at once. The public conclude that he is as weak as other men because he speaks just like other men.

Most people think that the President of a bank is a strong man, and he often is a man of that kind. How do the public get that impression? Mainly by reading his annual address to the shareholders of his bank. In that address the President states with scrupulous care the signs of the times in the world of finance. He reviews the business condition of the country for the past twelve months with judicial accuracy, and balances the prospects for the future in a way that makes you feel that if the bank goes wrong next year the blame cannot be laid upon the presiding officer. The shareholders feel that a man who talks in that way can be trusted. They re-elect him and think their money is safe in his keeping.

Supposing that President had during the financial depression filled his annual statement with such gems as these: "Business has gone to the dogs," "The country is financially rotten," "Canada is bankrupt," how much influence would he have? And yet that is about the style in which a good many people, who rate themselves as exceedingly pious, speak about the spiritual condition of the church.

Supposing a bank president believing, as most of them do believe, that we are on the eve of a good business era should say, "Canada is booming," "There are millions in sight," "A hundred million bushels of grain will be raised in Manitoba next year," "Ten millions of people will settle in the North-west next spring," how long would he hold his office? Just while the shareholder were turning him out. Sensible people don't allow men who are afflicted with hysterics and who deal in superlatives to take care of their money. And yet the style of speaking that would make sensible capitalists dispense with the services of a bank president is the identical style that some people indulge in when they are reporting a religious movement.

The transition from superlatives to inflated statistics is easily made. The man who calls every wart a carbuncle and every cold consumption, soon learns to say hundreds when he should say tens. The man who said figures do not lie may have been right from his own point of view but he

ought to have known that while figures are too honest to lie willingly they can be made to lie infamously.

Moral:—If you wish to have the respect and confidence of thoughtful men avoid superlatives except when superlatives are the proper thing to use.

### MONDAY MUSINGS.

(BY A CITY PASTOR.)

My mood was not hilarious when I sought my study this morning after breakfast. Throughout August, my Monday mornings are for the most part very subdued in tone. Perhaps I feel it specially this August, because I am taking no holidays, except such as I can snatch between Sundays, resembling much the rest of the farmer's harvest hand, as he carries in the mow between the swift returning loads of grain. I had invited a brother minister from another quarter of the city to come down and help me muse this morning, but he declined on the ground that he was going to learn the secret of the bicycle to-day; so I told him of a shady spot a little up the canal, a nice secluded spot in which to die, and betook myself to my musings alone.

My first reflection this morning was that congregations had been decidedly thin at both services yesterday. The sermons, I had to admit, were equally thin, and the pulpit was not much better filled than the church. To tell the truth, the morning sermon was a very old one, and although I concealed the yellow paper, yet every time I raised my eyes, my people looked as if paying reverent homage to the returning spirit of a once familiar but long departed friend. But this was not the worse. The evening sermon was a very new one, and its timid prattle seemed to avow its all too recent birth.

But still I do not think the congregation had any right to be so small. Of course I knew the reason. That reason was twofold, being partly that the people were away and partly, strange to say, that the people were at home. Now, this was discouraging, for it is next to impossible to avoid judging the greatness of the sermon by the greatness of the congregation. Besides, I felt the slightest touch of wrath as I took the census of various vacant pews, and beheld far more clearly those who were not there, than those who sat before me. As a result my whole service was a mistake. I only read one lesson, and omitted the prayer for Her Majesty, not because she was not there but because I deemed the complete service unnecessary, since so many of her loyal subjects seemed to require intercession much more than she did herself, and when I came to preach, I lapsed into a "talk," and in rather a listless way (supposed to be confidential), I leaned over the pulpit toward the people. But, alas, the people did not lean over the pews toward the preacher, and before I proceeded far, I observed that many of them were following the example of their pastor, and had taken a rest. By this lesson, I profited at the evening service. The congregation was not large, but I settled the fact that it was important, before I gave the Bible to the beadle, and took a last glance at the vestry mirror. I came to feel that if the Sunday was in any way to be crowned with fruit, and my own soul comforted with reward, it must be by an earnestness which should both vindicate my calling to the ministry, and have eternal issue in some soul blessed and strengthened, though such blessings should come to only one. And I made it a *wild* service. I preached about One like unto the Son of Man, whose love and grace were so freely offered; I preached to one, whoever that one might be, whose single soul was waiting for the light and love of God; I preached with one aim, that Christ might be revealed to some enlightened vision; and I know that at least one soul was comforted, and that soul was mine.

K.

### FRAGMENTARY NOTES.

BY K.

The holiday season is around again; and thousands are taking advantage of the leisure to recuperate. The trains and boats are crowded; from the hard worked parson to the tolling and careworn seamstress, who is appropriately, in many cases, truly set forth in the "Song of the Shirt."

It must be admitted that the railways and navigation companies are fairly meeting the wants of the public, and it is to be hoped that good dividends will be earned for the shareholders. It is a pleasure to see families, including nurses and children, crowding into steamboats and trains for the long looked for holiday, who, at the very start, would seem to have got fresh courage and vitality.

Large numbers are visiting the lower St. Lawrence this year, especially between Cacouna, Riviere Du Loup, Bic and Little Metis. The former is probably the most important watering place on the Lower St. Lawrence, and is largely patronized by wealthy families from Montreal and the United States. There is a fine view of the opposite shore, which is less than twenty miles distance. Many of the visitors own luxurious and well-furnished houses.

There is a Presbyterian church there, which is open during the season; sometimes it is difficult to obtain supplies. The organist was on hand one morning, and commenced at the regular time, but no preacher; this, however, does not often happen.

Bic is a pretty place and is attracting increased numbers every year. There is beautiful scenery, good drives, and excellent bathing.

Little Metis is really in the parish of Sandy Bay stretching along the shore in circuitous form. What is known as Little Metis ends at the west side of the street which runs to the railway station; and at this point, where the Post office is situated, Sandy Bay commences. Little Metis is rapidly coming to the front, among the popular summer resorts, and in the near future will get there. Increased demand for cottages, and hotel accommodation comes every season, and this season the accommodation is more limited than ever before. The excellent arrangements of the I. C. R., under the management of Mr. Pattinger, ably assisted by Mr. Lizons, the general passenger agent, helps this movement forward and is much appreciated by travellers. The air of Metis is considered the best on the River and for six weeks in the year is crowded with visitors, among whom may be noticed many children leading the nurses, mothers and friends whither so ever they will.

It was estimated that there were over one thousand visitors this season, and if better and increased accommodation could be furnished many more would come. Among the many prominent families of our church which were sojourning for the season were the Rev. Dr. Warden and family, Rev. A. T. Love and family, Rev. Donald Tait and family. There is a Presbyterian Church in the village proper which is open during the season. The Rev. Mr. Love took the services during July and Rev. Mr. Tait for August, and at all services the congregations filled the church, which has been enlarged and painted, and presents a handsome appearance.

There is also a successful mission church at Lagates Point which is open all the year and is supplied by the Rev. Dr. Lamont who is doing faithful work. The Rev. Dr. Warden preached recently in both churches, and his sermons were masterly expositions of divine truth. The learned divine was mute as a clam as to his intentions in the important position which the General Assembly has tendered him, and as to his fitness for which it is no depreciation of others to say that he is eminently qualified.

We had also two ministers (Anglican) from New York, Rev. Mr. Skuyler and Rev.

Mr. Garth. The former preached in the Presbyterian Church to a crowded audience. He gave his experience of life in the great city with thrilling effect. Mr. Skuyler said he is what is called a "Mission Priest." He is in the slums and is evidently doing a grand work. The Rev. gentleman is connected by marriage with Mr. Nelson of Toronto, a highly esteemed member of St. James' Square congregation.

The Rev. Mr. Garth is assistant to the Rev. Dr. Rainsford of New York. The world has still great need for such missionaries. In going out "into all the world," we should not forget "to begin at Jerusalem."

New Carlisle, P. Q.—This is among the most beautiful resorts and is situated on the "Baie des Chaleurs," which can be reached either by the fine steamship *Admiral* at Dalhousie N. B., or the Atlantic Railway at Metapedia on the I. C. R. The Baie referred to above has no rival on the continent. It is about 90 miles in length, extending to Gaspe, and about 25 miles in breadth; and as the fine vessel speeds along between Dalhousie and Gaspe one would think they were going along a single street, the houses lining the beach.

New Carlisle is probably the best place on the Gaspe coast. Good farms, and beautiful farm houses; neatly kept and painted, with beautiful flower gardens in the front, and it is no wonder that few people emigrate from this locality. Farming and fishing are the great industries here, and two or three of the fish merchants have a world wide reputation. Although the great majority of the settlers are French, yet the merchant all speak English freely and fluently, and are most liberal and cordial with their Protestant neighbors.

There is a good Presbyterian Church and manse here and although the congregation is not large still the people are loyal to their principles, and the pastor, Rev. Mr. Sutherland, has the respect and esteem of the entire community. His work extends over seventy miles of territory, but all is carefully cared for and punctually attended to.

His sermons are clear expositions of the doctrines of grace, as set forth in the word of God and the standards of the Church; and the whole service reminds one of the good old days when nothing but Psalms and paraphrases were sung.

Mr. Sutherland is doing good work on the Gaspe coast, and has received many tokens of encouragement.

It is said "that one sower and another reapeth" but it is to be hoped that in this case sower and reaper may rejoice together.

New Carlisle, P. Q., 5th August, 1895.

### FOREIGN MISSION WORK.

BY REV. CHAS. A. DOUDIET, M.A.

The recent massacre of missionaries in China, and especially the atrocious outrages which accompanied it, give point to the remark "that a grave responsibility is incurred by the Missionary Associations which allow women to go and work among heathen populations, where such outbreaks are not only possible, but probable."

The fact is that we, as a Church, have widely departed from the system of missionary enterprise instituted by Christ, and followed by His apostles. Our Saviour presented twelve men, to do what we now call "Home Mission Work." "Go not in the ways of the Gentiles, and into any city of the Samaritans, but go rather to the lost sheep of the house of Israel." This work, although less risky than that of the Foreign Missionary was not without its dangers, as we see in Matt. x. But even in this comparatively safe work

MEN ALONE WERE SENT.

The same plan was followed in the sending out of the "seventy" Luke x. These missionaries were not to establish "stations" but had to go from place to place, two by two. If a city did not receive them kindly they were to pass on to another, and the

eventually discover the fertile spots in the field of the world. Paul, the typical missionary of the New Testament, followed Christ's plan. He went from place to place, accompanied by another male Christian friend. Driven from Philippi, he goes to Thessalonica, then as the place becomes too hot for him, to Berea. Again he is off by night to Athens, but meeting with poor success there, he passes on to Corinth. There, for the first time, he makes a long stay. The Lord had revealed to him that he had "much people in that city." Barnabas, Mark, Philip, Thimotheus and Peter, are all mentioned as travelling missionaries. Paul, willing to sacrifice every comfort for the sake of his Master, wrote these memorable words: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord, but he that is married careth for the things that are of the world, how he may please his wife." (1. Cor. vii. 32, 33). Where will we find a single instance of female missionaries, sent by the Church among the heathen, in the New Testament?

Married men were occasionally called to mission work, and were accompanied by their wives, since what God had joined, should not be put asunder. Thus we find Cephas and other apostles taking with them "a sister, a wife," and Priscilla helping her husband, Aquila, in instructing Apollos. (Acts xviii. 26). But these examples are not to the point. Our plea is that no apostolic missionary that we know of has ever been reported in Scripture as having taken a wife as a preliminary to his mission work.

The apostles considered their task as a warfare, and acted on the principle that "no man that warreth, entangleth himself with the affairs of this life, that he may please Him, who hath chosen him to be a soldier." (2. Tim. ii. 4).

The New Testament is generally supposed to be more merciful and less stern than the Old, yet in the Old we find this law: "When a man hath taken a new wife, he shall not go out war, neither shall he be charged with any business, but he shall be free at home, one year, and shall cheer up his wife, which he hath taken." (Deut. xxiv. 5). Why do we not apply this rule to our missionary warfare? Why be guilty of the cruelty of sending newly married men and women to the outposts of the Christian army? Why not follow the excellent suggestion of one of the correspondents of THE CANADA PRESBYTERIAN, and let such young couples take their first year of mission experience in our great North-west, where they will find plenty of room for hard-work and self-denial, without the risks of

MASSACRE AND OUTRAGES WORSE THAN DEATH

such as has been meted to the butchered missionaries in Kucheng?

The way we do is often something like this: young men of talent and undoubted Christian character propose themselves to our Foreign Mission Board for China, India or the Islands of the Pacific. If accepted, they are more or less lionized by some of our congregations, and . . . get married. The long journey to these far away places makes a delightful honeymoon trip, until, landing on these foreign shores, they begin to experience what it is to live among low and dirty barbarians, of whose language they are as yet totally ignorant. They proceed to some inland station, whether Honan or Indore, to find that neither Hindoo nor Chinese are, as they may have supposed, weeping for the good news of Christ. So it seems out of place to say to them: Hindoo, or Chinese, weep no more. So far from "calling us to deliver their land from error's chain," they hug their chains, and would fight for their idols. Every obstacle which blind and stupid malignity can put in the way of the missionary is made use of. His life is often threatened, his property is insecure. But how could they leave their "compound," and shake

the dust off their feet, against the inhospitable barbarians, to pass on to another city, according to Christ's command, after warning them "that the kingdom of God is come nigh them?" A single man could do it. Paul and Silas, Barnabas and Mark would have done it, but who is going to drag a young, refined and educated Christian lady from town to town and from hovel to hovel? And how more much impossible this becomes when young babies demand the mother's care? Shall the missionary true to his marriage vow remain always within call to defend her, die for and with her, if need be? How could he then extend his sphere of work and influence? How be faithful to his mission? And if duty conquers inclination, and he travels miles away from such a home, where he has brought the woman he professed to love, he may one of these days come back to find—what the Kucheng missionaries have found. And even if such atrocities are never repeated,—something too good to hope from fanatical heathen populations,—it may be asked: what right has a Christian missionary to take a young and perhaps delicate woman to a place where after one or two year's residence and sufferings her health is ruined for life, and both he and she have to give up the work, as they cannot be separated, and come home, perhaps leaving behind them a tiny grave as a memorial of their, apparently, wasted labors? Here they might have preached Christ to our numerous home heathen, and found full scope for their enthusiasm, and a proper field for woman's work.

Let not any reader misinterpret our meaning, and say that the writer is an enemy of Foreign Mission work. All we claim is that the Church should send

MEN FOR THEIR DANGEROUS MISSION FIELDS

not women. It was to men that Christ said: Go and preach the gospel to every creature. We highly honour the holy but, in our opinion, utterly mistaken enthusiasm, which leads so many of our young women to volunteer for the Foreign Mission work. As this is a free country, let them go, if they so wish it, but do not put the responsibility of sending them on the Church. We would feel very much like accessories to the murderers, if we had sent those Kucheng ladies to their fate. Have we not in our churches many who are willing to sacrifice all for Christ? to lay not only their fortune, their efforts and their life upon his altar, a living sacrifice? Have we none ready to give up what may be dearer than all else, the dream of every young life, the love and gentle companionship of a wife? Men do it daily in the Roman Catholic church; have we less devotion than they? Roman Catholic missionaries to the heathen take no wife with them, and yet they can point with pride to the success of a Francis Xavier and the martyrdom of a Jogues, a Breboeuf or a Lallemand.

