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Silence.

Be still: the crown of life is silentness.
Give thou a quiet hour to each long day.
Too much of time we spend in profitless
And foolish talk—too little do we say.

If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy busy and empty tale—
Study the golden speech of silentness.

OVER LAND AND SEA.

The Maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than a maelstrom, the star than a comet, following out the sphere and orbits of quiet usefulness in which God places us.

The English Presbyterian Church, though a small body, has an enviable Foreign Missions record, and it would appear that it keeps abundant wisdom and common sense for home use also. We are led to this remark by noticing that the newly formed Presbytery of Durham met in Sunderland early in July, and initiated a new departure in Presbyterian practice, at least so far as the north of England is concerned. It appears that the Synod, which is the General Assembly of this body, agreed at its last meeting, as a legitimate means of church growth and extension, that in special cases where an unordained man had built up a congregation, the Presbytery should have power to ordain him to that particular charge, with permission to administer sacraments, but without a seat in Church courts. The first case in the Durham Presbytery where this act has applied is that of Mr. Robson, who has wrought with acceptance and success at Willington. The Presbytery has therefore decided to ordain him minister over that particular congregation, his functions beginning and ceasing with that people, he being no eligible to "calls" to other churches.

In reply to the question, "Could not this weekly rest-day be secured without religion?" Dr. Wilbur Crafts, the Financial Secretary of the American Sabbath Union, gave this pertinent and unanswerable reply, "A weekly day of rest has never been permanently secured in any land except as the basis of religion. Take religion out and you take the rest out." Joseph Cook says, "The experience of countries shows that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship. To make the Sabbath a rest-day by legal enactment is right and should be demanded, but this will not preserve it, and its advantages, unless in practice Christians make it a sacred day."

The Rev. Gilbert Reid has begun a mission in China for the higher classes. He aims to reach the ruling and the educated classes of China, trying to bring them into association with foreigners having kindly intentions. His method is to come into communication with the high class Chinese, enlightening them as to the intentions of missionaries and the worth of their work, so seeking to predispose them favorably to Christianity. He endeavors, further, to bring the rulers into friendly relations with the missionaries

living in their districts. This mission requires great tact and a real Christian courtesy. Mr. Reid has been making and receiving calls, writing Chinese letters, and preparing articles for newspapers in Chinese. He aims also to get the more advanced Chinese officials themselves to prepare documents on moral reform, which Mr. Reid then circulates vigorously. Mr. Reid has already met and conversed with 150 men of rank, and has corresponded with about 350. He has other plans, but all are in the same direction. This is certainly a unique work, and ought to be productive of great good.

The bill for burning the three eminent martyrs of England has turned up in the British museum and is as follows: "Charge for burning the bodies of Cranmer, Latimer, and Ridley: For three loads wood fagots, 12s; item, one load furze fagots, 3s 4d; item, for carriage, 2s 6d; item, a post, 2s 4d; item, two chains, 3s 4d; item, two tables, 6d. item, for laborers, 2s 8d; total £1 6s 8d." Furze fagots came high enough, but it cost more than any mathematician can figure to bind men to the stake. It does not pay to persecute.

The Idler is responsible for the following: Mr. Bigelow presented Emperor William with an American canoe; and the Emperor thought it would be a good thing to allow his boys to sail the little craft on the river at Potsdam. But Augusta Victoria did not share his enthusiasm. "I shall never allow my children to sail the canoe," she said, "its too dangerous." Being informed that her husband wished the canoe to be used by his boys, the Empress answered: "He may be Emperor of Germany, but I am Emperor of the nursery."

The most liberal of Roman Catholics hold steadfastly to all the positions that constitute the essence of the Roman system. They maintain that the only true church is the Church of Rome; that there is no genuine Christianity, no true religion but that which Romanism teaches; that the only supreme moral standard is the infallible interpretation of the divine will by the Roman pontiff. That this pontiff can never be the subject of any civil power, but is himself clothed with supreme authority; in a word, that men in every relation, the home, the church and the state, are subject to this vicegerent of God on earth.

The literature of China, says the *London Christian Commonwealth*, was fully developed before England was invaded by the Norman conquerors. The Chinese invented the art of printing five hundred years before Caxton was born, and they made paper A.D., 150. A thousand years ago the forefathers of the present Chinese sold silk to the Romans, and dressed in these fabrics when the inhabitants of the British isles wore coats of blue paint and fished in willow canoes. Before America was discovered China had a canal 1,200 miles long.

The income of the 15,000,000 church members in the United States and Canada is estimated to be \$2,250,000,000 per year. They give \$1.00 out of every \$409 to missions.

The Presbyterian Review.

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Toronto, Aug. 20, 1896.

The Home Mission Report of 1896.

THE publication of the minutes of the General Assembly with accompanying reports leads one to examine afresh the work of the year. The Home Mission Report (Western Section) holds the place of honor, and the work sketched there seems to be on the whole in a healthy and progressive condition. It is true that complaints of frost and drought, of the shifting of population, the shutting down of sawmills, Plymouthism, deadness, etc., are made, but this was to have been expected over so wide a field as the Committee occupies. In form the report is somewhat faulty, and a stranger would find it difficult to get in clear, intelligible shape what he needs. One is afraid that the reports of Presbyteries are in some cases defective; and they institute no comparison in many cases with the condition of the work last year. One would like to know for certain, e.g., how many churches and manses were built in the whole field last year, and where, how many missions became self-supporting or became augmented congregations, how many new missions were organized, how many persons joined the Church on profession of faith, and how many by certificate. As far as possible the report should show the result of the stock-taking for the year, with gains and losses, on a balance-sheet. The Committee would do its work more intelligently, and they would, by such a statement, furnish the pastor, and the speaker at a missionary meeting, with stronger arguments in favor of Home Missions. This suggestion is made because of the interest taken in the work and because of its importance for the whole Church. People demand full and accurate information if they are to contribute, but it is difficult to get this from the large and somewhat undigested mass presented in these reports.

From our reading, we would gather that one mission became a self-sustaining congregation last year and that nine were transferred to the Augmented list. This was a gratifying advance. Quite a number of missions advanced also from the stage of student to that of ordained supply. We may expect these, ere long, to call pastors. Over twenty new missions have been organized about two-thirds of which are in the West. A net gain of 1050 communicants is claimed for the West, and the gains in other parts of the field would be at least as many. Two thousand is a substantial advance. The small number of communicants in some fields, no longer new, as compared with families would suggest the need of more aggressive work. About twenty-six churches and five manses were built and preparations were in progress to build several more.

One is prepared to learn of growth in the West, but when Presbyteries like Kingston, Algoma and Barrie show decided gains one is particularly gratified. During the past ten years families increased in the Kingston mission field 75 per cent., communicants more than 100 per cent., and contributions more than 400 per cent.

The lack of winter supply is felt everywhere. The complaint is loudest in the West, but there is grumbling all through the reports. Is it not time to face the supply question and change all this? The last Assembly was asked to check the inrush of students and others into the ministry of the Church for fear of an inundation. Could not this super-abundance of men be guided to the furnishing fields of the North and West? It would seem that there are more than enough men to occupy continuously every mission field in the Church, why should not the General Assembly see to it that every field has a man, and as far as practicable every man a field? Vacant fields in Algoma and the West, and idle men crowding each other for a hearing in vacant charges in Ontario! Something wrong.

The means at the disposal of the Committee are not adequate. There is a surplus but this is gained by cutting down salaries; and the Assembly had to instruct the Committee to increase salaries, because the missionaries could not live on the figures paid. Were all the communicants in the Western Section to give fifty cents each there would be abundance. But for the large contribution received from British Churches the Committee and the missionaries would be in severe straits. But British contributions may cease to flow at any time—hence we should depend on the membership of our own Church for the support of this work, rather than look abroad, much as we appreciate the generosity of these British Churches.

The Pope and Anglican Orders.

For some time back it has been known that the Roman Curia was studying the question of its relation to the orders of such other Episcopal bodies as the Anglican, and in some quarters it was fondly hoped that by some kind of recognition of their validity on the part of the Pope the way might be paved for a reunion. In view of this all possible influence has been brought to bear by the extreme High Church party to secure a pronouncement that might afford some hope. Even Mr Gladstone was induced to write a letter to the Pope strongly urging him to take that course. All hope of success, however, has now been crushed by the Pope's latest encyclical which has just been given to the public, in which he asserts with all the distinctness of his predecessors, the exclusive claims of Rome for supremacy and the impossibility of recognizing in any way those who are separated from it either in jurisdiction or doctrine. *There is but one way of reunion, and that is by complete submission.* We cannot say that we are surprised at this attitude. The surprising thing would have been if any other attitude had been taken. Nor can we say that we much regret it. It is better on the whole that we should know exactly where Rome stands, and any possible reunion that might have been brought about by a confusion of the issues between Romanism and Protestantism would in the long run have been fatal to true religion. We shall not rival Rome's arrogance by saying that the reunion of Christendom is possible only by all submitting themselves to Protestant authority, but we do say that it is possible only by all submitting to the unqualified authority of the New Testament. When Rome reforms herself by discarding her unscriptural dogmas and her superstitious practices then it will be time to discuss the question of union and not before. Meantime it must be rather galling for our High Church friends to have all their advances spurned and their boasted orders denounced as schismatic. There is not much worthy satisfaction to be found in the spectacle by us poor outside Presbyterians, but it is at least amusing to see the wry faces they make over the medicine they have been dealing out so plentifully to others when they are called upon to swallow it themselves. The best thing we can wish for them is that the dose may

cure them and that they may soon reach the stage in which such medieval fancies will cease to trouble them. The belief in apostolical succession, like the belief in ghosts and witches, belongs to a past age and the sooner it is got quit of the better. To maintain as some do that the ministration of the Spirit is confined to those who pretend to it is to belie history and ignore the plainest facts.

Law Enforcement in Oklahoma.

