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June 30, 1898.

NOTES AND COMMENTS.

The action of the American General Assembly in condemning the alleged teaching of Prof. McGiffert's book *The McGiffert Case* on "The History of the Apostolic Age," and in calling upon him either to modify his position or withdraw from the ministry of the Church, has been very generally approved. On the face of it it looks like condemning him unheard. But the case seems so clear that a formal trial could have added little to the knowledge of the facts and would only have stirred up bitter feelings to no purpose. Should Dr. McGiffert feel himself aggrieved he has his recourse by demanding a trial, but this he is not very likely to do. We notice that the debate on the case was summed up and closed by Dr. Dixon, of Trenton, an old Canadian from Galt, Ont.

A good deal of dissatisfaction has been expressed with the action of the Montreal City Council in appointing *Brewers as School Commissioners* one of their number, who is a brewer, on the Protestant School Board. Against Ald. Ekers, who is a new man in the Council, personally no one seems to have any objection, but the fact that he is a brewer has shocked the temperance sentiment in the community and given the temperance cause a serious blow. One of the subjects on the school programme is Hygiene in which the injurious effects of alcohol are supposed to have a prominent place, and yet the community as represented by the Council puts over the teachers one who must be presumed to hold that beer is a wholesome beverage. The object lesson is a bad one for the

scholars and it is quite within the bounds of probability to suppose that some of the teachers may be less earnest and outspoken than formerly in their instruction lest they should give offence in high quarters and possibly be denied legitimate promotion. The appointment was made in spite of the openly expressed preference of the School Board and of the Protestant clergy of the city for the re-appointment of the late Mayor M. R. Wilson-Smith. The incident is one that ought to emphasize the importance of voting for the outlawry of the whole traffic.

Montreal has been celebrating the fiftieth anniversary of the re-entrance of the Jesuit Order into Canada

The Jesuit Jubilee.

The enthusiasm of their meeting and of their banquet show that they have secured a strong following among the adherents of the Roman Catholic Church notwithstanding their unsavory reputation from former days. Compliments were of course the order of the day and were offered freely on all hands, yet many of their more thoughtful people must wonder in their own minds whether they have not done much more harm than good to the Church in Canada. Personally the members of the order in Canada have been men of high character and attainments. As teachers of youth they have won the warm attachment of their pupils who are devoted to their interests. But their extravagant claims for the Church and for themselves have produced a marked reaction both among Protestants and among professed Roman Catholics. As a result the Church has a much weaker hold on the country and much less influence in politics than it had at the time of the re-establishment. Their constant bickering with the Sulpicians has also introduced an element of discord into the Church which will continue for many a long day whatever professions may be made by the leaders of the opposing factions. The recent demonstration seems to have been characterized by an entire absence of the ultra-montane pretensions which caused such an explosion twenty-five years ago at the time of the consecration of the late Bishop Fabre. One would fain hope that they have learned wisdom from past experience. But perhaps it was only because they judged the time inopportune for their assertion.

In quietly and leisurely looking over the reports of the General Assembly and the business before it, one is impressed with the great importance of the meeting, even although no burning questions occupied its time, or perhaps, it was the absence of such questions to which the Church is indebted for the solid work performed. The one feature that has left an impression of regret on the minds of commissioners was the protracted discussion on the Cowan avenue case. This case serves to illustrate the democratic character of the Presbyterian system. The member, Session or congregation has access to the highest Court of Appeal and can be heard at adequate length in support of whatever claim is made. The Cowan avenue case, however, was one

eminently fitted to have been disposed of locally, the points at issue being of a local character, and the feeling is that the Presbytery of Toronto, or at the very most, the Synod ought to have finally disposed of it. It does seem unreasonable that ministers from the Atlantic and the Pacific shores should have been asked to pronounce judgment on the location of a congregation in Toronto. Some change may well be made in our rules to relieve the General Assembly from such local duties except in rare cases. We say nothing as to the merits of the decision in this case. But having been disposed of, would it not be well to take warning from it and put a slight limit to the right of appeal, when the questions involved are entirely local and their proper understanding depend entirely upon an intimate knowledge of local conditions, such as cannot be conveyed on paper.

THE DESTRUCTION OF CALVINISM.

IN this issue we gladly make room for Mr. Bland's letter in reply to our article of June 9th and also for that portion of the original address which gave rise to the criticism. We gladly recognize that the full text of the address shows Mr. Bland to have been much fairer and more sympathetic towards Calvinism than the report indicated. But his reply shows that even Mr. Bland has not altogether escaped from the influence of the misrepresentations of Calvinistic teaching to which he probably listened in his youth. No Calvinistic theologian of any account has ever taught the possibility of the exclusion of any children dying in infancy from among the number of the saved, and it is unfair to hold the system responsible for the aberrations of a few individuals.

But we agree with Mr. Bland that this discussion is an anachronism and we have no wish to continue it. Our chief regret was that a man of Mr. Bland's temper should even have seemed to begin it.

THE CONGREGATIONALISTS AGAIN.

IN our last issue we printed a letter from Mr. Charles Cushing, of Montreal, in defence of the Congregationalists of Canada, and boasting somewhat of the services they were rendering to the cause of religion, as illustrated especially in his own case and in that of his brother. If Mr. Cushing were not really such a worthy man as he is, one might feel disposed to poke a little quiet fun at him for blowing his own trumpet so loudly. But we leave him to the tender mercies of his more modest Presbyterian brothers, with the simple remark, which we feel sure he will not resent, that his good old Presbyterian mother has probably rendered greater service to the community and to the cause of religion than he and they all put together.

His contention is, however, altogether wide of the mark. We never called in question the excellence of individual Congregationalists. Not a few of them are among our most valued friends. We believe they would be useful people in any church where they should find a home. As for the positions of honor and responsibility into which they are voted by the members of other churches, we rejoice that they are willing to occupy them and that, for the most part, they fill them so well. If they seem to get more than their share we venture to say, however, that it is not necessarily because of superior fitness, but largely because of the very smallness of their numbers. Little Switzerland is called to do more of the arbitration work of the world than any other nation, just because it is so insignificant from the military point of view that no

other nation is jealous of it. And it is somewhat the same in Canada with the Congregationalists.

What we do assert is that as an ecclesiastical organization they have no mission in Canada which could not as well be accomplished through one or other of the large churches that now cover the whole land from ocean to ocean with a network of organization far more effective than theirs can ever hope to be. Their only chance of growth is by following divisive courses, and so hopeless have even these become that dissatisfied Presbyterian congregations will no longer assume the Congregational name lest they should alienate their possible constituencies, but prefer to seek admission into some other branch of the Presbyterian Church.

As for sectarianism, even Mr. Cushing can hardly be ignorant of the fact that, while the Presbyterian Church has been broadening out in its sympathies, both in the United States and Canada the leaders of the Congregational body have in recent years been strongly stimulating the denominational spirit, under the conviction that something of that kind must be done to save them from absorption into the more highly organized churches. This policy may not succeed; but should it do so, its very success will further disqualify the Congregational churches from accomplishing the mission they profess to have in view. If it is discourteous to say these things plainly, we can only plead that the congregational ministers and Congregational papers have for years back lost no opportunity, suitable and otherwise, for expressing their opinion of the doctrines, polity, and aims of the Presbyterian Church. They at least should be prepared to swallow a dose of their own medicine without making too many faces over it.

MEN FOR THE FRONTIER.

IN battle it is the brave man who eagerly steps into the breach. So in the work of the Church. Let there be a difficult field in Formosa, a MacKay volunteers; in the Klondike, a Dickey is ready. These be the heroes of the Church. The men who bear the heat of the day on the frontier are the apostles of to-day's Christianity. Sometimes, for the moment, perhaps, the great service of the pioneer missionary may be overlooked, but not for long. The officers of the Church do not forget him, the Church itself, and the country will give him credit for his disinterested zeal, and for his fruitful labours.

Why, then, do so few young men of first class ability volunteer for the frontier fields?

It is not because openings do not offer. It is not because the very best men are unsought. "The harvest truly is great, but the laborers few," is true of the Canadian West. On the prairies, in the mountains, among the settlers and among the miners, the harvest is indeed great. The Church needs men, true laborers, for these outposts. And the Church longs for them. She has begged at the doors of the Canadian Colleges for them, but eastern comforts have proved stronger than her cry. Yet if the Church is to make real progress in those new fields, the ablest of her men must lead the van. Family ties sometimes stand in the way seriously. It is more than difficult to break up a home in the settled parts of the country, in order to face the work in unsettled, unbroken territory, and therefore the Church must look to probationers, to missionaries of some experience, and to young licentiates of ability, for relief. These have given but a tardy response, and their failure to do so proves that there is something wrong as to the average young man's conception of the

ministry of Christ. That ministry consists not in the possession of a comfortable brick manse and church, with a sure stipend, and a cultured congregation to listen to impressive oratory. The best laborer in the vineyard is he who can best use the spade, the hoe and the knife. In Christ's vineyard the humblest labor is the most glorious and the true minister is he who loves the lowliest service and uses to the utmost the simplest means at his disposal. The mining camps may be rough, the miners uncouth, but so much greater the need of consecrated talent. The more difficult the field, the more capable should be the Church's representative. Therefore, the work calls for the best possible men, and these ought to be forthcoming. No one knows this better than the Rev. Dr. Robertson, and the exact knowledge he possesses is the key to his piteous appeals for men and money, at Synod and Assembly, aye, and in the College halls too. He has accomplished much. His personality, high aims and incessant diligence have impressed and attracted men possessing rare gifts, and aptitude for special work, but alas how comparatively few. Dr. Robertson shows a splendid example himself, laboring and living for the frontier. Shall not a like zeal for God's glory and man's good inspire some of this year's graduates of our theological colleges? Will not some of them—of the prizemen, the medalists,—come forward and show some self-sacrifice?

The physical hardships of frontier work may be overrated. The Yukon and some other fields, undoubtedly, require health and strength of body above the average. But in other far away fields, the climate is bracing and health-giving, and the demand is greater on the mind than on the body. The knowledge of human nature, of character, is of the highest value. Common sense, also, is a quality indispensable to success. So are mental endowments of a high order. For it must not be supposed, that in those mining camps in the far reaches of the mountains, are to be found only men of rough exterior and neglected minds. The scholar, the gentleman by education and training, works alongside the prodigal son who escaped from the refinements of home for the ranch or the mine. The speculator versed in the ways of the world as well as the artisan congregate there, and no catechist, or half educated student-missionary can as a rule succeed in commanding the attention and respect, and ultimately the allegiance of such varied types of mankind as people these frontier fields. The young man, devoted to the Master's work, and specially qualified therefor, on the other hand, may build up the church in the neediest places, and may found self-sustaining congregations, where in other hands the work may hopelessly languish. Examples from experience might be cited.

At the present moment one of the great duties lying upon the church is to arouse an interest in the breasts of young ministers on behalf of the neglected, despised frontier fields.

CANADIAN LOYALTY.