Another point and we are done. Is the prevalent idea that all nations shall eventually be converted to Christianity a correct interpretation of Scripture? We think not. The gospel is to be preached in all the world for a witness. The field is vast, and the King's business demands haste. There are fertile and barren spots in the field of the world. Our business in mission work is to find the productive soil. No wise laborer will expend time, efforts and money on barren rocks. It is only by keeping in mind this fact of the gospel being preached "for a witness" that we shall avoid the kind of profit and loss reasoning which is the world's chief argument against missions, foreign missions in particular. We are not buying converts for the kingdom of God. If we had year after year to give such a report of mission stations as a good brother in Alberni, honestly gave some time ago—a report as brief as Cæsar's famous message—only in the opposite direction. "No additions, no baptisms, no communicants and no contributions"—even then the duty of

preaching the gospel would be as binding as ever for us. Take any one of our Foreign Mission reports, analyze it thoroughly, leave out all statements as to "high hopes," "encouraging prospects," "laying foundations," etc., and keep in sight only actual results, and unless largely gifted with faith, you will feel very despondent, and say to yourself: At this rate the world will never become the kingdom of the Lord and of his Christ. But where do we find in Scripture that the world will be all converted to Christ, before His return? True! the earth shall be filled with the knowledge of the Lord; the mountain of the Lord shall be exalted and all nations shall flow unto it. But knowledge is not faith. All in this Dominion have a knowledge of the true God, but all are not born again. Even after the Millennial era, the enemies of Christ, "numerous as the sands on the seashore" (Rev. xx. 8, 9), "will go up on the breadth of the earth to compass the camp of the saints about—but fire shall come down from God out of heaven and devour them." The final victory shall not be the work of men, but the direct act of Christ who with the sword of His mouth, and the brightness of His appearing, will make an end of all who have not had the love of the truth. (2. Thess. ii. 8). But in the meantime we are called to be "laborers together with God." (1. Cor. iii. 9). Let us not diminish but increase our efforts to diffuse the knowledge of Christ through all the earth. Double or treble the number of our missionaries if possible. But in heathen lands, let us revert to Christ's own methods, sanctioned by apostolic practice. Send out single male missionaries and increase the Home Mission sphere of our Christian sisters, who are all wanted here. And as a few converts are made here or there, let our missionaries like Thimotheus ordain elders from among them, and thus in course of time put the work abroad in the hands of native workers, always more acceptable to heathens than the hated foreigners.

Buckingham, P. Q.

THE LOST SEAL.

I wonder if he ran away from his mother? Or did he play truant? Or was he sent to find his baby sister, and lost his way himself? Or did he, like some naughty boys, feel that he was large enough to go out into the world alone? I wish I knew what tempted that unfortunate seal to go so far away from home. He lives north of Nova Scotia, and how he found his way to Jamaica Bay, near Coney Island, and near New York Bay, I cannot understand. Two fishermen were in their catboat, going cod-fishing, when they saw in the water ahead of them something black and furry swimming through the water. "See that dog!" exclaimed one of the fishermen, and, being kind-hearted men, they steered their boat toward the swimmer. But in a moment they saw that it was not a dog. As they came nearer the swimmer dove under the water and came up some distance ahead. Again the boat was steered toward the swimmer, and again he dove out of sight. This happened many times, and at last the swimmer, evidently by mistake, came up right beside the boat, and proved to be a seal. He was injured in being caught and lived only a little time.

Poor little fellow! How frightened he must have been! How much he must have wanted to go back to the clear cold waters of his own home!

Central Presbyterian: There is not a more dangerous dogma to which a man may be committed, than that which teaches him that it is a matter of indifference what his belief or creed may be concerning God, concerning Christ, concerning sin, and concerning the means of redemption and deliverance therefrom. To know the truth concerning these things, and to believe the truth is our most exalted privilege.

Saul of Tarsus was not large in stature, but he was a giant for God wherever he went.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Sep. 1st, 1895. } THE FALL OF JERICHO. { Josh. vi. 8-20.

GOLDEN TEXT.—Heb. xi. 30.

MEMORY VERSE.—17-20.

CATECHISM.—Q. 36.

As soon as Israel had gained a foothold in the promised land, and had pitched their camp in Gilgal, two religious ceremonies were observed, which had fallen into disuse during the years of wandering in the wilderness. Upon every male born during these wanderings, the sign of the covenant was put in the rite of circumcision, and the whole people united in solemn observance of the passover memorial. The effect must have been stimulating to faith, as in circumcision they were reminded of the fact that they were God's people, united with Him in solemn covenant, and in the passover the remembrance of the mighty deliverance God had wrought from Egypt, would serve as a pledge that He would never leave and never forsake them until the whole land was possessed. Thus prepared, the people were ready to attack the city of Jericho, a place of great importance, the very key to Western Palestine, and filled with great store of precious and useful metals. The task seemed a difficult one, without engines to break down the walls. The only possible way of reducing the city seemed to be by siege, starving the city unto submission, and this would give an opportunity to the nation to combine their forces against the common foe. While in perplexity, Joshua met with "the captain of the Lord's host"—doubtless the angel of the Lord or Jesus Christ in one of His pre-incarnate appearances, and received from Him instructions as to how Jericho may be taken. The taking of the city is our lesson, and we shall consider "The Attack" and "The Conquest."

I. The Attack.—Surely there never was a more unpromising method of capturing a walled city undertaken. The people marched around the walls of the city once each day for six days, and the seventh day they marched about it seven times. During all these marches a solemn silence was enjoined upon the people, the only noise being that of seven ram's horns blown by seven priests. First in order marched the armed men of Israel, then the seven priests with their ram's horn trumpets, after these came the ark of the covenant borne by its usual priestly bearers, and then came "the rearward," consisting of the warriors of the tribe of Dan. On the seventh day, when the seventh round of the march was completed, in obedience to the Lord's command all the people shouted with a great shout, the walls of the city fell down, and the city was a prey to the invaders. At first one is inclined to question the end to be served by this mode of attack. There is no doubt but that had God so willed it, the walls of Jerico would have tumbled in the first day. Why then was this unique method of attack prolonged for a whole week! No doubt it was for some good end, and though we cannot understand all the reasons, there are some so plainly suggested that they cannot be overlooked. First of all is the influence these proceedings would have on the Israelites. The silence so unwonted to the Oriental would itself be very impressive, and lead the people to expect some great thing from God; and the prolonging of the proceedings would serve to deepen Israel's trust in and dependence upon Jehovah. This all the more when the marching commenced so soon after the solemn religious re-consecration in circumcision and the passover. Besides the conquest of the whole land would be made easier, for the inhabitants could not but be fully informed of the method of attack and overthrow of their stronghold, and would be convinced that nothing could stand before the might of Jehovah.

II. The Conquest.—Although the walls fell down and every man went up straight before him, it was a conquest for God. No man could enrich himself with the wealth found in that city. It was "devoted." Thus at the very outset was impressed upon the people the fact that Canaan, though given to them, was a possession from the Lord and was to be held for Him.

Rev. J. R. Miller: Some one said of Whittier, "To live near the heart of Christ was his creed." The teacher should live near the heart of Christ. That was where John received his preparation for his work. He lay on Jesus' bosom, and the very life of the Master, with all its sweetness and heavenliness, passed into John's soul, until even his face shone with the glow of the divine light.

## Pastor and People.

Written for THE CANADA PRESBYTERIAN.

### BEAUTIFUL FEET.

BY HANNAH ISABELLE GRAHAM.

How beautiful upon the mountains are the feet of Him  
that bringeth good tidings, that publisheth peace  
Isaiah liii. 7.

How beautiful are the feet  
Coming over the mountains of sin  
With glad tidings of pardon and peace,  
A new era on earth to begin.  
They sought out the souls that had fallen  
Like stars from the pure sky above,  
And marked out a way of return  
To the mansions of glory and love.

Though weary, wounded, and sore  
They traverse mountain and glen,  
Till each wandering sheep is restored  
To the fold of its Master again.  
On errands of mercy they speed,  
Forgiveness they haste to impart,  
And when sorrow darkens a home  
They bring comfort and peace to each heart.

Oh, tireless, wonderful feet!  
That earth's thorny pathway have trod,  
Ye show us what pity can dwell  
In the infinite heart of our God,  
When He humbled Himself to become  
A pilgrim on life's weary road,  
Thus sharing the sufferings of men  
And bearing humanity's load.

Help me, Saviour! to follow the steps  
Imprinted in love divine  
By a lonely traveller passing along  
The hard, dusty highway of time;  
For they lead to the beautiful land that lies  
Away beyond life's troubled sea;  
Where our tired, travel-stained feet shall rest  
In green pastures forever with Thee.  
Seaforth.

Written for THE CANADA PRESBYTERIAN.

### THE CHRISTIAN APOLOGY.

BY REV. W. G. JORDAN, B. A.

The apostle Peter, who is considered to be the least intellectual of the New Testament writers, tells us that it is the duty of the Christian disciple to be ready to give an answer (apologia) concerning the hope that is in him. But even here there is room for great difference of opinion. Some might regard the answer as an effort to make plain the way of life to the enquirers, while others might conceive of it as a courteous attempt to remove the misconceptions of unbelievers regarding Christian faith and life. There are many articles written in these days for preacher's magazines and homiletic reviews discussing the question as to whether the preacher of the gospel ought in the pulpit to have the liberty of dealing with apologetic questions. No doubt these discussions do good. They are useful to the writers at any rate in helping them to make clear to themselves their thoughts on a great subject. But for the preacher it is a good thing that he must in his God-given sphere be true to himself, and deal with all subjects in the light of the cross. Those who think that Paul on Mar's Hill was too apologetic and that therefore his mission to the Athenians was a miserable failure are welcome to their opinion. But others can claim the right to believe that the discourse in question is a product of the highest inspiration which is now beginning to bear abundant fruit. The recognition of the religious instinct which is behind all superstition, and the fine spiritual perception of the all-pervading presence and power of God, is here blended with a tenderness and charity which is essential to the highest kind of missionary work. Perhaps neither Peter nor John would have faced the situation in exactly the same way but it is surely cause for gratitude that the Christian apology can manifest itself in such a variety of ways; that in itself is a testimony to the power and truthfulness of the living gospel.

At the beginning of the last century the Christian religion in England was in a feeble depressed condition, the enthusiasm of the great Reformation movement had died away, and a cold, pretentious, shallow rationalism was spreading everywhere; the Puritan Revolution had for the time spent its force and had given way to a terrible reaction in which the ideals and hopes of noble men seemed to perish. Whether we take for our authority the coarse satire of Swift, or the

calm statement of Butler, we know that sceptics were exultant and thought that Christianity was so thoroughly played out that it was no use to waste arguments upon it. This may be regarded as a despondent or superficial view of the situation which leaves altogether out of count "the seven thousand who had not bowed the knee to Baal," and who were crying, "Lord, how long?" The great God had His answer ready both to the prayers of His people, and to the sneers of the wicked unbelieving world. That answer came in a quickening influence which made itself felt in every sphere of life, and in every corner of the world. One cannot deal with such great things within the compass of a paragraph, but there is one incident of the great movement which suggested these few words and which may be briefly mentioned here. Two of the great men of the eighteenth century were Wesley and Butler. Butler was the son of a Dissenter who entered the ministry of the Church of England, and who by his great gifts and noble character won his way to high position (he might have had the highest) in that church. Wesley on the other hand was a churchman by birth and education whose labours were destined by God to be the starting point of many new movements and new churches. What a great contrast between these two men! Butler of whom it was afterwards said that he "had been wasted to that sea (Durham) in a cloud of metaphysics, and remained absorbed in it," and Wesley, the fervent evangelist, the sober theologian, and masterly organizer. These two men met at Bristol in 1739. If Butler had realized the significance of the man with whom he was dealing he would no doubt have left some account of these conversations. As it is, we are dependent upon the methodical Wesley for all our information, and while this is no doubt substantially correct we need to remember that it represents only one party in the case. Wesley, who had been preaching powerful sermons to the Kingswood colliers, after discussing with the Bishop the doctrine of "justification by faith," disavowed all claim to "extraordinary revelations and gifts of the Holy Spirit," and stated that "he never had and believed he never should" administer the holy sacrament at his meetings; but when he was told that he had no commission to preach in that diocese, he replied that "as a priest of the church universal" his commission was to preach everywhere. This is substantially what we know about the meeting of these two great men. They parted each going on his own way, each fulfilling his special mission. It is possible that they misunderstood and misjudged each other. One seemed to be touched with fanaticism and the other appeared to be a "mere moralist." To-day the Church of Christ honours both these men, and recognizes that both of them rendered extraordinary services to the cause of true religion. In which then is the Christian apology? Is it in the work of the evangelist or of the philosopher? It may seem absurd to put such a question because the answer to it is considered to be self-evident. No doubt God's answer to a worldly scepticism was in the preaching of the "simple gospel" which both through Arminian and Calvinist came in the demonstration and power of the Holy Spirit, so that the dead were raised and to the poor the gospel was preached. This we admit without reserve and with rejoicing. But we believe that the great thinker was also a true apologist. The apologetic of Butler in the precise form in which he used it is out of date, for as scepticism changes its form it must be met and answered in new ways. The apology which consists in the actual quickening and conversion of souls through a living gospel can never be out of date. This is true, but at the same time it would be difficult to over-estimate the great Bishop's services to Christian thought and life. Against the pretentious deism of that time his arguments were irresistible. We must not now attempt to discuss the nature of that argument, or to show how

thoughts which struck powerfully against the unbelief of that time have been turned against faith in our own day. On the whole we believe that Butler's influence has been on the side of soberness and reverence in the realm of thought. As Fichte (perhaps the least known of the great German philosophers) has influenced English thought through Carlyle; so Butler has indirectly been a power in the lives of people who never heard his name. There are people who are so thorough in their appreciation of the practical side of the Christian religion, or so richly endowed with enthusiasm, or have such power to brood calmly over great spiritual truths that they rejoice in the self-evidencing power of our Father and do not feel the need of any other apologetic. Let them congratulate themselves but let them not despise any honest attempt of faith to justify itself to reason. We know that the Christian faith appeals to our whole manhood, and that along with other gifts it brings the highest and best intellectual satisfaction. Forms of thought must change, no mere formula can satisfy us forever. In this sphere it is particularly true that "The old order changeth, yielding place to new And God fulfils himself in many ways, Lest one good custom should corrupt The world."