The Rev. John Mordy, Presbyterian minister at New Kirk, Oklahoma, recently put himself at the head of a movement for the better enforcement of the law in this newly settled region, with some success. Finding that the laws relating to public morals were utterly ignored, he brought the matter before the Grand Jury and three of the officials here indicted for habitual drunkenness and two men indicted for keeping gambling houses. He also complained against the city marshall for drunkenness and kindred vices. Four other county officers were indicted for other offences. Owing to the weakness of the County Attorney only one of the parties indicted for habitual drunkenness was prosecuted. Even he was not convicted on the ground that though frequently drunk he was sometimes sober or partially so. The gamblers fled to parts unknown and have not been heard of since. In spite, however, of the evasion of justice the result has been most wholesome. Public officials of all kinds have mended their own ways and have enforced the laws against gambling and Sabbath desecration, while a demand has been created for a higher class of officials so that in future better men are likely to be put forward as candidates. Mr. Mordy will be remembered by many as a former Canadian who studied in Kingston and Montreal, and for a time exercised his ministry in Ontario.

Ministers' Salaries.

There is so much practical point in a recent utterance of Bishop Green of Armidale and Grafton, Australia respecting the income of ministers that we reproduce extracts as showing the struggles for existence in a sister colony and as to a considerable extent applicable in our own land. "If the laymen," says the Bishop, "up and down this diocese knew as much as I do about the household lives of the clergy, if they knew the gallant struggles against poverty, the contrivance and economies of the long-suffering clergy's wives to make both ends meet, and on a working man's pay keep up the refinements and courtesies of a professional man's household, if they realized the many privations borne uncomplainingly in silence, the need sometimes for the barest requisites for clothing or education or locomotion, there would be a revolution in the state of things next week."

As here, the churches in Australia have been confronted with the cry that a good man will raise money for his salary under untoward circumstances." This is how that fiction is disposed of: "I sympathize with the demand for 'bright men, able men, educated men, polished men,' and they will be found for your vacancies if you will pay for them, but when I am required to supply an orator, an athlete, a musician, a scholar, an architect, a lawyer, a man of business, of culture, of tact, and of fine commanding presence, and am thereupon commissioned to offer this admirable Crichton, something more than the more skilled navvies receive upon the railway line, I confess the disproportion appals and crushes me."

The experience here so graphically expressed is by no means confined to Australia or to the Anglican

Church there. Presbyterians can sympathize with the Bishop. How often do we forget that the laborer is worthy of his hire, that the better a man, the more are his wants, and as a contemporary puts it, the more capacious his mental appetite, the more expensive his library shelves. Congregations often fail to realize that men of ability and of special aptitude for the ministry, have, as a rule a natural ability which would, in any other sphere of life, bring in the good things of life in great abundance. A comfortable competency ought to be the lowest aim of our church and such a moderate aim should not prove difficult of general realization in Canada.

Religious Patriotism.

In a recent speech Rev. Professor A. B. Bruce, of Glasgow, made several points of great interest to Scotsmen. He said he spoke as a patriot, interested in no one section of the religious community, but in all sections as one who cared more for the Kingdom of God than any ecclesiastical denomination. (Applause.) He would indicate to them three of his highest desires for Scotland, and the first was that she might continue to set a high value on her religious heritage from the time of the Reformation. They ought never to forget what they owed to John Knox. (Applause.) But his (the Professor's) first desire for Scotland was based on the fact that there was a great anti-Protestant reaction going on in the Church of England. On the authority of men belonging to that Church it was running steadily and strongly Romewards. What did that matter to us in Scotland, some might say? It mattered much. For one thing, because the children who went to England or were being educated there were being affected by it. Then the intercourse between the countries was so intimate that no religious movement could go on in one part without setting up in another a sympathetic movement. Another of his devout desires for Scotland, the Professor said, had reference to the education of the young. The programme of a purely secular education in our public schools was one of the eventualities of the future. This would imply two conclusions on the subject—that the responsibility for the religious instruction of the young should be thrown upon the Church, and if so it would be well for all ministers and all religious people in Scotland, as in England, to consider in good time what were the best methods and instruments of religious instruction. His third wish for Scotland was the healing of the country's religious divisions, more particularly the reconstruction of the three Scottish Presbyterian Churches, for which he sincerely and earnestly longed. Instead of hammering away on the question of Disestablishment he would cultivate the various relations with the Churches as they are, in the hope that such relations might deepen the desire for union, and create a widespread feeling that union was worth having.

Test all Things. The question of the Roman Governor, "What is truth?" is being repeated by many to day as they observe the great divergence of views, upon certain fundamental topics, by those assuming to be leaders of the people. Those equally intelligent and sincere advocate with equal earnestness, as necessary for the nation's welfare, what is declared by their opponents will bring upon it disaster and ruin. What need of wisdom from above in order at such times to know how to act! Prejudice and passion should be banished from the mind and heart.

Vacation Time : Its Delights and Dangers.

Written for the Review.

Vacation time! What golden promise it holds. The very words seem to hold to for the weary toiler,—the over-burdened man of business, the over-tasked school-boy or school-girl, the busy mother, with her little appreciated load of care! How its restful hours of breezy out-door enjoyment, far from the city rush and bustle, seem to light up the dingy counting-house or office, or hot school-room, with visions of shady woods, and rippling streams or long stretches of shady beach, with the white surf of the blue ocean breaking at one's feet, and the bracing sea-breezes filling the whole being with new life! In our modern high-pressure life the vacation-time seems more specially needful to relax the overstrain, and renew the exhausted powers, to afford recreation, in the true meaning of the word, to *re-create* the whole system, physical and mental, so that work can be begun with renewed vigor.

This is the ideal aim and end of vacation-time. But, like all ideals, it too often fails of realisation, human nature seems so innately perverse, that it often cheats itself of what it seeks. We know how a certain class of jaded holiday-makers will resort in crowds to the great caravanseries of large watering-places which simply repeat the fashionable follies of city life under different surroundings. There are too many people whose idea of a summer outing seems to be only to follow the crowd, to taste, amid new scenery, their favorite pleasures and excitements or those which have the charm of novelty, to go through the same round of dressing, dancing, and possibly flirting, and go back with very little further benefit than may be derived from the mere change of scene. It may be questioned, however, whether these are really the people who need the summer vacation. If they are, it is little wonder if the jaded faculties refuse to improve in tone, and they begin to think, afterwards, that the trip did not do them much good after all. At least they are a shade better than the class of holiday-makers whose chief desire seems to be to enjoy a better "spread" and a keener appetite than they do at home, and whose requirements in this respect are one of the chief causes why we cannot have the moderate priced hotels and boarding-houses; that to people of more moderate taste, means, and simple tastes would be such a boon. Our American cousins are the leading sinners in this respect, and one is sometimes tempted to wish that we could have some sort of exclusive legislation to keep these exacting *bot vivants* out of some of our hitherto simple summer resorts.

However, happily, the taste is growing for the purer and simpler pleasures of quiet country sojourn, for the soothing influences, on over-strained nerves, of whispering woods and green meadows, and quiet waters. Among the rocky nooks and dark waters of Muskoka, amid the picturesque islands of the St. Lawrence, and amid the grand hills and rushing water-falls of the Lower St. Lawrence, as well as in many other sylvan retreats, many families wisely find their charming holiday resorts "far from the madding crowd," where, surrounded by the healthful influences of nature, old and young alike can enjoy these influences to the full, without the artificial and sophisticated accompaniments of the much advertised and fashionable health resort.

Yet, even here, the natural social impulses and the ineradicable tendency to self-indulgence introduce dangers which tend to counteract the otherwise beneficial effects of the holiday. People in general take their vacation too aimlessly, and are therefore too dependent on such factitious excitements as may turn up. Even in the quietest neighborhoods, where only a few friends are within reach, there is apt to be too much of the utter idleness, which, Dr. Watts tells us is so near to "mischief." There are the perpetual picnic parties, "to amuse the children," the endless lounging in hammocks, the boating or driving, parties, often prolonged till so late an hour that the time-honored benefits of "early to bed and early to rise" are lost sight of where they would be most beneficial, and the pure delight of the early summer morning is lost; even the dances, which, impromptu and simple as they may be, still add to the general atmosphere of self-indulgent "killing the time." Now a little of this lotus-eating life may be all very well for those whose brains and nerves have been

over-taxed to a dangerous degree, though, even for them the quietest enjoyments are the best. But there is great danger lest it go too far and only minister to the self-indulgent love of pleasure which is one of our greatest social maladies, and which will sap our true virility as a people, if not carefully guarded against. And it is, of course, the parents who can best guard against this growing evil. But in holiday time they are apt to be careless just when the most care is needed. Or they let their children go from their vigilant guardianship, without being sufficiently careful as to the sort of care under which they are placed. And yet, just because the circumstances and surroundings tend to laxity, and to a freedom not possible in the ordinary home life, the greater vigilance is needed lest the freedom go too far, and lest the safe-guards and restrictions deemed so needful at other times are not unduly relaxed when most required. Those who have watched the manners and conduct of many young people, under such circumstances, or overheard some of their own accounts of their doings, know that there is here a real danger, not enough realised by many parents. The habit of free and easy manners is too easily acquired, and not by any means so easy to check when once it is learned.

The careless freedom of the camping life which is so favorite and delightful a mode of vacation taking, but which has its dangers as well as its delights. The bow can be relaxed so far, too, by mere idleness and so-called pleasure, that it may seriously injure its power of tension afterwards. Weeks of mere lounging and novel-reading are not, on the whole, healthful for either old or young, not to speak of the waste of time that might be put to so much better use. Parents should have a watchful care of the reading of their children, even during holiday time, when they may imbibe not a little of the poison which is scattered broadcast in many a fascinating tale. To distinguish the good from the bad, they need either to have some ability to discriminate, themselves, or to apply to some friend who can give them a little direction. The best way of excluding the bad and unwholesome is to provide mental food that is at once palatable and wholesome, and this it is quite possible to do, with a little care and consultation. There are parents who carefully select the reading, whether fictitious or more substantial, which is to be the mental food of their children during vacation time. One family for instance, had regular readings aloud during meals—a different class of book being provided for different times of the day—for instance that vivid and charming book Green's "Short History of the English People," forms the accompaniment of breakfast; a book of travels supplies literary dessert at dinner, while possibly a wholesome work of fiction gives additional zest to the evening meal. These readings are much enjoyed by the whole party, and afford good material for discussion which is, of itself, a benefit, in the quiet and leisure of the country, where for want of better topics, the talk is apt to degenerate into mere gossip. Formal readings, such as these, might not suit every family, especially where there are children too young to be entertained by them, whose rights to free and pleasant interchange of ideas during mealtimes, should not be interfered with by their elders as much as is sometimes done, with the best intentions. (Of course, it is only family life which is now referred to, not the times and seasons when children should be taught that visitors, too, have rights which are to be respected). But it would be well that all children old enough to take in the simple facts of history or science, at least, should be encouraged or directed to take up some useful reading during vacation times, and should also receive encouragement from their elders in talking about what may appeal to their interest in reading it. In this way, the holidays may be made a season of real intellectual gain, by stimulating the children to read more intelligently and thoughtfully than they are apt to do when preparing mere task-work for school. Even the stories read might well be made a subject for the meal-time discussion, and not a little instruction can be imparted through such discussion, without anything like the appearance of giving it. Who does not remember how their own crude and childish ideas were modified and corrected by just such free interchange of thought and discussions with friends whose wisdom and experience made their kindly influence in free conversa-

tion of so much more value than mere formal teaching.