NOT very long ago an interesting letter from the Rev. Dr. S. H. Kellogg (late of St. James' Square Presbyterian church, Toronto) appeared in our columns defending British Rule in India. It seems from the subjoined paragraph from the *Indian Standard* that the letter has caused considerable discussion in the native press.

"We are glad says the *Indian Standard* to see an appreciative article in the *Pioneer* on Dr. Kellogg's

admirable letter, in defence of the British Rule in India. Dr. Kellogg's letter first appeared in an American *i. e.* United States paper, in reply to an article in the same paper by a Professor who had evidently allowed himself to be misled by some of those Indian gentlemen who use their education as a weapon to stab its bestowers.

"But the writer of the *Pioneer* article was not careful to remember this, and as he read it in a Toronto paper he not only keeps on attributing to a "Toronto Professor" the article which Dr. Kellogg so effectually answers, but finally says that there must be many in Canada 'capable of swallowing anything so long as it is against the British Government!' He is amusingly hazy in his ideas about Canada."

The *Indian Standard* in touch with the Scottish and Canadian Missionaries in the field knows Canadian sentiment too well to fall into the mistake made by the *Pioneer* and we are obliged for the correct impression it gives.

PRINCIPAL CAIRD'S RETIREMENT.

THE retirement of the Very Rev. Principal Caird from the Principalship of Glasgow University attracts attention to an eminent personality, and to a man who while not a Church leader, has influenced the theological thought of Scotland very considerably for at least two generations. Dr. Caird was noted as a pulpit orator, a broad, liberal thinker, and a man of distinguished literary tastes. Of his work as a Professor, not much is now heard, and at all times his reputation as a thinker was more or less overshadowed by the profounder genius of his great brother, Edward Caird, the Hegelien. But as Principal of the University he has been on every hand allowed to have been a distinct success. He has been an able administrator and educationist, bringing to the duties of his position not only great knowledge of educational problems, but an academic dignity quite in keeping with the halo with which the national traditions have surrounded Scottish University life.

In the opinion of many he held the palm among pulpit orators for many years, attracting immense audiences whenever he appeared, which was not often, lately, his diminishing strength having been evidently reserved for great efforts. But in the hey-day of his career, no Scotch minister was more popular in town or country, and few were greater favorites indeed with her Majesty, the Queen. One of his sermons made an indelible impression on the late Prince Consort. It was entitled "Religion in Common Life" from the text: "Not slothful in business; fervent in spirit; serving the Lord," and ran through many editions. His sympathies were with the New School of broad theology, and was the natural leader of the band of scholarly preachers which included Mr. Parlan of Enzie, Dr. Service, and other contributors to the volume of "Scotch Sermons," which caused libel proceedings in the General Assembly. But he was not given to controversy and the influence he exerted came from his published essays and sermons, and from the great prestige his name gave to the school of thought he espoused. It is said his successor will be either Lord Kelvin or the Rev. Professor Story.

Bishop Brooks seldom put into smaller compass a weightier truth than when he said: "Prayer is not conquering God's reluctance, but laying hold upon God's willingness." Our own reluctance to accept God's will has often to be conquered before we can be brought into right relations with the Father, and we sometimes call this struggle prayer, but it is hardly the right name for it.

Sanitary Science.

BY A PHYSICIAN.

I.

For the Review

In reply to a deputation from the Edinburgh Presbytery, which in 1851 requested Lord Palmerston as Prime Minister, to proclaim a fast, in order that the ravages of cholera, then epidemic, might be stayed, that apparently irreverent but practical and scientific statesman expressed the opinion that nature had provided certain laws for the protection of the health of the people, and that no duration of a fast could expiate the breach of those laws.

Many able sermons and many elaborate volumes have been written by worthy men to reconcile science and religion. But between true science and true theology, there has always been perfect harmony. True science is the true conception of nature and of natural law which were in the beginning created by God; true theology is the true conception of the laws of God in the spiritual world. There can be no conflict either between two spheres of life or between two systems of law of which the same unchangeable God is the Creator. The conflicts of the past have been waged between scientists, who have too often been unscientific, and theologians, whose interpretations of God's Word have at times been narrower than those of theologians of the present day. The seeming contradictions between science and religion have existed only within the narrower limits of the human mind. Theologians have at times impugned the truth of principles of natural science which can be comprehended only by scientists; and scientists have too often denied the existence of that spiritual life which can be discerned only by the spiritual.

If Lord Palmerston did not believe in a God who was the designer of natural law he could not see that the laws of nature were the laws of God; and the members of the Edinburgh Presbytery could not comprehend his reference to nature's protection of human life by natural law—because they were not familiar with the laws of Sanitary Science.

The human body being the handiwork of God, all influences which tend towards the development of physical man are in harmony with His will; and any human customs or environments whose influence retards that development are in opposition to His will. A series of articles on "Public Health" should not therefore seem out of place in a religious journal. Jesus not only "Preached the doctrine of the Kingdom," but went about "healing all manner of sickness and all manner of disease among the people."

While these articles will refer to public health in general, they will deal more especially with that of the poor, amongst whom the comparative death rates are so extremely high that they are a cause of some anxiety to all philanthropists.

Sanitary Science is as old as the days of Moses. Hygienic measures, as exemplified in the Mosaic code, account for the extraordinary immunity of the Jews from the recurring epidemics of the Middle Ages, for the comparatively low death-rates amongst that people in our own day, for their greater comparative longevity, and for their continued existence as a people, after so many centuries of ban and persecution.

In the code of Lycurgus, sanitary measures were prominent, yet the Greeks knew nothing of Sanitary Science. They accepted plague and pestilence as manifestations of offended deities. Their care and cultivation of their bodies, however, made them the civiliziers of their own age and the exemplars of ours.

The sanitary measures of the Romans, as seen amongst the ruins of the Campagna. Their Cloaca Maxima, and the aqueduct by which they supplied their city with the pure spring water of the hills, 30 miles distant, have rarely been equalled, never surpassed in modern times; and yet those who have studied the causes of the decline and ultimate fall of that Empire, attribute that fall in no small degree, to the epidemics which repeatedly decimated the population in the early centuries.

When one reads of the insanitary condition of the houses of the Europe of the Middle Ages, he is not surprised in reading of epidemics such as the "black

death" of the 14th century, which overran all Europe, bringing death to 25,000,000 of people—one-fourth of the population.

When in 1666, the plague was stayed in London by the "great fire," which swept away the overcrowded and insanitary houses, men began to see glimpses of the principles of Sanitary Science. Yet during all the ensuing two centuries there seems to have been very little, if any, application of those principles in the sanitation of cities. Even at so late a period as the 17 years between 1837 and 1854, Glasgow had six epidemics of cholera and typhus fever; and during that 17 years, out of every 1000 of the population 295 died.

Of the 24,000 British soldiers lost in the Crimean War 4,000 died in the battle and from wounds received in battle; 20,000 died of cholera and other diseases of insanitation.

About the middle of the present century, the principles of Sanitary Science, of which men had seen glimpses 200 years previously, began to be applied. It was about that time that Lord Palmerston taught the people of Edinburgh the lesson referred to above.

After Communion Address.

BY THE REV. THOMAS WARDROPE, D.D.

For the Review

This ordinance which we have been observing is—

I. Of Commemoration: "This do in remembrance of me."

II. Of Instruction: "Ye do show the Lord's death." We must explain away the clearest statements of Scripture before we can set aside the truth that the death of Christ is the sole and sufficient atonement for our sins. He "bare our sins in His own body on the tree." Beware of the teaching of those who would persuade you that atonement, sacrifice, and blood are mainly or altogether of the Old Testament, and that they do not much concern us now. Look into the Word of God for yourselves, and you will find that, the nearer you come to the close of the New Testament, the references to the atonement, the sacrifice, the blood become more full, more numerous, more explicit, more emphatic. Our Lord institutes an ordinance to be observed by His people down to the latest ages. It was instituted in circumstances the most solemn. It was intended to call forth into lively exercise the best, the holiest, the purest emotions of our hearts. And He says of it, "This is the New Testament is my blood." Paul says, by inspiration of the Holy Ghost, "Without shedding of blood is no remission." Peter speaks of "the precious blood of Christ" with which we are redeemed. John sets forth the blessed truth that "the blood of Jesus Christ cleanseth us from all sin." The doors of heaven are, as we may say, opened to us for a moment, so that we can overhear the adorations of the redeemed around the throne. And these are the words that fall upon our ears: "Thou wast slain, and hast redeemed us to God by Thy blood." Here we "show the Lord's death."

III. Of Communion. This is not merely an ordinance of commemoration and instruction; it is also a channel of communication whereby in many instances are conveyed to Christ's people the rich blessings of His grace. Hence it is called, by way of eminence, "the Communion," and returning sacramental occasions are called "communion seasons." And what hallowed memories and associations are awakened in the minds of multitudes, both of the old and of the young, by the mention of "the Communion." "The cup which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" It is so in reality to Christ's people. Others come and receive nothing, because they expect nothing, desire nothing; but Christ's people are "by faith made partakers of His body and blood, with all His benefits, to their spiritual nourishment, and growth in grace."

IV. Of Consolation. To the disciples, at the first "Communion," Christ said, "Let not your hearts be troubled: ye believe in God, believe also in me." How many a time since then have the sorrowful, the bereaved, the weary and heavy laden, brought into

His banqueting house, seated at His table, heard the loving words: "Peace I leave with you, My peace I give unto you; let not your heart be troubled, neither let it be afraid." Ahasuerus said to the Queen, at the banquet of wine, "What is thy petition? and it shall be granted thee; and what is thy request?" You are now at the banquet of a greater King. He is holding out to you the Sceptre of His mercy. This is a good time for presenting your requests. Is there nothing that you urgently need for your own souls—for their enlightenment, for their comfort, for their growth in grace? Are there not some of whom you are thinking now, laid low in weakness and weariness and pain? Are there no loved ones slighting now the invitations of Christ's grace whom you would fain see brought out of darkness into His marvellous light? Bring them to Him in the arms of your faith and love. Make mention of them by name that your own hearts may be more deeply impressed with a sense of their need, and be more fully prepared for receiving the blessing which He is ready to bestow. Tell Him all; pour out your hearts before Him. He will hear, and help, and strengthen, and comfort you. So shall you have cause to say, "It is good to be here; the half was not told me; He has disappointed my fears; He has surpassed my hopes; He has turned for me my mourning into dancing; He has loosed my sackcloth and girded me with gladness; He has given me the peace which passeth all understanding to keep my heart and mind for ever and ever."

V. Of Consecration. Renewed consecration of ourselves to God. "What shall I render unto the Lord for all His benefits? I will pay my vows unto the Lord now in the presence of all His people." Pay my vows—yes, not as entering upon, or persevering in a heavy bondage, but rejoicing in that service which is perfect freedom; running in the way of His Commandments, in the keeping of which there is great reward. Thus, communicants, let us seek to "adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." "And now, little children, abide in Him that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

The One Holy Catholic and Apostolic Church.

REV. W. D. ARMSTRONG, M.A., PH.D., OTTAWA.

