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Rest.

Rest is not quitting,
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear, without strife,
Fleeting to ocean,
After this life.

'Tis loving and serving
The higher and best
'Tis onward, unswerving,
And this is true rest.

Goethe.

OVER LAND AND SEA.

Men pray for holiness as if it were something apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social, and business relations. They sing, "Nearer, my God, to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.

An English paper considers that a want of the sense of sin is "the mother of most of our heresies," and quotes approvingly a remark made once and again by Dr. Maclaren in his latest volume of sermons to the effect that there are "few things which the so-called Christianity of the day needs more than an intense realization of the fact, and of the gravity of the fact, of personal sinfulness." Dr. Maclaren believes the want of this realization to be the cause of the shallowness of so much that calls itself Christianity in the world today, and the source of almost all the evils under which the Church is groaning. There is too much of truth in this assertion. Complaisant Christianity is far too prevalent as a type. Man is not apt to become thoroughly satisfying to God, or satisfied with God, until he is dissatisfied with himself as a guilty sinner.

... It is proposed to celebrate the four hundredth anniversary of the birth of Philip Melancthon, which occurs February 16th, 1897, by establishing a Melancthon Museum in his native town of Bretten, Baden. Although the house in which the reformer was born is no longer in existence, its exact site is known, and the building that now occupies it has already been bought by the committee in charge. The collection will include letters and other manuscripts of and about Melancthon, paintings, engravings, woodcuts and a complete set of Melancthon works.

Here is a striking contrast, showing the superiority of Christianity over all other religions: "Mohammedanism has a history of thirteen centuries. It has won 200,000,000 followers, and its degraded and wretched myriads are confined to Southern Asia and Northern Africa. Christianity,

after nineteen centuries of life, has won 400,000,000 followers, and with the exception of China and Turkey, its happy and enlightened people rule the world."

It is wonderful how much good a very little personal effort in organisation will often suffice to effect. During last winter a young American surgeon from Cincinnati has been studying in Germany, at the University of Halle. He and his wife were earnest-minded Presbyterians, and as they could find no congenial religious worship in the churches of Halle, it occurred to them that it might be possible to establish in their own drawing-room an undenominational Anglo-American service. By searching the University register, the names of nearly a score of American and English students were readily found, and to each man a note of invitation was sent. Very cordial and unanimous responses came back; and since, as some of these showed, several of the students had wives or sisters accompanying them, the congregation proved larger than its founders had dared to hope. Thus the doctor's drawing-room became the scene of a series of Sunday services, punctually conducted by the various male members of this little church in their weekly turns. And the series was maintained with unflinching energy and harmony until the close of the University session unfortunately put an end to the founders' residence at Halle.

The Interior remarks that the hearty words of praise many a minister receives when he quits a field which his parishioners have made too uncomfortable for him, reminds one of the epitaph a French husband inscribed on his wife's tombstone: "Tears can not recall her, therefore we weep."

Methodist Union was consummated at the recent New Zealand Wesleyan Conference with great heartiness and unanimity. "The delegates from the other uniting Churches" says one of the accounts, "took their places as to the manner born, and it is evident that in a very short time no distinction whatever will be discoverable. The newcomers were not only received with honor, but there was what is better than honor—a disposition to forget that there ever had been any difference. An easy frankness was observed on both sides, which speaks well for the future." After being welcomed, the Free Methodist and Bible Christian delegates took part in the business of the Conference at once. Nearly all the recommendations of the Federal Council as to appointments were adopted.

In New Zealand, as in California, the Chinaman abounds, and there, too, he has to resort to strategy to make good his position. In Otago, where Scotchmen are in the majority, a contract for mending a road was to be let, and the most acceptable bid was signed 'McPherson.' Notice was sent to the said McPherson to complete the contract and lo—he appeared in all the glory of yellow hue and pigtail. 'But,' gasped the president of the board, 'your name can't be McPherson.' 'All right,' cheerfully answered John Chinaman, 'nobody catches contact in Otago unless he named Mac.' The contract was signed, and the Mongolian McPherson did his work as well as if he had hailed from Glasgow.

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Toronto, Sept. 3, 1896.

Holiday Lessons.

THE holiday season being now at an end, the various walks of life will be resumed with accustomed regularity. The rest, so necessary to body and mind, will have given new hope with renewed vigor, to all who have had the privilege of enjoying it. Change of scene, cessation from activity, characterize the holiday. The city and town-folk rusticate as far as possible from the din and bustle of the paved street and stuffy office; the inhabitant of the country seeks the city and town, and sees the sights. But the end in view is to leave worry and work behind for a brief season. Is there not in this a lesson for the Christian who feels the worldly strain—the strain of sin—growing on him instead of loosening its hold? Atrophy instead of a healthy growth in grace! The soul needs its periods of change and rest as do the body and mind: and there is a rest for the people of God. Not a change from the city to the country minister, but a change from the anxieties of business, from the pursuit of worldly pleasures, from the scheming and plotting after worldly success, from the cavil and the criticisms of social life, from the evil thoughts of the heart, from indulgence in intellectual pride and intellectual sufficiency, from contracted views of grace, from self and self-sufficiency to greater trust in God, in short, from the soul's poverty to the richness of Christ; and there is to be found a complete change and the needed spiritual sustenance.

But the holiday rest is the breathing spell for greater effort in the arena of life. We are in this world to work, not to idle away the precious hours nor to dream. By the sweat of thy brow shalt thou eat bread; and happy the man who can so live as to enable himself to accomplish the most in good works. The gold dust of time is more precious than the gold standard of money, and now is the time to take stock of the past year and wisely plan for Fall and Winter work. This is especially so in the Church. Never before—because the present time must always be the most important—has there been greater need that all the effort of young and old should be rightly directed. Every act, every thought counts in the great aggregate, and right beginning now will save time and trouble in the hereafter.

The various agencies of the congregations should lose no time in getting to work on a definite plan. The Church through its stated committees has rendered a systematic, continuous effort on the part of congregations, in certain directions such as Sabbath school work, Young People's Societies' work, etc., comparatively easy, but local and general interests are manifold and now is the time to view the whole field and arrange programmes of useful labor. Attention will be drawn from time to time in these columns to lines of special effort, which it is to be hoped will be undertaken by the workers in the interest of the great schemes of the Church.

The Late Prof. Hall of New York.

The recent death of Prof. Isaac H. Hall of the Metropolitan Museum of Art in New York is one of the most serious losses which American scholarship has sustained in the present generation. After practising law for a number of years he accepted an appointment as Professor in the Syrian Protestant College at Beirut in 1875 and though he remained there only a short time it gave direction to the whole of his subsequent career. Already an accomplished scholar both in Greek and in the Semitic languages he became interested in the newly discovered Cypriote inscriptions and was among the first to secure any satisfactory result in the reading of them. While in Beirut he also discovered a Syriac manuscript of the New Testament containing the long lost Philoxenian version of the Gospels, which he published in facsimile after his return. Other discoveries and researches of a kindred character placed him in the front rank of archaeologists and pointed him out as the proper person to become director of the Metropolitan Museum to which position he was appointed in 1884. Here all his special capacities and trained powers had their fullest opportunity for use and development in connection with the great Cesnola collections from Cyprus and the varied mass of kindred material Roman, Greek and Oriental which that great museum was constantly called upon to consider, to determine, or to acquire. Many articles from his pen in learned magazines on these subjects remain to assure us of his diligence. Prof. Hall was borne, lived and died a Presbyterian.

Sunday Car Question.

The deadlock between the city authorities and the Street Car Company ought to be taken advantage of to press home one or two points which are liable to be lost sight of in the Sunday Car agitation. First, the attitude of the Street Railway Company proves their interest in the question to be purely a money-making one. It is all very well to talk of the interests and welfare of the working-men, but when it comes to hard facts in writing, the railway company declines to pay for the additional privileges implied in its demands.

Next, observe how those who shouted "Workingmen" veer round to the side of the company and stand by it in its audacious contention. Not the city's interest, nor that of the citizen's is paramount, but that of the railway company. There can be no disguising the motive which inspires the monied corporations and their representatives any longer. The refusal to pay the mileage charges and to give a quid pro quo in the premises ought to open the eyes of those who were misled by the honied words of promoters. Many moderate men, there be, no doubt, who have for the sake of a supposed peace, decided to give the working-man Sunday cars, but who now will see things in their true light and change their minds.

Into the merits of the claim put forward by the company it is not necessary to enter. The City Counsel's opinion is clear and coincides with the public conviction. There are hundreds of citizens who followed the agreement closely when it was drawn up and amended, who can testify that the franchise was given for six days a week. Any other arrangement would have been absurdly unbusinesslike, for the sufficient reason that the Street Car Company would be tendering on a chance very unlikely to be seized, on a hope instead of on a practical, definite calculation.

It was meet that the Mayor, who is perfectly familiar with the details of the agreement as it stands, and who occupies a position of great responsibility should have been elected chairman of the special committee, since he was

willing so to act. Anything like a rule or precedent barring his worship from the chairmanship of any committee would be regarded as quite a retrograde movement, and it was obviously unfair to cast reflections on his impartiality. He has taken sides on this question just as the aldermen all have taken sides, but that fact ought not to weigh against but for him.