In such ways as these, the holidays, so often recklessly wasted, can be turned to really good account. In the study of nature, too, as well as in the cultivation of the sense of beauty, much may be done to make it a time of sowing good seed for future reaping. "The harvest of a quiet eye" is one that should be put within the reach of children, by those who know its riches for themselves. Parents or older brothers and sisters who have, themselves, some knowledge of botany, of the wonderful history and structure of the floral treasures to be found in our woods and streams, can add permanently to children's resources for true enjoyment by giving them a little guidance and stimulus in a pursuit at once healthful and interesting. So, without, in the least, taking away from the recreations of vacation-time, there is no need for letting the mind lie absolutely fallow, or, what is worse, letting it go through a *douche* of vapid or sensational novels. If parents would only read for themselves the books they see in the hands of their children, and question themselves honestly as to the effect produced on their own minds, there are many books would be banished from the holiday library, as strictly as deleterious or poisonous edibles would be banished from the larder. And whatever remedies may be used successfully for physical poisoning, the effect of an injurious book is often irremediable in a lifetime.

But the integrity of the spiritual life is that which Christian parents should be most anxious to preserve amid the temptations of holiday-time. And there are many temptations even for the older people themselves. The very alterations of the ordinary habits of life and the complete change in the surroundings is apt to change a little the observances which have been wont to nurse the spiritual life at home. Even the fascinations of nature have a tendency to draw the heart away from Nature's Divine source. Even Whittier, spiritual poet of nature as he was, has felt this, and well expressed it in the lines,—

"But nature is not solitude;
She crowds us with her thronging mood
Her many hands reach out to us;
Her many tongues are garrulous;
Perpetual riddle of surprise
She offers to our ears and eyes;
She will not leave our senses still,
But drags them captive at her will,
And, making earth too great for heaven,
She hides the giver in the given."

This is a danger for the elders as well as the young, a danger especially lurking in wait, when "pleasure all the heart would ask," and in holiday-time the safeguards of religious observance that help to nourish the spiritual life require to be all the more tenaciously preserved. Especially is this the case with regard to the sanctity of the Lord's Day, which is so often invaded in the quiet of rural seclusion as it would not be when living in the heart of the city. The spirit of trifling away, in mere inanity hours of leisure given for an infinitely nobler purpose is apt to creep into the lotus-eating life of the vacation, with results far from favorable to the spiritual well-being. In particular, there is no reason why the sacred character of the Sabbath rest should not be as carefully preserved in a rural seclusion as in the heart of the city. We have no sympathy with the extreme Sabbatarianism—rebuked by our Lord, and chiefly pressed by Pharisees—which looks askance at the quiet stroll through the meadows or the corn-fields as the case may be, and would condemn the child for picking its handful of flowers as the disciples for their ears of corn. But the quiet communion with nature, which, even to the heart of a child may be a revelation of the Divine, differs widely from the dissipation,—material and spiritual,—of the Sunday excursions of all kinds which are, unfortunately becoming so common, even in Canada. Whatever may be said in their favor, when they form the only means whereby the slaves of our great industrial machine can secure a breath of fresh country air, opportunities for which ought to be otherwise provided for them, there is no possible excuse for the desecration of the Sunday quiet and the deprivation of the weekly rest of employees in order to add to the pleasures of those who have no lack of other opportunities for enjoying pure air and fine scenery. All who wish merely to observe the Golden Rule, the funda-

mental one of Christian ethics, should discourage Sunday excursions, and resist all temptations to join them. It is the thin end of the wedge and soon widens the "little rift" between the soul and its Divine centre. But, apart from the Sunday excursion, there is apt to be a tendency to idle away the precious hours of Sunday, in what may be a very pleasant sort of idling, but may become very injurious as well. To prevent this, in places where the usual Sunday restraints and Sunday observances are lacking there is special need for care that the Sunday hours shall not be wasted. A little family service can always be arranged, with appropriate readings and singing which may be made attractive to all, servants included. And, as in the case of secular reading, bright and profitable Sunday books can be provided, some of which can be enjoyed in common, either by reading aloud, or by reading apart and discussing them at the family re-unions.

And then, there are the servants! How often does it happen that the week-day drudgery is only increased on the Sabbath, notwithstanding the terms of the commandment. If it is not necessary to understand this literally, and this appears to be the practical belief of most people, at least it implies that the Sunday work of the household should be minimised as far as it is possible. And since certain things seems to be "works of necessity," as our Shorter Catechism has it, might not there be much more done to lighten the Sunday burden of the often over-taxed domestic, if the other members of the family would, on that day, take a portion of her work off her hands? Instead of this, in some families, the domestics have far more than their usual tale of work needlessly imposed on them, while the others, seniors and children, lounge or sleep away the vacant hours. Such things ought not to be known among those who profess themselves Christians. Such a little bit of practical Christianity as the making of a bed to save the busy chamber-maid, whether in the home or the boarding-house, or the help with the family meals, which could be given so easily and without any perceptible inconvenience would perhaps do more towards keeping the spiritual life warm and active than even a course of lectures on the Fourth Commandment, its requirements, prohibitions and "reasons annexed." It is not long since that distinguished man of science—Alfred Russell Wallace—a man not ranked among Christians, proposed such a mode of promoting Sabbath observance, but so far as one can judge, without much effect.

Do not let us forget to take our Christianity with us to the summer hotel, and, with it, let us have all the practical Sabbath-keeping for ourselves and others. Let no soul, in the great day of account, have the reproach to bring against us, that, in order to minister to our pleasure or our luxurious living, at home or abroad, that soul was deprived even for a time of that privilege, some leisure and opportunity on the Sabbath, to learn something of the way of salvation and the "unsearchable riches of Christ!"—FIDELIS.

The Right Use of Riches.*

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

In the companion parables of the unjust steward and of Dives and Lazarus, our Lord sets forth the right use of riches. What are riches? The surplus one has over and above the necessities of life. Poverty is the possession of less than enough to meet such necessities. Riches are a varying quantity, but in general we may say that he that can spare anything from his supplies is to that extent rich.

Both parables teach that

RICHES SHOULD BE USED TO PROVIDE FOR THE FUTURE LIFE.

A competency is needed for this life; the surplus should be used for the life to come. Here is the explanation of the choice of such an unpleasant character as the unjust steward to represent our duty. No other would illustrate the case. He was wasting his lord's goods by using them on himself. Every person possessed of a surplus is doing the same if he is not using that surplus in God's service. He is bound to use it for

*An Exposition based on (Luke xvi.); in the Bible Study Union Course on "The Teachings of Christ."

God. The unjust steward in spending his lord's substance for the advantage of his lord's debtors was dishonest and hence repulsive to us. And yet this is exactly what God requires of us as stewards of His riches. These we must use for the needy. We can pay over God's own in no other way. Christ accepts the needy as His representatives. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The parable of Dives and Lazarus shows the same thing. Dives failed to care for Lazarus in this world. In the other world he had need of him, but found he could not obtain his services. The implication is that he should have used his riches to make a friend of Lazarus in eternity.

The first parable shows us that

BENEVOLENCE HELPS TO SHAPE THE FUTURE.

How so? Why, character will be tested by our use of property. We are not saved by charity any more than by any other form of good works, but charity, better than almost any other test, indicates whether or not we are living under the law of love and are loyal subjects of Him whose essence is love. This is the reason why at the judgment when all nations stand before the King, men shall be tested by their treatment of the needy.

The parable of Dives and Lazarus indicates that

OUR OPPORTUNITIES OF SERVICE EXIST IN HUMAN NEEDS AROUND US.

The question is, What are we doing for our fellow men? Lazarus was laid at the rich man's gate, where Dives could not fail to see him, know his needs and understand that if any one rendered help it must be he. On this principle we all are appealed to. There are those near us who need us and we are responsible for their relief. God has planned it so. "The poor ye have always with you." Every call for help and every condition of need is our opportunity. We shall be judged and our future determined by our use of this opportunity. How are we using in relief of others needs the substance we do not actually require ourselves?

MISERY RESULTS FROM A SELFISH MISUSE OF RICHES.

The parable makes it plain that inhumanity is a mortal sin. A God of love is unspeakably offended at it. Nothing is more out of sympathy with the spirit of His reign than cruelty or unkindness. The picture of Dives in torment is startlingly vivid and is intended to rouse the stolid and indifferent to a sense of their sin. It is plain, further, that the future rights many of the inequalities of the earthly life. It has been argued with much force that the inequalities of this life prove that there must be a future life in which such inequalities shall be adjusted. Otherwise it would be hard to understand the justice of God. But Christ here lifts the veil of the future and shows us that justice prevails. Dives chose his good things on earth and can find no fault that he has lost them all in the other world. Lazarus bore his evil things righteously and is now so generously rewarded that he can find no fault with the past. His character was built up by his trials. There is, to be sure, no salvation because of suffering and no torment because of riches, but let no one be cast down because he suffers and let no one boast himself because he prospers. All this is temporary and is a test, perhaps a school, to determine the future.

It is specially noticeable here that the conditions of the hereafter are unchangeable. At death Dives and Lazarus, who had been so near during life, were parted by a great gulf. There was no longer any interchange or help possible. They were now "fixed in an eternal state." This fact is tremendous in the emphasis that it puts on the duties of the present life.

The parable further teaches that

A SELFISH USE OF PROPERTY ALL KNOW TO BE WRONG.

