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TORONTO, FRIDAY, AUGUST 30, 1898.

## STATUE TO DR. CHALMERS.

THE unveiling of a statue to the late Rev. Thomas Chalmers, D.D., is an event of national importance in Scotland. Sir John Steel, R.S.A., it was well known, was throwing all his genius into this work of art. It was with him a labour of love, and so well has he performed his task that those who knew Dr. Chalmers intimately pronounce the likeness a speaking one. The sculptor represents the great preacher in his Geneva gown and catching convulsively the Bible before him as he pours in glowing eloquence the value of the word of God. Of course, no other place than Edinburgh would be deemed appropriate for the gift of this monument. Dr. Chalmers was first of all professor of Divinity in the University of that city, and it was here that he led in the movement which ended in the formation of the Free Church of Scotland. Still as the greatest triumphs of his eloquence were gained, and the noble philanthropical work with which the name of Chalmers is identified, was performed in Glasgow, we cannot for a moment doubt that her liberal citizens will quickly follow the example of the metropolis in subscribing for a duplicate of the statue and placing it in one of her public parks. We are almost certain that the wealthy Scotsmen of New York, who have already done themselves so much credit by placing a duplicate statue of Sir Walter Scott and an original one of Robert Burns, both by Sir John Steel, in the central park, will order a copy of the Chalmers statue to be placed near those of his distinguished fellow-countrymen. When we begin to adorn the parks and thoroughfares of Toronto and other cities of the Dominion with such works of art, we are sure that one of the first to be purchased would be the duplicate of that which has now been unveiled to the memory of this great and good man.

The event we are now considering takes us away back to the early years of this century when Chalmers was a raw lad attending St. Andrew's University. From being one of the

dullest students, his mind whenever it came into contact with mathematics caught fire, and burst suddenly into genius. For some years, even when minister of Kilmany in Fife, his is a purposeless life so far as the true work of a preacher is concerned. But still he was drawing crowds to his obscure church to listen to his outbursts of impassioned eloquence as he dwelt upon the being and attributes of God, or revelled in descriptions of His works of creation. Suddenly a change takes place. A deep earnestness seizes upon his heart. His whole being is transformed, and now he turns the entire force of his mind and eloquence to the great gospel theme, Christ and Him crucified. Soon the cry goes out to all Scotland that a great prophet has arisen in Israel. And no long time passes till we find the minister of Kilmany settled in the Tron parish of Glasgow. During the next four years Chalmers reached his greatest eloquence as a preacher, delivering here those marvellous astronomical sermons which when published almost outvalued the circulation of Waverley, and which are admired to this day as prose-poems of the highest order. The next four years see him the minister of St. John's parish, in the same city, there exhibiting as a parochial reformer an administrative ability and power of application of which any chancellor of the exchequer might well be proud. Meanwhile he had appeared in London and carried everything before him, and a tour through England proved the depth and extent of his popularity. After this he retired to the moral philosophy chair in St. Andrews—a quiet retreat from the turmoil of the city, and after a few years we find him in the divinity chair of Edinburgh University. He calculated on a few years of valuable work in training the young ministry, and then enjoying what he was fond to call the Sabbath decade of his life. But the last ten years of his life proved anything but a Sabbath decade. Into the discussions anent patronage and spiritual independence he plunged. It was a period of exhausting labour. But he along with his noble companions succeeded in founding that great Free Church which has spread its branches over the earth, and which is foremost in the work she accomplished for Scotland and the world.

When we consider the fame of Dr. Chalmers as a preacher, as an author of moral and religious works, as a great parochial worker, as a man of noble philanthropical bearing, as a living power in the formation of the Free Church, as one who united in himself the practical and speculative, the utmost earnestness and the highest eloquence, the simplicity of a child and the profoundness of a genius, well may we erect splendid works of art to his memory. But his memory itself is blessed. His most lasting memorial lies in the affections of Christians throughout the world.

## THE CHAUTAUQUA ASSEMBLY.

A GOOD many old fashioned ideas seem destined to be knocked on the head in our day. The kind of holiday-making which we have heretofore fancied as the right thing is getting away from the busy and toiling world into some quiet sheltered nook, and there revelling in our new found liberty. A

good deal can be said for this sort of thing in spite of the Chautauqua Assembly. At least it seemed to be the ideal of Dr. Bethune when he spent his vacation amongst the Thousand Islands some thirty years ago. We rather think that had the good Doctor lived to see the days of Westminster Park and the Sunday School Parliament, unless cured of his old fashioned notions, he would have betaken himself to some other Thousand Islands—perhaps to the Islands of Muskoka—for fishing and rest. Dr. Guthrie too stole away from the city of Edinburgh during July and August to spend a few weeks away from the throng of men, and to enjoy solitude among the beautiful scenery of his favorite loch. Nearly every great Doctor that we ever heard of was fond of absolute rest and retirement during holiday-time. But all this is changed at Chautauqua Lake. Here thousands of people do congregate. The cry now-a-days is let us have plenty of good society and of intellectual exercise, and we will enjoy ourselves to our heart's content.

Perhaps a good deal can be said on the point of uniting intellectual work with physical enjoyment in order satisfactorily to spend our holidays. That seems to be the underlying idea of this Christian Assembly. Sufficient opportunity may be had for boating, fishing, riding, and the other out-door sports. But at the same time ample provision is made for the mind. A sensible man will hardly attempt the whole Chautauqua bill of fare, beginning with the prayer-meeting at 6 a.m. and attending lectures, classes, talks, conferences, question-drawers, children's meetings, normal classes, gatherings of alumni, and all the host of them, which follow upon the morning prayer-meeting and continue all day long with short intervals for meals until 10 p.m. We could fancy an irrepressible Yankee trying to do all this, and to crowd into his meal or sleeping hours enough of boating and fishing for a relish. But surely no man in his senses would go through such an ordeal when he is bent on a holiday. It would be sheer madness.

At the same time we fancy we could gain much benefit by attending this Assembly. After bathing and boating in the morning hours, to attend an immense gathering of keenly intelligent listeners, and hear an eloquent lecture upon science or the Bible, or to witness some superior exhibition in the way of conducting a Bible-reading or a normal class, or to catch the inspiration of a thousand voices as they poured forth their notes of melodious praise—all this would be delightful indeed. And then after an afternoon's resting or boating or reading something light, to take part in some great meeting and to share in the intellectual discussion that goes on, and after a short walk with our footsteps lighted by the pale rays of the moon, to retire to our quiet resting-place in tent or cottage—we think this would prove a day well spent. Still clinging to our ideal of retirement and rest as best suited for vacation, we think it would be well to attend the Chautauqua Assembly and then repair to some quiet spot to chew the cud after such a varied meal. It is said that Lord Beaconsfield has gone into the country with an armful of French novels to recruit his expended strength after the fatigues of congress and of his reception