I believe in "the Holy Catholic Church; the communion of saints," I believe "In one, Holy, Catholic and Apostolic Church."—(Nicene creed.) We are all prepared to declare the above as an article of our belief.

But what do we mean? What is this Church? Everything depends on our conception of the church. It is important we should have the right one for, as the theory of the Church is, so will be the doctrine that fits into the theory.

We will compare and contrast the two leading conceptions of the Church—one, the Roman Catholic, the other that of our own Confession.

According to the former "the Church is the society of men, united by the profession of the same Christian faith and the communion of the same Sacraments under the government of legitimate pastors, and especially of the only vicar of Christ on earth, the Roman Pontiff."

According to the latter, "the Church consists of the whole number of the elect that have been, or shall be gathered into one under Christ the head thereof and is the spouse, the body, the fulness of Him that filleth all in all."

The one consists of all those who are within the pale of the ecclesiastical organization of which the Pope is head. The other consists of those who are within the spiritual society of which Jesus Christ is

head. The one consists of all that are duly baptized into its membership. The other of all true believers in Christ wherever found.

The Roman Catholic says, to be saved we must belong to the true Church, viz., the Papal organization. We say, in order to be saved you must believe in the Lord Jesus Christ, and then you belong to the true church, viz., the spiritual body, the Communion of saints.

The one calls for the priest and the Sacraments, the other calls for the preacher and the Gospel of Christ. The one may be named Church-ianity, the other Christ-ianity.

These two conceptions of the church are the ones to be compared. Our first test is:—

1. Which is the Scriptural idea? The word for Church is *ecclesia*, which means literally called out. Those who answer the call are the *kletoi* or "called." It is clear, therefore, that the nature of the Church depends on the nature of the calling. The calling is to repent and believe the Gospel, to believe in Christ. And all who believe in Christ are "called in Christ" and are the *ecclesia* in the highest sense. The word *ecclesia*—church has also local meanings, but we are dealing only with that which may be considered the Catholic Church in the highest sense.

2. We have in the new Testament also, other words and phrases that describe the Church:—The Kingdom of God. The body of Christ. A spiritual house. A holy Temple. The Family of God. The Bride of Christ. On examination it will be found that these all bear out the fact that membership in the Church of Christ depends, not on relationship to an ecclesiastical organization, but on the spiritual character of the individual.

3. Take away the priest and the priestly function from the Roman Church and it falls to the ground. But there is no sacerdotalism in the ministry of the New Testament Church. No apostle, no office-bearer in the Church is once called "priest." All priestly functions and sacrificial rites are carefully translated into spiritual ideas. The Apostles, though brought up from childhood in priestly associations, scrupulously avoid giving the name priest to themselves or any minister of the church. This is most significant and is sufficient to prove that neither Christ nor His Apostles meant the Church should be built on any human priestly function or power.

A second test is:—Which gives truest meaning to the words of the ancient creeds?

1. Is the Church "*Catholic*," i.e., universal? The Roman Catholic is not universal. *Roman Catholic* is a misnomer as great as "*Presbyterian*" Catholic would. It puts a segment for a whole circle. Outside its pale is the Eastern Church, Anglican, Presbyterian and all other Christian bodies, notwithstanding the testimony of the Spirit and the manifest presence of Christ. How different our "*Catholic*" Church, which embraces all believers in all communions in all places, at all times.

2. Is the Church "*one*?" If its unity be in external organization the Roman Church aims at this whether it attain it or not. It is a strange kind of oneness that leaves outside the Church more good Christians than are within. The Roman Catholic Church is in this simply schismatic. The unity Christ prayed for was not—could not be in this. The source of our unity is in common relations to Christ. There may be different church politics and different modes of expressing the life within. The oneness is in the indwelling spirit. We are one as "the communion of saints" of every name.

3. Is the Church "*holy*?" Is the Roman Church holy? The Church once burnt over by Arianism—The Church of the Borgias—The Church whose history is full of papal, priestly and conventual scandals? Are papal lands marked by holiness? How different our conception. It is the *Holy Catholic* Church composed only of holy people, and of all holy people.

4. Is the Church "*Apostolic*?" Is the Roman idea of it? Would Peter recognize himself in Pope Leo? Could they persuade John to wear a cardinal's hat? What would they do with a preacher like Paul? The perpetuity of the Church does not depend on prelatical succession. If it did such succession could not be established.

Where shall we look for the Apostolic Church? I answer where the same Gospel has been proclaimed that the Apostles preached—where has been the manifestation of the Spirit of God—where there have been lives like those of the Apostles—there has been, and there is to day, the Apostolic Church.

The first idea of the Church is the people in relation to the divine head—not the clergy. The Roman Church affirms the Apostolic descent of the clergy which it cannot prove, and forgets the Apostolic descent of the people which is patent and clear.

We believe that our conception of the Church is the true one. 1. Because it is scriptural. 2. Because it is reasonable, consistent, Catholic and complete. 3. Because it is most honoring to God. 4. Because of the largeness, the grandeur and sublimity of the conception. The history of the world, the history of all ecclesiastical organizations, the history of all good work and of Divine redemption, will find its completion in this Church at last. To be a member of this church is salvation indeed,—is to be a child of God—a member of Christ's mystical body.

The Destruction of Calvinism.

Editor *Presbyterian Review* :

DEAR SIR,—In your issue of the 9th inst. you pass some strictures on a passage from a newspaper report of a paper I read before the Theological Union of the Montreal Conference.

Had you heard the paper, I think, your comments on it might have been different. Moreover, I have too high a regard for the opinion of your readers, many of whom it is my good fortune to count among my personal friends, to be willing to be judged by an imperfect report.

So I shall be obliged to you if you will kindly insert the full text of that section of my paper referring to Calvinism, a copy of which I enclose.

Permit me also a reply which will not, I hope, consume too much space.

Your first stricture was on my remarks as ignoring the historic connection between Calvinism and democracy. You will see that in my brief reference to Calvinism I strove to do justice to that relation, while I must still confess my belief that Calvinism has found an enemy in her own child. The Presbyterian form of Government I should call republican rather than democratic, but for Presbyterian polity as distinguished from Calvinistic doctrine, I have as great admiration as yourself.

You took exception, secondly, to the part I alleged Methodism to have played in bringing the Divine Fatherhood into prominence.

This at least seems to me indisputable, that one rises from the reading of the Westminster Confession thinking of my text rather than "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life," and that with all its vivid and impassioned warnings to "flee from the wrath to come" Methodism first and last has made that passage her favorite text.

Calvinism acquiesced in the sovereign election of God. Methodism felt the obligation to justify God in all His ways as a God who loved all men and would have all men to be saved.

That early Methodism came into full recognition of the Divine Fatherhood I did not in my paper claim. But that it prepared the way for such recognition is, I think, historic. One evidence that Methodism has always approximated more closely to that truth than Calvinism seems to me to be the fact that Methodism has never developed a recoil into such sentimental representations of the Divine fatherliness as are found in Unitarianism and Universalism, both reactions from Calvinism. It is extremes that beget extremes.

The genius of a thorough going and consistent Calvinism, does not, I think, prompt such passionate appeals and warnings as have been largely characteristic of Methodism. But Methodism despite all its insistence on motives which certainly Paul and Jesus appealed to, always made one point clear,—that if men found their way to hell it would not be because God had not done all that in Him lay to save them from it.

In the third place you criticised my description of the Calvinistic idea of God as that of a Being above ethical criticism.

Of course Calvinists have always believed in a righteous God. But what I meant was this, that there has been among Calvinists a disposition to take refuge in the incomprehensibility of God, when

"ignorant Methodists" and others (and I am afraid on some points we are all incurably ignorant, from John Wesley downward) objected on ethical grounds to the conception of a God who would "pass by" some men and leave them to perish because of a sinfulness for which they were no more responsible than for an inherited predisposition to gout or consumption.

Finally you affirm that Calvinism is stronger than ever.

If the younger men in the Presbyterian, Baptist and Congregational Churches of America still find inspiration in the doctrine of unconditional election, still preach an atonement that is not intended for all, and believe that the human will never wills ought except when wrought upon by irresistible grace, if they still preach that of infants dying in infancy salvation can only be predicated of the elect; then I am prepared to acknowledge that my impression that Calvinism exists to-day only in a modified form is incorrect.

But I have never yet met a Methodist who had any feeling but antagonism to the Calvinistic doctrines of unconditional election, limited atonement, and irresistible grace, and I have met with many Presbyterians, both ministerial and lay, who believed that God's remedy for sin was as wide as the disease.

You say you have "met with not a few Methodist ministers who were as Calvinistic as one would wish to see without knowing it." I can readily accept that, for it seems to me that among many who call themselves Calvinists the only relic of Calvinism that remains is the belief in Final Perseverance, and that is the one doctrine peculiar to Calvinism in regard to which I have met a few Methodists who would agree with them.

But I feel that such controversy as this is an anachronism. The living issues of the day are not between Calvinists and Arminians but between those who magnify and those who belittle the supernatural in Jesus Christ, in the Scriptures, and in regeneration; between those who differ not as to the extent of the atonement, but as to its nature.

But may I just add this. That while I am fully conscious that I am speaking on matters on which my opinion is of little account, yet since it has been given a prominence I did not expect I should like to state it more fully and to say here what I have often said to a different audience, that if some of us hold Calvinism to be an error, it is one of the noblest errors in man's thinking on religion; if it be a one-sided presentation of salvation, it presents the grander and more vital side; if it be an exaggeration, it is an exaggeration of what is most precious and distinctive in the doctrines of grace; if some of us could not embrace it we believe the sweetest pasturage is on the very border of it; and if it is a far mightier force in the world to-day than some of us have thought it is perhaps none too strong to be a needful corrective of the present tendency in some quarters to degrade the doctrine of the Divine Fatherhood into a sentimental and conscienceless optimism that strips God of awe and sin of terrors.

I am Yours Faithfully,

S. G. BLAND.

Rev. S. G. Bland on Calvinism.

The following is a full report of that portion of the Rev. S. G. Bland's address at the Montreal Conference criticised in our issue of June 9th.

"Probably of all changes in the religious thought and life of to-day the most pregnant is found in our changed conception of God.

In that conception sovereignty has given place to fatherhood.

The beginning of Edward Irving's extraordinary popularity in London was due to a single sentence in a public prayer. Praying for a family of orphans he described them as men "thrown upon the fatherhood of God." Sir Jas. Mackintosh happened to be in the congregation, and the expression seized his mind. He repeated it to Canning, who, as Mackintosh relates, expressed great admiration of the passage, and instantly made an engagement to accompany his friend the following Sunday.

Shortly afterwards in the House of Commons Canning told the House that the most eloquent sermon he had ever heard he had heard in the little Caledonian chapel.

The impression which so impressed Sir James Mackintosh is almost commonplace to-day, and that statement records a revolution.

The foremost actor in that revolution has been Henry Ward Beecher. He, more than any other man, has transformed the evangelical preaching of America.