Dives would excuse himself and gratify brotherly instincts at the same time by asking that Lazarus might warn his brethren of the result of their selfish lives. But he is told that this would do no good. These Jews have already sufficient instruction from God's Word. They know their sin and their duty. Every man, whether Jew or Gentile, taught by revelation or nature, knows the sin of inhumanity and the duty of helping his fellow-man. Here is the reason why all men will be judged on this basis. This one test will leave them

without excuse. "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." The means of grace provided on earth are adequate and exhaustive.

President Gilman on Dr. McCosh.

President D. C. Gilman of Johns Hopkins University reviews in the August *Atlantic* the recently published biographies of President McCosh and President Barnard. Representing as he does (with President Eliot of Harvard) the typical college president of to-day, it is instructive to read his explanation of the great changes that have come in university problems and in fact in all educational work, since the days of the old-time college presidents.

"Both these men," he tells us, "began life as country boys, of good heredity and good environment, without extraordinary gifts, opportunities, or education. Both led noble lives continued to ripe old age and consecrated to the improvement of college education. Both were naturally conservative of the conservatives, one trained in Scotland and one in New England, were the traditions of Calvinistic theory and of classical studies were dominant, and where there was little desire for change, but both, by gradual processes, came to see the inadequacy of the agencies then employed for the education of American youth. Both were suggestive and persistent, and both succeeded in securing a good deal of support for their progressive views, though both at times were depressed by obstructions. Barnard was naturally a mathematician and physicist, with a decided bent toward theology; and McCosh was essentially a philosopher and theologian, with a strong bias in favor of science; so that they were well fitted to be mediators between the two camps, which at one time threatened open and vehement hostilities all along the line. For many years President McCosh was the most picturesque person upon the educational platform. His fine head and face, his Scotch brogue, his racy language, and his unconscious egotism made him everywhere, among his "boys" on the campus or among the elders of the assembly, a man of mark. Every one will admit this who saw him at the recent historical celebration at Harvard, or in his last public appearance in the international conferences at Chicago."

Time for Solid Reading.

It is always a pleasure says *the Interior* to find proofs of intellectual pursuits among men of busy life. It is easy to be a student in a cloister; it is difficult to attain scholarly habits amid surroundings in no way related to literature or science. But we have of late made the acquaintance of two men whose business and study are widely separated. The one is a police sergeant in one of the greatest of our modern overgrown cities. And yet this man is the most devoted student of American history and American literature that we know. He has a library, collected by himself, which while not large is choice, and in its specialty complete. Not satisfied with possessing rare books he has made them unique by splitting each leaf so that he can paste the printed sheet upon a broad margin heavy-laid paper, doing the work with such nicety that even an expert could not detect that the page had ever been subject to manipulation. And then he has interleaved these books with a thousand prints and etchings and photographs until the work is of value beyond expression in dollars and cents. And this work has been done largely at night while sitting at his desk, thus enabling him to pass the long hours in an employment at once congenial and broadening. The other student we discovered in a still stranger place, namely, a barber shop, and the study to which the young barber devotes his odd moments and leisure hours is philosophy, or as he calls it "metaphysics." His table is filled with works of intellectual masters, instead of Police Gazettes and Sunday editions of cheap dailies. We overheard him talking with a customer, a college graduate; and he stopped to make a note of what was said about McCosh. When through with that customer, there being a lull in business, the barber was off to purchase a volume of our "Scotch Jimmie." Happy is the man who has found out that the dreary occupation of killing time can be changed to that of building up the mind, and so far as we have been able to get at the facts in the case, the best students are often the men who are busiest otherwise. Habits of industry breed habits of study in those fitted for mental attainments. We have discovered no occasion yet to re-write the fable of the hare and the tortoise,

MISSION FIELD.

Is it Best to Send Boxes to the Foreign Field?

"Oh, yes, I know there are boxes and boxes, just as there are folks and folks—but—"

"Oh, but it is so nice to think of those poor little heathens having something pretty once in awhile."

"And it must be a great help to the missionaries; don't you remember how Mrs Blank wrote of a whole village being interested through one card? And the doll that little Persian girl took home, and how they first scrubbed the child so as not to spoil the doll, and then the mother to match the child and the house to match them both! And how the lesson of purity is working still and may yet bring the greatest good—a soul made white?"

"Yes, I know," sighs the Chairman, "but I wish the zeal might be directed a little.—Think of that camera sent without lenses, and that splendid magic lantern with no slides—and all these other things, congruous and incongruous, good and bad."

"Oh well," replies the Secretary consolingly, "I heard the other day of a box sent to India, or some other good hot place, with two pounds of nice fresh butter and a jar of maple syrup in it, and as it had not the proper address and had to be held, you can imagine the condition of the contents when it was opened, but we have never had quite such a serious case as that on our hands." "No, that's true," admits the Chairman. "How many of you can come back to-morrow? We must get through this week."

"What shall we do about boxes?" comes every year from exhausted committees who have spent hours sorting over dusty, unsuitable business and cigarette cards, noseless dolls, wheelless carts, marbles and jackstones. We always have sent missionary boxes to different parts of the Home Field. We have been brought up that way, and then many people will give in that way who will not in any other, and a box is a real tie of interest and affection between the two far separated ends of the line. It is nice for the missionaries, who are just folks after all, to see and enjoy some of the latest little novelties and fads with which the home friends are cluttering up their houses. It does make America seem like a real place to Chinese or Siamese children in the schools, and there is much more to be said of the real help these little gifts are to the missionaries in gaining attention and interest. So: Do send boxes, if you can, as actual extras.

Don't forget that freight and duties are enormous, and a ten or twenty dollar box that will cost fifty dollars to send is hardly worth it. Is it?

Don't send wax babies to the tropics! Their dear little countenances melt away and the little mothers are made very sad.

Don't send hat pins to India, where they wear no hats—nor hair pins to Persia, where they never "do up" their back hair. Though pins and needles are universally welcome, I believe China and India knew the art of paper making before we did, so there is no need to send letter paper to our friends there, for it weighs heavily and freight is dear. The Chinese and Japanese use paper handkerchiefs and a great saving in washing it must be, too. And Hindoo girls like black haired dolls.

Don't send furs and flannels to Africa or silk gauze to the Esquimaux, "coals to Newcastle" or "figs to Smyrna." In other words, only find what is needed from your headquarters and send accordingly. Sort over your own batch of cards; it is just as easy for you as for any one else. You will know that pictures of ballet girls and coarse-faced men are not good mediums for Gospel truth! And cats dressed up in children's clothes and studying lessons are a sore puzzle to the little brains to whom everything foreign is strange, and who have often heard it said that "you might as well try to teach a cat to read as a girl." Above all—the biggest kind of a Don't is—Don't let the box interfere with any regular funds or pledges or with money gifts! Every penny is so much needed for real Gospel work, for pressing on into the regions beyond—into the great darkness—to tell the glad tidings to those who have never heard. A box can only be helpful if it is altogether an extra. So you see boxes have as many sides as "Special Objects," if not more, and after looking carefully on them all I hope you won't forget to send them for next Christmas, but do remember every one of the Don'ts.—*Woman's Work for Woman.*

Mission in India.

The Rev. J. N. Forman of the American Presbyterian Mission in India, has been trying to live down to the social condition of the Hindus. He has lived in a room fourteen feet by eight, with a veranda on which his cooking was done. In food and dress he also sought to get as near the people as possible. He meant the self abasement to be a means to the end of the more successful winning of the people to Christ. He tried the experiment in three differ-

ent places, fairly and fully. He now abandons it, asserting that the ordinary way of missionary living is far more successful in winning men to Christ. At present many who are willing that the missionaries should make sacrifices rather than themselves are demanding that they live as the natives do. Over and over again has this been attempted, and owing to the inability of Westerners to live in Oriental style, health has given way, or it has resulted, as with Mr. Forman, in a downright failure to achieve the end of missions.

Looks into Books.

CHURCH UNION: five lectures delivered in the Theological Seminary, New York, during the winter of 1896. Charles Scribner's Sons, New York. William Briggs, Toronto. Price \$1.00.

The subject of Church Union is one that will not down. Notwithstanding what seem to be irreconcilable obstacles in the way at the present time, and the cessation of all negotiations it still continues to occupy the thought of some of the foremost minds of Christendom from the Pope down. The present volume is a virtual symposium on it by the representatives of as many Protestant churches, and as representatives they are prominent enough to make their statements worth reading. Dr. Shields, of Princeton, discusses the General Principles, Dr. Andrews, of Brown University, the sin of Schism, Bishop Hurst, of Washington, the Trinitarian Movements since the Reformation, Bishop Potter, of New York, the Chicago-Lambeth Articles, Dr. Bradford, of Montclair, the Unity of the Spirit. It cannot be said that any of them help the subject forward very much. The whole book is rather an effort to get at the real nature of the hindrances, as a preliminary to their removal. They make it abundantly evident that a good many things will have to come to pass before Christendom is re-united. In the meantime it would probably be more to the purpose to agitate for the union of some of those Protestant bodies which are closely akin, but the larger project will always be a stimulating ideal, and whether accomplished or not, the hope of it may serve to temper history and restrain the ignoble spirit of petty sectarianism.

The *Presbyterian Quarterly* for July deals more fully than usual with matters affecting the Southern church. It has for example a discussion on the ecclesiastical status that should be given to their Foreign Missionaries, a Historical Sketch of the Southern Presbyterian Church, by Dr. T. O. Johnson, and a ray account of their Assembly this year which is characterized as an aggressive one. Besides these in addition to the usual criticisms and book notices it contains excellent articles on Theology the Science of Religion, by Dr. W. T. Hall. Davinek on the *Principium Externum*, by Dr. Doaker. A Perversion of History, by Dr. Waddell. This last severely scores the Protestant Episcopal Church for the character of its allusion to the events of 1660 in the recent correspondence on Union. Richmond. \$3.00 a year.

The *Momietic Review* for August is quite up to its usual standard in sermonic material as well as in its other departments. Three of its best articles are by Canadians, Sir William Dawson, Dr. McCurdy and Dr. MacLeod, of Thorburn, N.S. Funk and Wagnalls: New York. \$3.00 a year.