For there is nothing that corrupts thought like stagnation, the parrot-like repetition of well-worn phrases from which the life has departed. Is this not a matter for thankfulness that while we have a living gospel meeting the passing, practical needs of every day, we have also a faith which is ready to look all the facts of life in the face, and justify the ways of God to men. An intolerant dogmatism may be content to accept a shallow agnosticism as an ally in the realm of religious thought, but Protestantism must ever urge upon men the need of a clearer knowledge as well as of a firmer faith.

"Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul according well  
May make one music as before  
But vaster."

Written for THE CANADA PRESBYTERIAN.

### SOCIAL REFORM AND THE CHURCH.

BY THE REV. W. G. HANNA, B. D.

The complex life of our day presents new problems to the Church for solution. Hitherto her attention has been directed to the individual. Now society stands before her and asks, What can you do for me? The individual must be regarded as ever, but individuals are constituent elements of a social organism which conditions their life to an extent that must be reckoned with. Hence the urgent demand for new chairs of Christian ethics and sociology. Hence, too, the growing literature on the subject. Among recent books, one of the most suggestive is this volume by Professor Commons.

In the opening chapter, "The Christian Minister and Sociology," he shows the reasons for our social problems, and points out what Christian ministers can do for their solution. These problems have arisen mainly through the failure of Christian people to do their duty to the dependent classes. Ministers can show their people the facts and point out their responsibility for existing conditions, just as in the advocacy of Foreign Missions. He rightly says that the only solvent of social troubles is Christian love, bringing the extremes of society together under the impelling consciousness that each is his brother's keeper. Christian ministers are the natural leaders of the people in the discharge of this duty, and if the people are turning to atheistic agitators it simply shows that "they are losing faith in their natural leaders and know not which way to turn."

The next chapter deals with "The Church and the Problem of Poverty." Poverty lies

\* Social Reform and the Church. By Prof. John R. Commons, University of Indiana, with Introduction by Prof. Richard T. Ely, 8vo. T. Y. Crowell & Co. New York.

at the base of all social troubles, and the solution of this problem will go a long way toward their settlement. It is a religious as well as an economic question, and the church has a definite duty in relation to it. For spiritual life is affected by daily surroundings. The responsibility of wealth for the lessening of poverty, the adjustment of the relations of capital and labor according to the golden rule, and the improvement of the condition of the poor are concerns of the church. If a large number of the people are in wage slavery, dependent on the will of another for the means of subsistence, living so close to the poverty-line that the slightest economic disturbance pushes them over; if the home be comfortless, and "the parents doomed to long hours and exhausting labor seven days of the week, what is to be expected but intemperance, vice and crime." If the masses are becoming alienated from the church and drifting into materialism, is it not because she has failed to manifest a sympathetic interest in them? In order to avert the danger of such a drift she must know them better than she does now; she must study their social conditions, their home life, their trials and struggles, their wrongs and sufferings, and come into friendly touch with them. There is force in Prof. Commons' question, "Why should not ministers and church members study sociology just as they study theology?" If the first commandment be to love God, the second to love our neighbor is like unto it.

An awakening and stimulating chapter on "The Educated Man in Politics," prepares the way for the consideration of a living question, "The Church and Political Reforms." "When the best plans for social reform have been clearly enunciated it will often be found that the laws of the land must be reformed to make them workable." This of course means a reform in legislative methods. "The real legislators of America to-day are the powerful corporations. They are the managers of the party machine and the lobby." The machine and the lobby rule the legislative chambers. To remedy this condition of things, the author argues powerfully for proportional representation, the initiative and the referendum in legislation, secret ballot and civil service reform. What is true of the United States is true of Canada almost as fully, and public affairs need the influence of Christian people. Those who wish to recognize their responsibility, should read this enlightening chapter.

Prof. Commons' treatment of "The Temperance Reform" has very special value as a new presentation of important facts that are often overlooked in dealing with this question. Intemperance is a demand of the nervous system for an anaesthetic or anodyne. It springs from predisposing and exciting causes. Heredity is a predisposing cause producing a diseased nervous organism and enfeebled will. Parental responsibility is grave. A nervous predisposition to intemperance readily yields to exciting causes all too prevalent, such as innutritious food, unsanitary dwellings, ill-ventilated shops producing exhaustion and desire for stimulants, the voluntary idleness of the rich with its consequent ennui, and the involuntary idleness of the workingman inviting temptation. Intemperance is not simply a habit, but a disease, and must be treated as such. Prof. Commons advocates the establishment of industrial hospitals where inebriates might be treated till cured. But for cure, all the causes of the disease must be considered, and this requires the widest range of social reform. Prohibition there must be, but he who works for prohibition alone, and ignores other phases of social reform, works with one hand bound.

Under the heading "Municipal Municipalities" the author deals with the economic revolution in "distributive industries." All industries for the public service should be owned by the municipality and operated in the interest of its citizens. This would eliminate many chronic social grievances, and lighten the poor man's burden, as well as lessen the possibilities of civic misrule. For the attainment of this desirable object a feasible and highly suggestive plan is here proposed.

A clear and elaborate statement of proportional representation is given at the close and will be highly valued by those who wish to understand it. The book is written by a vigorous thinker who has thought himself through the subjects of which he treats, and is introduced by Prof. Ely in terms of high commendation. It is a welcome addition to sociological literature.



**Missionary World.**

IS IT I?

"Laborers wanted!" The ripened grain  
Waits to welcome the reaper's cry;  
The Lord of the harvest calls again;  
Who among us shall first reply:  
"Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait:  
Fields gleam white 'neath a cloudless sky.  
Will none seize the sickle before too late,  
Ere the winter's winds come sweeping by?  
Who is delaying? Is it I?

—Southern Christian Advocate.

**A NATIVE EVANGELIST IN CHINESE TIBET.**

The native Urdu, teacher of the Moravian station of Poo, was baptized by Br. Schreve, under the name of Paulu, on the 30th of April, 1893, and since then has shown himself an earnest Christian. Last July he started from Poo with a companion, taking a considerable supply of Tibetan Gospels and tracts on a donkey. His orders were to sell these books whenever he could find purchasers, but to give if necessary where there was hope of their proving spiritually useful. Wisely avoiding the frontier village of Shipke, he entered the Province of Tsotso, preaching a simple gospel and distributing the Word of God and Christian booklets among a people who have a great respect for all that is written in their Tibetan characters. Paulu describes the country traversed as barren and thinly populated. As a native he was, perhaps, better able to gauge the real feeling of the people towards the gospel than a European could. On the whole, Paulu found more enmity to the gospel than receptivity for it. At a village called Semkil he stayed three days with an old man, who seemed not far from the kingdom of heaven. This man had heard the truth from Missionary Pagell, to whom during his long service at Poo the door to Chinese Tibet was thrown open, once and once only. Smallpox broke out in the neighboring provinces of Chinese Tibet, and in their panic the authorities sent across the border for the Christian missionary who could vaccinate. Br. Pagell was ill at the time, but in faith and joy rose from his bed, and started for a mountainous journey that most men in health would shrink from. He vaccinated and preached throughout the villages of Tsotso. In an impulse of evanescent gratitude the local authorities declared: "You—but you only—may come again any time you like." The next year the panic was passed, and the door was shut even to their benefactor. But he had sown the good seed, of which Paulu found tract "after many days." Having visited all the villages of Tsotso, Paulu was about to enter the neighboring province of Chumurti, but was turned back by the authorities at the last village in Tsotso. They told him that if it came to the knowledge of their superiors that he had been preaching in their province, they would all be severely punished.

**PROGRESS IN UGANDA.**

According to the *Missionary Record* of the United Presbyterian Church, at the beginning of 1894 there were not probably more than twenty country churches (or "reading-rooms" or "synagogues"); there were in December not less than two hundred, the average capacity of which would be about one hundred and fifty. They have been built by the chiefs. In these churches there now assemble every Sunday not less than twenty thousand souls to hear the gospel; on week-days not less than four thousand assembled (these numbers are exclusive of the capital, where there are about one thousand men and women under daily instruction). There are now one hundred and thirty-one teachers paid by the Church Council, occupying eighty-five stations. Twenty of these teachers are stationed outside Uganda proper, and may be regarded

as more or less foreign missionaries. This by no means represents the whole of the work that is being done in the country. At Yungo, for example, some fifteen miles south of Mengo, there are probably not less than twenty teachers at work under Henry's able superintendence, and not one of these, nor Henry himself, is reckoned in the above. At Brisi, again, there are only two teachers, and yet there are three churches, and about two thousand people under instruction. In December, 1893, the catechumens numbered one hundred and seventy; during the year 1894 some eight hundred were baptized, and the number of catechumens rose to fifteen hundred. In Mengo, the capital, alone the missionaries were baptizing adults at the close of the year at the average rate of twenty-five per week.

**THE TOLERANCE OF HINDUISM.**

A case has recently been tried in several courts in India, bearing upon the rights of converts to Christianity in the care of their own children. A Hindu and his wife professed conversion, and were baptized some three years since, together with their two young children. Afterwards the wife, under pressure from her relatives, renounced her Christian faith and left her husband. The father sought the custody of the children, and the chief court of Mysore has just decided that according to Hindu law a parent loses his right to the custody of his children by reason of his having become a Christian. It seems that the English law bearing upon this subject is not applicable in the Province of Mysore. A writer in *Harvest Field* calls attention to the splendid commentary which this decision makes on Swami Vivekananda's claims as to the liberality and mercifulness of Hinduism. At the Parliament of Religions and before other audiences in the United States, Vivekananda declared that one of the chief beauties of Hinduism was its broad and generous spirit of toleration. "I am proud," he said, "to belong to the religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true." This catchpenny claim deceived those only who wanted to be deceived. Hinduism by the decision of its high court declares itself so utterly intolerant that it will not give to Christian parents even their sacred right in the care of their own children.

"Christianity the hope of the future." These words were written on the banner of the Okayama Orphanage, which hung outside the veranda of a hotel in Hiroshima as thirty thousand Japanese soldiers, bound for the seat of war, filed by. On the veranda a band of musicians from the Orphanage played and sang patriotic songs. "Long live Japan," shouted the orphan boys; and the soldiers responded, "Long live Christianity."

Eighteen years ago an Anti-Foot-Blinding Association was commenced in Amoy. At that time between ten and twenty women joined the Association. Now there are more than seven hundred members. This is encouraging as a sign of progress. It is an instance of the social effect of Christian missions in China. The good results of missions are sure to come clearly out to view as years roll on.

Of nine hundred and fifty-five thousand low casts in the Bombay presidency, only six thousand can read. A school has been opened for children of this class, in a cowshed, and into this a Christian master went, occupying one-half the space, the other half being partitioned off by cocoanut leaves for cows and buffaloes.

The British Government, after a year or two of hesitation, has finally decided to raise Uganda and the region lying between Victoria Nyanza and the East Coast to the estate of a protectorate, has voted a snug sum for the maintenance of order, and in due season is likely to construct a railroad.

The Presbyterian hospitals in Pekin and Canton in 1893 treated fifty-seven thousand five hundred and forty-one cases. How much that means of Christ-like work, and who can estimate the results!

**PULPIT, PRESS AND PLATFORM.**

**Golden Rule:** He who is faithless to homespun can never be loyal to broad-cloth.

**Ram's Horn:** The man who rejects Christ until to-morrow is like a poor, starving tramp who refuses bread until he can buy a farm and start a grist mill.

**United Presbyterian:** It is well to have the good will of all men, provided we do not buy it by the sacrifice of conscience and manliness. No man's favor is worth such a price.

**Christian Register:** Keen sympathy may bring its pang of pain, but it brings blessing that can come in no other way. It must tread a "thorn-road;" but like the wild eglantine, the thorns are beset with beauty and sweetness.

**Sunday School Times:** Not only what we do, but also what we most want to do, shapes character and conduct. Many a man who deceives himself into the belief that he wants to do just right, goes wrong, because in reality that which he most wants to do is utterly wrong. On the other hand, no man keeps right who does not overwhelmingly desire to do right. An honest, death-defying longing to do right is the root of real stability in right being and right doing.

**Philadelphia Presbyterian:** Church as well as social life can be sweetened and improved by "a smile and kind word for every one." This requires no great talent. It is the outflow of a generous, appreciative, responsive and kindly nature. It is a form of practical goodness, which greatly commends our holy religion and attests the power of grace. Smile whenever you can, but smile especially when you are among the children. A pleasant countenance may win some of them to you, and through you, it may be, to Christ.

**Canadian Baptist:** That thousands of Catholic missionaries have in the past suffered every form of persecution, even unto death, in the propagation of their faith, is a matter of history. The crucial question is, what is that mighty engine which subjugates tens of thousands of human minds, hearts and wills, and makes them the keen and flexible tools with which it does its work, doing, to-day, for the true moral and spiritual elevation of the race? What is the condition, in point of intelligence and true moral and spiritual nobleness of character—*Christ likeness* as distinguished from devotion to forms and ceremonies—of the myriads over whom it dominates? And then, what about the Church of Rome's own record for cruel and pitiless persecution? What about her myriad martyrdoms of the faithful servants of the Master?

**Rev. James Millar:** One of our Endeavorers told the following true story at a recent meeting of our Society: "A friend of mine in Buffalo, N.Y., employed an artist to carve for her in marble the figure of an angel carrying a cross. He began with the angel, and had succeeded remarkably well, when he found that he could not make the cross fit its back, nor could he alter the cross or the figure so as to get the cross to fit. His failure so preyed on his mind that one night he rose, opened his window, and walked out, and has not been heard from since. My friend then employed another artist to complete the work, or to make another. He began with the cross, and then made the back of the figure to fit it." What a powerful sermon is contained in the story of the two artists' experiences. Our first impulse always is to attempt to alter our crosses to fit us; our final experience is that we must learn to fit ourselves to them.

**Christian Endeavor.**

**ENTHUSIASM, AND WHAT IT WILL ACCOMPLISH.**

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Sept. 1.—II. Chron. xxix. 1-21; xxxi. 20, 21.

The word enthusiasm is derived from two Greek words, *en* meaning in, and *theos* a god. To a Greek, therefore, an enthusiast is one who is possessed or inspired by a god. If we place the Biblical idea side by side with the one derived from the Greek, then we would regard the Christian enthusiast as a man full of the Holy Ghost. The man in whom the Spirit of God dwells will not be a fanatic, but he will be enthusiastic; he will do his work in a kindly tender spirit, but he will be intensely in earnest. Paul was not a fanatic, but he was an enthusiast. He would not give up his tender interest in the Corinthians, even though he knew that the more he loved them the less he was loved by them. It is said that when Peter rose up to address the assembled multitude on the day of Pentecost, he was full of the Holy Ghost. His words on this occasion had not a tinge of fanaticism, but they were aglow with enthusiasm and with the fire of earnestness. Was it any wonder that when he was so ardent in his love to Christ, so zealous in his proclamation of the truth, so willing to be guided by the Spirit, and so intent on being used as an instrument in the hand of God—was it any wonder that he was so signally honored?

The children of Israel suffered a most ignominious defeat the first time they attempted to take the little town of Ai. A short time previously they had taken the great city Jerico, and, therefore, one is at first surprised to read that they had failed to capture the smaller and more insignificant place. Why did they fail? Because there was no enthusiasm.