The change, however, from God conceived as sovereign to God conceived as father, antedates Beecher. The sovereignty of God in its extreme and

unqualified form has dissolved away under the influence of Methodist Arminianism. Calvinism said, God *will* not do such a thing. Methodism criticised the expression and said, God *cannot* do it. Calvinism was content to find a fact (or a supposed fact)—God has willed thus. Methodism could accept what seemed harsh or unjust only when it saw, or believed it saw, that God could not do otherwise. Methodism, in a word, refused to consider God as superior to ethical considerations.

The democratic spirit of the nineteenth century has co-operated with Methodism in dethroning sovereignty as the supreme attribute of God. This ally to Methodism, singularly enough, owed its birth to the Calvinism it helped to destroy. For Calvinism has been essentially the foe to aristocracies and monarchies, both ecclesiastical and political. It is essentially incompatible with sacramentarianism and a priesthood. No order of men can hold the keys of the Kingdom in a Calvinistic Church. It is the election of God that opens or closes the door, and Calvinism is almost equally incompatible with a politically or socially privileged order. Before a King so great as the God of the Calvinists, earthly kings lost their majesty. Before the supreme Sovereign the distinction between high men and low men disappeared as the differences between the heights of buildings in Paris when viewed from the summit of the Eiffel tower. It was Calvinism that cut off the sacred head of Charles I., and consecrated the new world to democracy. But Calvinism was fated to be destroyed by its own child. The democratic spirit born of Calvinism, which had made short work of the Divine right of Kings and their pretended superiority to criticism, could not long tolerate the Calvinistic conception of deity as a magnified King of the pre-Cromwellian age. The religious despotism survived the political, but was doomed from the day on which men dared to arraign their earthly monarch. No sooner was the Calvinistic conception of God subjected to ethical criticism than it began to fade. The democratic spirit of the last hundred years admits no rulers as exempt from criticism, and the conception of the despotic ruler who can do no wrong disappears from politics and from theology.

To democracy also at least in part is probably due not only the destruction of the Calvinistic idea of sovereignty but the substitution of the idea of fatherhood. For, as we shall note later, the genius of democracy is friendliness.

But, whatever be the genesis of the change, undeniably the dominant element in the present popular conception of God is His fatherhood where once it was His sovereignty; and while the sovereignty is, and must be ever, recognized, it is secondary to the fatherhood, and conditioned by it.

It is equally undeniable, however, that we seem to have lost something by the change. The old conception alienated and embittered many, drove many to despair, recklessness, and revolt, but it trained heroic men to a more than soldier's obedience. The unquestioning submission induced by such a conception of God is one of the noblest traits man has ever shown. These men bred up by Calvinism souls of finest temper who asked for nothing, took exception to nothing, schooled themselves to a willingness to be damned eternally for God's glory, if such were the Divine will.

It was inevitable that the rights of men should be asserted as well as the sovereignty of God. A God above ethical criticism, had to disappear as well as a King who ruled by Divine right, but the democratic spirit that has ever tended to impair military discipline has also divested the average Christian of to-day of a devout submission, an unquestioning reverence, which are too beautiful and noble for us to contentedly lose.

Love must teach men the old submission in a yet fairer form. The Divine Father will yet, we may hope, win reverence and obedience as perfect as were ever offered to the supreme King. But in religion as in our home life the passing away of the idea of sovereignty has not altogether improved the relation between the children and the parent. Men love God more than they did in the Puritan age; they also presume more upon His love, and the sense of accountability to a Divine judge has in our day distinctly weakened."

The Hittite Problem Solved.

Epoch-making discoveries in the field of Biblical research have not yet ceased. What Grotefend, at the beginning of this century, did for the deciphering of cuneiform writing, and Champollion for the hieroglyphs of Egypt, Professor Dr. Peter Jensen, of the University of Marburg, Germany, has done to day for the sphinx-like problem of the Hittite. Canaan is spoken of in the Bible as the land of the Hittites, and the story of the Hittites was interlinked with the story of the Israelites from the days of Abraham to Solomon. But the deciphering of Hittite inscriptions has been generally considered as an impossible task. Yet it is to that task that Professor Jensen has, for the last five years, devoted his time almost exclusively. It was by his own choice that the first announcement of his discovery appeared in *The Sunday School Times* (March 25, 1893), in recognition of the place of that periodical in the field of biblical research. His claim then was that the Hittite language is Indo-European, and probably related to the ancient Armenian. Though failing to gain recognition in this claim, he was still supported handsomely by several scholars of international rank and reputation, among them being Noeldeke in Germany, and Hilprecht in America, who have publicly acknowledged their conviction of the correctness of his position. And now, in the issue of *The Sunday School Times* for May 7, Professor Jensen adds fresh strength to his position by proving that the Armenians, according to their own traditions, regard themselves as of Hittite origin. Moreover, he now for the first time gives the world a picture of the fundamental conceptions of the Hittite religion, obtained not only from the pictures on Hittite monuments—mainly of a religious character—but from the contents of the inscriptions themselves.—*The United Presbyterian*.

The Discipline of Life.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a play-ground; it is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school; the Master does not mind so much for its own sake, for He likes to see His children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care; but our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us, He comes into the school sometimes, and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once, and weep bitterly. Sometimes the voice is like a thunder clap startling a summer night. But one thing we may be sure of—the task He sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these; it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there to "behold His beauty," we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall "see God." That explains life—why God puts man in the crucible, and makes him pure by fire.—Henry Drummond, in *Ideal Life*.

The Holy Synod of the Russian Orthodox Church, acting through the Metropolitan of St. Petersburg, received by proxy into its folds the Persian Nestorians, Bishop Mar Nion of the Nestorian Church and other delegates acting as proxies for the more than 15,000 Nestorians who petitioned to be so received. This wholesale conversion is credited chiefly to the efforts of one missionary, Sinadisky, during but one year of propaganda work. This will put Western Persia still more under Russian sway, and exercise a corresponding disintegrating influence upon British political and American missionary influence.

UNDER THE EVENING LAMP.**THOUGHTS FOR THE TWILIGHT.**

Our Master has a torn brow and pierced feet.
We cannot have Christ's joys unless we have his pains.
It is not with a crown that Christ would win disciples.
We know why Christ helps us when we are helping others.

It is unnatural for a Christian not to want to serve Christ.
When Christ calls for followers, He is on a ministering journey.

Forgiving is more than excusing.

In forgiving we unlock the door to our own pardon.
If we forgive, we bury remembrance of the provocation.

It is evil in ourselves that makes forgiving impossible.

We have not forgiven if we are willing to dwell on the offence.

We must not think we are forgiving because our anger is getting tired.

The worst enemy could not wish to do us more harm than by fastening resentment in our soul.

MADemoISELLE.

(Conclusion.)

Miss Mearns went straight to Dr. Simpson and recounted the interview to him. That gentleman, who had just dined very comfortably, and who had never had more than the minimum amount of trouble in his own life, pooh-poohed the whole matter, and opined that the old lady would come all right in time. A pension was all that was required, no doubt, and if the church would not listen to any such arrangement then he—he himself—would see that it was forthcoming. He fairly beamed when he said this, and smiled so benignly that Miss Mattie could not help smiling too, for she knew that the big-hearted, bombastic man meant well.

The next morning, directly after breakfast, Dr. Simpson went round to see Dora, and when he told her that she had been a good deal on his mind he said nothing but the truth, for in reality he had thought of little else since Miss Mearns' call. But Dora was not to be placated or consoled. She stood at the door, with the handle held fast as if to close it at any moment, and did not ask him in. That was a discourtesy unparalleled in Mademoiselle, and was of itself sufficient to impress him with dismay, but still more disquieting was the strained expression of her eyes and mouth and the droop of her figure, which stooped as he had not noticed it before. Her person, usually so natty, was uncared for, her lace cap was awry, and there were no ruffles at her neck and wrists. She looked what she was—a woman suddenly and violently grown old.

"Please talk not so much," she said at last, plaintively. "It is quite finished. I haf given the keys and the books—everything—this morning to Mees Moffat. She will be kind to them, I am sure. She plays ver' beautifully. It is quite right that she should haf it now. I am not angry, Dr. Simpson. It is not anger."

She shrunk away as if to hide herself behind the door, and would have closed it had not the doctor, almost awed by the havoc which so simply a matter had wrought in her, stayed it with his hand.

"Mademoiselle, you must let me come in and talk to you. This is too bad, really! And over such a trifle, too! Come, come, I have a great deal to say to you—about the pension, for instance. We are going to pension you, Mademoiselle Dora, do you hear that? We—"

He stopped short and involuntarily went back a step, for she came forward so suddenly and so fiercely that the action was like a menace.

"A pension? pension me?" she cried, her black eyes blazing through a rush of tears. Then suddenly, with a return to submission, she clasped her hands before her and bowed her head. "Hilas, that I have lived to see this day!"

The next moment the doctor found a closed door between himself and her, and realised that his visit had been even less fruitful than that of Miss Mattie Mearns. He went home, puffing with wrath and as tender at heart as a child, and shut himself up in his study to consider the matter. Nothing could be done in the way of concession, that was clear. The whims or fancies of one individual could not be allowed to stand in the way of the interests of the whole church community, so that it was only a question of mitigating the severity of the blow, and bringing her to view the matter from a higher point of view than the merely

personal one. Had she been an ordinarily reasonable woman a pension would have settled it at once, but Dora was always more or less bound by prejudice, although even yet she might be induced to see reason. Yes, even ye. When he came to that point he began to feel reassured, and lighted a fresh cigar quite hopefully. He would leave her to herself for a few days and let that wonder-worker, Time, talk her over, and in the meantime Miss Moffat must have every assistance in rehabilitating the music and the choir. Accordingly he went round to the manse that same evening, and talked over the matters with Miss Moffat, their arrangements taking effect the Sunday following, when the new organist, who was an unpretending, genial-natured girl, carried herself with such skill and threw such new and vigorous life into the service that even the most prejudiced were bound to admit that the change was distinctly the church's gain.

Miss Mattie expected to see Dora come in very early and creep into a seat at the back, but she was wrong. She came in late, and marched down to a seat under the minister's nose, and sat the service out, erect and almost defiant, with a crimson spot glowing on each cheek, and when the hymn began sang her mightiest out of a book which was open upside down. She never was brighter nor more vivacious than she was that day, both at church and at school, but the next day she was a drooping, wrinkled figure again. And so it went on for weeks, the days seeming all too slow and too long for her, and every Sabbath witnessing a feverish revival of life. She no longer worked at her lace, and when spoken to about it said simply that she had worked long enough, and had money saved now to last her the rest of her days. That these days were numbered was clear to most, though none save Miss Mattie as yet suspected the cause of her sudden "breaking-up." Miss Mearns spent much of her time with her, although nothing of the subject most present with each was ever mentioned between them.

The china set was never used for tea now, but one day, when the cupboard door stood open, Miss Mattie saw the box in which, each article separately wrapped in tissue, the costly, toy-like pieces lay; and she knew that they were there waiting for the end, and that Dora, in whose life-long service they had been, would never touch them again.