It now remains for the friends of the Sabbath to insist on a satisfactory agreement; one minimizing the extent of Sunday labor and providing for the protection of the men from overwork, and one which shall be just, financially, to the city. After such an agreement has been reached, it will become the duty of the Lord's Day Alliance to take prompt measures to defeat the by-law.

Divorce in Canada.

The last volume of the "Statistical Year Book" gives some interesting information, relative to divorces in Canada. In Canada, under the Union Act, 1867, divorce is one of the subjects assigned to the Federal Parliament. As, however, some of the provinces had established divorce courts before Confederation, they have been permitted to continue the jurisdiction which was conferred upon their courts. These provinces are Nova Scotia, New Brunswick, Prince Edward Island and British Columbia. In Ontario, Quebec, Manitoba and the Northwest Territories divorce can only be obtained by legislation—an act of the Parliament of Canada being necessary. The rules of the Senate touching divorce require the production of such evidence in support of the application as would be deemed sufficient in a court of law; in other respects the matter is dealt with as for an ordinary private act of Parliament. The statistics show that since Confederation 211 divorces have been granted of which 54 were by the Dominion Parliament and 157 by the several provincial courts. Prince Edward Island courts have not granted a single divorce in the twenty-seven years. The general figures give an average of eight divorces a year for the whole of Canada. The provinces which have courts of divorce have absolutely and relatively to population very many more divorces than the provinces which depend upon Parliament for divorces. The large number in the province of Nova Scotia is probably due to the fact that the cost of fees established many year ago is so small that the poorest in the land are not prevented from seeking relief in the courts.

U. S. A. Statistics.

The comparative summary of the U. S. Presbyterian Church for the last year shows an increase of candidates from 1,477 to 1,508, and ministers from 6,797 to 6,842. Local Evangelists drop off from 215 to 176 and licentiates from 474 to 455, although licensures have increased from 315 to 321. Eighty ministers have been received from other bodies, which is less than for five years, while more have been dismissed. There are 2,025 elders, 9,174 deacons, and 7,573 churches, a gain of 77, 149 being organized, 84 dissolved. The additions on excommunication were 64,826, which is slightly less than last year, and precisely 10,000 less than in 1894 if the figures are correct. The receptions by certificates 38,489, are less than since 1891. The net increase is less than 22,000, the total being 944,716, with a Sabbath school membership that goes over the million line for the first time. The total contributions are \$14,150,497. The congregational expenses are within \$100,000 of the high water mark of 1893, being \$10,413,785. Home Missions received \$980,566, almost as much as any recent year, 1892-3 excepted. Foreign Missions had \$739,103; Re-union fund \$332,350; Church erection is down to \$155,177; Aid for colleges, \$148,651; Sunday

school work, \$130,598; Education is down to \$102,367; Ministerial Relief, \$94,353; General Assembly \$92,462; Synodical Aid, \$73,152; and Miscellaneous, \$778,728. It is a magnificent record, as our record runs, for a panic year.

Calvinistic Doctrine.

The *Mid-Continent* gives the following terse and interesting note on Calvinism:—"Calvinism is mighty because it singles out, emphasizes, and builds upon, a great, central, radical, essential truth; a truth for all times and for all men; one of the 'everlasting possessions.' It is the truth of God's Sovereignty and man's absolute dependence on God. God rules in Heaven. He works out, with unerring wisdom, His purposes and plans. Our times are in His hand. The very hairs of our head are numbered; naught can befall us without our Heavenly Father's will; all things are made by His providence to be subservient to our salvation. We do not say that this is the most central thing in the realm of truth; but it is a great and fundamental truth, the glory and power of which will be displayed wherever it meets with recognition, and honor and belief. Let a man believe this with a perfect conviction, and he will be calm, and strong, and brave; and the more he feels himself to be dependent on God, the more independent he will be of men. Now, it is with the strength of this truth that Calvinism is strong, it is from this high source that it draws whatever power is peculiar to it. Sovereignty gives no encouragement to slothfulness. Was not Peter sent to Cornelius to tell him words whereby he and his house might be saved? God works by man, and while Christians sleep, we must expect sinners to sleep on till they wake up in despair! Let us think how intimately the glory of God is connected with our fidelity; and let us remember that the glory of God calls upon us to awake out of sleep; yet the glory of God whispers in every Christian's ear, "It is high time to awake out of sleep—high time to awake out of sleep; the night is far spent, the day is at hand—it has already come the sun has risen—it is high time to wake out of sleep—high time to wake out of sleep."

The American Board. The annual meeting of the American Board of Foreign Missions, this year, will be held in Toledo Oct. 6th-9th. The sermon will be preached by Dr. Packard of Syracuse New York. Some anxiety is expressed by the directors over the fact that the income up to date is nearly \$29,000 short of last year's amount. Unless this is made up before the close of the year it will have to lead to a further curtailment of their already crippled operations abroad.

An Anglican Dignitary in Scotland. Archdeacon Taylor of Liverpool while in Scotland recently, following the example of some of his ecclesiastical superiors, worshipped and preached in the Presbyterian Church. His action has given great offence to the Scottish Episcopalians and he is vigorously denounced for it by their organ the *Scottish Guardian*. It seems extraordinary that these high-flyers who prate so much about the re-union of Christendom should betray such an insane dislike of any step such as this which might have the effect of helping it on. It shows how narrow and sectarian they really are. The whole incident further proves how much more truly Catholic the Presbyterian Church is than the Anglican. Even Archdeacon Taylor would not be able to return the courtesy by inviting any Scottish clergyman, however eminent to occupy his pulpit when visiting Liverpool.

The first successful woman editor and proprietor of a newspaper in America was Miss Watson, who edited the *Hartford Courant* one hundred and twenty years ago. George Washington was one of her subscribers.

Popery and Protestantism in the Riviera.

BY FRINCIAL DOUGLAS, D.D.

When I have been looking at the working of the Roman Catholic Church here, I have seen it reverting to type. Conversions to it from heathenism were often made, for centuries, by yielding to heathen practices, tolerating them, adopting them, adorning them with new names, corrupting the Gospel of Christ so as to make room for heathens within the Church. No doubt there was worldly wisdom in this. But the result has been that the heathenism remained behind to debase the Christianity with which it had been amalgamated, and to injure the people who had received the name of Christians. I stayed for nearly four months at four French towns in the Riviera: first, at Hyeres; then at Cannes, not quite eighty miles east of it, then at Nice, scarcely twenty miles farther on; and, lastly, at Mentone, fifteen miles farther on still, close to Italy. At what I may call an outlying suburb of Hyeres on the seashore, named Coste-Belle, I saw the very prominent church of Notre Dame, dedicated, that is to say, to Our Lady. Around the walls inside there are multitudes of expressions of thankfulness for benefits received. They are mostly of an outward kind, health recovered, accidents prevented or compensated for, etc. I did not see one of these thanksgivings addressed to God, or to our Lord Jesus Christ; I think almost all, if not all, were to the Virgin. A similar want of acknowledgment to the Saviour, or to His Father, appeared in the multitude of similar thanksgivings inscribed in the parish church of Hyeres itself. Men may bestow what approbation they please on the church-theory which distinguishes the service offered to the Virgin and that to the saints from the worship offered to Christ and to God; but in practice the only observable difference is, that Mary and the saints exclude God from the worshipper's view when he prepares these memorial tablets for the walls of the churches.

At Cannes I did not see that things were any better. At Nice, in the cathedral, I read this inscription over one of the altars, "*Jesu, Joseph, Maria, adeste nobis in extrema via,*" which, I suppose, I may translate, "Jesus, Joseph, Mary, be ye present with us at the close of life's journey." Contrast this language with the Psalmist's: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff comfort me." At all events we have here what might be reckoned the present-day Trinity of popular adoration—namely, Jesus, Joseph, and Mary.

I saw in that same cathedral at Nice, at a shrine and an altar close by the place where I read that inscription, the list of members of the fraternity of "St. Joseph Agonisant," I suppose that is St. Joseph in agony, whatever this may mean; and on the other side of the shrine the list of members of the children of Mary. For here was "the privileged altar of the Queen conceived without original sin."

I was no less pained when, at Mentone, on the outside face of one of the principal churches, dedicated "To the Mother of mercies, who bore God, and to St. John the beheaded,"—I read the words "In me is all the hope of life." These words cannot apply to any one else than the Virgin Mary. Yet how can all the hope of life be said to be in her without flatly contradicting the statements of Scripture?