Gideon's three hundred men did more than thirty-two thousand would have done. Twenty-two thousand of them were actually cowards, and it was far better that they were singled out and sent to their homes. Nine thousand seven hundred were indifferent. The fact that they got down on their hands and knees to drink, showed this. It was better that they should have been left behind, for they would only have discouraged the others who were more active and intrepid. Three hundred men braced up by a God-given courage will always do more than ten times that number of halting, listless, hesitating waverers.

Our enthusiasm in the cause of the Master should never be allowed to cool. Paul says it is good to be zealously affected always in a good thing. Why should we not be? Our Master is very kind; the hours of labour are very short; the need is very great; the reward is very sure; courageous men are very few; God is with us always, and he is as willing to dwell in us by His Spirit to-day as He was yesterday and will be as willing to dwell in us to-morrow as he is to-day.

We must admire enthusiasm whether we see it in action or read it in history. It stimulates us wonderfully to read of the enthusiasm of David who prepared with all his might for the erection of the temple; of the enthusiasm of Nehemiah who determined that the walls of Jerusalem should be rebuilt and who would not be dissuaded from his purpose by indolent friends or treacherous foes; of the enthusiasm of Ezra who was resolved that abuses existing in Jerusalem should be remedied no matter what the personal consequence to himself.

We should be enthusiastic in our work, whether there is anyone to look on and applaud or not. It is not likely that Shammah had any one to cheer him when he was defending a patch of lentils, but his enthusiasm carried him through and the Lord wrought a great victory. It is improbable that any one was standing near clapping his hands when Benaiah was slaying a lion in the pit in the time of snow, but it mattered not for he had enthusiasm enough to carry him through, or to die in the attempt (II. Sam. xxiii.)



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## The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 21ST, 1895.

**S**OMEbody writes that the Salisbury Government owe their success to the Peerage and the Beerage.

**A**LITERARY critic who writes "the late Rev. R. W. Dale, D.D., of Manchester, Eng.," should criticise with modesty.

**A**N exchange tells us that a Church Council, soon to be held in the State of New York, will be composed of representative men with the possible exception of a few women!

**T**HERE is room for a few small volumes on the comparative demerits of the worship of rank and the worship of the almighty dollar. On the whole we think that the worship of rank is the less degrading of the two.

**A**NOTICE of the late Rev. Dr. Watt, of Belfast, arrived too late to appear this week owing to no work being done in the office on Monday last on account of its being the Civic holiday. It will appear next week.

**I**F all writers who discuss public questions could carry on their discussions in the style in which Principal Caven and J. S. Ewart, Q.C., have been arguing the Manitoba school question, controversy would soon become a kind of literary luxury.

**T**HE leader of the conservative wing of the Irish General Assembly compares the friends of the organ and of the hymn to the herd of swine that ran down a steep place and were choked in the sea. That brother understands the use of illustrations from Scripture.

**A**N American minister writes thus about his vacation:

"Just from the Greenbrier; got flesh on my bones, fish on my hooks, tan on my skin and courage in my heart."

That brother had a good holiday. We hope a large number of Canadian ministers will be able to write in the same strain about the end of this month.

**A**WRITER in the *British Weekly* says in a somewhat sorrowful tone that it "was vexing to see the publicans and office-bearers of temperance societies working together in support of the candidate pledged to uphold the drink traffic." No doubt it was "vexing," but when the

Local Veto or some other temperance measure has been submitted to the people alliances of that kind will become so common that nobody will notice them very much.

**T**HE *Herald and Presbyter* has this to say about the amiable Rounder:

"The man in regard to whom a pastor is the most hopeless is the one who insists that he loves all the churches, but who does nothing for any of them."

We know that man. He may be found in every city, town, village and rural district in Canada. He fairly bubbles over with "union sentiment." He gushes about all the ministers but their families might starve to death for anything he does to support them.

**A**N English journal tells us that an American preacher who recently supplied the pulpit of the late Dr. Donald Fraser displayed a "wealth of reference." "Within a few paragraphs he mentioned Laocoon, Prometheus, Lady Douglas of the Bleeding Heart, Herder, Goethe, Tauler, Browning, Carlyle, Madame Guyon, and many others." It is scarcely necessary to say that the preacher who displayed such riches in the way of "allusiveness" belongs to Boston. Donald Fraser was a splendid preacher; but he never could have made all the above mentioned people move about in a few paragraphs.

**Q**UARRELSOME congregations might learn a useful lesson from the collapse of Home Rule. The British people concluded, and wisely concluded, that if Home Rulers were much in earnest about the real or imaginary woes of Ireland they would not have quarrelled so much among themselves. As the *British Weekly* observes: "The truest test of loyalty to a cause is the resolute subordination of personal issues." That is sound doctrine. The truest test of a man's loyalty to his church or congregation is his willingness to keep personal issues subordinate to the interests of the church or congregation. Those people who must keep their own personal interests, prejudices, likes or dislikes in the foreground, even though a cause should be wrecked, need not try to make sensible men believe that they are much in earnest about the cause.

**W**E used to know a worthy elder who took the ground that a time of financial depression is not a bad time for the finances of the church. His contention was that when business is dull people are more thoughtful, more careful in their expenditure, and more prayerful, their temporal necessities sending them more frequently to a higher power for help. The finances of our own church seem to show this theory to be correct. Last year was a hard one from a financial point of view, and yet there was an increase in the sum total and in the average per member and per family. Unless all signs fail we are entering upon an era of business prosperity such as the country has not seen for a long time. With the exception of a few localities the crops in Ontario are turning out fairly well, in some places extra well. Manitoba has an immense crop. Business is improving in the United States and Great Britain. What effect will all this have on our church finances? It is humiliating to think that increasing prosperity to the members of the church may not mean increasing prosperity to the finances of the church, but that is just what may happen.

**M**EMBERS of our Foreign Mission Committee, and others specially interested in Foreign Mission work, will do well to study the report of the Japan Conference, published in the *Christian Guardian* of last week and to read carefully the editorial on the proceedings. If anybody can read the report and comments without asking what is likely to become of a Foreign Mission when the native preachers get a majority in the church courts he must have a wonderful faculty for not looking forward. Commenting on the proceedings the *Guardian* says:

"One young ordained minister, clever, but unfortunately not well able to read English literature, becomes a practical Unitarian. The bulk of the young element in the Conference would have allowed him to remain unmolested, in spite of the fact that he had led one evangelist astray, and honeycombed the church over which he presided with the heresy, and they would have succeeded if the foreign brethren had not stood with a "no surrender" front. Then a

cry of "No, no," when a word of praise is given to Wesleyan theology is, to say the least, a little unusual. And yet why should we wonder? A large proportion of our faith and theological preferences come through blood and environment, not from conviction after study. Everything around us in literature, civilization, education, Church life, home life, tends to make us Christian from the dawn of consciousness and to cause us to think the opposite impossible."

That may be all true, but when a Methodist pastor honeycombs his church with Unitarianism, and the bulk of any element in Conference wishes to allow him to go "unmolested," people will ask, how was that Conference constituted, and, on looking at the report, they find there were *nineteen* Japanese ministers to *six* Canadians. It goes unsaid that the members who shouted, "No, no," when a speaker quoted a eulogy on Methodist theology from Dr. Stevens, the Methodist historian, were not Canadians. While deeply regretting the friction that our neighbours have in their work in Japan, their experiences may be of much value to other churches. A church court with a majority of natives, armed with all the authority vested in the courts at home, is manifestly a kind of court different from those we are accustomed to see at home.

## JUBILEE OF THE REV. DR. WARDROPE.

**I**T would be difficult in the whole range of jubilee commemorations to recall one more worthily celebrated or circumstances more happy than those which marked that of the Rev. Dr. Wardrope, the venerable father and honoured servant of our Church. Few men in the Church are better known over its whole extent than he, and we doubt if there is another so widely known, who is at the same time so universally beloved. Both because this is a matter in which the whole Church feels an interest, and to pay our tribute of respect to a good man, we avail ourselves of the detailed narratives given in the Guelph papers, to gratify the interest of the whole Church by giving a somewhat full account of the proceedings.

Dr. Wardrope was born at Ladykirk in Berwickshire, Scotland, in the year 1819, and, if not a son of the manse, was the next thing to it, his father being not only the teacher of the parish school, but a licentiate of the church. In 1834, when young Wardrope was fifteen years of age, his father emigrated to Canada and settled near Guelph, and subsequently at Freelon. Four or five years after he went to college at Kingston, and after finding out where the then embryo college was, he entered himself in its first class of students. During the intervals of the sessions he taught and did mission work. His teaching ended in his becoming Headmaster of the High School of Bytown, now Ottawa City. In the meantime the disruption of the Established Church had taken place in Scotland followed by that here, and Dr. Wardrope cast in his lot with the dissenting portion of the body. Daly street church, now St. Paul's, Ottawa, had just been formed and was only waiting until he should finish his theological studies to call him as pastor.

On August 13th, 1845, he was ordained and settled in the pastoral charge of this congregation, and was the first minister ordained in what was popularly known as the Free Church in Canada. Here he remained twenty-four years. The whole Ottawa Valley was then vastly different as regards churches and ministers from what it is now, as well as in all other respects. On account of his extended work in every part of it, helping weak and founding new churches, he was often called the Presbyterian bishop of the Ottawa Valley. In 1869 he accepted a call to become the first pastor of Chalmers' Church, Guelph, then weak but brave and hopeful, and, we may also add, fortunate, in securing such a pastor. Here, until two years ago, he continued in the active and faithful discharge of the duties of pastor to an attached and growing congregation, when, feeling the effects of advancing age, he resigned.

It was most meet that a pastorate so long, active and useful, and a life which has been so faithfully spent in the service of the church, should have its jubilee marked by a fitting celebration. The Doctor's friends have been looking forward to it with expectation and when the day arrived every preparation for it had been fully made.

The arrangements were in the hands of the Presbytery of Guelph and of Chalmers' Church and everything passed off most successfully. A special meeting of the presbytery was held on the fiftieth anniversary of Dr. Wardrope's ordination. At this meeting were present, in addition to ministers and

elders of the presbytery, members of the Doctor's family from different parts of the country, old friends and acquaintances, ministers from a distance belonging to our own church, clergymen and laymen, representative of the city of Guelph and of its other churches. It was becoming that, as the Doctor's life has been spent in the pastorate and he has been well-known for his preaching ability, a sermon should be a part of the proceedings, and fittingly this was given by Rev. Dr. Torrance, long an intimate friend and fellow-pastor in the same city. His text was Acts xx, 24, and his subject "The Christian Ministry." It was a coincidence which could not be overlooked, how strikingly the known characteristics of Dr. Wardrope's ministry corresponded with the conception of it set forth in the sermon. After the discourse, the presbytery being still in session, the Rev. J. W. Rae, moderator, addressed the court, and referred to qualities in Dr. Wardrope which appealed to himself personally; his scholarship, liberality, sweetness of character, and Christian bearing under trial.

Next came the presentation of addresses. The first was from the Presbytery of Guelph, read by Rev. Dr. Torrance, the clerk. Reference was made in it to the pastoral work of Dr. Wardrope in Ottawa and Guelph, to his faithfulness and wise counsel as a member of presbytery, his relations to Knox College as a member of its senate, and to Queen's University as a trustee, to his work as for years convener of the Foreign Mission Committee, and to his conduct as moderator of the General Assembly. To this Dr. Wardrope replied most appropriately deprecating the too flattering terms in which his services had been referred to. Addresses were next presented from Ottawa by St. Paul's Church, read on behalf of Dr. Thorburn, a member of the session, by Rev. J. C. Smith, B.D., and from Knox Church, read for the session by Rev. J. M. Glassford. From each we quote a single sentence. The first said:—

"Your personal character has been a benediction to the Church at large, and the respect and confidence which it inspired has long been felt and acknowledged not only in your own denomination, but by Christian people in all branches of the Church throughout Canada." The second said: "Every church in the neighborhood of Ottawa and Guelph has felt the power of your Christ-like life, and has reaped the benefit of your clear and persuasive proclamation of the gospel message. We gladly testify that throughout the whole of the Ottawa Valley your work has been appreciated, and that in the Presbytery of Ottawa more especially congregation after congregation has grown out of the weak and far-scattered stations to which, in addition to your purely congregational work, you frequently and gladly ministered."

The Rev. J. B. Duncan, of Parry Sound, and Rev. J. K. Smith, D.D., of Port Hope, early Ottawa valley friends of Dr. Wardrope, followed with addresses full of interesting and humorous reminiscences of work and incidents of long past years, bearing testimony to the high character, Christian zeal and preaching ability of their friend and brother. The afternoon's services closed with a bountiful tea, provided by the ladies of the church at which was spent a pleasant hour of renewing old acquaintanceships.

In the evening a large audience filling the Church assembled. The first speaker, after devotional exercises, was Rev. Dr. Henderson, of the Methodist Church, who presented the greetings and good wishes of the Ministerial Association of Guelph. The Rev. Orr Bennett, from the Ottawa Presbytery, on behalf of that body, presented the resolution passed at its last meeting in view of the jubilee gathering.

The next item in the programme was a most interesting one, the presentation to the session of an excellent portrait done in oil of their late pastor. This was made in a happy and appreciative address by Mr. D. Guthrie, Q.C., M.P.P., and was received on behalf of the session by Mr. Melvin for himself and Mr. Stirton, another elder, who was prevented by indisposition from being present. Chalmer's Church session and congregation, through Rev. Mr. Glassford, pastor and successor to Dr. Wardrope, next presented an address. It referred to his early and later labors, to their success, and the honor which had been bestowed upon him by the Church.

We quote only these words: "The fruits of your labors among us are easily discerned to-day in the harmony, progressive spirit and missionary zeal which characterize the life and work of this congregation." "Especially would we acknowledge the spiritual uplift which always attached to your work as a preacher and pastor, and your earnest proclamation of a full and free gospel, was the instrumental means in the good providence of God of the regeneration of many. In the room of suffering or in the house of mourning, your presence and words were always with power, bringing much comfort and joy to friends in sickness or in sorrow.

To these various addresses Dr. Wardrope made

replies of the happiest kind as regards both Christian spirit and expression.

Rev. Professor MacLaren of Knox College was then introduced. His acquaintance with Dr. Wardrope extended over almost fifty years, and his influence over his early life was one of the means which "led him to engage in the work to which he had given himself and in which he had found his joy." He referred to the doctor's services in the work of Home and Foreign missions, to his character as a faithful preacher of the gospel, and as living the gospel which he preached. "Fifty years ago," he said, "men like Dr. Wardrope laid the foundations on which to-day we are building."