Her only occupation was reading, and every day and at all hours of the day she was to be seen at the mullioned window with her head bent over her French Testament, and with two feeble hands, now as delicately-ruffled as ever, shading her eyes from the light.

Gradually her demeanour on Sundays changed, and she took to coming in late and sitting far back. She could hear the organ better there, she said. And on practice nights, when the kindly darkness hid her from sight, she would creep into the church grounds to listen to the music, standing behind some friendly niche with her shawl drawn over her head lest someone should see her here.

One day Miss Moffat asked her if she would not like still to practise in the afternoons, and suggested a place in which the keys of the church and organ might be kept so that either could gain access to them at any time. Dora thanked her earnestly, and seemed happier afterward; but when she went into the empty church and looked up at the organ-loft something in her heart gave way, and instead she sat on the pulpit stairs for a while, and then went softly away. She went again and again, and would spend the whole afternoon walking slowly about the church and in and out of the pews. But she never touched the organ again.

And when the last days came she wished only to lie so that she would see the church, and liked nothing better than to have Miss Mattie read to her or Miss Moffat talk to her of the music and the organs she had heard in the world which lay so far from Dora's own.

And when at last the end came she was alone, as she had wished to be, and none knew to what sounds of melody her spirit had taken its upward way.

But to this day her Hymnal and Testament are kept at the church in remembrance of her, and a stone reared over her last resting-place tells of the devotion and fidelity that none had seen till seeing was too late.

The china set was bought by Dr. Simpson and placed in his study, with the quaint will which consecrated them to the organ's service standing in a frame beside it. And it, too, has a work to do, for sometimes it seems to him like a messenger from another world, ever silent, but ever with finger on lip, rebuking him when none other would dare.

THE HOME CIRCLE.

THE MOST PRECIOUS GIFT.

If you had been one of the passengers on the delayed train in the wilds of the far Northwest, a few nights since, you might have felt the good effects of the following short sermon :

A coach containing twelve or fifteen cultured people from the East was detained, for some reason, between stations. Among the passengers was an old rancher, uncouth and unstyled, who had probably gotten into the first-class sleeper by mistake. It was a sociable little company. The solitude of the surroundings licensed each passenger to feel that his companion was his friend.

The conversation drifted from one thing to another, and finally settled down upon the matter of "accomplishments," and it was agreed that each person should tell of his own excellence.

One young man said he was a successful young lawyer of New York City and was on Easy street.

A young lady was in the higher ranks of the artists, and works of hers were known far and wide.

Another young lady was a musician, and her touch was wonderful.

Another young man was financier for a large mercantile business of Chicago.

Thus it ran back and forth from man to woman, telling of their accomplishments and works. After a while some one jokingly asked the rancher to tell of what his good qualities consisted.

The contrast was a success. He had already seen through the situation, and with the honest conviction and force of uncultured character that is often found in individuals of this kind, who pass their lives in solitude almost, with a sweet, pure woman, he began :

"I cannot paint. All good pictures have a beauty about them to me, but the fine paintings you mention have nothing more for me than beauty. I cannot make a speech. The presence of your big mercantile establishments frighten me, as a horse is frightened at other things. Of music I am entirely without knowledge ; but my accomplishments are such that if you have them not you are nothing, and that is this :

"My wife believes with all her heart and soul, and all her mind, that Jesus is the Christ, the Son of the living God, and that God answers prayers, and so do I."

Silence reigned for a full minute, and a sweet alto voice struck up, "Nearer, my God, to thee," followed by every voice in the car, while the old ranchman's face beamed with joy and love for his wife, alone with her children in her lonely dwelling in some rugged canyon, and his faith in her prayers. He was the hero of the occasion.

"NEARER, MY GOD, TO THEE."

BY BELLE V. CHISHOLM.

A lady who was wounded in the Chatsworth disaster was in the rear car with her husband when the accident occurred. A short time after they left Peoria a party of six young people entered, and in order that they might have seats together the lady and her husband removed to the far end of the car. This courtesy saved their lives, for the young man and his bride who took the places so kindly given up were both instantly killed a few hours later. The lady says that she thinks the young people belonged to a troupe of concert singers, and were off for recreation and rest. They were all very merry, and sang and laughed and told stories—anticipating the pleasures of the journey—until late in the night. Nearly every one in the car except the joyful party was quiet, when some one requested the young bride to sing "Sweet Hour of Prayer." At first there was a tremor in the sweet voice, but it grew stronger as she proceeded
When—

In seasons of distress and grief,
My soul has often found relief.

rang out clear and firm, other voices instinctively joined in the old familiar song. People awakened out of their sleep, sat upright or leaned forward to catch the plaintive words that trembled upon the pure young lips. When this hymn was ended, the sweet voice began another—"Nearer, My God to Thee."

As the train sped on in the darkness, far down the track the gleam of the death-dealing fire appeared, but the voices that swelled forth in a glad burst of song—

Yet in my dreams I'd be
Nearer my God, to Thee,

faltered not at the danger into which the train, laden with its precious freight of human souls, was unconsciously plunging. Faster sped the chariot of death down the grade, and sweeter, more triumphant, welled the song,

Then let the way appear,
Steps unto heaven.

Ah ! if the singer had only known it, the way was already in sight, and perhaps,

All that thou sendest me,
In mercy given.

would have been more of a sigh than a song.

Then, with only an inch of time between her and the life beyond, even when brave McClintock steady at his post, was giving his last desperate wrench to the throttle of his engine that had never failed him before, the sweet singers sang their farewell earth-song, sang to their God, who, even in this dark hour, still kept the everlasting arms around, about and underneath them.

Angels to beckon me,
Nearer, my God, to Thee.

As if in answer to the prayer they breathed, with the glad refrain still echoing through the air, the crash came—the life work of each was finished.

So by my woes to be,
Nearer, my God, to Thee,

was not ended on earth, for right into the very jaws of death rushed the screaming engine, and then like a bolt of Jove the cars crashed through each other, killing and crushing, as the foot grinds the worm. It took but a moment to pile that heap of splintered timbers and broken bones, and bleeding flesh, but death was there just as certainly, surrounded by all that tends to make it terrible, and among the mangled corpses lay the six singers, not in their dreams, but in reality, nearer their God than ever before.

Inquiry elicited the fact that these merry young people had a right to be joyful, for they were all servants of the blessed Master, and could have completed the song as they went down into the valley of death.

Or if, on joyful wing,
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

—Christian Observer.

BALANCING ACCOUNTS.

A thick-set, ugly looking fellow was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand.

"You seem to be much interested in your writing," I said.

"Yes ; I've been figuring my account with Old Alcohol, to see how we stand."

"And he comes out ahead, I suppose ?"

"Every time ; and he has lied like sixty."

"How did you come to have dealings with him, in the first place ?"

"That's what I've been writing. You see, he promised to make a man of me, but he made me a beast. Then he said he would brace me up, but he has made me go staggering round and then threw me into the ditch. 'He said I must drink to be social. Then he made me quarrel with my best friends, and to be the laughing stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me 'sick as a dog.'"

"Of course."

"He said he would warm me up ; and I was soon nearly frozen to death. He said he would steady my nerves ; but instead he gave me delirium tremens. He said he would give me great strength ; and he made me helpless."

"To be sure."

"He promised me courage."

"Then what followed ?"

"Then he made me a coward, for I beat my sick wife and kicked my little child. He said he would brighten my wits ; but instead he made me act like a fool, and talk like an idiot. He promised to make a gentleman of me ; but he made me a tramp."

MISSION FIELD.

A JAPANESE MOTHER IN ISRAEL.

BY D. C. HAWORTH.

I first heard of her one day last year, in a sermon at our girls school by a Japanese preacher who referred to her as the pillar of the church in Tanabe (a town on the coast of Kii, a province lying to the south of Osaka), and to her daughter-in-law, whose resolute faith and patient love were the means of converting the older woman, founding the church and raising up a number of strong workers for God, some of whose names are now prominently known. What the preacher said about this case greatly impressed me and gave zest to my anticipated visit to that region, in the course of the canvas which I have been requested to make by the Native Presbytery of all the work lying within its bounds. I had hoped to see the octogenarian mother of that little church and to hear from her own lips the story of her conversion and subsequent experience. It was a shock, therefore, to find on landing at Tanabe, Feb. 2nd, that the good old woman was to be buried that very day and to be requested to preach her funeral sermon. But it was a blessed experience to address the large concourse of relatives and citizens, over the body of one who has been a shining light in this dark land.

The circumstances of her conversion, as nearly as I can recall them, were as follows:

Some fourteen years ago her niece, who was also the wife of her adopted son, began to be much interested in Christianity through the letters of an elder sister who was in a missionary school in Yokohama. This sister is now wife of one of the most prominent leaders in the Japanese Presbyterian Church. On returning to visit her home in Tanabe, she completed the work of convincing her younger sister of the truth and beauty of the Christian religion and leading her to declare her faith. The mother-in-law, a devout and zealous Buddhist, took greatly to heart this defection in her household, and tried by every means to make her renounce her faith. An elder brother joined in the persecution and, it is said, even resorted to physical violence, but the young woman clung to her Saviour. At length the exasperated mother-in-law drove her and her husband and little ones out of her house and they went to a neighboring town. The daughter did not cease to pray and labor for a reconciliation. The thought of being regarded as lacking in filial obedience, so necessary in the Japanese moral code, was a constant grief to her. She sent friends to beg the mother to be reconciled, but the latter returned answer that the daughter would have to come in person if she hoped to move her. This she decided to do and, one hot day in midsummer, she took her infant on her back and walked all the way to Tanabe, a dozen miles or more, only to meet with a cruel rebuff. Weary and heart-sick she turned away from the home that should have sheltered her, and it is said that the fatigue of that long journey in terrible heat was an immediate cause of the sickness which ended her life. But to the end she continued to love, and pray for her relatives. On her dying bed she was asked if she had any farewell message. She replied in the feeble accents of approaching death that she had only one desire, namely, that her mother and all her relatives might come to know and love the Lord Jesus Christ.

Her prayers were answered. The old woman, on being told of the manner of her daughter's death, was cut to the heart and said, "Oh, I have made a dreadful mistake." She began to study Christianity, and about twelve years ago was baptized. The elder brother also became a Christian. Another relative, a Buddhist priest in charge of a temple, who began to study Christianity with the purpose of opposing it, was conquered by the mighty power of the Word, and his temple is now numbered with the things that were and are not. The three children of the faithful daughter were taken by the grandmother and brought up in the fear of the Lord. One has been assisting Miss Haworth in her day schools in Osaka, a very capable young woman; one son is a prominent Christian writer, author of an elaborate work on Buddhism; another is doing effective work as a preacher of the Gospel in the southern part of the Empire.