Rudyard Kipling is now putting the last touches on a fifty-thousand-word novel dealing with the Gloucester fisherman and their life on the Grand Banks. It is written from close personal study of the scene and the people. It is American in its characters, and in its plot seafaring and adventurous. It breaks entirely new ground. The title is "Captains Courageous."

There has been a lively competition for the serial rights of "Captains Courageous." They have been secured for the United States by The S. S. McClure Co., and publication of the novel will begin in the November number of "McClure's Magazine."

A small work of uncommon interest and value is "The Living Topics Cyclopedia," which now costs, complete to date, the small sum of \$1.00. It is a unique publication, and its free specimen pages are worth sending for. Its latest issue gives the most important facts, "up to date," concerning, among hundreds of other important subjects, such titles as Cuba, Currency (a "living topic," indeed), Debt, national and foreign, East Africa, Egypt, Electricity, England, Engineering, France, German Empire, Gold, Greece, also concerning the States Delaware, Florida and Georgia. In general, the object of the work is to answer the questions you would seek to solve by consulting your cyclopedia, were it "up to date," which no cyclopedia is or possibly can be, because of its magnitude and cost. "The Living Topics," being a small work, and treating only of "living" topics, is continually in process of revision, a new edition being published every month. After you have paid for one edition you are allowed to purchase later ones, within a year thereafter, at about one-third price, and thus keep your knowledge "up to date" at trifling cost. Address the publisher, John B. Alden, 10 and 12 Vandewater St., New York.

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.

THINGS WE SHOULD KNOW.

III. How Calvin became a Reformer.

John Calvin was given to the world at Noyor in Picardy, on July 10, 1509. His father, Gerard Calvin held certain ecclesiastical offices in connection with the diocese of Noyor, and was well regarded by the leading men of the district as a man of sagacity and prudence. His mother, Jeanne Lefranc, was a woman possessed of considerable beauty and much piety of character.

Early in life Calvin gave evidences of a strong religious tendency which influenced his father to fit him for the priesthood. His father's high reputation opened for him a place in the noble family of De Montmor, where, together with the children of the house, he received his elementary education. When only thirteen he was given the office of chaplain in the Chapelle de Notre Dame de la Gassine by the Bishop, and a few days after received the tonsure, which set the mark of the church upon his head. A little later he was driven from Noyor by the advent of the plague, and went to live in Paris, where he entered his first school, the College de la Marche. To Matmin Cordier its principal, he afterwards acknowledged himself indebted for much of what was valuable in his writings. From this institution he went to the College Montaigu, where he outstripped all other scholars in his attainment of knowledge. Grammatical studies, and philosophy were his strongholds. In his nineteenth year, he obtained the living of Marteville, which he shortly exchanged for the cure of Point à l'Evêque. All these events were fitting him for his life work, and it was just about this time that a relation of his, Pierre Robert Olivetan, the first translator of the Bible into French, prevailed upon him to read the book for himself, and thus opened the way for a flood of new light that was yet to make its radiance seen throughout all Europe. His study of the Word, in conjunction with a wish now expressed by his father, that he should study law, made him perfectly willing to give up all idea of the priesthood. He accordingly removed to Orleans and began to prepare himself for the legal profession. He progressed with such rapidity, and proved so brilliant a student, that when given the degree of doctor, all his fees were remitted as a compliment to his ability. All this time however he had been quietly pursuing his theological studies along the new lines suggested to him by his reading of the Bible. On leaving Orleans, he went to Bourges where he studied Greek under a German named Volmar. This made the study of the New Testament in the original language a possibility for him, of which he gladly availed himself. Volmar's conversation also helped to form in his mind the now vigorously growing views which were taking the place of his early teaching, and before a year elapsed he had become a leader of the Reformed faith in Bourges. We cannot now follow the events of his after life; but what little we have seen will serve to show how God chooses His instruments, and by the leading of the Holy Spirit fits them for His service.

TEN MINUTES WITH THE BIBLE.

Young people you cannot be strong, useful Christians if you neglect your Bibles. Let that sentence be taken as an axiom of the spiritual life. But profitable Bible reading means more than a hastily read verse in the morning, and a sleepily read chapter at night. These, to be sure are better than nothing; but there are many things better than these. Ten minutes spent with your Bible, when your mind is fresh and free from all outside distractions, when you have risen from your knees and your heart is yet aglow with the joy of communion, are worth hours of study spent on any other book you can name. But remember the Bible is a book, one organic unity from Genesis to Revelation, and must be studied as such. Try to direct your mind of all idea of chapters and verses, except as mere finger posts or mile stones to mark the way, and read as if they did not exist. Before you read any portion of it, find out if you can whom God used to write it, when, where, to whom and under what circumstances it was written; then try to put yourself in the place of those to whom it was primarily intended, and to find out what was the mind of the writer. Above all, do not forget that human commentaries are uninspired, but that the Holy Spirit has been given to us to "guide us into all truth" and that He is the Author of the Book.

Now supposing you begin at once to into practice some of

these suggestions, and open your Bible to the first book, Genesis, let me just outline for you a profitable ten minutes:—THE BOOK: Written by Moses, about 1490 B. C. The first of the five books known as the "Pentateuch" and otherwise called in Scripture by various names found as follows: Ezra vii. 6.; Neh. viii. 1.; Ezra vi. 18.; 2 Chr. xvii. 9. xxxiv. 14, 30.

ITS AUTHENTICITY.—Witnessed to by Jesus in Matt. v. 48. xix. 4, 5. by Peter in Acts iii. 25. by Stephen in Acts vii. 3. by Paul in Rom. iv. 3, 17, 18., and by James in Jas. ii. 24.

A BOOK OF BEGINNINGS.—The Beginning, i. 1. Beginning of Man, i. 26. Beginning of Sin, iii. 1-7. Beginning of excuses, iii. 8-13. Beginning of prophecy, iii. 15. Beginning of sacrifice, iii. 21. Beginning of worship, iv. 26. Beginning of nations, x. Beginning of Israel, xii. 1. (There are many other beginnings that your search will reveal.)

KEY WORD.—Beginning.

KEY VERSE.—Gen. i. 1.

It covers historically a period of some 2305 years from B. C. 4004—1639. Its great doctrine is that of human failure, (Find passages in confirmation of this.)

When you have been over this ground, hunting up the references, and adding others which your own study will discover, your ten minutes will probably be nearly exhausted; but you will have secured a view of Genesis as a whole that will enable you to begin a more detailed study of the book with intelligence and interest. Next week we will have something more to say about this.

FOR LOYAL YOUNG PRESBYTERIANS.

The following extract from this week's *Golden Rule* is suggestive to our young Presbyterians in Canada. Might we not well adopt a similar plan, and gladden the hearts of the leaders in our church, as well as the heart of our Lord and Master, by a generous contribution to His work among the needy ones at home. We will be glad to hear from any of our readers on this subject. Address all communications to this department.

"Articles in all the Presbyterian journals last week proved that the committee appointed by the Presbyterian rally at Washington to take charge of the movement for raising the debt of the home-mission board is vigorously at work. In place of Mr. Chas. Holt, of Chicago, who is unable to serve, Mr. William McKay is appointed on the committee, whose other members are Dr. Service and Rev. J. M. Patterson, of Detroit. There is to be appointed to push this undertaking one synodical superintendent in each synod, and one presbyterial superintendent in each presbytery.

Regarding this movement the editor of *The North and West* says: "That is grand. Money talks. Some of the young people are not wage-earners. They may be spending money at school instead. But they can deny themselves a little, and others can do more to make up for those who cannot give. There will be a shower next fall that will make our home-missionary church glad for the sweet faces and noble gifts of the Endeavorers. Some of the Juniors are saving their pennies already, in spite of all the temptation that caramels can offer. They give more than the millionaire."

Let all Presbyterian societies prepare to make a most liberal offering for this purpose by November 1. Remember what is asked for,—at least twenty-five cents a member, and that this is to be in addition to your regular offerings to the other boards. Of course no branch of the Lord's work must be allowed to suffer because of this gift to the debt-burdened cause of home missions. It is significant that the first contribution to this fund was one dollar from a lady foreign missionary, of Shanghai, China.

Money should be sent to O. D. Eaton, 156 Fifth Avenue, New York City, and marked, "Christian Endeavor Thank-offering."

THE YOUNG MAN'S BOOK.

The Bible is the young man's own book. It denounces vice without feeding a dangerous curiosity. It dignifies virtue, not as a means of getting on, but as success and happiness now; and best of all, it gives the young man the one exclusive way in which vice is vanquished and virtue attained. It lifts up Christ. It invites to the cross. It offers the new heart and the right spirit. It penetrates the disguises of elegant sin, and exposes the sophistry of cultivated iniquity. It flashed its revealing rays upon the opening abyss to which the tempter leads. It unmasks the voluptuous angel of light, and shows the malicious fiend. Into the scale against the "pleasures of sin for a season," it throws the "peace of God," and the "pleasures for evermore."—*Dr. John Hall.*

We must not conclude that a pastor is not doing good and faithful work when he is seldom heard of in great conventions. He may be keeping his own vineyard.—*The United Presbyterian.*

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-OLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR AUGUST:—*For young Christians away from home. Pray that as they are scattered by the vacation season, the knowledge of Christ may spread abroad by them, and that their consistent lives may every-where tell for the Master.*

Heaven.

DAILY READINGS.

First Day—No tears—Rev. vii. 9-17.

Second Day—No evil—Gal. v. 16-21.

Third Day—No death—Rev. xx. 7-15.

Fourth Day—Beauty there—Rev. xxi. 10-21.

Fifth Day—Joy there—Rev. xv. 1-8.

Sixth Day—Jesus there—Rev. xxii. 1-6.

PRAYER MEETING TOPIC, Aug. 30—The happiness of Heaven. Rev. xxi. 1-7, 22-27.

It is well for us sometimes to pause in the midst of the battle, and lift our eyes toward the eternal hills beyond whose sun-kissed summits lies the rest land of the Christian soldier. When the fight presses hard upon us, and our strength seems failing beneath the ceaseless blows of an unvarying enemy, there is a blessing leaning for a moment on our sword, God's precious Word, and with the eyes of faith piercing the smoke and dust of battle that clouds the horizon, to see beyond it all the jewelled battlements of Heaven, and to know that some day we will find our place within its gates, where the foe can no more worry and harass us; but a whole eternity of peaceful, joyous service of the King will be our sure reward. Then too, when the pleasures of time come beckoning to us with alluring hand, and we are in danger of yielding to their tempting invitations, a glimpse of the glory is good to strengthen our weak hearts, and encourage an inflexible resistance.