I have given you fair samples of the popular and current teaching to be met with uncontradicted and universally at one centre after another among the towns of Provence, whose name, "the Province," reminds us that it is the part of Gaul which the Romans first subdued, and the part most influenced by them. It is the part of France which touches Italy, and which is ever in closest contact with Rome, the so-called Apostolic See. Nor is it an out-of-the-way and unimportant corner of France. It is on the high-road of communication between France and Italy, the two greatest Roman Catholic countries. The rich and well-educated and influential classes dwell in it, or pass along it. Also its influence in the religious world is neither a new nor a small thing. For the feelings of Scotchmen with reference to Iona, in a sense the home of our Scottish religion and of our evangelistic efforts far beyond our

own land, are rivalled by the feelings with reference to the isles of Lerins, which lie close to the coast of Provence at Cannes. In these islands the great St. Honoratus and his sister St. Margaret founded their religious houses about the time when Rome was taken by the Goths, and when Augustine was the ornament and strength of Latin Christianity. The abbot of Lerins sent out its missionaries, its preachers, its prelates through at least all the southern part of Gaul. And among others of its theologians, Vincentius Lerinensis was he who composed that famous formula of so-called Catholic Christianity, *Quod semper, quod ubique, quod ab omnibus.*"

Now, what of Protestantism? In it also is there reversion to type? Yes, surely. We speak of the three-one God whom we worship—the Father, the Son, and the Holy Spirit. "God, having of old time spoken unto the fathers in the prophets, by diverse portions and in diverse manners, hath at the end of these days spoken unto us in His Son." And the Holy Spirit, by whose inspiration this Word was given at the first, works in us so as to bring it home to each of us in our life.

Protestant churches have many a time presented very disappointing and unlovely objects for contemplation. Take Roman Catholic countries such as France, of which I have been speaking. There was a time at which one-third of the French people were Protestants; and this Protestant minority was far more important than even its numbers suggest—in wealth, in intelligence, in moral character, and in religious earnestness. No one, in fact, need have been surprised though France had become a Protestant country. Now, on the contrary, since Alsace has been lost by France and has been regained by Germany, the Protestants are insignificant in number, not two per cent. of the population; yet still their influence is great, far more than proportioned to their numbers. But it is manifest that the small and scattered churches have a severe struggle for existence; and the real wonder is that they have life: a them to make any efforts for the evangelization of their country. . . . While I say this, I add that I have seen in Protestantism, abroad as well as at home, the need for carefully clinging to the living Christ, and for refusing to cheat oneself and others by substituting the acceptance of sound theological beliefs for personal trust in the Saviour who died for us and rose again. It is so far a healthy sign that we so often hear the cry, "Back to Christ!" and are reminded that, without Christ Himself, Christianity is an empty shell. This is a return to the position of the great Puritans. In their writings you will find this duty pressed as earnestly as you ever hear it to-day. If any one has yielded to a prejudice, and has fancied that he will show his own superior sense and ability, say by refusing to acquaint himself with such a master in theology as John Owen, he cannot do better than study Owen's writings, that he may learn about the person and glory of Christ, and the person and work of the Holy Spirit. No really good student can let himself be repelled by the mannerisms of the Puritan age. Read the works of such well-instructed scribes in the kingdom of God, men who were so greatly honored in winning souls, and in making their country holy and happy. When you have mastered one of them, drop his mannerisms and reproduce his substance in the style of your own day.

I know that there is a pretence of reverting to type in some of our so-called Protestantism when it attempts to set the living Christ in opposition to the words of His apostles and other servants. Hold firmly that mere words are not to be mistaken for Christ, as I have just said. Hold firmly that no theological phrases can save yourselves or those who hear you. But do not for one moment listen to men who would make a difference between what came directly from the mouth of Christ and what has come to us from men to whom Christ gave their commission, and who, after His death and resurrection, delivered His message with a fullness and distinctness which could not be before He had made atonement for our sins upon the cross, and before He had given the Holy Spirit at Pentecost.

In the French-speaking churches I am sorry to say that I think I see tendencies in this direction on the part of some teachers. The consequences of such

teaching are mischievous. At one of the most solemn moments in our public worship, when the minister is about to dispense the bread and wine in the Lord's Supper, he generally reads Paul's words to the church at Corinth, beginning thus: "For I have received of the Lord that which also I delivered unto you, how that the Lord Jesus, in the night in which He was betrayed, took bread," etc. Paul was not present at that first supper; yet usually we read his account of it, not that of the Apostle Matthew, though he had been present, nor the account in either of the other two synoptic gospels. It is noteworthy how the words of Paul, who was as one born out of due time in comparison with the original twelve apostles, are taken as best suiting our purpose, and as being no less authoritative than the words of the synoptic evangelists. And no wonder, for to that Church at Corinth he wrote (1 Cor. xiv. 37, 38), "If any man think himself to be a prophet or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord. But if any man is ignorant, let him be ignorant." Paul had a commission from his Lord to teach and preach in His name; of his commission we have three narratives in the Acts of the Apostles. We can well understand, therefore, his claim to be in no way inferior to the very chiefest of the apostles. Now the teaching of the twelve had been made authoritative by their Lord when He first sent them forth (see Matt. x. 19, 20, 40), "But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. . . . He that receiveth you receiveth me." In fact, the Lord Jesus Himself has left us a pattern of relying on Scripture, on all Scripture, when He answered the tempter (Matt. iv. 4), "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In short, the man who discredits the authority of this blessed book is not a genuine Protestant. For in proportion as he lowers the authority of the written Word, practically he exalts the authority of some preacher; that is, of course, till the point is reached at which the preacher also is discredited as much as the book which he professes to expound and apply. And as a matter of observation, we may assert that where the Church of Rome is gaining strength, it is where Protestants have ceased to feed their souls upon the Word of God, or, like the Israelites with the manna, have come to loathe it as "light bread." In some parts of Scandinavia, where no dissent from the Lutheran Church was tolerated till lately, the church had become very dead, and efforts to restore life were frowned down or violently arrested. And now, when religious liberty is so far secured, the Church of Rome is busy attempting to obtain a firm footing for itself. Again, in the mixed populations of Holland and Switzerland, the same attempt is being vigorously made. Some of those who have been led by bold and able guides to suppose that the Bible has a great deal of myth and error in it are naturally distrustful of their own ability to separate the chaff from the wheat, the grains of gold from the sand; or else they are too indolent to make the attempt. And the priesthood allure them with the offer of a living infallible teacher, whose messengers they are; and with a guarantee from him that all shall be well with those who entrust themselves to him.

We may thus calculate that Romanism and Rationalism play into each other's hands. If we shrink from superstition, we ought to be led humbly to receive the revelation of God in Christ, which He has condescended to make in Scripture. But if we confound the Word of God with the inventions of men, and spurn the authority of both alike, we shall soon feel painfully the want of some authority and guide, and so fall back into the hands of the priesthood. Christ promises to those who embrace Him as their Saviour, that He will send them His spirit to guide them into all truth. But how can we expect His spirit to do anything in our hearts to the disparagement of what men have spoken and written as they were moved by the Holy Spirit?

No doubt it was the reverence and esteem for the Bible which turned the balance of interest in Europe

to the side of Protestantism. From the sixteenth century and onward, circumstances which I cannot at present discuss left the Latin races of the South in the communion of the Church of Rome, and along with them a large part of the Teutonic races in Central Europe. Now it was this part of the European population who had the ruling power, the wealth, and the refinement of the civilized world in their hands. You know how wonderfully all this came to be reversed. I leave Russia out of account, although it is a factor of tremendous importance; but it is difficult to assign its position in the struggle between the Church of Rome and the Churches of the Reformation. Apart from Russia, then, it is the nations of Central Europe, and still more those of Northern Europe, to whom the ruling power and the wealth and the refinement at present belong. And why? Because their intellect and their conscience were awakened up, were strengthened, were trained and disciplined by the Word of God. The highest benefit of all this process is the saving knowledge of the truth; but many other benefits have accrued to the Protestant nations. Multitudes who may not have been made partakers of the grace of God, so as to become true members of Christ, have found the advantages of the atmosphere in which they now live. If there were nothing else, the reading of the Bible with attention and reverence exerts an extraordinary power upon a community. Besides, the desire to read the Bible, and the habit of reading it, ensure that men generally learn to read in a manner and degree which are unknown where there is no reading of this book. The contrast between Roman Catholic and Protestant nations, in respect of the numbers in them who can read, is astounding.

Forty or fifty years ago the whole of our theological students who went to the Continent did not go to Germany to study there. Some went to that most interesting Protestant region, French Switzerland, and studied, not only books, but also a people with whom we Scots have many links of resemblance and connection. I should be glad that this were the case again. I think that there are important advantages to be gained from taking a session in the city of Calvin, at the hall in which Merle d'Aubigne taught, from gaining a mastery of the French language, and from studying the questions of the gospel, the papacy, and the unbelieving and the Socialist movements, as you would have the opportunity of doing there.

The Obligation of Usefulness.*

BY REV. ADDISON P. FOSTER, D.D.

THE RIGHT AMBITION IS TO BE USEFUL.

Many a human impulse has acquired a bad name because it has been misdirected or uncontrolled. This is peculiarly true of ambition. The ambition of an Alexander, a Cæsar, a Napoleon, has brought the feeling into disrepute. But ambition in itself is God-given, an element of greatness and essential to usefulness. One without ambition is nerveless and inefficient. His life is barren; he simply vegetates. Ambition is the motive force. It drives us through life as steam propels the railroad train. But as a train must run on a track to avoid disaster, so an ambitious life must be strictly held to a certain course.