The old woman set to work as earnestly for Christ as she had worked for Buddha before, and Tanabe church stands as a monument largely due to her untiring labors. She was especially noted for great patience, which even before her conversion had won a drunken husband from his evil ways. Her uncomplaining endurance of his abuse when drunk compelled his attention and drove him to reform. After conversion, this element shone out with increased beauty under peculiar trials, such as the burning of her home and loss of all her wealth. In teaching classes of women, in co-operating with missionaries and comforting them, and in sustaining the church, she has become an example of "woman's work for woman" which will not cease to operate for good in all the future.—*Woman's Work for Woman.*

LOOKS INTO BOOKS.

WILLIAM EWART GLADSTONE. His Characteristics as Man and Statesman. By James Bryce. 16mo, 104 pages. With a portrait. New York. The Century Co. Price \$1.00.

No one is more competent than the Hon. James Bryce to review the wonderful career of England's great statesman. Mr. Bryce, author of "The American Commonwealth," "Impressions of South Africa," etc., is not only a trained writer, but he has been a close friend of Mr. Gladstone for many years, serving with him in Parliament and in two of his cabinets. The material for this book was gathered several years ago, but it has been wholly revised within a few weeks past. It is the latest and best of all reviews of Mr. Gladstone's career. Mr. Bryce has not filled his pages with biographical details, but has given instead a complete, frank and impartial analysis of Mr. Gladstone's character. He shows the early influences that molded his nature, the unmatched impress that he left upon parliamentary life, the characteristics and power of his oratory, his originality and independence, his social qualities, and finally the deep and abiding part that religion had in his life. There have been many splendid eulogies of Gladstone, but longer than any of these will endure such a critical and appreciative tribute as Mr. Bryce has given to his chieftain.

HASAN: A FELLAH. A Romance of Palestine. By Henry Gillman. Crown 8vo. Cloth, extra. 600 pages. Boston. Little, Brown, and Company. Price, \$2.00.

It is perhaps a pity that Mr. Gillman's book had not appeared a few years ago when the savage and inhuman side of the Turk was a topic of universal discussion and criticism. These events have now passed into history, the public mind being absorbed by the more recent events in Cuba and other portions of the world governed by a people almost as cruel as the murderers of the Armenian. The work, however, will be read with very much interest, and will bring forcibly to the mind of the reader and his imagination the fierce, cruel and revengeful nature of the rulers, not only of Turkey, but of the Holy Land. The author evidently knows his subject, and he has a happy knack of imparting his knowledge. The shepherd of the Psalmist's days still lives amid the new conditions, and the maidens still go to the wells as they did in the days of yore. Thus did Hasan meet Dilwe, and begin the story of his martyrdom and hers. A romance of Palestine without the Jew would be manifestly incomplete; and, by contrast, the American tourist must find a place therein. All these conflicting elements have been woven into a consistent story, over which hovers the shadow of the crescent with its threat of ruin and despair that is always carried out. In fact, its senseless, needless cruelty forms the basis of the tragedy in these pages. It is an excellent story, and an informing one, for not least among its merits is the author's wide knowledge of the country, its people, its past, and its present unhappy condition.

EVELYN INNES. A Story. By George Moore, author of "Esther Waters," etc. 12mo. Cloth. New York. D. Appleton & Co. Price \$1.50.

Mr. Moore's comparative silence for the last few years has been due to his preoccupation with his most serious and important work which is now given to the public. This novel is a masterly analysis of a conflict between art and the world on one side and religion upon the other. The theme is developed with a penetrating insight into motive, a grasp of character, and a mastery of literary technique which make "Evelyn Innes" a notable book.

MALCOLM KIRK. By Charles S. Sheldon. Cloth. Price 50 cents. Toronto. William Briggs.

"Malcolm Kirk," by Charles S. Sheldon, author of "In His Steps," is a slight tale of the career of a home missionary pastor in Kansas. The first part of the book especially is inspiring, and the story of the days before prohibition was law in Kansas shows the hand to hand struggle required to free the victims of ruin.

"Everybody's Paper and Magazine," issued by the Leonard Pathe Printing Co., of Albany, N. Y., comes to us in a more profusely illustrated and artistically printed form than heretofore. The treatment of the Sabbath school lessons, and the appropriate illustrations in connection with the same should make it of interest and use to Sabbath school teachers and workers.

Macmillan's Colonial Library. Paper, price 75c. The latest additions to this very interesting series of popular novels by well known writers are: "Corleone," a tale of Sicily. By F. Marion Crawford. "The Man of the Family." By F. Emily Phillips. "A Philosopher's Romance." By John R. Swick. "The Concert Director." By Nellie K. Bissett. Any of which will make a pleasant companion for one's vacation. The Copp, Clark Co., Limited, Toronto, are Canadian agents for the Colonial Library.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON II.—ELIJAH THE PROPHET.—JULY 10.

1 Kings xvii. 1-16.

GOLDEN TEXT.—"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord."—1 Kings xvii. 16.

TIME AND PLACE.—866 B.C. The brook Cherith. Zarephath.

LESSON OUTLINE.—I. Elijah the Prophet, and his prophecy. II. Elijah fed by the Ravens. III. Elijah at Zarephath.

INTRODUCTION.—Jereboam, the son of Nebat, the first king of the ten tribes, reigned over Israel, as the northern kingdom was henceforth called to distinguish it from the southern kingdom, which was called the kingdom of Judah, twenty-two years. Fearing that his people, if allowed to go up to Jerusalem to worship, would be won back to their old allegiance, he established in Bethel a separate worship, setting up there and in Dan golden calves, which "provoked God to anger." His son and successor, Nadab, after a reign of two years, was assassinated by Baasha, who reigned twenty-four years, and was succeeded by his son Elah, who reigned only two years, when he was dethroned by a conspiracy headed by one of his officers, named Zimri, who reigned only seven days, when Omri was chosen King by the army, and proved a man of power, subduing all opposition, and reigning about ten years, when he was succeeded by his son Ahab, during whose reign appeared the prophet Elijah the Tishbite. During this period four kings—Rehoboam, Abijah, Aza and Jehoshaphat—reigned over the kingdom of Judah, all in regular descent from David and Solomon. At the time of our lesson Ahab had been on the throne ten years.

VERSE BY VERSE.—1. "Elijah."—This is his first appearance in the sacred record, and nothing is told us of his origin. He was probably an Israelite of one of the two and one half tribes that settled east of the Jordan. "The Tishbite."—The meaning of this is not certainly known, but he was probably from some place called Tishbeh. "Gilead."—The country immediately east of Jordan. "Ahab."—He had been king of Israel about ten years; was a worshipper of Baal, and had led his people into this false worship, and it was for his sins that the calamity now predicted was sent. "There shall not be dew, etc."—The result would be a famine in the land. "According to my word."—The famine would continue until the word of the Lord, through Elijah, should command it to cease.

3. "Get thee hence, . . . and hide thyself."—It was necessary for him to flee into some hiding place to escape the anger of Ahab. "The brook Cherith."—The place is not certainly known, but it is probable that it was on the eastern side of Jordan.

6. "And the raven."—One of the most common birds of Palestine, of the crow family.

7. "The brook dried up."—From the absence of rain and dew.

9. "Zarephath."—Afterwards called Sarepta. A village near the border of Israel between Tyre and Sidon, but in the neighboring country of Zidon. "Zidon."—A kingdom north of Israel. At that time ruled over by the father of Jezebel, Ahab's wife.

10. "Gathering sticks."—This, with other circumstances, shows the extreme poverty of the woman.

12. "A barrel."—An Eastern jar, used in the East for keeping corn or meal. "A cruse."—Probably an earthen bottle. "Two sticks."—Meaning a few, a little handful. "Dress it."—That is, cook it, prepare it for eating. "Eat it and die."—She was brought to the point of starvation by the famine, which prevailed there as well as in the land of Israel.

13. "Make me thereof a little cake first."—This was a test of the woman's faith, and would show if she were the one to whom the Lord had sent him.

15. "And she went and did."—She believed and she obeyed. "Many days."—Between two and three years.

CHRISTIAN ENDEAVOR

CONDUCTED BY REV. W. R. MCTAVISH, R.D., DESKROFTO.

DAILY READINGS.

First Day—Our responsibility.—Rom. x. 1-9.

Second Day—A question for me.—Rom. x. 10-17.

Third Day—God's will that all should be saved.—Isa. xlv. 17-22.

Fourth Day—The worker's reward.—Dan. xii. 1-4; James v. 19, 20.

Fifth Day—Urgency of the work.—John iv. 31-38.

Sixth Day—Need of workers.—Luke x. 1-9.

[PRAYER MEETING TOPIC, July 10.—"Our three home missionary Superintendents and their fields."—Luke xxiv. 45-52. Ques. 28.

OUR THREE HOME MISSIONARY SUPERINTENDENTS AND THEIR FIELDS.

HINTS FOR THE MEETING.

If any of your members have ever lived in a Home Mission field they might be induced to tell their experience. Quite possibly your minister was once a student missionary in Northern Ontario or in Western Canada, and so he could entertain and instruct you with the things he saw. If you live in a Presbytery in which much mission work is done, your representative elder could tell you something about the work within its bounds. It would be better to consider well the work within one Presbytery than to try to go into the work throughout the Church, though, of course, a rapid glance should be taken at the whole field. Borrow the latest "Blue-Book" from your pastor or your representative elder, and study the Home Mission Report. It is not dry, and it will furnish you with much really valuable information regarding "Our Great Dominion," and our beloved Church. The little catechism below may be of service.

THE TOPIC.

QUESTION.—Who are the Missionary Superintendents?

ANSWER.—The Rev. James Ross, Allan Findlay and Dr. James Robertson.

Q.—What territory is under the care of Mr. Ross?

A.—He has charge of the mission fields in the Province of New Brunswick, but more particularly those stations which are within the bounds of the Presbyteries of St. John and Miramichi. These fields lie mainly along the western and southern sides of the Province.

Q.—Where is Mr. Findlay's field?

A.—It is such an irregular one that it is almost impossible to state briefly its boundaries, but in general it may be said that he has charge of the mission fields within the districts of Nipissing, Algoma and Parry Sound. Sometimes he visits fields in other parts of the Province of Ontario, going through the northern parts of the counties of Peterboro, Hastings, Lennox and Addington, to the Ottawa valley. A glance at the map of Ontario will show that the districts mentioned above embrace a wide extent of territory.

Q.—Where is Dr. Robertson's field?

A.—Manitoba, the North-West Territories and British Columbia—truly a great field, being about 2,000 miles from East and West and perhaps about 1,500 miles from North to South.

Q.—How many preaching stations are under the care of Mr. Ross?

A.—About 60, and in these 60 stations there are about 1,000 families.

Q.—How many stations are in Mr. Findlay's district?

A.—Probably about 80 though he visits many more at intervals.

Q.—How many are under the superintendency of Dr. Robertson?

A.—About 900.

Q.—What are the duties of a Superintendent?