The Rev. Principal Grant was the last speaker. He was naturally led to notice what Queen's University was when Dr. Wardrope first went to it compared with what it is now, and to his intercourse with him during the past sixteen or seventeen years as a member of the governing Board of the University. He dwelt upon the service he had rendered to our Foreign Mission work, to his charity, "his great faith in, and hoping and longing for the second coming of the Lord Jesus Christ, which it was his experience that almost every man who cherished it was exceedingly spiritually minded" He also noticed, as did all who spoke, the catholicity which was so marked in Dr. Wardrope, and what this spirit had achieved in the union in this country of Presbyterians, Methodists and Anglicans, and to the hope and promise of yet greater things in this direction in the future. "Rise up, young men and women," he concluded, "honor your leaders. They are still to the fore with us. You have heard them this afternoon and evening, and you feel they have words of wisdom to give us still, and we should sit at their feet and listen reverently, and honor them so far as they honor the Master."

The benediction closed the proceedings of a memorable occasion, in which all who took part in honoring a good, pure, active and useful life, spent in discharging the highest work possible to man, honored themselves and in all they said and did only faithfully represented and expressed the feelings of the whole church towards Dr. Wardrope as one of its aged, honored and beloved ministers.

#### WHERE DOES THE POWER LIE.

PENDING the decision of the question which has just been argued before the Judicial Committee of the Privy Council, where the power of prohibition of the manufacture and sale of intoxicating liquor in Ontario lies, whether in the Province or the Dominion? and suspecting, as we cannot but do, from the tenor of the questions asked, and the occasional remarks made by their lordships, before whom the case was tried, that Ontario is not to win on this occasion, it may be wise to consider in time what is the next best alternative should the Province be found in this case not to have the power.

We have no doubt that should this be the result, a fresh and simultaneous effort will be made in all the Provinces by the friends of temperance to educate public sentiment still further up to the point of electing to the Dominion Parliament men pledged to carry out this measure and then it will be obtained. But to do this, and also create such a strong public sentiment in favour of it as will secure the enforcement of the law when enacted, is going to take some time, perhaps a good while yet. In the meantime, and as a step in this direction, more may be done in the Provinces than is now done to restrict the traffic under the power which the Provinces at present undoubtedly possess.

The most effective way to do this appears to us to be according to a system now in operation in South Carolina, known by the name of the Dispensary Law. Its provisions, in brief, are as follows, and the administration of the law and its results appear to give general satisfaction. They bear, as will be seen, a general resemblance to the Gothenburg system. The Dispensary Law is operated under an Act of 1893 entitled: "An Act to declare the law in reference to and further regulate the use, sale, consumption, transportation and disposition of alcoholic liquids and liquors within the State of South Carolina and to police the same." According to this the State takes into its own hands the entire management of the liquor business. Its mode of doing this is as follows:

To suppress illicit traffic in spirits, which is, of

course, attempted here, first there is a State Board of Control, consisting of the Governor, the Attorney General and Comptroller General. They, secondly, appoint a special force of State constables to look after enforcing the law, paid out of the profits arising out of sales made by the dispensaries. This force is being reduced steadily as the prevailing observance of the law allows. Third, a State commissioner buys all the liquor to be used in the State, has its quality chemically examined and determined by a chemist of South Carolina College, bottled up in bottles made for the State and blown in them "South Carolina Dispensary." It is put up according to grades marked with from one to four stars, the latter being the highest grade, and in quantities of from one pint to five gallons. This commissioner, it may be added, is appointed by the Governor, holds office two years and receives a salary of \$3,000, paid in the same manner as the other state officers. Fourthly, State dispensers are appointed in places where three-fourths of the voters ask for the establishment of a dispensary. If one is not asked for it will not be established and no liquor will be sold in that place.

The State Commissioner and he alone supplies these dispensers. They have no inducement to solicit trade and are not expected to do so as they are paid regular salaries. The dispensaries close at six p.m. and under no circumstance is liquor sold after hours. It is sold by the package, must be paid for in cash, and cannot be broken up at the dispensary after being sealed there with red sealing wax. It must be taken from the dispensary; there can be no treating and no drinking there. It is a misdemeanor for a dispenser to sell to minors or inebriates, and violations of this law are punishable by a fine of not less than \$500 and imprisonment in the penitentiary for not less than one year for each offence. Those who want liquor, otherwise than according to law, can only get it from lawless dealers in contraband liquor, called in ordinary parlance, "blind tigers."

If Ontario should be found not to have power to prohibit the manufacture and sale of liquor, the Dispensary Law, being only a matter of regulation, will be within its power, and if carried out honestly and faithfully it would be a great improvement on our present license system and would be a long step towards prohibition. We should add that "after all the expenses of operating the dispensaries are paid, and fifty per cent. profit reserved for the State, the remaining money is divided equally between the town and county in which the dispensary is located. This money is used to keep up the roads, reduce taxes, or for any public purpose which may be thought most useful." After having tried prohibition, high license, and local option the opinion is expressed that "the dispensary is a great improvement on any solution of the liquor question that has ever been offered in South Carolina. It has diminished drunkenness, decreased crime, reduced court expenses, promoted morality, rescued many of the fallen, and restored happiness to many homes. Every day the law grows in popular favour."

#### Books and Magazines.

THE PRESBYTERIAN CHURCH: ITS WORSHIP, FUNCTIONS AND MINISTERIAL ORDERS. By Rev. Alexander Wright, M.A. [Musselburgh: Oliphant, Anderson & Ferrier, Edinburgh and London.]

In view of the action taken at our last General Assembly in appointing a committee to deal with the subject of public worship the appearance of this book is timely. From the article which has already appeared in our editorial columns, based upon a review of this book, its scope and admirable treatment have been made known, and will become better known as we will recur to it again. An index greatly assists in the use of the book for reference.

THE BEST OF BOTH WORLDS: A BOOK FOR YOUNG MEN. By Rev. Thomas Binney, D.D. Fifth thousand. [Edward Knight, 18, 19 Middle St., Aldersgate, E.C., London. 50 cents.]

The first appearance of this book under the title, "Is it Possible to Make the Best of Both Worlds?" will be well remembered by our older readers. It is stimulating, suggestive and forceful as was all that Dr. Binney wrote. We heartily commend it to the attention of all young men.

Book News for August contains its usual amount of interesting and helpful notes of new books and sketches and gossip about authors and their sayings and doings. [John Wannamaker, Philadelphia, Penn.]

## The Family Circle.

### LIFE'S END.

So live, that when thy summons comes to join  
The innumerable caravan, that moves  
To that mysterious realm, where each shall  
take

His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and  
soothed

By an unflinching trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.

—William Cullen Bryant.

### A COSTLY AFFAIR.

The new mistress of that brand new house on Park Avenue was tripping down the softly carpeted Queen Anne stairway, to her first breakfast in her own home. She had hurried down before her new husband (bless me, what spick-and-spanness) to see that everything was in order; opening the door of the breakfast-room, first; giving a loving, dainty touch to its shining array of bridal silver, and then hastening on to the library. This was the cosiest room of all. True, there wasn't much "library" about it yet, for all Mr. Winston's books, and all of hers could not be made to fill many shelves. But there was her pretty, tall escritoire, and Mr. Winston's writing table, and the amusingly new dictionary on its jaunty stand, and—oh, there was library enough, and it was a dear pretty room, with a friendly little coal fire glowing out a warm welcome at her. The bride looked smilingly content, and yet a trifle anxious too; else, why that pucker between the pretty brows? And what was she looking for? Ah, here it is, a little silver bell, with an image of some queer old heathen idol for a handle. She opens the door, and tinkles the bell sharply in the hall, while her color comes and goes. Almost immediately her domestic appears, having clapped a clean white apron on top of a checked gingham one, of less immaculate character.

'Sit down, Martha,' says the lady, still nervously. 'Frank—I mean Mr. Winston, will be down directly and we will have prayers.'

But Martha was nervous too; she took her seat on the edge of a chair that never was meant—I think—to be sat on, and edged this chair so close to the wall, as to endanger seriously the stamped leather paper. Then she pulled one finger after another, until she had cracked all her joints. Still Mr. Winston did not appear.

'I'll just tell you the truth Mis' Winston,' she burst out at last: 'I don't like this thing of comin' to prayers. I'm a first class cook, and I know I can give satisfaction in my meats and fancy breads, but I haven't been brought up religious, and I don't take to it. Why, I ain't seen the inside of a church this five year, and for prayers, none of my families ever asked it of me before.'

'But would you have us take God's good gifts like dumb brutes, Martha,' said the new house mistress, her voice trembling with the effort it cost her, 'and give Him no thanks?'

'Oh I ain't raisin' any objections to prayers,' answered the cook with the free and easy tone of an American born servant. 'fact is, I wouldn't think as much of you ef you didn't have em; quality folks mostly does; but I feel queer, an' like a fish out o' water, when I ain't in my own kitchen.'

'Very well,' said the new mistress a little hurriedly, for she heard Frank shut the chamber door up stairs, 'I only ask you to try it for a week, after that you may do as you choose.'

'Good morning, Martha,' said the gentleman gaily, as he came in. 'Well, Mrs. W., is my congregation ready?'

His tone was rather light, perhaps; but the new duty embarrassed him, and he took this altogether masculine way of hiding his embarrassment. When Letty had first proposed setting up a family altar, Mr. Winston had demurred, laughed at her a little,

asked why their individual prayers wouldn't do, called her a superstitious child, but finally yielded to her entreaty that their new home might be placed under the shadow of the sweet sanctities belonging to both old homes. And having yielded the point, he made up his mind to be gracious about it, and do the thing in the best possible style. That was part of his nature. Frank Winston never knowingly made anyone uncomfortable, though he was a careless fellow on the whole. Martha, for her part, was much impressed with his rich, sonorous voice, as he read with faultless elocution the story of the child Jesus, and still more so by the fervent and far reaching petitions; that both tone and words were conventional, habits of mind and speech inherited, or acquired by unconscious imitation, she could not possibly know. But there was never a word more about her staying away from morning prayers; she allowed no domestic exigency to keep her way, and her keen, though undeveloped intelligence was aroused to a lively interest in the reading and prayers, which was to prove a surprise to both master and mistress. One of the newnesses enjoyed by the young wife was the shining condition of her kitchen. Coming from the South, where the negro cooks held absolute sway in their domains, and where the old pots and pans had done service for a lifetime, Mrs. Winston had not imagined that a kitchen could be such a thing of beauty. She was always making the excuse of 'trying a new recipe,' to spend a morning hour with Martha. And Martha, being essentially sociable, was well pleased with her company.

'Who is sick, Mis' Winston?' she inquired on one of these occasions, when mistress and maid were sitting together, their knees under the white oil-cloth covered table.

'Sick? I don't know, I'm sure; why do you think anybody is sick, Martha?'

'Didn't Mr. Winson pray for him this morning?' asked the domestic in reproachful surprise. 'I thought he seemed mighty sort o' anxious about the Lord raisin' him up off his sick bed.'

'Yes, yes,' agreed the mistress hastily, 'so he did.' But she had a secret, shamefaced consciousness that Frank hadn't meant anything in particular by that well rounded sentence about 'the sick and the afflicted.'

'I wish you'd please ask Mr. Frank who it is, Mis' Winston,' was Martha's next startling request; 'cause this is my afternoon out, and I thought I might take him a glass of that calf-foot jelly, it's more'n you all is going to eat, 'fore you're tired of it, and that prayer has been runnin' in my head all day; seems as if I wanted to do something for the poor fellow myself.'

Mrs. Winston told her husband when he came home to lunch, and they joked over it a little, but with some constraint:

'Your maid takes morning prayers with uncomfortable literalness,' said the young man; 'perhaps it would be better if we did the same. Ob, by the way, there is a sick man in our congregation; I stepped into Mr. Stuart's office to engage half of pew sixty-four for us, the one opposite the window you know, and I had to wait a few minutes while he and a brother deacon consulted about giving help from the church fund to a man named Brooks, who broke his leg yesterday.'

'Oh well, that will satisfy Martha,' said Mrs. Winston eagerly; 'I hated her to think—to know, that is—'

'Yes; it would be a pity for her to know how little we think or feel what we say at prayers,' agreed her husband honestly.

So Brooks the carpenter stopped this gap very well. Martha told him that he was prayed for at her house, and told Mrs. Winston that she had told him, and this time they joked still more faintly about it, and the gentleman said they had Brooks' faith on their consciences now; Brooks wouldn't believe in their prayers, unless they followed them up by more tangible help. Of course the help followed; and the connection

with the Brooks established a sort of Domestic Mission between the new house on Park Avenue and the rickety tenement on Tanner street. And now Mr. Winston began to have a livelier consciousness of what he did mean, when he came with his morning petitions to the Almighty. But careful as he set himself to be, Martha's next innocent bomb exploded in the heart of his affairs. The new house on Park Avenue was getting ready for what its master called 'a blow-out,' which sadly slang phrase seemed to mean a large entertainment, large, to judge from the days the mistress and maid spent stoning raisins and cutting up citron for fruit-cake. Martha entered heartily into the festive spirit of the occasion, and as she attacked the last green sugary lobe, she preferred the request that the blinds in the back parlor should be left up, 'just a teensy mite,' enough for her to see the assembled company.

'Of course you shall see the people,' agreed her mistress gleefully, 'if I have to walk them all around by the back windows myself.'

'I specially wants to see Mr. Frank's brother and his wife,' confessed Martha, 'Susan Parks has been 'lowing to me that they beat my folks for looks, and I've been 'lowing they don't. So now's my chance to get even with Susan.'

But what was this? Mrs. Winston's face flushed an angry color, her eyes looked forbidding, and the pleasant smile vanished from her lips as if a whirlwind had caught it.

'Mr. Winston's brother will not be here, Martha,' she said stiffly, 'nor his wife; they have both behaved very badly to us, and we never expect to invite them to the house.'

Martha dropped the citron and the knife and her hands and her under jaw; it looked for a minute as if she meant to drop her mistress's acquaintance, from the stillness of surprise that came over her. Then she shut her eyes, and repeated, in a clear imitation of Mr. Winston's resonant tone, 'Forgive us our offences, O Lord, this day, even as we, obeying Thy command and following Thy blessed example, do this day strive to forgive all who may have offended or injured us.'

Martha opened her eyes when she had finished her quotation, and fell upon her citron vengefully. But she opened her lips no more that day, except in answer to a question. And when the little silver bell rang for prayers the next morning, no Martha appeared. Mr. Winston waited a few minutes, and looked inquiringly at his wife:

'We will have prayers without Martha this morning,' she said hesitatingly, 'I'll see about it another time.'

'Is it one of her practical jokes on us?' asked the gentleman.

But when enquiry was made, the domestic declined to come to prayers any more, and also declined to give her reason. Then Mrs. Winston confessed with considerable trepidation, what had passed between them, over the kitchen table; what if Frank should fly into a rage, and order Martha off on the spot? Just before the party, too! Mr. Winston looked red enough in the face, when he heard the quotation from himself, to have done even such a desperate thing as that; but he tried to meet it in his old, light way.

'See here, Letty,' he said, 'we've either got to get rid of this woman, or—or—' his voice suddenly lost its banter, and he spoke with great feeling, 'or we've got to set about living nearer to our prayers!'