Christ's disciples were ambitious for pre-eminence. The mother of James and John, like other Jews of the time, thought that the Messianic kingdom was to be a magnificent display of earthly authority with pomp and splendor surpassing that of the Oriental monarchies of that day. She desired that when Christ sat down on His throne of world-wide dominion, His two ministers might be her two sons, each occupying a seat at His side and sharing His power. It was a dream of greatness, purely worldly in its conception. It was an ambition earthly and unchristian.

This selfish and narrow ambition breaks in upon Christ's aims and ideals with a singular jar. He was striding forward to Jerusalem with an absorption of thought and an eagerness of desire that amazed and affrighted His disciples. In His stern eye, set lip and steady forward tread there was something they could not understand and that suggested to them a crisis, perhaps a revolution. What did it mean? Christ answered their unspoken inquiry. It means death,

*An Exposition based on (Mark x. 35-45—Luke xix. 11-27); in the Bible Study Union Course on "The Teachings of Christ."

but death that was a triumph. It was not strange that they did not understand Him.

Just then the mother of James and John, evidently a bold ambitious, strong-minded and wordly woman, broke in with her self-confident and unseemly request. With all that was offensive in it, her request had merit. It was motherly; it was energetic; it was simply misdirected. We do well to be ambitious and seek greatness, but our aim should be to serve others, not to be served. It is not great to be dependent. The highest greatness is to be able to do all things for oneself, to ask nothing from others, but to dispense aid to others in absolute forgetfulness of self. Christ set us the highest example of such greatness in giving His life as a ransom for many. We can at best but follow Him afar off in this, but we are expected to drink His cup and receive His baptism, in other words to share His sufferings, if we would sit by His side in His kingdom. Our lives must be spent for the blessing of men. We must seek to ransom them from their sins and to minister to their needs. To do this is Christlike, is the height of greatness, and should be our controlling ambition.

In this view of what constitutes greatness and what should be our ambition, there is a charming coincidence with the character of God and the pervading law of the universe. God is love and love is the fulfilling of the law. In other words love is the essence of the divine nature, and love is designed to be the great motive power in the spiritual world. It is like gravitation in the physical world,—the force that holds all things together and keeps them in due relation. But love in God leads him to seek the well-being of man, even to send His Son to die for our salvation. So love should enter into man, control his actions and lead him to forget self and to be ambitious to be as helpful as he can to his fellow-man.

The parable of the pounds illustrates another phase of the same great truth. It teaches that.

FAITHFULNESS INVOLVES USEFULNESS.

Christ, as a great nobleman, goes into a far country to seek a kingdom and return. What is to be done by us until His return? He gives to each a trust. In one sense it is the same thing, a single pound. We all have our opportunity, an opportunity of usefulness, an opportunity to be utilized in Christian service.

We are tested by what we gain from this opportunity. There must be an increase. It is not enough to return our opportunity uninjured but unimproved to God. That would be folly. There is no special occasion for gratitude when the contribution box is passed and comes back empty, that the box is returned. We are expected to be useful and are not faithful to our trust if we do not improve our opportunity for the blessing of man and the upbuilding of Christ's kingdom. Every man is bound to leave the world better than he finds it. The divine plan is for every Christian to sow the Gospel truth broadcast and thus extend the area of divine influence. Year by year this work goes on, until at last all the world is conquered for Christ.

Christ's awards for faithfulness are based on our usefulness. To him that hath, more; to him that hath not, even less. He that increases his trust has proved his trust worthiness and ability. He is the safest to trust and is advanced accordingly, not only by God, but by his appreciating fellow-men. He that leaves his opportunity unused, loses his power. His lack of exercise causes his skill to wane and his muscles to shrivel. No one wants his service. Here is, then, blessing or curse by natural law, chosen by each man for himself.

The parable contains a secondary but most important truth.

There are these who not only fail to utilize their opportunity, but oppose Christ's claim to direct their lives. Such opposition is fatal. The day is coming when Christ's kingdom will be fully established among men and then all who have opposed Him will be destroyed.

The Religion that Sings.

Christianity is the religion that sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal, or a Confucian psalmody. The Moslem, indeed, has his metrical exercises, rather than his music, but the airs that he chants are of the weird, labored, mournful kind. In the case of the savage of African forests or the South seas or the Indian of the American plains, the explosive and unmelodious cries or grunts that he may periodically emit can hardly be regarded as indicative of any great

degree of religious feeling, even though a vague aspiration after the things that are higher than he may occasionally breathe in his wild vocalization.

At all events, the metres of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fulness and depth of Christian song. There is a spontaneity and abandon to the singing of Christians, when they sing with an adequate realization of the worth of their own religion, that is sadly lacking in any of the musical exercises of paganism. When pagans sing at all, they sing as though they ought to sing, but the believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?"

We are, therefore, quite justified in claiming that Christianity is not only a religion that sings, but also that it is the religion that sings. If it has not an absolute monopoly of all the metres it is in so much greater degree than all other religions the generator of a moral melody as to render it distinctively the source and soul of song. No other faith is so the cult of carols and the school of praise.

And the explanation is not far to seek. The Christian sings because he has something to sing about, that is, a Christ, a redemptive grace, and a hope of glory. Since life for the believer is lit up with a pre-paradisiacal glory, therefore, the believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put Himself into the world, He put song into it too, not in the sense that He then and there created clefs and notes and musical vibrations, but because by His advent He gave song a spiritual substance and carolling a content. Christ made His meanings musical and music meaningful. By saving men He saved their music, too.—*New York Observer.*

Waldensian Presbyterian Church, Uruguay, South America.

Few, perhaps, even of the best informed Presbyterians are aware of the flourishing offshoot of the Waldensian Church which exists in Uruguay, South America. Some years ago, an emigration movement led a number of families to leave their Italian valleys and to seek for homes in that remote district. The difficulties that perplexed the new arrivals were most formidable, so that more than once it seemed as if the effort to establish a Waldensian Reformed or Presbyterian Church would not be overcome. At length, the turn of the tide has come, and through the blessing of the Head of the Church on the efforts of the Waldenses at home and on the field, there is now every reason for expecting the formation of an aggressive Presbyterian Church in that land.

The Second Annual Conference of the Waldensian churches in South America, was held in the building of the church of Colonia Vaudoise, in Uruguay, on the 28th of last February. The Conference numbered twenty-two members, five being pastors, and seventeen lay delegates, representing the churches of Colonia Valdense, Cosmopolitana, Artilleros, Richuelo, Ombues de Lavalle, with S. Salvador and Colonia Belgrano, in the Argentine Republic.

The work has thus already a dimension not suspected by many at a distance. The congregation of Colonia Valdense, for instance, has at present, a communicant's roll of 500 church members, seven Sunday schools and 250 scholars, seven week-day schools and 200 pupils, a Young Men's society, a Young Women's society and is now about to build a new church. In the parish of the church of Cosmopolitana, there are 250 families, but scattered over a large district, on which, however, it sustains five Sunday schools.

The opening services of the Conference were conducted in the Spanish language, such being the language of the district, and its very use shows the determination of the Waldensian brethren to nationalise themselves as soon as possible. All the reports as to the growth of the congregations were most encouraging, but there were many a complaint as to the non-observance of the Sabbath and the disastrous effects of the general desecration of that day, even on Waldensian families. The Conference was not unmindful of neighboring Christian brethren, and resolved to send a deputation to Buenos Ayres, to express its interest in the opening of the new church building of the Church of Scotland in that city.

For the Mission Field.

On Monday the 7th inst. Miss D. G. Robb and Minnie A. Pyke will leave this city en route for Honan, north China, under appointment from the Foreign Mission Committee of the Presbyterian Church in Canada. They will sail from Vancouver on the 14th inst. per C. P. R. S.S. "Empress of China," the same vessel by which Li Hung Chang is expected to cross the Pacific.

The work amongst women in the Honan Mission has been developing so rapidly that the Presbytery appealed to the Church for additional lady missionaries, and the young ladies named, having offered their services, are being sent out in response to this request.

Miss Robb is a daughter of Mr. George C. Robb of this city, Chief Engineer of the Boiler Inspection and Insurance Co. One of her brothers is engaged in mission work in Central Africa, having gone out to that field about two years ago.

Miss Pyke's home is near Brantford, but during the past season she has had charge of the senior grades in the Victoria-street Public School in Toronto.

Both young ladies are well qualified in every respect for the important and onerous work to which they have devoted themselves. The Church will not fail to invoke God's blessing upon them in their journeying, and in their labors in their chosen sphere of work.

A service of designation in connection with Miss Pyke's appointment was held in Zion Church, Brantford, on the evening of Monday the 31st August. A report of the interesting service came to hand too late to be published this week.

Miss Pyke who has been for some time a member of St. James Square Church, Toronto, will be tendered a farewell, at a meeting to be held on Thursday evening September 3rd in the parlor of the Church.

Miss Robb's designation service will take place in the Bloor-street Presbyterian Church on the evening of Friday the 4th inst. at 8 p. m., when many of our readers will have an opportunity of bidding God speed to the Missionary designate.

Looks into Books.

THROUGH THE DOLOMITES from Venice to Toblach by Alexander Robertson D.D., with forty two illustrations and map. London. George Allen 1896.