A.—None but a Superintendent could tell, but the following are a few of them. He takes the general oversight of the work in the stations within his district; he scrutinizes the reports of the work done when they are forwarded by catechists and missionaries; he corresponds with the various student missionary societies, and selects the fields in which are to be placed students working under the auspices of such societies; he attends the meetings of the Home Mission Committee and selects catechists or missionaries for the stations within his district; he visits fields for the purpose of planning for extensions, dispensing ordinances, giving encouragement, tendering advice, or settling disputes which, unfortunately, sometimes arise even in mission stations.

Q.—What are some of the special difficulties?

A.—Sparse settlements, rough roads and paths, poor church accommodation, fluctuating population in lumbering and mining districts, the wicked element from other countries, the long reign of lawlessness enjoyed in certain communities, the wicked schemes which men devise for the sake of filthy lucre, the great diversity of religious belief held by the adherents of congregations, a variety of languages and dialects spoken by the people who must be ministered unto, some unwholesome and wicked customs and habits brought into Canada from foreign lands.

Q.—What are some of the encouragements?

A.—To see mission stations rise to the status of augmented congregations, and to see augmented congregations becoming self-supporting; to see places which were once ruled by the brothel, the saloon, the gambling-hell coming under the power of the truth, and growing in respect for law and order; to see churches and manse planted where a few years ago there stood "the forest primal" or the unbroken, undulating prairie, and where roamed the bear or buffalo; to see a Presbytery convened where a short time ago there was only a little mission station—these are some of the things which gladden the heart of the superintendent.

In the Provisional Programme of the 17th International C. E. Convention to be held in Nashville, from July 6th to the 11th, we find the names of the Rev. W. Patterson, of Cook's Church, Toronto, and Mr. G. Tower Ferguson. The former will speak at the first evening on the subject, "The Endowment With Power," and the latter will give one of the responses to the addresses of welcome. Those who purpose attending this convention might find it to their advantage to correspond with Mr. C. J. Atkinson, 4 Simpson Avenue, Toronto. Mr. Atkinson is the Transportation Manager for Ontario and Quebec.



Will our little readers look at this picture and then read the story in verse below and thank God for the good things He has provided for them.

THE BROTHER'S PROMISE

In a dark and dreary garret,
 O'er a dirty London slum,
 Where the blessed light of heaven
 And the sunshine seldom come,
 All amidst this want and squalor
 This abode of sin and care
 Lay a little city arab,
 Breathing out his small life there—

All alone save one his sister
 Younger still than he, who tried,
 All in vain, to drive the anguish
 From his aching back and side,
 Still she bent o'er him, caressing
 And the while, in accents mild,
 With a faint and feeble utterance,
 Slowly spoke the dying child:—

"I am dying sister Nellie;
 And when I am cold and dead,
 I shall be at rest in heaven,
 As the clergyman has said,
 But you'll come some day, my sister—
 There is room for me and you:
 It would not be heaven, Nellie,
 If you did not come there too.

"And if father comes to-morrow,
 When he sees me lying dead,
 He'll know, then, that I'm not shamming,
 As, you know, he always said
 Do not be afraid he'll beat you
 When he comes to-morrow morn:
 I feel sure he will be kinder,
 Nell, he looks so dull and worn

"We have been good friends, my sister,
 In our short life's pain and woe,
 Though we've braved it both together,
 You must stay while I must go
 I am not afraid of dying,
 To be freed from all this pain,
 But I wish for your sake, Nellie,
 I was well and strong again.

"Don't cry so, my darling sister:
 Though I'm going far away,
 I shall be a shining angel
 In a land of endless day:
 And I'll always watch you, Nellie,
 From my place in heaven above—
 I will ask dear God to let me,
 And I know He is all love.

"So, when I am up in heaven,
 In that place so fair to see,
 I will look down, dear, upon you,
 Though I know you won't see me:
 And when all is hushed and silent,
 And the stars gleam in the sky,
 You will know I'm looking, Nellie,
 And be glad, and will not cry."

In a damp and dismal graveyard,
 Where the bones of paupers lie,
 Midst a crowd of gaping idlers,
 Passed a little funeral by,
 But the only one who sorrowed,
 Only mourner of them all,
 Was a little ragged maiden,
 Sobbin' o'er a coffin small.

COLLEGE CLOSINGS.

BRANTFORD YOUNG LADIES' COLLEGE.

CONVOCATION AND CLOSING EXERCISES FOR THE YEAR.

The exercises connected with the close of the Brantford College—the oldest in connection with the Presbyterian Church—have occupied the entire week, and been attended in large numbers by the graduates and friends of the institution from all parts of the Dominion. On Sabbath evening, the 19th, Rev. Dr. Cochrane preached the Baccalaureate sermon from 2 Kings iv. 8: "A great woman." On Monday following, a musical recital was given in the drawing-room of the College, followed by a German Play, which was admirably rendered by the advanced pupils. The ease and gracefulness shown by the young ladies who took the different parts, indicated the perfect command of the language. On Tuesday evening Wickliffe Hall was crowded on occasion of the annual elocutionary entertainment, given under the direction of Miss Hart, the talented governess in this department, assisted by some of the younger pupils in vocal and instrumental music. Both the elocutionary and musical departments shone with unusual ability and the evidence was everywhere present that every year there is higher artistic excellence. On Wednesday afternoon a garden party and re-union was held in the College grounds, which are unsurpassed for beauty and extent, and at this season of the year are extremely attractive. The garden party was attended by hundreds of the leading citizens and their families, and was a marked success in every point of view. Then followed an address and presentation of a gold-headed cane to Mr. W. Norman Andrews, the Director of Music, from his pupils. As indicating the high standard of music aimed at in the College, it is only necessary to say, that 24 out of the 27 students examined by the Toronto College of Music, last week, passed with honor. On Thursday evening the annual grand concert given by the graduates, assisted by a full orchestra, was given in Wickliffe Hall, which was full to overflowing, long before the hour appointed. The pieces selected were such as fully tested the pupils, and that they acquitted themselves well, was a testimony from Mr. Torrington and Mr. Welsman, who came especially from Toronto to hear them play and judge of the work done in the Brantford College. Mr. Torrington in an exceedingly happy address, congratulated Dr. Cochrane, the Governor of the College, the Directors, and Dr. Andrews on the high position the institution had attained, and his desire to do all within his power to further its interests. On Friday evening the Convocation was held, and addresses given by Rev. Dr. Torrance, Moderator of the General Assembly; C. R. Heyd, M.P., Mayor Raymond, Sheriff Watt, Mr. Robert Henry, Vice President of the Board of Directors, and others. Dr. Cochrane, who presided, briefly reviewed the changes in the College during the year, alluding to the great loss sustained by the death of Mr. Alexander Robertson, who since its inception has devoted so much time to its welfare. The contest for prizes this year has been exceedingly spirited, and the results attained highly satisfactory. Among the successful students are Miss Edith Hillman, New York, who carried off the Governor General's medal; Miss Ethel Edwards, Cannington; Miss Gertrude Hogg, Guelph; and Miss Edith Harrington, Brantford, each of whom took gold medals in pianoforte music; Miss Beatrice Knowles, Brantford, who took the silver medal in music for the 2nd year; Miss Jean Archer, Bothwell, the medal for elocution; and Miss Rasford, Toronto, the medal for calisthenics. Among the other prominent prize takers were Miss Palmer, Woodstock; Miss Annie Peterson and Miss Iona Rowand, Toronto; Miss Hilda Farley-Wilmot, Hamilton, carried off the medal for the 2nd year; and Miss Maggie Macdonald, Woodstock, the \$50 scholarship in music in the senior year, and Miss Elma Hoagg, Brantford, the scholarship in the junior year. The certificates and diplomas in music were presented by Mr. Andrews (some 30) in all, and the full diplomas to the following 10

graduates by Dr. Cochrane:—Miss Balmer, Woodstock; Miss Cockshutt, Brantford; Miss Edwards, Cannington; Miss Hillman, New York; Miss Hogg, Guelph; Miss McAllister, Hamilton; Miss Macdonald, Woodstock; Miss Mackenzie, Woodstock; Miss Rowand, Toronto; Miss Sovereign, Waterford.

Altogether the past year of the College has been most successful and the indications are all favorable to a large attendance the coming year. Miss Phillips, the Lady Principal, has proved herself a worthy successor to Mrs. Gregory and others, under whose superintendence, the College has become so popular as a Christian home.

PRESBYTERIAN LADIES' COLLEGE, OTTAWA.

The Presbyterian Ladies' College of Ottawa, Albert street, closed the first year in its new history and under its new name. The closing was a sad and solemn function as befitting the occasion. The exercises took place in the Convocation Hall, which was tastefully decorated with festoons of leaves and flowers. An additional brightness was lent to an already pretty scene by the young lady pupils, all dressed in white. Many of the parents and friends of the students were present, and were lavish in their applause, and justly so, not only as the different numbers on the interesting programme were given, but as the success of the various prize winners was announced. Rev. Dr. Armstrong presided, and grouped around him on the platform were Rev. Dr. Black, of Halifax, N. S.; Rev. Dr. Campbell, Rev. Dr. Moore, Messrs. George Hay and Levi Crannell, directors of the college, and Miss McBratney, the principal.

The programme was opened by a piano quartette, in which Misses E. McLean, M. Bethune, D. Racey and J. MacRitchie took part. Afterwards piano solos were given by Misses Hazel Christie, Essie Moir, Margaret Jamieson, Jean Grant, G. Green-shields, and Madge Higman. Miss Elsie McLean was heard to good effect in a violin solo, and Miss Jean Grant in a vocal solo. A recitation was delivered in good style by Miss Isabel Bryson, and a piano duo rendered by Misses M. Higman and G. Green-shields. Two interesting features of the evening were a hoop drill by Miss Iva Holland, and the Emerson exercises by Miss Mabel Reinhardt.

Next came the distribution of medals and prizes, Miss McBratney reading the names of the winners and Rev. Dr. Armstrong presenting the gifts. The Orms Gold Medal was taken by Miss Madge Higman and the Silver by Miss Jean Grant in the musical department.

Rev. Dr. Armstrong then gave a neat address, in which he said that the college was doing good work, and was an institution to which parents and guardians might entrust their daughters for an all round education. Some people, he remarked, say money is the requisite for a college, but the special need is good, first-class pupils. Educational facilities, he stated, were here and educational appliances and the place should be overflowing with pupils. Rev. Dr. Armstrong concluded by saying Rev. Principal Grant, of Kingston, regretted very much that he could not attend the closing.

Rev. Dr. Black, of Halifax, also spoke. He said that nature and art were lavish in the capital of Canada, and he hoped the Presbyterian Ladies' College would not prove the least attraction. The only two other ladies' Presbyterian colleges in Canada, at Halifax, N. S., and Brantford, Ont., were ahead of the Ladies' College in Ottawa in point of time, and both were good, but there was no reason why Ottawa should not have a ladies' college that would outstrip other colleges. While some did not think much of examinations, yet ladies' examinations were one of the signs of the times. It was brought home to people a minds that women needed a higher education and many women made a better use of education than did men. All good things in the last quarter of a century have come directly or indirectly from the higher education of women.

At the close of the exercises, many in the audience visited the room in which the paintings of the pupils were exhibited, and numerous favorable comments were expressed on the work.