It was the evening of the entertainment at the new house on Park Avenue. Mrs. Winston came shimmering into the kitchen with her pretty white satin gown and slippers on; why not? There wasn't a cleaner floor in her house. 'Martha,' she said shamefacedly, 'I have left the blinds up in the back parlour, and Mr. and Mrs. Ross Winston have promised to come early, so don't miss seeing them.'

'Lord bless you, honey!' said the cook, her grumness disappearing like a snow-wreath in April. The hired waiters from 'Bonsack's' stood around in their high-and-mightiness, and wondered what it all meant; but Martha knew, and the guardian angels of the new home, who had come unbidden to the feast, knew, and the reconciled kindred—though they had not heard the story, then, knew how sweet and pleasant it was beginning to be, for brethren to dwell together in peace and unity. The family were a little late in coming down to prayers the next morning after the 'blow-out,' and when the husband and wife opened the library door, there sat Martha waiting for them against the wall, in a white apron, and a radiant smile, and something very like tears in her old eyes.

### WHEN SPURGEON WAS A YOUNG MAN.

A writer in the *Belgravia Magazine* tells how on one occasion he was met by a hoary-headed pastor who "despised his youth," and muttered of "boys going up and down the country preaching before their mother's milk was well out of their mouths." The lesson for the day provided him with an apt text for his reply. "The hoary head is a crown of glory, if it be found in the way of righteousness." Of this the bold youth made such use as won him the pastor's parting greeting as "the sauciest dog that ever barked in a pulpit." At another village he was received by a gentleman, who brought his equipage to conduct the guest to his mansion, but seeing a small, slender boy with cherubic cheeks, the family carriage man put up at his gardener John's, and deputed the servant to entertain the lad. This latter accepted the situation, and next day was accompanied by his humble host to the house of prayer. After hearing him the gentleman was thoroughly ashamed of his mistake and eager to repair it. But no importunities would tempt the intractable junior to taste the great man's salt, save upon the hard condition that John should be invited to supper too!

### "I WILL GIVE LIBERALLY."

1. Because the objects for which I am called upon to give are great and noble. It is the cause of God and man for which my donations are wanted. The interests of time and eternity both are involved. Now it is a shame to give calculatingly and sparingly to such a cause, and for such objects. If one gives at all, he should give liberally.

2. Liberal donations are needed. The cause not only deserves them, but requires them. It takes a great deal to keep the present operations going, and we must every year extend the works. We have the world to go over.

3. I will give liberally because I have received liberally. God has given bountifully—"good measure, pressed down and shaken together, and running over." I will imitate him in my gifts to his cause.

4. I am liberal in my expenditures, and, therefore, I will be in my donations. Why should I spend much and give little? The conduct of a man whose expenditures are large, and his contributions small, is literally monstrous. If I must retrench, I will retrench from my expenditures, and not from my benefactions.

5. The time is short. Soon I shall be compelled to have done giving.

6. A blessing is promised to liberal giving, and I want it. "The liberal soul shall be made fat." Therefore, I will be liberal. "And he that watereth, shall be watered also himself." Then I will water. "There is that scattereth, and yet increaseth." Therefore, I will scatter; and not sparingly but bountifully; for "he that soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

7. I will give liberally because it is not a clear gift—it is a loan. "He that hath pity



upon the poor, lendeth to the Lord"—lendeth to the best of paymasters, on the best security, and at the highest rate of interest; for he renders double, aye, "a hundredfold in this life," to say nothing of the life to come. I will lend to him liberally.

8. I will give liberally because the times are hard—where the Gospel is not.

9. I will give liberally because there are some who would, but cannot; and many more who can, but will not. It is so much the more necessary, therefore, that they should who are both able and inclined.

Now that I have made this good resolution, I will take care that I do not spoil it by putting an illiberal construction on it. I will understand it as meaning freely, cheerfully, largely—what I ought to give, and a little more. When an object is presented, I will find out what justice requires me to give; I will then add something, lest through natural selfishness, I may have underrated my ability. Then I will add still a little more out of generosity. If I err, I want to be sure to err on the right side. After all, I will think of him who gave himself for me, and wonder that I can keep any thing back.—*Ex.*

A WORD TO OUR GIRLS.

I tell you, girls, the one I like best is an all-round girl, one who can do any thing that comes in her way without making a fuss. I know such a girl, in fact, I see her very often. She is sixteen, as dainty as a lily, with lovely golden hair and beautiful eyes, and a clear skin, bright with a look of perfect health. So far as I have opportunity to observe, the girl I mean is equal to every situation in which she finds herself.

Her mother has been without help in the kitchen lately. Out of town maids are uncertain quantities, and not easily replaced if they choose to leave without warning. My little heroine, whom I will call Gladys, though this is not really her name, can and does, at need, prepare an excellent dinner of fish, roast, vegetables, and dessert, sets a table beautifully, waits on occasion on her parents and the family in the sweetest, dearest and most graceful fashion; makes beds, sweeps, dusts, keeps the vases filled with flowers, entertains guests, and plays the piano charmingly. I fancy she could ride a wheel with the air of a princess. I know she trims her own hats, understands all the innings and outings of baseball, and is the pet and darling of her brother and friends. Chiefest attraction of all, Gladys does not know that she is either pretty or remarkable, and in consequence bears herself with a distinction one cannot help admiring. Gladys is an all-around girl.

"This is my vacation," she told me simply, "and I'm so glad that it gives me the chance to help mamma." And then she showed me one day's work, a long row of glasses of jelly, several pots of jam, a great jar or two of spiced currants. "Mother is so good," she said, "in allowing me to do the preserving this summer."

I am sure Gladys is only one girl among thousands. Don't imagine that I think there are few young girls like Gladys. Most girls would do more to help their mothers and brighten their homes than they do, if only they were allowed. But mothers are so tender and self-sacrificing that they do not give their daughters a fair chance.

Forecasting life, they feel that their girls will meet sorrow and heartache and care soon enough, and they endeavor to keep the halcyon period of girlhood bright and unclouded. The girls have to be quite resolute to persuade their mothers into taking the rest they have earned and will enjoy.

A young girl might at least relieve her mother of some one daily duty, take on herself one task of the many which come regularly into the week, and be responsible for that. Mothers who allow their girls a little freedom in learning housewifery are rewarded by the progress they make, and by the

comradeship in pleasure and work which this becomes habitual.—*Aunt Marjorie in Christian Intelligencer.*

A CLOSE SHAVE.

"I don't know a greater shock," said the young woman thoughtfully, when the front door had closed after Maine, and we were together on the veranda—"hardly that of seeing what illness has done to the face—than coming on a man whom we have always known with a mustache or beard and finding him with none. Sides of his character we never suspected, weaknesses of will that have always been hidden, are suddenly laid bare. I sometimes think," she added, laughing, "that a full long beard to many a man is like a vine to a crumbling wall—a provision of nature to cover that which otherwise could not have been relied upon. Without his beard, how many a patriarch would be revealed the despot, how many a philanthropist the selfish schemer! For, after all, it is the lower part of the face that reveals the man you meet every day. You get his intellect, the qualities he exercises consciously, his power to think and plan, all in the upper part of the face. This may be fine, almost Greek in line and proportion, but the lower part of the face is the text to a man's nature; his refinement, his origin, even, are all written there. Harry Maine, happily, did not look so badly. You only discovered he was a nice fellow under his affectations. And wasn't it funny, too, almost pathetic, how he happened to do it? Oh! you didn't happen to hear it," she said, turning to me. "It was before you came in. You know, things had not gone well with him lately, and he minds it, because he has two young brothers to support. One is in college now. He has worked hard, and wants rest and recreation and new material too, poor fellow. And just at this time comes an order from a publishing house that will keep him busy for months. And just at this time, too, comes an invitation for eight weeks of fascinating life among delightful friends in new scenes and places with opportunity for rest and new material and everything he wants. It was a dreadful temptation to him. He lay awake all night trying to resist it. Getting the money in time for his brother's college was all that stood in the way. He felt himself weakening, though, before morning. The visit seemed so distinctly the thing to do. When his purpose began to fail, he rose instantly, dressed, and went to the barber's, had his hair cropped, and that beautiful mustache of his shaved clean off. I call that heroism. Don't you?"—*Harper's Bazar.*

Buenos Ayres seems to have the largest "rocking stone" yet discovered. It is situated on the slope of the mountain of Tandil, in the southern part of the province, and measures ninety feet long by eighteen feet broad and twenty-four feet high. Its bulk is 5,000 cubic feet, and its weight at least twenty-five tons. Nevertheless, it is so touchily poised that a single person can set it rocking.

Three are said to be six distinct races and languages in Africa, the negro race occupying the greater part of Western or Central Africa. It is estimated that one-fourth of the population of this vast continent are under direct Mohammedan influence. On the shores of the Mediterranean there are 250,000 Hindoos, and nearly 1,000,000 Jews.

Some interesting discoveries have recently been made about animal life on the Hawaiian Islands. It appears that all the land and fresh water shells are peculiar to the locality. Nor is this all. Fifty-seven out of the seventy-eight species of birds, and 700 out of the 1,000 species of insects do not exist in any other portion of the globe.

Rev. Dr. Cameron, Registrar of the Cape University, has accepted a call to the pastorate of the church at Sea Point. For forty years he has preached on Sunday evenings without remuneration to a congregation of Episcopalians, Presbyterians, Methodists and Independents.

Our Young Folks.

TOMMY'S CONFESSION.

I'm fond of nice stories of giants and witches  
Who live all alone by themselves;  
Of gnomes, underground, who are guarding their riches;  
And dragons, and goblins, and elves.

I love tales of wizards with stern, bearded faces,  
And wands, and long robes of deep red;  
But—I wish there were not quite so many dark places

To be passed when I'm going to bed!  
—*Frederick B. Offer in July St. Nicholas*

A HOT SPELL.

What's the use of diggin' ?  
The world won't stop  
If we take to hammocks  
And let work drop.

"Folks as won't labor  
Needn't eat," they say.  
Like to know who wants to,  
On such a day.

Too hot to hoe;  
Too hot for fishin',  
Wish you were a pickerel? Pshaw!  
I'm too hot for wishin'.  
—*Agnes M. Cole in the August Century.*

TWO IT TAKES.

There's a knowing little proverb  
From the sunny land of Spain,  
But in Northland, as in Southland,  
Is its meaning clear and plain.  
Lock it up within your heart,  
Neither lose or lend it,—  
Two it takes to make a quarrel,  
One can always end it.

Try it well in every way,  
Still you'll find it true.  
In a fight without a foe  
Pray what could you do?  
If the wrath is yours alone  
Soon you will expend it;  
Two it takes to make a quarrel,  
One can always end it.

Let's suppose that both are wroth,  
And the strife begun,  
If one voice shall cry for "Peace,"  
Soon it will be done.  
If but one shall span the breach,  
He will quickly mend it;  
Two it takes to make a quarrel,  
One can always end it.

FOR THINE IS THE POWER.

"I can't do it—it's quite impossible, I've tried five times, and I can't get it right," and Ben pushed his book and slate away in despair. Ben was a most ambitious boy; he wanted to be "head" in the school; for had not the minister already spoken about him and said such a boy ought to have a chance at college? But Ben worked at great disadvantage. His mother, though a good Christian woman, and a lady in the best sense of the word, had had very few advantages when a girl, and so could not help Ben; and the father, who might have done so, had died, leaving his widow with three little children to support by her needle.

Mrs. Hartley gave a little sigh at her boy's perplexity, but only said quietly: "Then you don't believe in the Lord's Prayer?"

"The Lord's Prayer, mother! Why, there's nothing there to help me with this example."

"O, yes; there is help for every trouble in life in the Lord's Prayer, if we only knew how to get at it. I'm afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else that had said that, he would have been really vexed, but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that; I've said that prayer ever since I was a baby I I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I'm saying, but you know, mother, I do try to mean it—I—I—" But Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her, and answered quickly: "I never doubt, Ben, boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's Prayer really meant. I am no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil, and to be forgiven, and then we say: "For thine is the kingdom, and the power, and the glory." It's God's power we rely on—not our own; and it often helps me, Ben, when I have a difficult new pattern to fit. I say: "For thine is the power—this is my duty, Heavenly Father, give me thy power," and He does, Ben, he does."

Ben sat silent. It seemed almost too familiar a prayer. And yet just at that time recurred to him the memory of a happy event. When he had to stay from school because he had no clothes, he had asked God; and the minister's wife had brought him a suit the very next day. "But a boy's sums, mother!" he said.

"I think that sum is just as much to you as many a grander sounding thing to some one else. You say if you only get that right you'll be perfect for the month. Now I care a great deal about that, but I am quite sure your Heavenly Father loves you more than I do. I would help you so gladly, Ben, if I could, but He can help you; His is the power; ask Him."

There was another silence, and then Mrs. Hartley said: "Now Ben, I want you to run to the store for some sewing silk for me; the air will do you good. I believe, my son, that if you ask, you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along, enjoying the rest from study, and the cool, fresh air. The sewing silk was bought, and Ben started home, when he caught sight of Phil Earle across the street. Ben gave the whistle boys so delight in, and Phil looked back and joined him.

- 'Done your lessons?'
- 'All but my sums.'
- 'Did you try that fiftieth example?'
- 'Yes.'
- 'Get it right?'
- 'No, not yet; but I will.'

Phil gave a provoking little laugh. "You will? I guess not; I've done it, but I never could have found it out alone. I had help."

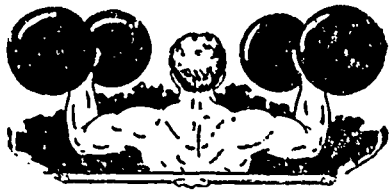
Ben's heart fairly ached for a moment with envy. It was always so; Phil had his uncle George, and other boys had big brothers or fathers to help them; only he was left quite alone. But just then he remembered his mother's words: "It's God's power we rely on—not our own." "I'll get help, too," he said to himself.

The boys chatted on, played leap-frog, and raced each other, but even as he raced and romped Ben felt changed. He had begun to believe in his Heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother, he picked up his slate and book and went up to his own little room. Kneeling by the bed he repeated the Lord's Prayer, stopping at "Thine is the kingdom," and saying with all his heart: "And thine is the power, Heavenly Father. I want power to understand this. There's no one to help me, please give me power."

Ben waited a moment, and then still on his knees, he took his slate and tried again. Do you ask if he succeeded? If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not.' Ben had asked, and God answered. After a little earnest thought, he saw what rule he had neglected, and worked the example correctly. The next day he was 'head'; for he was the only boy who had 'done his sums without being helped.'

'Yet I was helped, mother,' he said; 'and I shall never forget after this the last part of the Lord's Prayer.'—*Thornwell Hayes in New York Observer.*



### GREAT PHYSICAL STRENGTH

is not necessary to the enjoyment of perfect health, yet strong, healthy organs and faculties give rise to the most delightful sensations of existence.

Exercise, common sense and ordinary precaution and you need never be very sick. When you find your stomach troublesome, your bowels inactive, your nerves sensitive—look out! When your weight is decreasing, when your energy is waning, when exertion seems impossible and sleep does not give rest look out!