This book is intended to be a supplementary volume to Hare's "Cities of Northern Italy" and deals with the great highway through the mountain district to the north of Venice. It contains full information as to distances modes of conveyance etc., and the travellers wants have been anticipated and provided for as far as possible. The region itself seems to be about as unique among highland districts as Venice is among cities, and is associated with Titian besides other Italian artists scarcely less famous. The style in which the volume is got out is worthy of the subject and it ought to be indispensable to every tourist who seeks to make acquaintance with the district.

Messrs. Dodd, Mead and Company have just received from Mr. Clifton Johnston the first batch of photographic views of Drumtochty life and character, to be used in the illustrated editions of "Beside the Bonnie Brier Bush" and "The Days of Auld Lang Syne," now in preparation. These have proved to be much more interesting than was even anticipated. Mr. Johnston's work in the edition of White's "Solborne," published by the Messrs. Appleton last Christmas, proved him to be no mere photographer, and in the series of pictures which he is now taking he shows fine eclectic and artistic tastes. To be sure, he has fallen upon a most picturesque subject, but it takes the eye of the artist to arrange and combine the points of view.—From "Chronicle and Comment," in *The Bookman*.

NEW TESTAMENT CONVERSIONS, by Rev. William Chas. Roberts, D.D., LL.D., Presbyterian Board of Publication, N. T. Wilson, Toronto. Cloth 75c.

An attempted answer to that most important question of the anxious soul "Am I His or am I not."

Dr. Roberts in a terse and pleasant style endeavors to show enquirers that one thing proven inferentially in the New Testament record of conversions is "that men are not all converted in the same way." He might also have said in reference to outward manifestation, no two men are converted alike.

The volume is an excellent analysis of the different conversions recorded in the New Testament, showing clearly that every one must be converted, rich and poor—the intelligent Paul as well as the timid woman whose faith bordered on superstition: the courtly Prime Minister as well as the tax collector: the authoritative

Roman Soldier, with the disreputable woman of Samaria—all alike must be converted if they would enter the kingdom.

The volume will be a valuable aid to pastors in dealing with enquirers, and like an old volume of somewhat different type—Spencer's "Pastors Sketches"—prove suggestive of ways out of difficulties on the part of those who want some actual case like their own before they will trust the Divine power.

MUSIC, Music Magazine Publishing Co., Chicago.

In the August issue are eleven contributed articles, with such titles as Berlioz, Woman in Music, and Photographed v'vo Production. It is now in its 10th vol. and of a pocket size and printed in the best style.

THE STRAND MUSICAL MAGAZINE, 8 and 10 Southampton-street, Strand, London, Eng.

In the August number is a full page picture of Mozart and a biographical article, followed by other interesting subjects. The music is a liberal supply and by Fred. H. Cowen, E. Lasser, Kjerulf, etc., 15c a copy.

THE ETUDE, Theo. Presser, 1708 Chestnut-street, Philadelphia, Pa. Price \$1.50 a year.

Space will not permit us to give the long list of subjects in this large musical monthly. The composers of August music are Spindeler, Heine, Chopin's Funeral March, Engelman, etc.

THE ART BIBLE. Parts one to ten. London, Eng. George Newnes. Price per part 6d.

The issuance of the Bible in parts is not new, but for convenience of form and excellence of workmanship, beauty and variety of illustrations the work before us certainly is a peer. The publishers at the commencement announced it as their desire to introduce in their illustrations something of the antiquities, scenery, natural history, manners, customs and ceremonies without forgetting to give some striking realizations of important portions of the Bible narrative. This they certainly have more than accomplished and it is only to be wondered at that such a valuable work can be purchased for so little money. The advantage of an illustrated Bible particularly in interesting the younger members of the household, is well known to those who have much to do in the work among the little people whether in the home or in the Sunday School, and one can readily imagine the interest that will be aroused in the minds of those who will follow page by page the Bible narrative. It is a pity that this work is not better known in the Dominion and we can only recommend our readers to send a postcard to the publishers for particulars.

THE MANIFOLD MINISTRY OF THE HOLY SPIRIT, by Rev. A. W. Pitzei, D.D. Presbyterian Board of Publication, N. T. Wilson, Toronto. 25 cents.

A very useful little booklet stating in short manual form the different phases of the work of the Holy Spirit—

In *Creation: Providence: To the Mediator: To the writers of Holy Scripture: To individual Believers: to the Church of Christ: and to the World.* To any one desirous of a very concise statement of the Spirit's work this booklet will afford a handy reference

September Magazines.

ARTICLES YOU SHOULD READ THEREIN.

"A Summer Among Cliff Dwellings," by T. M. Prudden, in "Harpers Magazine."

"The New Olympian Games," by Rufus B. Richardson, in "Scribners."

"The Most Famous of Spanish Manuscripts," by A. M. Huntington, in "The Bookman."

"Confucianism in Korea," by a Korean Christian, in "Missionary Review of the World."

"Personal Side of Dickens," by Stephen Fiske, in the "Ladies Home Journal."

"Out of the Way Corners in Westminster Abby," by Max B. Thrasher, in "St. Nicholas."

"A Century of Painting," by Will H. Low, in "McClure."

"The Potter's Art Among Native Americans," by Alice D. Le Plongeon, in "Appletons' Popular Science Monthly."

"Prehistoric Quadrupeds of the Rockies," by Henry Fairfield Osborne, in "The Century."

"The Outlook upon the Agrarian Propaganda in the West," by Newell Dwight Hillis, in "Review of Rowlews."

MISSION FIELD.

The Missionary Review of the World.

There is just one enterprise that originated solely with God. From beginning to end it is His scheme. It was formed in His own purpose, and is to be carried on in His own way, under His instructions, and for His glory. No man knew the mind of the Lord, or being His counsellor taught Him, or even had part in His original councils on this matter. God perfected the plan and then simply revealed it, and invited or enjoined believing disciples to take part in it as a Divine enterprise. Hence its authority is unique, the authority of an imperial command; its recommendation is found, not in its obvious expediency but in its majestic authorship and leadership; and its vindication is not dependent simply upon its apparent success. It is not a question of utility, measured by man's standards; and to ask, "Does this pay?" is irreverent and impertinent. This one Divine enterprise is missions bearing the Gospel to a lost race.

THE YEAR 1896 IN JAPAN.

The year in Japan has been full of interest. If the world has not followed the story with the keen attention given to the year of war, it is not because the events have been less momentous, but because peace seems commonplace and prosaic after the glamour and poetry of international combat.

The table of statistics is the least encouraging yet published. There is a net loss in the membership of all the Protestant bodies of more than five hundred communicants; and almost every footing shows a loss—less Sunday-schools, a smaller number of baptisms, \$10,000 (silver) less contributed by the churches—while the only substantial gain is in the number of scholars in day schools and in the number of patients treated in hospitals. It is evident that the check in missionary work is still felt, and that all departments of the enterprise suffer.

There are private reports also of a want of interest in the churches. Some of the strongest congregations state that "the spiritual condition is not what it was two or three years ago." Some missionaries report that "the work has not been prosperous as men would count it." We take it that the statistics, with all their imperfections, pretty fairly represent the true condition.

Notwithstanding the want of success in the year past, and notwithstanding the defection of the Doshisha, the missionaries do not lose heart. They still hold fast their faith in the success of their work, and they have abundant cause. From many localities come words of encouragement. In some, the relations with the Japanese Christians are improved. In others the popular prejudice grows less. In still others there have been many converts gained. On the whole, the sky is bright with hope, and there is faith that the darkest day is past. The deputation finds more to praise than to blame, more ground for hope than for discouragement. They, as we, find that great things have been done already; they, as we, find abundant cause for thankfulness, abundant reason for the faith that Christ's truth is to triumph in Japan.

CONFUCIANISM IN KOREA.

I approach the subject with reverence. Whatever may be the weak points of Confucianism, it has given the Korean his conception of duty and his standard of morality. My purpose is not to discuss the system from the standpoint of a philosopher—which I don't pretend to be—but as a Korean who has paid some attention to its practical results.

What has Confucianism done for Korea? With diffidence yet conviction I dare say that it has done very little, if anything, for Korea. What Korea might have been without Confucian teachings nobody can tell. But what Korea is with them every one well knows. Behold Korea, with her oppressed masses, her general poverty, treacherous and cruel officers, her dirt and filth, her degraded women, her blighted families—behold all this, and judge for yourselves what Confucianism has done for Korea.

A system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, degradation of women, cannot be pronounced a good one. If other countries can make a better use of it, Korea is or ought to be willing enough to part with it—the sooner the better.

THE SEVEN WONDERS OF KOREA.

According to a Chinese authority, Korea, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows: First, a hot mineral spring near Kin Shanta, the healing properties of which are believed by the people to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious. The second wonder is two springs situated at a considerable distance from each other, in fact, they have the

breadth of the entire peninsula between them. They have two peculiarities—when one is full the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter and the other pure and sweet. The third wonder is a cold wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it. A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the phoenix from her ashes. The fifth is the most wonderful of all. It is the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It has an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides; but, strange to say, two men at opposite ends of a rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the "hot stone," which, from remote ages, has lain glowing with heat on the top of a high hill. The seventh and last Korean wonder is a drop of the sweat of Buddha. For thirty paces, around the temple in which it is enshrined not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy.