Heaven is happy because Jesus is there. In His presence is fullness of joy, and at His right hand are pleasures for evermore. Heaven is happy, because there all are satisfied. Satisfied because they have awaked in His likeness; satisfied because their service of Him is unhindered by earthly limitations. Heaven is happy, because it is ruled by the law of self-sacrifice, and in the countless thousands who people its golden streets the image of "Self" cannot be found; nor in the language of its inhabitants does the word or its equivalent exist. Let us remember these things, and endeavor by observing these conditions in as far as possible to reproduce something of the happiness of heaven in our hearts and homes while here below.

DOCTRINAL TEACHING.—*Shorter Catechism, Q. 37, 38.*

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-OLARK.

International S. S. Lesson.

LESSON IX.—ABSALOM'S DEFEAT AND DEATH.—AUGUST 30.

(2 Sam. xviii. 9-17, 32, 33.)

GOLDEN TEXT.—"The Lord knoweth the way of the righteous; but the way of the ungodly shall perish."—Psa. i. 6.

CENTRAL TRUTH.—The Result of Rebellion.

ANALYSIS.—Absalom's Destruction, v. 9-15.
Dishonor, v. 16-17.
Distress, v. 32, 33.

TIME AND PLACE.—B. C. 1023. Woods of Ephraim. Mahanaim.

INTRODUCTORY.—The conspiracy grew apace, and David was compelled to fly from Jerusalem. "Weeping," and with every sign of woe, he passed from the Mount of Olives across the Jordan and on to the ancient sanctuary, Mahanaim. Judah had deserted him, and his only hope, under God, now lay in the loyalty of Israel. Hushai the Archite, David's friend and counselor, pretended to adhere to Absalom, and, having been accepted as one of Absalom's advisers, he antagonized the crafty counsels of Ahithophel the Gilonite. The acceptance of Hushai's false advice brought about Absalom's destruction. By adventurous spies David was kept fully informed of the progress of the rebellion. Absalom pursued him with a great army, and soon a battle took place at the "wood of Ephraim," which resulted in the rout of Absalom's army and the death of that wicked prince.

VERSE BY VERSE.—V. 9. "And Absalom chanced. (R. V.)"—Yet there is no such thing as chance in God's universe. Absalom's meeting with the servants of David was all in the Divine plan. To him it may have seemed an unlucky chance, for he had all along reckoned without God; but to the man who gives God His place at the helm of affairs "luck" and "fortune" are unused words.

"His head caught."—Absalom is not the only man who has been caught by his head. Many who allow their reasoning powers to overbalance their reverence have been suspended thus midway between earth and heaven, with no secure foothold here below and no hope of any thing above. The only protection against such a disaster is to have on the "helmet of Salvation."

V. 10. "A certain man saw it and told."—There is ever some one who sees his fellow's plight, and straightway hastens to make it public property. Let it be our care when we come upon a brother in distress, to lend him a helping hand and seal our lips from all uncharitable comment.

V. 11. "Why didst thou not smite him?"—He had been too great a coward to do the deed himself, but he took care to toll some one who would. There are many people who can deal as sure a death blow with their tongues, as Joab afterwards dealt Absalom with his darts. Such people are always cowards.

V. 12. "Beware."—With all his faults David loved Absalom and would fain have spared him unscathed in this unfilial rebellion. So the God Father loves the sinner, even in the depths of sin; and while Divine justice must punish all transgression, it has sought with wonderful mercy a means by which the transgressor may be saved.

V. 13. "Falsehood against my own life."—All deceit or sin of any kind is against one's own life, you cannot wrong another, without inflicting injury upon yourself. On the other hand magnanimity and unselfishness are the agents of richest blessings to one's soul; you cannot help your brother, without lifting yourself higher.

V. 14. "I may not tarry."—Joab was a man of action. His words were few, but his deeds were effective and timely. We may well learn from his conduct now, that there are times when talk is valueless, and when action is imperative if success would be gained. Joab did not wait to discuss the right or wrong of obedience to a tender father's request; he knew that his country's enemy was in his power, and the rebellion could be crushed if only the arch rebel was dead. We do not blame Joab for his disregard of David's desire. He owed allegiance to the king, not to the father.

V. 15. "Smote Absalom and slew him."—Who will say that Absalom did not deserve his fate? No greater crime is possible in God's sight than that of revolt against Divinely constituted authority. No sin will more speedily bring anarchy and ruin upon a people than disregard of those who are legally their rulers. There are times when rebellion is justifiable; but not when its origin is mere jealousy and ambition as it was in the present case.

V. 16. "Joab held back the people."—In this Joab showed that he was more than a mere winner of battles. He realized that bloodshed was no longer necessary, and he ordered peace. It must often be the duty of the people's leaders to hold them back, and the wise and successful leader is he who knows when the battle is won, and when forbearance is better than pursuit.

V. 17. "Cast him into a great pit."—How sad an end for a young man of such boundless opportunities. Yet he had dug the pit for himself by his own pride and unrestrained ambition. We choose our own ends; the pit or the pinnacle; either is ours according as we live.

"A great heap of stones upon him."—Thus will sins unrepented of and unpardoned inevitably crush and entomb the sinner beneath their awful weight. Christ alone can save us from such a fatal end; His blood can cleanse us from iniquity; the power of His risen life can free us from the burden and dominion of sin.

V. 32. "Is the young man safe?"—How many a father re-echoes that question to-day, as their thoughts travel afield to the lives of boys who have wandered from the reach of home influences; and how much depends upon the answer! If the young be safe then all will be well with the old; but when sin finds root in youth, it will bear fruit in age.

V. 33. "The King wept."—Yes, tears come to the eyes of King's sometimes, and sorrow enters the hearts of those seated on the throne. Royal birth, a golden crown, or the wealth of Eldorado cannot bring immunity from pain and suffering; nor will their possession ever give relief to breaking hearts. It is not change of environment or circumstance we need, it is change of nature that comes from above. Only to have Jesus can make the bitter sweet, or find the rainbow in the storm cloud; but all may have Him, while the throne, the crown and wealth are only to the few.

Falsehood may have its hour, but it has no future.—Pressense.
The greatest homage we can pay to truth is to use it.—Emerson.
Where truth and right are concerned, we must be firm as God.—Guthrie.

Cursed be the social lies that warp us from the living truth! —Tannyson.

THE LITTLE FOLK.

Take 'em, Jack."

The following incident occurred on one of our busy streets during the heated term, and is told by the *Temple Magazine* as an illustration of the fact that princely generosity is not confined to those who give by the millions.

"It was a fatiguingly hot day, and only those whose business was urgent were found upon the scorching streets. Presently a little newsboy appeared in sight. He was not alert and bustling as is the ideal newsboy; on the contrary, he moved along as if each step he took was painful to him. Meeting an acquaintance, he stopped to exchange greetings under the friendly shade of an awning.

"What's the matter, Jack? You get along 'bout as fast as a snail."

"So would you, I guess, Jim Ragan, if your feet were full of blisters walking on the hot sidewalk. Every time I put my foot down it's like to set me a cryin', the other answered.

"Tim looked down at the bare feet in question, and glanced at his own, encased in a pair of shoes that had certainly seen duty, but which still afforded protection from the heat of the dazzling pavements. Quick as a flash he dropped down on a step, and the next moment was holding out his shoes to Jack.

"Here, you can wear them till to-morrow. My feet ain't blistered. Take 'em Jack, it's all right." And away he went crying: "Three o'clock edition of the Post," at the top of his voice, seemingly unconscious that he had just performed a praiseworthy deed."

"Pansy Thoughts."

BY MYRNA ANDERSON LEWIS.

In a sunny garden somewhere in this "great, wide, beautiful, wonderful world," there was a bed of bright-eyed pansies.

They were "pansies for thoughts," and when every little pansy was two hours old, it had a thought given it to care for, and to belong to it, just as our names belong to us. Two fairies watched over that pansy-bed, two fairies that no one could see. One gave all the pansies their beautiful thoughts, and cared for them during their lifetime, and the minute a little pansy died, the other wrote down its thought in a big book, so that it might not be lost. One day a new little pansy popped up its head into the bright sunshine. It was a beautiful yellow darling with velvety black stripings, and its little heart (for you must know these pansies had hearts) beat with love and tenderness. When it was two hours old the fairy, Lolala, smiled on it, and gave it this thought: "In the twilight cometh rest." Presently a little girl came into the garden to get a bouquet. She gathered one of dewy roses, and pale, fragrant lilies; then, coming farther down the path, she picked a little one all of pansies, among them the pansy just named.

As the little girl went dancing down the shady street, she met the village schoolm'am. She was too young to go to school, so she didn't know the lady very well, but she shyly offered her two little blue and white pansies. The teacher took them and pinned them in her breastpin, kissed the child and went on her way. A few steps farther, and the little girl came face to face with a strange gentleman. The frowning lines smoothed out of his brow, and he half smiled at the sight of her flowers. He held out his hand, saying, "Can't you spare me one?" Giving him three pansies, she hurried on, half-frightened. She could not resist the temptation to venture a few steps inside an open cottage door to ask with a soft baby accent "How N. lile is." "She's better," the busy mother answered, "don't you want to come and kiss her?" Pale little Nellie, lying on a cot-bed in the broad band of sunlight that came in, a welcome visitor, through the open door, how her dark eyes brightened at sight of the flowers.

The child kissed her and offered her three fragrant roses and a stately lily but she said eagerly: "Wouldn't you just as lief I'd have a pansy?" The child only had five pansies now, but she divided, generously giving Nellie three, and then she slipped out of the door and sped home.

As the teacher walked up the street two sweet thoughts came to her, she did not know that she breathed them in with the fragrance of the blue and white pansies at her throat. One was: "To work is a grand thing and more especially if the work itself is grand;" and the other: "However wearied your mind or body may be, never let your soul get tired." Could two thoughts have been more appropriate if they had been made on purpose? Ah! who can say but they were?