Serious illness has its beginning in neglected little things. Even dread consumption comes on by degrees, and may begin with a very slight derangement. Taken in time, 95 per cent. of all cases of consumption can be cured. Taken in time, no disease need be really serious. The best safeguard against disease is an active, healthy liver. That means good blood and good blood means good solid healthy flesh.

The germs of disease seek out the weak spots in the body. Don't have any weak spots. If you have them now, clear them out, tone them up, make them strong. Dr. Pierce's Golden Medical Discovery will do it. It searches out all poisonous matter and disease-germs of whatever character. It regulates the action of the organs of the whole body. It forces out impure matter, makes the blood rich and puts new life into every fiber. It makes good, firm, healthy flesh—doesn't make fat. It gives you flesh that you can work with—the flesh that means health, but a reasonable plumpness is essential to the best bodily condition.

Dr. Pierce's Golden Medical Discovery is pleasant to take and you don't have to take an ocean of it to get well either.

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## NOTICE.

A SPECIAL General Meeting of the shareholders of THE PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (Limited), for the purpose of the Election of Directors will be held at the Offices of the Company, 5 Jordan St., Toronto, on

Wednesday, the 28th day of August, 1895,  
at the hour of four o'clock in the afternoon.

A. W. McLACHLAN,  
Secy.-Treas.

Toronto, August 12th, 1895.

## Ministers and Churches.

Rev. Dr. Hare, of Worcester, Mass., preached in the Presbyterian Church, Desoronto, on Sunday, 11th inst.

Rev. Dr. Bayne, of Pembroke, has been preaching in McNab Street Presbyterian Church, Hamilton.

Rev. A. F. Tully, of Mitchell, occupied the pulpit of the Presbyterian Church, Lakefield, on Sabbath, 11th inst.

The trustees of the South Plympton Presbyterian Church are having their edifice thoroughly renovated and repaired.

Rev. L. Perrin B.A., Georgetown, preached acceptably in the Presbyterian Church, Port Elgin, on Sunday, 11th inst.

Rev. Dr. Jackson, of Galt, will preach the sermons in connection with the Presbyterian Church anniversary at Atwood, on Sept. 29th.

The Rev. Mr. Ballantyne, of Mono Centre, occupied the pulpit of the Presbyterian Church, Hillsburg, both morning and evening of the 11th inst.

Rev. W. T. Herridge expects to return to Ottawa about the middle of September, and will probably officiate at St. Andrew's on the 22nd of that month.

Rev. R. Atkinson, Berlin, acceptably filled the pulpit of the U. P. Church, Galt, on Sunday, 11th inst. The reverend gentleman preached in the Baptist Church in the evening.

Rev. W. S. Smith, of Middleville, Ont., occupied the pulpit of Knox Church, Guelph, on Sunday, 11th inst., morning and evening. He gave to the large congregations present two powerful and able sermons.

A meeting of the Paris Presbytery was held at Brantford on the 14th inst. The call from Desoronto to the Rev. W. S. McIavish, of St. George, was discussed and after deliberations he accepted the call.

Rev. Mr. Bell, of Newmarket, Moderator of Toronto Presbytery, conducted services, morning and evening, in Knox Church, Milton, on Sunday, Aug. 4th., and, on Aug. 11th., Rev. Wm. Hamilton, of Richibucto, preached.

The Presbyterians, of Percy, Assa., have built a fine new frame church, size 20x30, with a ceiling 12 feet high. It was opened on the 11th inst. Rev. Dr. Robertson, of Winnipeg, officiated at the dedicatory services. The cost is nearly covered by subscription.

Knox Church pulpit, Mitchell, was supplied on Sunday, 11th inst., by Rev. Lindsay Robertson, of Toronto. A congregational meeting was held on the 15th inst., to receive the final report of the building committee in connection with the new church recently erected.

The Rev. Mr. Anderson, of Toronto, who has filled the pulpit of St. Andrew's Church, Fergus, since Rev. Mr. Mullan went away concluded his services on the 28th ult. He made many friends while here, and his sermons were most acceptable and pleasing to the congregation.

The services in the First Presbyterian Church, St. Mary's, were conducted on Sunday, 11th inst., by the Rev. Orr Bennett, of Russell, near Ottawa, who preached excellent sermons. On Sunday, 18th inst., Rev. Lindsay Robertson, lately from Scotland, preached morning and evening.

Rev. Dr. Booth, of Erie, Pennsylvania, occupied the pulpit of John Street Church, Belleville, at both services on Sabbath 11th inst., and preached to good congregations. Dr. Booth has a good delivery, an easy manner in the pulpit, and his method of presenting the truth is good and attractive.

A large and enthusiastic audience gathered in the St. Andrew's Town Hall, on Thursday, 13th inst., when the Rev. Dr. Smyth, of Calvin Presbyterian Church, Montreal, gave his most interesting lecture on "Echoes of Killarney." The chair was occupied by Mr. Gilmore, a student, who is assisting the Rev. Dr. Patterson, of the Presbyterian Church, during the college vacation.

On Sabbath, the 11th inst., Rev. R. Haddow preached his last sermons as pastor of Knox Church, Milton. The congregations were large, especially at the evening service, when the church was filled. At the close of the evening service Mr. Haddow said good bye to each of those present as they filed out the door, and more than one felt they were losing a true friend. On Monday morning Mr. Haddow took the second train for Toronto, from whence he will go to his old home in New Brunswick.

Rev. G. L. Mackay, D.D., missionary to Formosa, accompanied by his Chinese student, were in Fergus over Sunday, 11th inst. Dr. Mackay preached in Melville church in the morning and evening, and gave an interesting address on his mission work in St. Andrew's church in the afternoon. Short addresses were also given, afternoon and evening, in his native tongue, by Dr. Mackay's co-worker. The three services brought large crowds, and especially the one in the evening, when a large number had to turn away as there was not even standing room.

Rev. Mr. Harkness, Missionary to Japan, occupied the pulpit of the Presbyterian Church, Dornoch, on Sabbath, 11th inst. He gave a very eloquent discourse on the customs, forms of worship and progress of Christianity among the Japs and also the Coreans among whom also he spent part of his mission term.

A new church of fine proportions is being erected in Bleenheim, Ont. The work is going on rapidly. The laying of the corner stone will take place about the first week in September. When complete the Presbyterians will have a house of worship that will reflect great credit upon them. The membership of this growing charge is now 310. The new church will have a seating capacity, including Sunday School room, which is an annex opening to right of the pulpit (the pulpit being in the corner opposite main entrance), of from 800 to 900. Rev. J. M. McLaren, B.A., pastor.

The services in Melville Church, Fergus, on Sabbath, 11th inst., were of an unusually interesting character, this being the sixth anniversary of the induction of the present pastor, Rev. R. M. Craig. The Rev. Dr. Parsons, of Toronto, conducted the services morning and evening. The sermons throughout were of a very high character and were listened to by very large congregations. A few Sabbaths ago the pastor asked the congregation for a collection on that Sabbath of \$500 to meet the indebtedness on the manse building. The congregation responded most heartily, and placed on the collection plate about \$550. This is very satisfactory to all concerned, and the congregation is to be congratulated on the success of the services.

There was a large audience in Melville church on Monday evening, the 12th inst., to listen to the address of the popular pastor, Rev. R. M. Craig, on "Six Months in New Mexico." Mr. Craig spoke for two hours, and gave a graphic and most interesting account of New Mexico and its people—the enchanting beauty of the mountain scenery, the depth and richness of the soil, the indolent habits of the people, their hospitality and usual modes of life, the urgent need for an improved educational system, the crying necessity for the preached gospel, and many other points of interest. The chair was occupied by Rev. Dr. Wardrope, of Guelph, who, after, highly complimented Mr. Craig on his able and entertaining lecture.

A very pleasing event took place at "The Manse, Burlington, on Monday evening, the 12th inst., it being the 15th anniversary of the marriage of Dr. and Mrs. Abraham. The celebration took the form of an old-fashioned surprise party. The congregation turned out *en masse* to do honor to their beloved pastor and his wife. Many beautiful presents were given to Dr. Abraham and his wife, accompanied with many kindly expressions of feeling and hearty good wishes. Dr. Abraham made a very feeling reply to the many kind words spoken, expressing his very great appreciation of the kindness of the congregation manifested to himself and wife, not only on this occasion but upon many former occasions during the fifteen years of the pastorate.

The Rev. Dr. Cochrane, Convener of the Home Mission Committee of the Presbyterian Church, left Toronto with Mrs. Cochrane by the C.P.R., on Thursday, 15th inst., to visit Mission Stations at Sault Ste. Marie where he preached on Sabbath, and around Winnipeg where he will preach next Sabbath. It is some 23 years since he first went to the Northwest as Convener, when Winnipeg was a place having a population of about 1,000, and a Presbyterian congregation of about 50 members. To-day Winnipeg has some eight Presbyterian Churches, and the entire Northwest is filled with Presbyterian Churches, and Mission Stations. The revenue for Home Missions and Augmentation was then, all told, about \$14,000. Now it is \$150,000.

There is wanted by Rev. Dr. Robertson, Winnipeg, a Gaelic-speaking missionary for the Bellfield Mission in south-west Manitoba. There are 56 families and 10 single persons on their own homesteads in the field. The Gaelic-speaking settlers are Scottish Crofters, who came out some years ago, and who have made a good beginning. The settlement is intelligent and progressive. The missionary needed is a student, and he could supply for the winter, and then take the summer session in 1896, and thereafter return to his own College; or he could remain in the mission for a year—till one of our young men volunteer for this work? The remuneration is for winter service \$7.00 per week and board; and for summer \$6.00 and board. Travelling expenses are defrayed by the Committee.

The Rev. T. F. Fotheringham, M.A., Convener of S.S. Committee, writes: I have not been able to ascertain the post-office addresses of all the new members of the Sabbath-school Committee. I should be very much obliged if the parties themselves, or the member of the committee on nomination of standing committees who suggested their names, or any other friend would drop me a postal card with the proper addresses of the following: Messrs. James Gordon, J. J. Ferguson, A. S. MacGregor, J. Keane and D. M. Buchanan. If these men do not get notice of the meeting of the S.S. Committee, they will understand that I was unable to communicate with them. The committee will meet (D.V.) in the lecture room of Central Church, Toronto, on Tuesday, September 10th, at 10 o'clock a.m.

The Rev. Wm. Mitchell, M.A., late of Thorold, is taking part with Messrs. Crossly and Hunter in a series of evangelistic meetings which they are at present holding in Carleton Place.

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On Sabbath, 11th inst., he preached in St. Andrew's Church. Rev. Dr. Beattie, of Louisville, Ky., addressed the monthly missionary meeting of St. Andrew's Church, Guelph, Wednesday night, 7th inst., upon the coloured people of the Southern States. He gave a most instructive and interesting description of them in their days of slavery before the war, the effect of their emancipation and the great difficulty presented in dealing with them on account of the strong race feeling now existing between the blacks and whites in the Southern States. He also spoke of the steps taken to educate and evangelize the colored people by Christians of both North and South. There was a good audience, whose attention was held by Dr. Beattie from start to finish of his address.

Tuesday, 13th inst., was a day long to be remembered by the Presbyterians of St. Catharines, especially for those of the east-end, for then was dedicated to the service of God the new Church being erected by the congregation of Haynes Avenue. There was a very large attendance at the ceremony, many of the most prominent citizens being present. Proceedings were opened with devotional exercises. In a box under the corner stone were deposited a brief history of the church with the usual documents. The ceremony of laying the stone was performed by Mrs. John McCulla, to whom, for the purpose, the pastor, Rev. Mr. Geddes, presented a silver trowel. Suitable addresses were then made by Rev. Dr. Gregg, Rev. Robt. Laurie, Moderator of the Presbytery of Hamilton, and Rev. Mr. Eastman, of Oshawa, who formerly as a student,

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supplied the congregation. In the evening another session was held in the old church, when addresses were delivered and a good collection in aid of the building fund taken up.

OBITUARY.

ROBERT BEATTIE, Esq.

Robert Beattie, Esq., an elder in Knox Church, Guelph, died on the 10th of May, at his home there in the seventy-fifth year of his age. Mr. Beattie was born near Hawick, in the South of Scotland. When about twelve years of age, his father came to Canada and settled in 1834, about five miles south of Guelph in the Township of Puslinch. Here he grew up, the second of a large family; and, on reaching manhood, he settled on a farm of his own about two miles from the old homestead. Here he spent his life in a quiet, industrious manner till he retired, about eight years ago, to spend his closing days in the city of Guelph. For two years before his death he was in feeble health, and he gradually sank till the end came. In early life he united with the Church in Guelph, of which Rev. Dr. Torrance was pastor, and in which his father, Mr. Francis Beattie, was an elder. For the sake of convenience he, in after years, transferred his membership to Duff's Church, Puslinch, where ere long he was elected to the eldership. Soon after his removal to Guelph he was made an elder in Knox Church, and while able was faithful in discharging the duties of that office, and was held in high esteem by his brethren. He leaves a widow, and eight children to mourn the loss of one who was kind and faithful in all the relations of life, public and private. Rev. D. M. Beattie, B.D., his second son, died two years ago, having been fourteen years minister at Gobles, Ont., his eldest son Rev. Francis R. Beattie, D.D., is Professor in the Presbyterian College at Louisville, Ky., William E., the fourth son is a minister preaching in Tennessee, John is in Oregon, and Robert is on the old homestead. One daughter is wife of Rev. J. M. McLaren, B.A., of Blenheim, and two daughters reside with their mother at Posenby, with the youngest son, Peter. Mr. Beattie was quiet and unassuming, of sterling integrity and held in very high esteem by his entire circle of acquaintance.

FRENCH EVANGELIZATION.

For the past two or three years circulars have been periodically issued by the Board of French Evangelization to the Christian Endeavour Societies from many of which generous help has been received. A most appropriate object to receive the active sympathy and help of C. E. Societies is the Mission School at Pointe aux Tremble and for some years quite a number of them have been supporting pupils there.

The pupils correspond with the societies supporting them and thus the interest and sympathy are deepened. We gladly publish the last circular issued by the Board of French Evangelization, the more so that it gives a good bird's eye view of the work:

The mission fields in which French Evangelization was carried on during the past year are within the bounds of the Presbyteries from whose reports the following extracts are taken:

Barrie.—A Colporteur laboured with good results. "Some who called me all kinds of names last year are the first to invite me into their homes."

Glengarry.—"The missionary was ordained and settled at Cornwall, as headquarters, where a mission station has been organized. Seventeen have united with the church, eleven being just recent converts from Rome. The Presbytery has

agreed to become responsible for full support of missionary after 1st of July in addition to ordinary contributions to the work."

Huron.—There is a French mission connected with the English congregation at Grand Bend. "The moral and spiritual state of our people is certainly advancing. Three French families belong to the church, and thirty attend its services. There are fifty French scholars in the Bible class and Sunday school, of whom ten are Roman Catholic. All learn the Shorter Catechism."