REASONS FOR MEDICAL MISSIONARIES.

1. The better a missionary is equipped in all departments of work the better his success; hence a knowledge of medicine is a benefit.

2. Medicine has been found to be the best means of breaking through prejudices, plowing down old customs, and opening the doors into the homes of the ignorant classes.

3. It is human nature to put confidence in the physician. The more ignorant the patient the more supernatural do the abilities of the physician seem. Because of the blind reverence of the heathen for the doctor, the medical missionary has a great advantage.

4. Frequently the best time to convert the soul to Christ is in adversity; in sickness, on nearing death. Who can do this work better than a Christian physician in foreign primitive life?

5. The medical missionary, because of his knowledge that disease is the result of sin, and that much of sin is caused by the perversion of laws, can better than any other man convince the heathen of this truth and readily discover the true remedy.

6. The body and soul are intimately associated, one dependent upon another. The medical missionary who considers them so related succeeds better in his work than one who regards the body and soul as distinct one from the other.

7. The missionary, in traveling through filth and among dangerous diseases in foreign lands, needs a knowledge of medicine for self-protection.

8. The medical missionary is often wholly or in part supported by the gifts of grateful patients. This condition of self-support of the missionary is an item of importance in missionary work.

9. While there are many native "so-called doctors" among heathen nations, there is only one enlightened physician to every 3,000,000 inhabitants. (In the United States there is one physician to every 540 inhabitants.)

The sending out of more medical missionaries is worthy of the deepest consideration, because these native doctors, through their ignorance, superstition, and barbarity, practise untold cruelties.

10. We should ever try to follow closely the footsteps of the Saviour. He sent out eighty-two men, and to all of them gave this command: "Heal the sick and say unto them, 'The Kingdom of God is come nigh unto you.'"

ENGLISH PRESBYTERIAN MISSIONS.

Early last year, the *Amoy Church News* announced the conversion of a Chincheu literary gentleman, Mr. In Ohube, which excited great interest in the city. A few months after Mr. In's conversion, he was the means of leading a brother-in-law, Mr. Ohhung-peng, to believe in the Lord Jesus. The path of Mr. Ohhung-peng has been beset by many difficulties, but he has steadfastly gone forward, and is now assistant teacher in the Middle School of Amoy. A younger brother who went to Amoy, intending if he would not renounce Christianity, to kill him, has been won over by Ohhung-peng's gentleness. "I did not know," he said, "that the doctrine was so good. You did not make it plain to me how good it is; now I will stay on here, and study the Holy Book and learn about the doctrine."

A missionary writes: "The Salvation Army is not in Mexico. They are prohibited by the laws of the country. Religious processions of all classes are forbidden; even priests are forbidden to go on the streets with their robes, altho it is done in some parts. I understand they are on the border in Texas trying to devise some means by which they may enter."

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

GRAINS OF GOLD.

Discontent is the shadow of selfishness.

When you pray kneel on the promises.

Faith never says no to God, and God never says no to faith.

Christ never taught His disciples to preach, but He taught them to pray.

Human weakness recognized is the first step to Divine omnipotence realized.

There are at least sixty-six books every man should have in his library. The first is Genesis, and the last Revelation.

THINGS WE SHOULD KNOW.

V. Knox Under the Queens.

During the brief reign of Edward VI. Knox flourished under the influence of royal favor, and was for a little over a year one of the king's chaplains. But in 1553 Bloody Mary came to the throne, and our hero again found himself struggling for freedom of conscience against the tyranny of Rome. The Marian persecutions compelled him in 1554 to leave England, and in January of that year he landed at Dieppe. For the next five years he remained in voluntary exile, and found leisure to write a number of treatises and letters. Chief among these, if measured by the excitement it created, was a pamphlet entitled "The First Blast of the Trumpet against the Monstrous Regiment (rule) of Women." This publication was to say the least undiplomatic, but then Knox was a man who cared little for diplomacy when principles were at stake. One immediate effect of this sored upon the woman ruler of England was a refusal to permit Knox to pass through that country on his way back to Scotland. In April, 1559, however, he sailed from Dieppe to Leith, and on May 2nd reached Edinburgh. The rest of his life, from this on is inseparably connected with the history of Scotland; but we have only space to notice one or two incidents of interest. He had not been back in Scotland many weeks before he proceeded to St. Andrews and announced his intention of preaching in the cathedral. The archbishop was horrified and uttered dreadful threats against the reformer, his friends were dismayed, and pleaded with him not to act rashly. But Knox listened to neither friend nor foe, and on four successive days preached to such effect in the cathedral that the people agreed to set up the reformed faith in the town, and to that end stripped the church of its images and pictures, and tore down the monasteries. In 1561 the widowed Queen Mary having arrived in Scotland from France sent for Knox to the palace of Holyrood. Here several interesting passages occurred between sovereign and subject. On one occasion when Mary charged him with disloyalty in the writing of his famous "First Blast," he replied, "If the realm finds no inconvenience from the regiment of a woman, that which they approve I shall not further disallow than within mine own breast, but shall be as well content to live under your grace, as Paul was under Nero." Such was the character of the man who championed victoriously the cause of truth and righteousness in old Scotland now three centuries ago. James VI. having been crowned king of Scotland, and Mary being a fugitive in England, peace came to crown the closing years of the old warrior's life. On July 29th, 1567, he preached the king's coronation sermon at Sterling, after this he figured but little in public, and on November 9th, 1572, having taken part in the induction service of Lawson his successor at Aberdeen, he entered his house never to leave it alive. The end came a fortnight later on the 24th of November, when in his sixty-seventh year, prematurely old from a life of trial and burning zeal, he went to receive the Overcomer's crown from the hand of his Master.

TEN MINUTES WITH THE BIBLE.

A recent writer in the *Expository Times* says:—"Among the insects which subsists on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the duct of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a good deal of ground. But, in the same field, there is another worker, whose brown vest and strong straightforward flight may not have arrested your eye.

His fluttering neighbor darts down here and there, and slips eloquently wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes to the bottom, if its dragon mouth be shut, he thrusts its lips asunder, he explores till he discovers the nectar, and then joyfully sings his way down into its lascivious recesses. His rival of the painted wing has no patience for such dull details. But what is the end? The one died last October along with the flowers; the other is warm in his hive amidst the fragrant stores which he gathered in summer. Do you search the Scriptures like the bee, or skim them like the butterfly?"

Last week we glanced at a method for studying a chapter of the Bible as a whole; but like the bee, we must go deeper yet if we would reach the sweetest honey, and taste the richest nectar. In writing thus far on this subject I have been presuming that you study your Bible with note-book and pencil by your side, and that every discovery you make is promptly recorded in such a way that it may be again referred to when occasion necessitates. If I have presumed too much let me urge upon you the helpfulness of this plan. Such a book soon becomes of inestimable value to the student. And now let us consider the study of a single verse. Having gotten a fair grasp of the book in which you are reading, and outlined the main features of the chapter you are at the time chiefly concerned with; the next step in a systematic study is to take verse by verse, and derive from each by the aid of God's Spirit as much of its richness as you can. For the sake of illustration let us glance briefly at Gen. i. 1.

At the very outset we are greeted with a phrase which is full of suggestiveness, "In the beginning God." To my mind these four words form one of the most sublime statements contained in the Bible. This first great truth admitted, and faith in all else revealed will follow naturally. We have opened up for us here the whole question of God's being, and a field of study inexhaustible stretches out beyond this little verse, but we can barely glance at it in passing. Notice however that the Bible nowhere argues the existence of God, everywhere that is assumed, and all its teaching is based upon that assumption. Now look up the references in your margin. John i. 1, 2, originates a train of thought which may profitably be followed for a little. What part did the Word, the Second Person of the Trinity, take in the work of creation? Heb. i. 10 is an interesting New Testament confirmation of this Old Testament truth, and should be mentally associated in parallel column with it. Passing on we come to the word "created," and pause for a moment to consider its meaning. Reference to a good Bible dictionary, such as Fausset's, tells us that "create" means "to make out of nothing," and is only used of God's works, never of man's. We also learn that it differs from the word "made" also used in this chapter (v. 7, 16, 25.) which infers preexisting materials. The marginal references are numerous, but they should all be turned up, and those that throw light on the passage carefully noted, and underlined. Jer. x. 12. Heb. xi. 3, and Rev. iv. 11, will be found particularly interesting. Here we must stop for the present, as our ten minutes must be nearly exhausted. Next week we will take up the study of a single word or thought

BE TRUE TO GOD.

Be true to God
No matter what the cost;
Without Him gain the world,
Thy soul is lost.

Be true to God
Though friend and foe may sneer
His smile will far outweigh
The worldling's jeer.

Be true to God
Though all the world oppose
Alone with Him you far
Outmatch your foes.

S. JOHN DUNCAN-CLARK.

Don't wait until some other time to say a kind word of praise and encouragement to any one. To-morrow may be too late and you will always reproach yourself. And don't be chary of smiles. You don't know to whom they may seem like little rifts of sunshine in clouds of darkness.