And the stranger, after the child had gone on, the dark frown came again to his brow and angry thoughts filled his brain. Presently he looked down on the pansies that he had almost crushed.

in his strong hand, and his eyes took a tender glow and again the frown was gone. "Love rules the earth and reigns in heaven" was a royal purple velvet pansy's gift to him. A dainty blue darling with yellow marking gave him this wish: "Why not be tender and gentle?" A pure white one whispered softly: "Remember the little one who has gone before." The thoughts of the little daughter who was one of the glorified little ones, softened his heart toward his son, whose wayward pranks had angered him. The two pansies the little child had kept were, "Free, cheerful giving makes happy, joyful accepting;" and "A flower is a perfect gift." And little Nellie's pansies, among them the beautiful velvety yellow one, nestled close to her pale cheek. A lovely white one, strangely mottled with red, told her: "God loves his little children, and everything he does to them is surely for the best." A deep crimson beauty murmured: "In the bright world beyond there is no pain." And all the while the sunshine was creeping away, away from little Nellie, away and out of the door, and in the first faint grey of twilight the yellow pansy told Nellie its thought. And rest came to Nellie in the twilight, for she fell asleep to wake in a broader band of sunlight than ever crept inside the cottage door. And crushed in her tiny fingers were the pansies, the white one and the crimson, and the beautiful yellow one that had so short a life. But the fairy said, "It has done its work nobly," and she wrote in her book, in golden letters, "In the twilight cometh rest."

Soms Things about Dials.

If you look at the dial of a watch or clock, you will notice that the hour of four is represented by four I's, instead of IV. The story is told that when the first clock to keep accurate time was made, it was carried to Charles V. of France by its maker, Henry VIII. The king looked at it and said: "Yes, it works well, but you have got the figures on the dial wrong."

"I think not, your Majesty," said Vick.

"Yes, that four should be four ones."

"Surely not, your Majesty," protested the clockmaker.

"Yes, it should be four ones," persisted the king.

"You are wrong, your Majesty."

"I am never wrong!" answered the king in anger. "Take it away and correct the mistake," ordered the king.

The clockmaker did as he was commanded, and so we have IIII instead of IV on the dials of our clocks. Charles V. was called "The Wise," but he was not wise that time.

It is said that a watch can be used as a compass. Point the hour-hand to the sun, and the figure half way between the hour-hand and the XII points directly south. If the IIII points to the sun, II is due south; if VIII points to the sun, X is due south. Remember this, for it may help in the woods sometime.

Sin a Telltale.

Sin is a merciless telltale. It is its own revealer. In its very effort at self-concealment it exhibits itself. It tells the truth without meaning to. It is an offense towards God, and therefore strikes no chord in the eternal harmony of truths. It is discord, and as such has no support, no vital unity, with the universe of fact or truth. In its forlorn isolation it cannot but sooner or later be discovered. He who is getting entangled in evil practices would do well to remember that they cannot long consist one with another. The artifice of making them seem honest and true and straight must break down. One need not be so afraid of the glances of his fellow-men as of the inexorable telltale of his own evil deeds. Sin is the detective that dogs the footsteps of the sinner. As Moses said to the disobedient children of Reuben and of Gad, "If ye will not do so, behold, ye have sinned against the Lord: and be sure your sins will find you out."

"The Boy is Father of the Man."

When John Coleridge Patteson, who became the devoted bishop, was a lad at school, he was one of the cricket eleven. At the suppers after the matches the boys become, unhappily, accustomed to indulge in rather coarse mirth; silly, harmless jokes were circulated, and the talk sometimes became bad. Patteson at last could stand it no longer. He rose up from his place one night, and said clearly and decidedly, with boyish frankness and determination:

"I must leave the eleven if this conversation is to go on; I will not share in it, and I cannot listen to it. If you persist in it, nothing is left me but to go."

His companions did not want to lose one of their best players, and the hurtful talk was stopped. Patteson, when he grew to be a man, showed only too well that he could be physically brave. He died heroically on one of the islands of the Pacific.

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.

An instance of clerical intimidation and superstitious credulity is reported from Prescott County in Eastern Ontario, which is as sad as it is amusing. On the Sunday preceding the Federal elections a certain priest in the county counselled his people to follow the mandement of their bishops by voting in favor of the Conservative candidate who would secure the proper control of their schools in Manitoba. He warned them that it would be a mortal sin to vote in favor of the Liberal party. On the Sunday after the elections he reproached them with having committed the mortal sin and told them that it had been his intention to destroy the grasshoppers which were making serious ravages in the crops, but since they had not obeyed his instructions they might keep their grasshoppers as he would not destroy them. Just after this tirade on his part copious showers began to fall from day to day and the plague sensibly diminished, so that the people began to say that the good God was removing their plague and they had no need of the priest for that service. A few days later the priest relented and announced his consent to destroy the enemy and heading a procession of a hundred and twenty-five carriages he passed through several concessions with religious ceremonies, waving war upon the farmers' pest. Such an absurd spectacle will no doubt be considered by many a full justification for any attempt to enlighten the people and give them a clearer conception of the nature of true religion. Evidently not much is to be expected from the spiritual leaders who are capable of such a revival of the Indian medicine man's devices.

The governors of the Royal Victoria Hospital announce that they have received another and most munificent donation from the founders of the Institution, Lord Mountstephen and Sir Donald Smith, these gentlemen having placed in the hands of trustees for its benefit, securities to the par value of \$800,000, which it is estimated will yield an income of at least \$10,000 a year. This is in addition to the original gift of \$1,000,000, about three-fourths of which was used for the erection of the buildings. The present needs of the hospital are thus fairly well provided for, and Montreal is indebted to two Presbyterians for an institution which has an equipment equal to anything of its kind in the world and which will prove an unspeakable blessing to multitudes in coming generations.

By the death of the Rev. C. M. Mack-cracher, of Howick, the Presbytery of Montreal, has lost one of its most respected and venerable members. A native of Aberfeldy in Perthshire, he was a graduate of Edinburgh University and of the Free Church College. He also took a post-graduate course in Princeton Seminary. His first charge was Bradford, Ont., where he was ordained in 1861, but removed to Howick and English River in 1867, where he ministered to an attached congregation for the remaining twenty-nine years of his life. His illness was of short duration and he passed away in his seventieth year, honored by all who knew him. He leaves a widow, three sons and one daughter.

The Rev. Dr. W. A. MacKay, of Woodstock, who has been supplying Crescent St. Church, gave an able and timely address on Sunday evening last in the Dominion Square Methodist Church on the present position of the temperance reform in Canada. Notwithstanding the excessive heat there was a fairly good audience as the Doctor is well known and much appreciated among temperance workers.

The Rev. Robert Johnston, of St. Andrew's Church, London, with Mrs. Johnston were among the passengers who arrived last week from Britain on the Scotman. Mr. Johnston occupied the pulpit of St. James' Methodist Church on Sunday evening.

General.

Mr. C. Tait, Licentiate, has been called to Moorefield and Drayton.

Mr. Ramsay was appointed by the Presbytery of Saugeen to take the usual steps to organize a congregation in the neighborhood of Farewell.

Rev. J. L. Campbell, B.A., of Cheltenham, leaves on Monday 24th August per the R. & O. Navigation Co.'s line of boats for his new field of labor in Chicoutimi, Quebec.

Rev. W. Farquharson, B.A., of Claude, will act as Moderator of Cheltenham and Mount Pleasant, after Aug. 25th, when Rev. J. L. Campbell's resignation takes effect, and declare the pulpit vacant on Aug. 30th.

Rev. M. P. Talling, B.A., has just completed the sixth year of his pastorate in St. James' Church, London. During that time over 200 have been received into the membership, chiefly by profession of faith.

The S. S. of the Presbyterian Church, Valleyfield, Que., had their annual excursion last Saturday to Hamilton's Island. More than 250 children, teachers and parents were on board to enjoy the beautiful sail up the St. Francis Lake.

Rev. Mr. and Mrs. Campbell, of Cheltenham, who are about to leave for Chicoutimi, Quebec, to take charge of the Protestant mission there, were presented on Tuesday of last week, with addresses of warm appreciation, accompanied with a well-filled purse.

At the July meeting of St. Paul's Auxiliary W.F.M.S., in this city, the President, Mrs. Martin, was presented with a certificate of life membership by the ladies of the Auxiliary. This is only one of the many acts of kindness shown by this congregation to their pastor and his family, which makes his removal from among them all the harder to contemplate.

At the special meeting of Barrie Presbytery held on 11th inst., the resignation of the charge of Huntsville and Allansville, tendered by Mr. Sieveright on the 28th July was accepted. The Rev. James Carswell, of Burk's Falls, was appointed to declare the charge vacant and thereafter to act as Moderator of Session. Applications should be addressed to Mr. Carswell.

On Thursday last, Miss Annie Knox Richardson, daughter of Mr. Charles Richardson Toronto, was married at her home, to Mr. A. Davis Macintosh. The Rev. H. Sinclair performed the ceremony. Their many friends wish them a pleasant and safe voyage through the Upper Lakes where they intend spending a few weeks.

The Rev. James Hastie, of Cornwall, and the Rev. W. R. Cruickshank, of Montreal, exchanged pulpits on July 26th. Mr. Cruickshank spent a day in Cornwall, calling on families with the view of getting young ladies to attend Coligny College Ottawa, of which institution he has been appointed director instead of Dr. Warden. He is spending this month in Eastern Ontario, prosecuting the same work.

On Sabbath evening 9th inst., the sacrament of the Lord's Supper was dispensed at Powassan by the Rev. Mr. Smith, of Callander, and forty-eight members sat in communion. The sermon was on the words "It is finished," and the address from "Christ as our Example." Both were impressively appropriate, and the whole service proved a treat. Ten new members were added to the roll. This is an encouraging indication that the work is progressing in the charge of our energetic student, Mr. W. G. Richardson, B.A., of Knox College.