Algoma.—"The Chelmsford and Cartier field has made progress. We feel the need of a school. The public school is practically a Roman Catholic school. Taxes are mainly obtained from the Protestant ratepayers. We have from 15 to 20 French Protestant children in the place who are of school age."

Ottawa.—"During the year our Missionaries have been quietly scattering the good seed, and many encouraging reports have been received. In the schools important work is done. In some of these quite a number of Roman Catholic children are found. Many are asking for the gospel. Let us push on, and 'go in and possess the land,' doing heartily the work which the Lord has given us to do."

Montreal.—"It is the time of sowing which we must not forget, and we must await with faith and patience the harvest. In every place where missionary, or colporteur, or teacher goes, they are always more or less ready to bear the Word, and read for themselves. Though the Church of Rome has the influence and prestige which tradition, wealth, and magnificent churches give, yet she is morally and spiritually weak, and our hope is in the word of God: 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'"

Quebec.—"The work has been carried on during the year, with earnestness and faithfulness, and with an encouraging degree of success. Never was the outlook more hopeful, and never was the need for earnest effort greater than at the present time."

St John.—An ordained missionary labors in the district lying between Grand Falls and the Province of Quebec.

Miramichi.—An ordained missionary was appointed to labor on the islands of Miscou and Shippegan.

Colportage.—Last year seven colporteurs were employed, five being only for six months. They distributed 600 copies and portions of the scriptures, and about \$,000 tracts and papers. Believing the work of the missionary colporteur to be fundamental, the Board has resolved to train a class of men as evangelists at Pointe-aux-Trembles.

Mission Schools.—These are primarily established for the children of converts from Romanism, who would otherwise be deprived of an education, or forced to leave the neighborhood or country. At the same time they have been a boon to scattered English Protestants. The ordinary branches of an elementary school are taught, and Biblical instruction given daily. Twenty of these schools and five night schools were carried on last year. Six hundred scholars were enrolled, of whom over 40 per cent. came from Roman Catholic homes. These figures do not include the attendance at several schools now regularly organized which were begun as mission schools nor at Pointe-aux-Trembles.

Less than 64 per cent. of the population of Quebec can read and write as against 90 per cent. in Ontario. Intelligent men are beginning to charge upon the clergy who have practically absolute control of educational matters, the ignorance and illiteracy of the mass of the people. This is one of the signs of better things, and an explanation of the number of Roman Catholic scholars in our schools.

Pointe-aux-Trembles schools.—These Central Mission Schools are well known. Last session was one of great encouragement. Principal Bourgoin in his annual report says:

"In the end of April we closed the forty-ninth session of our schools, a session which has carried with it its full share of encouragement and success, but also of difficulties inherent to the pursuit of all missionary enterprise."

"During the past winter we have enjoyed several seasons of spiritual refreshing, and the Holy Spirit has opened the hearts of twenty-eight of our young people to the saving grace of the Lord Jesus Christ, while many others have rejected the errors of Rome and accepted the Bible as the only rule of their faith and of their life."

"One hundred and seventy three pupils were received in our schools during the past winter, 108 were boys and sixty-five were girls. Among them there were no less than ninety-four belonging to parents who are still Roman Catholics."

"This large number of Roman Catholics in our schools, the rapid change which takes place in their views and dispositions, their influence among their people when they return home, seem to excite more and more the clergy against us, and they spare nothing to prevent young people from coming to Point-aux-Trembles."

No pupils are received gratuitously except Roman Catholics whose parents are not able or willing to pay. All others pay according to their ability. Last year they paid \$1,008. Most of this was the earnings of the pupils during the summer. After deducting these fees, the average cost of each pupil is \$50 per session. The Board is anxious that the schools should be supported by means of scholarships of \$50 each, guaranteed by Sabbath-schools, C.E. Societies and friends. A particular pupil is assigned to the donor of a scholarship, to whom reports of progress may be forwarded."

Statistics.—Twenty-five pastors, ordained missionaries and licentiate, ten student missionaries, seven corpoteurs, and twenty-three teachers were employed. There were thirty-six mission fields with ninety-three preaching stations, connected with which were 785 families. 918 pupils attended Sabbath-school. 1,309 copies and portions of the Scriptures and 16,000 religious tracts and illustrated papers were distributed. 203 were added to the Church (50 of these were English), making a membership of 1,105. Two French students graduated in theology last spring and have since been settled. Six hundred scholars, over forty per cent. of whom came from Roman Catholic homes, were enrolled in the twenty Mission Day and five Night schools, with an average attendance 425. The contributions from fields were \$5,611 (exclusive of school fees). The total receipts were in excess of \$64,000.

The Evangelizing Agencies in the field, according to reports of 1894, were:

Table with 3 columns: Agency, Field, Expenditure. Includes Grande Ligne Mission (Baptist), Methodist, Sabrevois Mission (Episcopalian), and Presbyterian.

L'Aurore, a weekly paper, is published by a Joint Stock Company, representing the several Evangelical denominations.

The population of Quebec is 1,500,000, of whom 1,200,000 are Roman Catholics of French origin.

The Board is persuaded that the time is opportune, and the conditions were never so favorable for bringing the Gospel of Jesus Christ in its purity, its sweetness and power to the people. That is what they need, and all they need—a Gospel of Christ proclaimed, trusted, loved and lived, and "to Him shall the gathering of the people be."

In presenting this short synopsis of the last Report, which will be gladly forwarded to any address on application, we would sincerely thank the congregations, Sabbath-schools, C. E. Societies and friends for their generous support and liberality in the past, and confidently asked for increased support and liberality, so that the work may be carried into new districts whose doors are open. \$36,000 are needed for the current year, for the Ordinary French Evangelization Fund and \$13,000 for the Ordinary Point-aux-Trembles Fund.

Will you kindly submit this to the next meeting of your C.E. Society with a view to special prayer on behalf of our work.

For the Board, D. H. MACVICAR, D.D., LL.D., Chairman. S. J. TAYLOR, Secretary. Montreal, July, 1895.

(All contributions should be addressed to the Treasurer, Rev. Robt. H. Warden, D.D., Box 1169, Post Office, Montreal.)



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Spells and faintness have been my afflictions for 22 years. Often I would fall in a sudden faint and several times narrowly escaped being burnt on the stove. No medicine gave me more than a few days relief, and I laughed when a friend urged me to try Hood's Sarsaparilla. But I took it and in six months I was free from all headache trouble, faintness or dizziness. I am now perfectly well. I cannot say too much in praise of Hood's Sarsaparilla. It is worth its weight in gold to me. Mrs. R. H. HANES, Paris, Ont.



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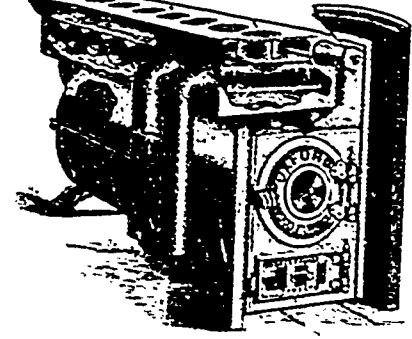
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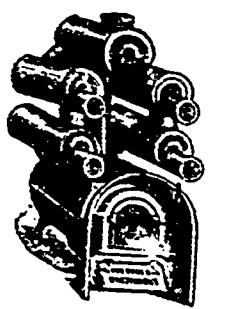
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## British and Foreign.

The General Election will cost nearly a million pounds in legal expenses.

It is estimated that the number of license holders in Great Britain is 150,000.

Rev. Andrew M. Smith, M.A., Sunderland, has accepted the call to Darlington-place U. P. church, Ayre.

By the will of the late Miss Cowper, Buccleuch-place, Edinburgh, £2,000 has been left to Rose street U. P. church free of conditions.

The Sultan has granted an amnesty to all the Armenian political prisoners except those arraigned for offences under the common law.

Rev. John M'Neill is to remain in Oban for another month. During August he will conduct the services in the United Presbyterian church.

The French Government propose to encourage Temperance by taxing heavily all intoxicating drinks and not taxing what are called hygienic drinks.

£850 has been raised by a bazaar to build a manse for the restored parish of Kilmun, which was recently disjoined from Dunoon by the Court of Teinds.

A great exhibition, to be called the Millennium, will be held at Budapest next year to commemorate the foundation of the Hungarian kingdom 1,000 years ago.

The fish having gone elsewhere, the French sardine industry is becoming extinct. The fishers, it is said, are not catching enough to pay for their tobacco.

It is proposed in Texas to levy a tax of £10 on all unmarried men of thirty years or over who do not swear under oath that they have tried to enter the matrimonial state.

Rev. Dr. James MacGregor, speaking at a church defence meeting at Alexandria, said that disestablishment would be Scotland's breach of its ancient covenant with God.

Rev. Dr. Donald Macleod, speaking at Skelmorlie bazaar, characterised the assertion of many good people that the church was going into Episcopacy as utter nonsense, springing from their ignorance.

The attempt to enforce the law in New York, which requires the closing of saloons on the Sunday, is said to have proved a failure. The front doors were closed, but the back doors were opened and business went on as usual.

A Presbyterian minister in Dunedin, after preaching a sermon on gambling, called upon his congregation to stand up as a solemn pledge that they would never attend a race-meeting, and, with one or two exceptions, the whole congregation rose to their feet.

Mr. Gladstone, replying to a correspondent, says he has not changed his mind in the matter of compensation. He thinks that the capitalist who buys public-houses and deals in them has no claim, and this he considers Parliament to have decided. The holder of a licence has no legal claim, but the circumstances should be considered, and he ought to be equitably and leniently dealt with.

Dr. Donald Macleod says that the parochial system of Scotland arose from the fact that the first missionaries who came there converted the chief of a clan, and the missionary lived with the chief, the clan becoming practically the missionary's parish. With the feudal system a similar set of circumstances came in, because the feudal lord had attached to his manor some minister or priest or abbot.

Rev. Dr. Cock, Rathen, father of the Presbytery of Deer, died suddenly at the manse, Rathen, on Saturday, in his seventy-eighth year. He had been officiating at the funeral of a co-Presbyter, the late Mr. Mitchell, St. Fergus, on Wednesday, and on Thursday afternoon he fell into a comatose condition, from which he never recovered. His grandfather, born in 1696, was for a time schoolmaster at Pitsligo, and afterwards minister at Kinkell. His father was first minister of Oults, Aberdeenshire, and afterwards got the presentation to Rathen. Deceased and his father have therefore been ministers of Rathen for about a century. Dr. Cock celebrated his ministerial jubilee three years ago, and an assistant and successor was appointed two years after.

### FATHER AND SON CURED.

THE VILLAGE OF WHITECHURCH DEVELOPS A SENSATION.

The Father Attacked With Rheumatism and the Son With St. Vitus Dance A Story That can be Vouched For by All the Neighbors From the Wingham Advance.

Mr. Joseph Nixon is the proprietor of the only hotel in the village of Whitechurch, and is known to the whole countryside as a man who thoroughly understands his business, and a jovial companion as well. It is well known in this part of Ontario, that Mr. Nixon's hotel was destroyed by fire, but with that energy which is characteristic of him he quickly set to work to re-build. His story, as told a reporter of the Wingham Advance, who recently had occasion to visit his hostelry, will prove of interest. "I was helping to dig out the cellar," he said, "and in the dampness and cold I contracted rheumatism which settled in my right hip. It got so bad that I couldn't sit in a chair without doubling my right leg back at the side of the chair, and I couldn't ride in a buggy without letting the affected leg hang out. I suffered a great deal more from the trouble than anyone who has not been similarly affected can imagine. How



"I was helping dig out the cellar"

I was cured is even more interesting One day I saw a neighbor whom I knew had rheumatism very bad, running down the road. I called him and asked what had cured his rheumatism. Dr. Williams' Pink Pills he promptly replied, and that determined me to try the same remedy. Well, the result is Pink Pills cured me, and that is something other medicines failed to do. I don't know what is in them, but I do know that Pink Pills is a wonderful medicine. And it is not only in my own case," continued Mr. Nixon, "that I have reason to be grateful for what the medicine has done. My son, Fred, about twelve years of age, was taken with an attack of cold. Inflammation of the lungs set in and as he was recovering from this, other complications followed which developed into St. Vitus dance, which got so bad that he could not possibly stand still. We gave him Dr. Williams' Pink Pills, with the result that he is now thoroughly cured, and looks as though he had never had a day's sickness in his life, and if these facts, which are known to all the neighbors, will be of benefit to any one else, you are at liberty to publish them."

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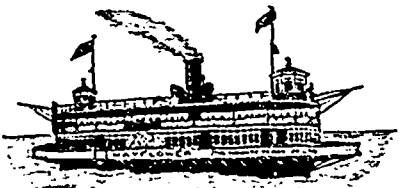
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MEETINGS OF PRESBYTERY.

ALGONA.—At Richard's Landing, St. Joseph's Island, in September. BRUCE.—At Walkerton, on Sept. 10th, at 1.30 p.m. BARRIE.—At Barrie, on Tuesday Sept. 3rd, at 11.30 a.m. for special meeting; and on Tuesday Sept. 24th, at 11.30 a.m. for regular meeting. CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m. CHATHAM.—In First Church, Chatham, on Tuesday, Sept. 10th, at 10 a.m. GUELPH.—Next regular meeting in Knox Church, Guelph, on Tuesday, the 17th September, at 10.30 a.m. HURON.—At Clinton, on Sept. 10th, at 10.30 a.m. KAMLOOPS.—At Vernon, on Sept. 3rd. LANARK AND RENFREW.—At Pembroke, on Sept. 3rd, at 8 p.m. LONDON.—At London, in First Church, on Sept. 10th, at 10.30 a.m. Elders Commissions called for. MELITA.—On the first Tuesday of September. MAITLAND.—At Wingham, on Sept. 17th, at 11.30 a.m. OTTAWA.—In Ottawa, on Sept. 24th. ORANGEVILLE.—At Orangeville, on Sept. 10th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, Sept. 16, at 2.30 p.m., for Business, Sept. 17, at 10 a.m. PETERBOROUGH.—At Port Hope, in hall of First Church, on Sept. 17th, at 9 o'clock. QUEBEC.—At Inverness, on August 27th. REGINA.—At Indian Head, on Sept. 11th. SUPERIOR.—At Keewatin, in September. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd, at 2 p.m.



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The Session of 1895-96 of Morrin College will begin on

MONDAY, September 30th.

The Examination for Matriculation will commence September 25th, at 9 a.m.

This Institution, which is affiliated to McGill University in Arts has been reorganized and fully equipped for the Course of Study prescribed by the University for the degree of B.A.

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Calendars and all necessary information may be had on application to Professor Crockett, College Court, Quebec.

(Signed)

A. H. COOK,

Secretary Board of Governors

July 9, 1895.

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The School is open for both day pupils and boarders. Full information may be obtained by circulars on application to Havergal Hall, or to J. E. BRYANT, Bureau, 20 Bay St., Toronto.

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The Ontario Agricultural College will re-open October 1st. Full courses of Lectures with practical instruction suited to young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

JAMES MILLS, M.A., President.

Guelph, July, 1895.

Miscellaneous.

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