You want to be true, and you are trying to be. Learn two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry but be diligent. Enter into that sublime patience of the Lord.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR SEPTEMBER:—*For the Christian Sabbath. Pray that it may be preserved as a day of rest and spiritual refreshment.*

DAILY READINGS.

Speech.

First Day—Helped by God.—Jer. i. 1-9.
Second Day—Fit words.—Prov. xxv. 1-11.
Third Day—Prudent words.—Ecc. v. 1-7.
Fourth Day—Dangerous words.—Jas. iii. 1-18.
Fifth Day—Deceitful words.—Jas. i. 19-27.
Sixth Day—Pure words.—Pa. xii. 1-8.

PRAYER MEETING TOPIC, SEPT. 13.—OUR TONGUES FOR CHRIST.
Prov. xv. 1, 2, 4, 7, 10, 14, 23, 26, 28.

Much indeed do we need to place them at His disposal, nay, to give them into his entire control. I think if there is one member more than another Christians hold back from complete surrender, it is the tongue. I think the Apostle James must have lived in a gossiping community he speaks so feelingly on this subject. "Behold," says he "how great a matter a little fire kindleth and the tongue is a fire, a world of iniquity." James, there are many who will say "Amen," to that! But what does the wise man say about it, "The tongue of the wise useth knowledge aright; but the mouth of fools bubbleth out foolishness." Verily this is so. The wise man, and in Proverbs that means the man who has wisdom or Christ for His guide, useth knowledge aright, whether it be knowledge of his own affairs or of other people's business. But the fool, and all are fools who do not take Christ as their wisdom, bubbleth out foolishness about every body and every thing. It is heartsticking to hear professed Christians chattering away about their neighbors as if the only theme of common interest was the private business of some one else. I believe that the devil uses the sin of gossip in the Church of Christ more effectually than any other weapon. Silly talk about the minister, the elders, the Sunday school workers, the young people; innocent perhaps in itself, but weakening influences, raising suspicions, creating doubts, separating friends, and lowering the whole tone of spiritual life. I know young people to-day who are kept from professing Christ by what they see of this hateful habit in the lives of church members. Of course the reason is inadequate, but that does not lessen the responsibility that rests upon these hinderers. What said the master? "But whose shall cause to stumble one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. xviii. 6. What is the remedy? Christians talk about Christ. Let your lips be filled with His praises, let your tongue be quick to tell His love. Shut your ears to stories about others. If you are interested in some one else's affairs talk to the person concerned about them, but never to other people. The King's business is your business, and with any one else's you have nothing to do.

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON XL.—DAVID'S GRATITUDE TO GOD.—SEPT. 13.

(2 Sam. xxii. 40-51.)

GOLDEN TEXT.—"The Lord is my rock and my fortress, and my deliverer."—2 Sam. xxii. 2.

CENTRAL TEXT.—Heart Praise.

ANALYSIS.—**D**estruction, v. 40-43.
Deliverance, v. 44-46.
Devotion, v. 47-51.

TIME AND PLACE.—B.C. 1040, in Jerusalem.

INTRODUCTORY.—"This chapter and the eighteenth Psalm are almost identical. It has been thought that this chapter was written about the middle of David's reign after a number of notable victories, and that toward the close of his life a revision was made for public recitation which is the eighteenth Psalm. This triumph song must have been written before David's great sin, perhaps the time referred to in 2 Sam. vii. 1. In this case the time would be about B.C. 1040, and the place is doubtless Jerusalem."—*Sunday School Era*.

VERSE BY VERSE.—V. 40. "Girded me with strength."—It is well for a man to recognize the source of his strength. David knew that his past triumphs were owing to God's presence with him. When God girds us with strength, it is the strength of omnipotence. Failure is impossible if we rely on it. "Strength to battle."—It is for battle that God gives us strength; that we

may fight sin and the powers of evil, and overcome them. He does not give strength for display or mere personal enjoyment of power, but for earnest, unceasing conflict with His and our enemies.

V. 41. "Given me the necks of mine enemies."—When God gives victory it is complete. What He did for David He is able and willing to do for us. Wrong desires, evil passions, bad habits may all be as surely and completely vanished as the enemies of David were, if we will claim His overcoming strength against them; but so long as we go struggling along in our own weakness they will have the mastery. See Rom. vi. 11-14, viii. 2, 35-39; 2 Cor. xii. 9; Eph. vi. 10-17.

V. 42. "They looked but there was none to save."—It is a terrible thought that a day will yet come when such a condition of things will exist. "Now is the accepted time" but by and by will come a time of rejecting. "None to save," oh! what a wall of agony is in those words. A lost world, without a Christ or a Calvary! Shall we not labor for souls while it is yet to-day, since the night soon cometh when no man can work. See Rev. vi. 12-17.

V. 43. "I did stamp them as the mire."—How many things there are in our lives that deserve just such treatment as this. We must not trifle or play with sin. The cherishing of an evil thought is the invariable precedent of an evil deed. Such things may only be safely treated in one way; that is trampled under foot in the mire to which they belong. See Rom. xvi. 20; Pa. xci. 13; Zech. x. 5.

V. 44. "Delivered from the strivings of my people."—Often the greatest trial to a young Christian is the lack of sympathy and even open opposition of relatives and friends. But God will give deliverance, if trust is put in Him. Then often there come doubts and discouragements because of the inconsistencies and uncharitableness of those who by reason of their profession should be sources of help and support. And here God also gives deliverance. Not until the young Christian learns to stand alone with God and be completely satisfied with His consistency will these things cease to be causes of perplexity and darkness; but when that lesson has been learned they will matter little, for the faithlessness of men cannot change the faithfulness of God. See, Pa. lxxxix. 1, 2, 24, 23, 33, 34. 2. Tim. ii. 13.

"A people I knew not."—Not least among the joys of the Christian life are its surprises. Day by day God has some new pleasure or blessing for His children, and they that trust Him shall not be disappointed. Half the happiness of life would be lost if we could see ahead of us more than a moment at a time. See, Sam. iii. 22, 23.

V. 46. "Strangers shall fade away."—Yes, such is the lot of any who remains strangers to God. Outside of Him there is no such thing as permanency of any kind; but He is the Rock of Ages that abideth forever.

V. 47. "The Lord liveth."—What a mighty sentence do these three words frame! This world with all its woe and sin would be unbearable did we not know that He lives. Suicide would almost be justifiable if we had not this assurance. But the Lord lives, and more than that, He lives for me. He died for me, and now He lives for me; and all my life journey is in His planning. While He lives, I shall live—and that means forever. "Blessed be me Rock."—Have you made personal appropriation of God as David did? Read the Psalms through emphasizing the first personal pronoun whenever you meet it, and see how they unfold them selves and become yours. "My Rock;" that sounds like assurance, like security. Let us each say it from our hearts, and enter into the joyous experience of its meaning.

V. 49. "Thou hast lifted me up on high."—That is where thy Christian ought to be; dwelling in heavenly places. We have no right to be grovelling in the earth, like worldlings whose treasure is below; our privilege and duty is to live on the mountain tops of faith, lifted high above terrestrial defilement. Only there can we gain power to lift others. See, Eph. i. 3. ii. 6.

V. 50. "Therefore."—There is never a time in the Christian experience when a "therefore" for thankfulness may not be found. See, Eph. v. 20. Phil. iv. 6.

V. 51. "The tower of Salvation."—Reader have you taken refuge in it? No other place will give you safety when the storm comes, no other tower raises its strength beyond the reach of wind and wave. Now while the door is open step within its shelter and find peace. Surely if King David needed such a refuge, you do.

Dr. Magregor met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so bonny that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the doctor. "No," replied the winsome bairn, "he isn't heavy; he's my brother." The missionary burden is gone when the human brotherhood is realized.

Church News

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

Montreal Notes.

The tendency of our people each year is more and more to prolong their stay in the country as long as possible, especially in the case of those who occupy suburban resorts. But the reopening of the public schools on the first of September makes it necessary that the majority of families should be back to town by about that date and the wheels of ecclesiastical activity will shortly begin to move again. Let us hope that it may be with increased earnestness and zeal, as the result of the outing in the country.

Even in the dog days, however, signs of progress have not altogether wanting. On the 23rd ult., St. Giles' church was reopened by the pastor, Rev. J. R. Dobson, after considerable alterations and additions for the purpose of giving accommodation needed by this rapidly increasing congregation. These additions will in some measure meet the present needs, but it is recognized on all hands that before very long an altogether new and more commodious structure will be necessary if our church is to do the work that seems to be laid ready to its hand in this growing district. No doubt it will be forthcoming when it is absolutely required.