The Rev. J. L. Murray, M.A., Kincardine, is interim Moderator of the Session of Ashfield congregation. All applications for appointment to Ashfield Church must be made to Mr. Murray, and applicants will please take notice that Gaelic services in that charge are indispensable. Rev. John Rose preached his farewell sermon in Ashfield Presbyterian Church on Sabbath, 9th Aug., and will D.V. be inducted this week into the pastoral charge of Malagawatch and River Dennis, Cape Breton, N.S., by the Presbytery of Inverness. The congregation of Huron Church Ripley are building a fine brick Manse. Rev. John Maxwell will be inducted into the pastoral charge of North Kinloss, Rierdale and Ennisbullen, by the Presby-

tery of Maitland in the church at Kinlough on Sept. 1st, at 1.30 p.m., Rev. R. McLeod, of Ripley, will preach on the occasion. Rev. Ewen McQueen, lately from Scotland, in supplying the pulpit of the Presbyterian Church, Lucknow, in the absence of the pastor, Rev. A. Mackay, who is enjoying his holidays. Rev. Mr. Sutherland, of Ripley, Mrs. Sutherland and family, have returned from a pleasant visit to friends in Nebraska, U.S.

Presbytery of Ottawa.

The Presbytery of Ottawa met in Bank Street Church, Ottawa, on the 4th of August. The Rev. J. S. Lochhead was appointed moderator for the ensuing six months. The Session records of St. Andrew's Church Ottawa, Belling's Bridge, Aylmer, Knox Church, Ottawa, and Carp were examined and attested. The congregation of Richmond, Goulbome and Fallowfield obtained leave to have separate sessions and boards of management. Rev. C. A. Doudiet was appointed moderator of Portland and Lochaber mission fields. Standing committees for the year were appointed, of which the following are the conveners.—Church Life and Work, J. S. Lochhead; Sabbath Schools, R. Edie; Home Missions and Supply of Vacancies, Dr. Armstrong and Dr. Campbell; French Evangelization, J. A. Macfarlane; Statistics, C. A. Doudiet; Examinations for License and Ordination, R. E. Knowles, Dr. Campbell, D. Findlay, R. Whillans, C. A. Doudiet and J. McLaren; Students' Exercises, Jas. Bennett; Protestant Education in the Province of Quebec, C. A. Doudiet; Church Property, Dr. Moore; Young Peoples' Societies, R. E. Knowles; Augmentation, M. H. Scott. Subjects for exercises were assigned to students laboring within the bounds of the Presbytery. The Commissioners to the General Assembly who were present, reported their diligence in attending that Court. Mr. Jean Baptiste Sincennes was, after examination, duly licensed to preach the Gospel. The Presbytery adjourned to meet again, in the same place, on the 22nd of Sept. at 2.30 p.m.—R. Gamble, Clerk.

The advertisement of the Toronto Bible Training School will be found on another page. This Institution is the only one of its kind in Canada, and it has been prospered beyond the highest expectation of its friends and founders. It had fourteen graduates last session, and no fewer than twelve of its students are leaving this season for different parts of the foreign field. Of these last, three are young ladies who go out under the auspices of our Presbyterian Foreign Mission Board. The next session opens Sept. 15th.

A POPULAR SCHOOL.

The Canada Business College, Hamilton, re-opens its 35th year on the 1st of Sept. This school has a national reputation for thorough work, and the success of its graduates. The Principal, Mr. R. E. Gallagher, is a well known commercial educator. His pupils are now in almost every business house of the land, and the demand on this school for trained office help is not confined to Canada alone. We can recommend this school to our readers in the highest terms.

THEY SAY.

"They say" a good many things, and the tongues of silly gossips wag altogether too much for the good of humanity. But, when "they say" that you, the head of a family, carry no life insurance, "they say" a thing not at all to your credit. Don't give them the chance to say anything of the kind any longer.

"An Endowment Policy is the roof of the house that shelters the family. The owner may creep under himself, if he lives to pay for it."

"Secure a policy of insurance in that successful and progressive home company, the North American Life, and thus protect your dependents against the possibility or probability of an otherwise overwhelming loss."

The Compound Investment Policy of the North American Life is an excellent medium under which to accomplish such an object, and is admirably adapted to meet the wants of all classes of intending insurers.

For full information, address William McCabe, Managing Director, Toronto.

Presbytery of Brookville.

Met at Lyn, July 14th, there were present the Moderator, Rev. Donald Stewart and Messrs John J. Wright, Henry J. McDiarmid, Geo. MacArthur, Samuel S. Burns, Jas. Stuart, Chas. J. Cameron, Mark Danby, with James Moole and James Landskale, elders. Mr. McDiarmid presented the report on augmentation. It showed that \$462.30 were received last spring and paid. A claim of \$37.50 for Dunbar and Colquhoun was disallowed. The matter was laid on the table till the next meeting. The Home Mission report presented by Mr. Jas. Stuart recommended that sermons on Home Mission work be preached. Mr. Danby was appointed moderator for the ensuing six months. The Clerk and Mr. Moody were appointed to submit a subject for conference at the next regular meeting. The committee appointed to visit Roebuc recommended that that district be formed into a separate organization and that the congregation be hereafter known as Spencerville, Ventnor and Roebuc. The matter was laid upon the table till the next regular meeting. Messrs S.S. Burns and Jas. Moodie, auditors, reported that they had found the Treasurer's accounts neatly and correctly kept. The Treasurer was instructed to pay the Synod's Treasurer \$20 as dues for the current year. Upon invitation of the Clerk it was agreed to hold the next regular meeting at Cardinal on the eighth day of September next at 2 p.m. Messrs. Danby and Stuart gave interesting addresses on the work of the last general assembly.—Geo. MacArthur, Clerk.


Presbytery of Maitland.

A regular meeting of the Presbytery of Maitland was held at Wingham, July 21st, 1896. Rev. G. Ballantyne was appointed moderator for the ensuing six months and presided. The Revs. E. MacDonald, D. MacNaughton and Ewen MacQueen being present were invited to sit as corresponding members. The Session records of Molesworth, Walton, Whitechurch, Cranbrook and Langside were attested as carefully and correctly kept. Mr. Thomas O. Miller, of Westford, student of the University of Toronto, was recommended to the Assembly's Home Mission Committee for missionary work in the Home Mission field for winter. Mr. A. MacKay presented a call from the united charge of North Kinloss, Riversdale and Enniskillen, in favor of Rev. John Maxwell, minister without charge, Stanton, Ont. The call was supported by Messrs. W. Malcolm, Kinlough and Campbell, Riversdale, and was unanimous and hearty. The stipend promised by the congregation is \$520, with use of manse and \$150 is expected from the Augmentation of Stipend's Fund. The call was sustained as a regular gospel call and ordered to be transmitted to Mr. Maxwell. The moderator was thanked for his services. The clerk was authorized to call a special meeting of Presbytery for the induction of Mr. Maxwell, at Kinlough, the date to be fixed by the moderator of Session, and the clerk in case the call shall be accepted and the following arrangement was made for service: The moderator to preside, Mr. MacLeod to preach, Mr. Malcolm to address the minister, and Mr. A. MacKay the congregation. Mr. Hartley tendered his resignation of his pastoral charge. The resignation was laid on the table and Mr. A. MacKay was appointed to cite the congregations of Riversdale and Ladies to appear for their interests at the next regular meeting of Presbytery at Wingham, September 15th at 11.30 a. m. Mr. A. MacKay reported having visited the congregation of Enniskillen that they are anxious for Divine service every alternate Sabbath evening, and will contribute towards the minister's stipend \$70 per annum. The report was received and adopted. It was moved by Messrs A. MacKay and Murray, that the Presbytery make application to the committee on Augmentation of Stipends for \$150 on behalf of the united charge of North Kinloss, Riversdale and Enniskillen. Carried. A letter from Mr. Rose was read bidding a kindly Christian farewell to the Presbytery. Mr. Murray was appointed interim moderator of the session of Ashfield congregation. Mr. J. MacNabb was appointed to declare the pulpit of Ashfield church vacant at a date to be fixed when in-

timation is given by the Presbytery of Inverness of the induction of Mr. Rose. The supply of Ashfield congregation was left in the hands of the moderator and session. Mr. Murray was authorized to moderate in a call to Ashfield congregation whenever they are ready. Commissioners to the General Assembly reported their attendance and diligence and received the approval of Presbytery. The supply of North Kinloss, Riversdale and Enniskillen was left with the moderator and session. Rev. John Stewart was commissioned by the session of Knox Church, Kincardine, as representative elder in the Presbytery and Synod for the ensuing year. The commission was accepted. The Presbytery appointed a special meeting to be held at Ripley and within Huron Church, there, on Tuesday the 4th day of August, at 11 o'clock, a. m. The Presbytery's application to the General Assembly in behalf of Mr. Sutherland for leave to retire and have his name placed on the list of beneficiaries on the Aged and Infirm Ministers' Fund, was granted. The following were appointed Standing Committees for the year: Finance—Messrs. MacLennan, A. MacKay and J. MacNabb. Home Mission—Messrs. Murray, G. MacKay, MacFarlane and their Presbytery elders. Sabbath Schools—Messrs. Ballantyne, Forrest, Hartley and their Presbytery elders. Church Life and Work—Messrs. Whaley, Ross, MacRae, Sutherland and their Presbytery elders. Examination of Students—Messrs. A. MacNab, Malcolm, Ferrie and their Presbytery elders. Y. P. Societies—Messrs. Hall, Anderson and their Presbytery elders. Statistics—Messrs. MacLeod, Fairbairn, and their Presbytery elders. The next regular meeting will be held at Wingham, on Tuesday, September 15th, at 11.30, a. m.—JOHN MACNABB, Clerk.

LOOK OUT FOR THEM.

Through pedlars and other itinerant dealers, Canada is at present being flooded with bogus "gold-filled" watches. You will be wise, therefore, to purchase such goods from some reliable watchmaker in your own vicinity.

In order to protect the public in this matter, The American Watch Case Co. of Toronto, one of the largest and most reputable watch case companies in America, have given notice that all "gold-filled" watch-cases of their manufacture bear their registered trade-mark for such goods, a winged wheel (thus ) in addition to one of the following names:—"Premier," "Cashier," or "Fortune," according to style and quality. In addition to these stamps, every case is warranted by printed certificate bearing the name of the Company. When you purchase a "gold-filled" watch, be sure and look for the "winged wheel," as this reliable Company absolutely refuses to accept responsibility for any gold-filled case not so stamped.

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 eyesight reveals—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. This 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. Fee, General Passenger Agent, Northern Pacific Railroad, St. Paul, Minn., six cents for Wonderland '96, that tells all about this renowned region.

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