The corner stone of the new French Presbyterian church at Cornwall was laid on Saturday, the 22nd ult., with appropriate ceremony, by the Rev. Dr. Amaron, of Montreal. Mr. James Dingwall acted as chairman and fully two hundred people were present. Among others were the following ministers: Rev. James Hastie, Cornwall; the Rev. J. Matheson, Martintown; the Rev. N. A. MacLeod, Woodland; the Rev. Mr. MacLennan; the Rev. Mr. Currie, (Baptist); and the Rev. Messrs. Tennant and Burke, of the Methodist church. The new church which is being erected on a very suitable site on Sidney St., donated by a prominent citizen of the town, is forty-eight by thirty-four feet frame, veneered with brick. The contract price is \$2,480, and of this sum \$1,730 has already been subscribed. Dr. Amaron and Mr. Charles, the resident missionary, gave addresses in both French and English. Several others spoke briefly. A good collection was taken up. The building will be pushed forward to completion so as to be ready for occupation as early as possible.

The work of French Evangelization is telling also in other quarters. The Evreument of Quebec, complains that disciples of the Rev. Dr. Chiquiquy are conducting a religious propaganda in the Catholic parishes and that in an important parish of L'Islet county more especially they have opened a school and mission, and have already succeeded in making some converts. It attributes these conversions to the use of money but is inclined to blame the rouge politicians for being at the bottom of the movement. It evidently cannot understand the hunger of needy souls for the simple Gospel of the New Testament.

It is encouraging, however, to find the French press, earnestly advocating some of the reforms which this mission has been striving to bring about. Referring to a report recently published, which showed the Province of Quebec as heading the list of all the provinces of the Dominion for the number of those who can neither read nor write the *Moniteur du Commerce* says:

"Notwithstanding all the boasts that followed the Columbian exhibition of 1893 concerning our system of education, we do not make much progress. There is something radically defective in our system of primary schools, especially in the country schools. Shall it require an election cyclone, such as that which rendered famous the twenty-third of June last, to open the eyes of those who control education in the Province of Quebec? Our people, who are as a rule so manageable feel that they are not sufficiently educated and that they are kept behind the people of the other provinces, just on account of the insufficiency

of the means of instruction placed at their disposal. We have reached a point where we can but wish that the whole of our educated machinery be changed. Now, what provincial member will be sufficiently Christian and patriotic to undertake the reform? No one is allowed to be a prophet to his own country, but, for once, we shall make a prediction: "If, at the very next session, the government of the province of Quebec do not include in their programme a project of reform in our system of primary education, they will be irremediably swept away." The article winds up by stating that the most urgent changes needed are: 1. A law to render education compulsory; 2. A law fixing a minimum of two hundred dollars for the salary of teachers in country districts.

Since last week Dr. Smyth's case has taken a decided turn for the better. A slight operation performed by the surgeons at the Royal Victoria Hospital has given relief and he is on a fair way to complete recovery.

General.

Rev. E. W. McKay, B. A., has been given a unanimous call to Madoc church.

The Presbyterians of Dunchurch have decided to build a new church, and are asking for tenders for its construction.

Lightning on Sunday morning 16th, struck the spire of the Presbyterian church at Niagara Falls, causing \$400 damage.

The Rev. D. Sexton preached on Sabbath last, at Harrington Presbyterian Church, in the morning, and in Knox Church, Stratford, in the evening.

At a well attended meeting of the Presbyterian congregations of North Easthope and Hampstead, Rev. R. F. Cameron, of Cranbrook, was given a call.

The pulpit of New St Andrew's church, Toronto, was occupied last Sabbath, both morning and evening by Principal Grant of Queen's University, who preached two admirable sermons.

Mrs. G. M. Dalglisch has very generously presented Erskine church, Orillia, congregation with a valuable communion silver service and baptismal font or basin. Her husband, Ald. Dalglisch, is one of the elders of the congregation.

The garden party held Aug. 25th, at Beacon Hill, Rosedale, Toronto, the residence of Mrs. Andrew Wilson, by Harvesters' Mission Band of Erskine church, in aid of the funds of the band, was well attended, and in every way most enjoyable.

The congregation of St. Giles' Presbyterian church, Winnipeg, met Aug. 26th, in answer to a call of the session to take action with regard to the resignation of the pastorate by Rev. John Hogg, and also to discuss the financial affairs of the congregation.

On Tuesday the 18th ult. the Rev. D. M. Martin was inducted into the charge of Tweed Church. There were present to assist at the induction, Revs. Mr. McTavish, J. Claxton, J. A. Black. At the conclusion of the service refreshments were served in the basement, by the ladies of the congregation. At the evening meeting Rev. Mr. McTavish occupied the chair. Interesting and instructive addresses were delivered by Rev. Messrs. Claxton, Fleming, Black, D. M. Martin, the newly installed pastor, and by his brother, Rev. W. M. Martin, of Exeter.

The corner-stone of the new French Presbyterian Church here was laid Aug. 22nd, with appropriate ceremony by Rev. Mr. Amaron, of Montreal. Mr. James Dingwall acted as Chairman, and fully 200 people were present. The following clergymen were present: Rev. Mr. Amaron, Montreal; Rev. J. Matheson, Martintown; Rev. Mr. MacLennan, Rev. N. A. MacLeod, Woodlands; Rev. Jas. Hastie, Knox Church, Cornwall; Rev. Mr. Currie, Baptist, and Rev. E. Tennant, of Cornwall, and Rev. T. Burke, of Westport, both Methodist clergymen, and Rev. J. Charles, the pastor of the new congregation. Rev. Messrs. Amaron and Charles spoke in both French and English, and several of the other clergymen also

spoke briefly. A good collection was taken up.

Rev. Robt. Johnston and Mrs. Johnston, of London, has returned from a three months' visit to the Old Country. On the 17th inst., a reception was tendered them by St. Andrew's congregation and united therewith was a farewell to Rev. Mr. Meikle who has been supplying the pulpit of St. Andrew's Church, so acceptably for the summer. In responding to the address of welcome, Mr. Johnston gave a brief review of his journey. He visited most of the points of interest in England, Scotland, Ireland and Wales, and took every opportunity of seeing what he could of church work on the other side of the water. He had the opportunity of seeing a good deal of the work of Rev. F. B. Meyer, in Christ Church Chapel, as well as that of Rev. Arch. Brown, in the East Tabernacle, London. Mr. Brown, he says, is Spurgeon's real successor in London, and more than any other one man is carrying on the work of the great evangelist. Mr. Johnston was agreeably disappointed in meeting Rev. Dr. Parker, whom he had been led to expect was overbearing and pompous in manner, but he found him on the contrary, one of the most genial and kindest men he met during his absence. As a preacher Dr. Parker is without a peer in his own realm, "the Irving of the pulpit." Mr. Johnston had the pleasure also of hearing and meeting with Dr. McLaren of Manchester, the Dr. talked freely and pleasantly of his work and of his methods of study and preparation for preaching. "I never heard a preacher," says Mr. Johnston, "whose words so take hold of his hearers hearts and who has such power of making the truth gleam vividly and clearly before you." Side by side with McLaren and Parker stands Dr. Whyte of Edinburgh, who was at home during Mr. Johnston's visit to that city. The average preaching in Scotland, Mr. Johnston thinks, is not as good as the average preaching in Canada, the tendency to make the sermon an essay and the service a ritual is not increasing the power of the pulpit. He preached twice in the Irish capital and thinks that Presbyterianism in Dublin is more active and aggressive than in its stronghold in Belfast. A pleasant vacation was closed by attending the great convention for the deepening of spiritual life at Kresnick, where a considerable number of Canadians were among the multitudes who gather from every part of the world to enjoy the titles of spiritual blessing that flow at those great meetings."

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In another column in to-day's paper will be found a new announcement of an old favorite, viz: Warner's Safe Cure. From this time on a new advertisement will appear in each issue of the Review. Many honest words of praise have been spoken of the kidney and liver cure in question, and judging from its popularity in all parts of the globe and the time it has been before the public it must necessarily possess merit.

BOILING RIVER

It is sure enough. It is not as large as the Mississippi, indeed it is quite small, but a mighty interesting stream for all that. It issues from the sides of a Mountain in a thousand tiny rills, more or less and of almost as many colors. These gather themselves into pools and lakelets on the mountain's side, covering an area of about 200 acres. Overflowing their boundaries they slowly trickle down the sides of the mountain forming small cliffs, the most wonderful in the world. From a distance one can hardly believe what the eye might reveal—white, black, orange, lemon, terra cotta, green, blue, red, pink, separate and in manifold combinations stand out before him. It is a hill of painted cliffs on the sides of the mountain that rises high above. And the odd part of it is that each of these exquisite colors represent a different temperature. Does that startle your credulity? Even so it is true.

When through with this beautiful painting process, these waters again come together and then, as if full of mischief like a pack of small boys trying to play hide and seek, dive down and remain under the ground for a space of two miles and then flow out from the mouth of a canyon as one of the clearest, most beautiful, green streams imaginable. Where these waters emerge from the mountain into the little lakes they are hot, boiling hot. During their dark underground journey they fall several hundred feet and also many degrees in hotness, so that when they again see daylight they are much cooler. Thus then is Boiling River, an underground mountain stream of hot water.

But you ask, where is it? Where can I see it? It is in Yellowstone Park at Mammoth Hot Springs. It is one of the lesser—mind you the lesser—wonders of this land of wonders. Go there and see it by all means but first send to Chas. S. Foe, General Passenger Agent, Northern Pacific Railroad, St. Paul, Minn., six cents for Wonderland '98, that tells all about this renowned region.

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