CORRESPONDENCE.

AGAINST HIGHER CRITICISM SO-CALLED

Editor *Presbyterian Review*:

I would draw special attention to a very valuable work entitled "Lex Mosica," being fourteen Essays by Oxford Professors and other eminent writers against Higher Criticism, edited by T. French, Esq. It is the best and most complete book against Higher or Destructive Criticism, being a review of the whole Old Testament, proving that the entire Pentateuch was written by Moses. It also treats of the New Testament. It is a large and very valuable work published by Eyre and Spottiswood, London, England, and sold by Fleming H. Revell Co., Ltd., Yonge St., Toronto, at \$5.50.

The Higher Criticism is really Destructive Criticism for the whole tendency of it is to set aside the authority of the Bible, both Old and New Testament, and to promote infidelity. It denies the testimony of our Lord and His Gospel as to the authorship of the Pentateuch, and should be strongly opposed by all true Christians. A cheap edition of this work should be published here at say \$2.00, so that the people generally could get and read it, as its present price is too dear for most people to buy it and it would greatly aid the cause of truth and Christianity.

An eminent German scholar, Pastor Edward Rupprecht, is quoted in the *New York Independent* August '98, as maintaining in contradiction to the Higher Criticism that Moses was the author of the entire Pentateuch. In summing up the evidence of the New Testament he says, "Christ in twenty-eight places declares that the first and second books of Moses are divinely inspired, and in three places states the same in reference to the entire Old Testament. In seven places He declares that Moses wrote the Pentateuch, namely, Matt. xix. 4, 5—Mark x. 4 9—Luke xx. 37, xvi. 29, xxxi. 21, 25—John v. 47, vii. 22, 23. This is quoted in the *New York Christian Herald*, June '98 Canon Liddon, of St. Tanby church, London, in his Brompton Lectures, 1886, in his 8th lecture holds the same view, and that the Higher Criticism view dishonors our Lord and virtually sets aside His divinity. He knew what was divinely inspired and could make no mistake. Then there are other valuable works against "Higher or Destructive Criticism" such as "Moses and the Prophets," by William Henry Green, Professor at Princeton Theological Seminary (1893, very good). Then "Radical Criticism" by Professor Francis R. Beattie of St. Louis Presbyterian Theological Seminary (1894) very valuable work against Higher Criticism. Sold also by Fleming H. Revell Co. \$1.50. Robert Wallace.

HOW SOME OF OUR READERS CAN MAKE MONEY.

Last month I cleared, after paying all expenses, \$250, the month previous \$200 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day at-and home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pittsburg, Pa. They help you get started, then you can make money awfully fast.

Mrs. W. H.

Church News

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

MONTREAL NOTES.

The Rev. Mr. Gullan, of St. Augustine church, Glasgow, preached last Sunday in Crescent St. church. Mr. Gullan, who is an old friend of Dr. Mackay, has been taking a holiday tour in the United States and is now on his way homeward. He has been quite taken aback by our American distances and has missed many points of interest because they seemed to him too far away to be reached. Even educated people in the old country appear to have the most hazy ideas as to locality and distance on this continent, and seem to imagine that the Falls of Niagara are the only thing worth seeing.

The Rev. Joseph Hogg, of St. Andrew's church, Winnipeg, preached an earnest discourse in Erskine church on Sunday last. There was a good congregation present to hear him.

Mrs. Crombie of Cote des Neiges, wife of the Rev. G. D. Crombie and mother of the Rev. J. Myles Crombie, passed away quietly on Monday last in her ninetieth year, much regretted by a large circle of friends and acquaintances who had learned to appreciate her gentleness and genuine Christian spirit. If spared a few months longer she would have been able to celebrate her golden wedding. She had been only twelve years in Canada, having spent the greater portion of her life in England.

The community here has not yet recovered from the horror caused by the death of the Rev. R. J. Grant during the General Assembly through falling from his bicycle in front of an electric car. One of the resident ministers here narrowly escaped a similar fate while riding on his wheel by a collision with a waggon that was being driven at a furious rate and came upon him unexpectedly from a cross street. Fortunately he escaped with a few bruises and some damage to his wheel. The feeling is becoming general among wheelmen that their rights on the streets of the city will have to be asserted somewhat vigorously by some one before they will be frankly recognized by the drivers of horse vehicles, and better protection afforded by the police.

Since the General Assembly Dr. Warden has been confined to the house by an affection of one knee which causes considerable pain and renders walking practically impossible. The last two months have been busy ones for him and he is obviously in need of some rest.

The Rev. J. Myles Crombie of Cote des Neiges has undertaken the supply of the Annex for the next two months, giving them a service every Sunday evening. The services thus far have been held in the Protestant school house, but the people have opened a subscription list for the erection of a church building. A suitable lot has been presented to them for this purpose by the syndicate controlling the suburb and as soon as possible the building

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills, easy to take, easy to operate. &c.

will be proceeded with. The district is filling up rapidly with a desirable population and is likely to grow steadily as the Montreal Street Railway has extended its line into the district and will furnish easy communication with the city at all times.

The Rev. Prof. Ross left on Thursday last for Winnipeg to take up his place in the summer session of Manitoba College. He will be absent until the first of September. This is his second term of gratuitous service in this valuable work, which places not only the College but the whole North West under obligation to him and others who have rendered like service.

A pleasant incident took place on Thursday last at the residence of Mr. Paul Payan, one of the elders in the Presbyterian Church, on the occasion of the twenty-fifth anniversary of his marriage. A goodly number of friends had assembled from the city and elsewhere; and among the gifts presented was a silver fruit dish from the employees of the firm of which he is a member and a silver flower bowl from the members of the Presbyterian Church. This last was presented by the Rev. Mr. Boudreau the pastor of the church in recognition of the many services rendered by Mr. and Mrs. Payan during the twenty-five years of their connection with it. Though the great majority of the people of St. Hyacinthe are Roman Catholic no citizen of the place is held in higher esteem than he, and more than once he has been elected to the highest positions in his gift.

MANITOBA NOTES.

Rev. Mr. Adam, who was married at the Assembly last week, was on the Dominion City field last year.

Rev. Mr. Polson, of Winnipeg, who resigned Hartney a few weeks ago on account of ill health, occupied the pulpit in the Presbyterian church, Emerson, on Sunday last.

Knox church, Portage la Prairie, have had their grounds nicely levelled and walks made. This, with the trees planted, adds very much to the beauty of the church property.

Messrs. A. J. Nelson and T. T. Thompson, the newly elected elders of Knox church, Morden, were ordained to that office on Sunday morning by the Rev. M. C. Rumball, B.A.

The pulpit of Knox church, Winnipeg, for the next few Sundays will be supplied by Rev. Prin. King, Prof. Falconer, Rev. Mr. Rochester, Rat Portage, and the Manitoba College Students' Missionary Society representatives.

Rev. Mr. Smith, a graduate of Princeton, N.J., took charge of Rosenfeld services on the 1st of June. He is appointed pastor of Rosenfeld, Plum Coulee and Altona, for the summer. This field deserves great credit for the way in which things have been conducted the last year. They are weak in numbers but firmly determined to be successful.

The West is sorry they did not succeed in electing their favorite, Rev. Dr. Bryce, as Moderator of the General Assembly, but are sure the worthy Moderator elected will be an honor to the Church and the two counties he represents.

The ceremony of laying the corner stone of the new Presbyterian church at Bridgen was held on the afternoon of Friday, June 24th, at McLean's grove. The ceremony was performed by Rev. H. C. Sutherland, B.D.

The garden party on Tuesday evening in Mr. James Lawrence's grove, given by the Ladies' Aid Society of Knox church, Morden, was a grand success, there being a good turn out, and a pleasant evening spent. Harmony Band added much to the evening's enjoyment.

Four classes of Knox church Sunday school, Morden, namely, Mrs. G. W. McLaren's, Mr. J. H. Black's, Miss Gordon's and Miss Stewart's, were entertained on Friday evening last at the residence and on the grounds of Mr. G. W. McLaren. A very pleasant evening was spent by all, in all kinds of outside and parlor games, winding up with a fine display of fireworks.

GENERAL

Flower services were also held by the Sunday school of Knox church, Hamilton

morning and afternoon. Rev. Dr. Frazer preached.

Rev. Prof. Beattie of the Presbyterian College, Lenoirville, is spending a month's holidays in Toronto.

Rev. S. R. McClements, of Chalmers' Church, Toronto, leaves this week for England, where he will spend a two months' vacation.

Rev. Jas. H. Turnbull, of Orangeville, was ordained and inducted into the pastorate of St. Paul's church, Bowmanville, on Tuesday, June 22nd.

Rev. W. Aitken, has been appointed by the Presbytery of Miramichi, moderator of the session of St. John's Church, Chatham N.B., owing to the death of the pastor, Rev. Dr. McKay.

The new church at South Indian, Glen-garry Presbytery is nearing completion, and will be ready for occupancy about July 15th. The building is solid brick 80x40 ft., on a stone foundation.

Rev. O. J. Cameron, M.A., of Boston, Mass., a former pastor of St. John's church, Brookville, visited that town last week, to attend the funeral of a friend, a member of his old congregation.

Rev. W. J. Clark, pastor of First Church, London, entered upon the ninth year of his pastorate last Sabbath. At the morning service he referred to the great progress made during the eight years. The membership is now nearly five hundred.

Rev. Thomas Wilson, pastor of King St. church, London, asked his congregation for special offering of \$100 for the general church purposes, last Sabbath, and at the close of the evening service announced that \$126 had been contributed.

On Sunday, the 19th inst, the pulpit of St. Paul's church, Ottawa, was filled most acceptably by the Rev. E. Guthrie Perry, of Wellington, B.C., on his way home from the General Assembly. Mr. Perry had been a Sunday school scholar in St. Paul's.

Rev. Alex. Henderson of Appin, has left on a trip to Scotland, and will be absent about two months. His pulpit in Appin will be supplied by Rev. Mr. Robertson of North Ekfrid, while Rev. R. W. Ross of Glencoe will take charge of the Tait's corners church.

On Sabbath morning last Messrs Isaac Allum, sr., T. H. Cook and Gordon Watson were installed as Elders in the Church of the Redeemer, Deseronto. A large congregation was present to witness the ceremony. A sermon appropriate to the occasion was preached by the pastor, Rev. W. S. MacTavish, B.D.

Rev. Dr. Moore, of Ottawa, preached anniversary services in Knox church, Cornwall, on June 26th, and addressed the Sunday school in the afternoon. On Monday evening a social was held when Dr. Moore delivered an excellent address. This visit of the ex-Moderator of the General Assembly was much appreciated. Rev. Mr. Hastie supplied Dr. Moore's pulpit on the occasion.

The half-yearly service of the children of St. Paul's Sunday school, Hamilton, was held last Sabbath morning, and was very interesting. The children, who were seated in the gallery, sang a number of hymns. The pastor, Rev. N. McPherson, preached from the text, "I will draw all men unto me," and illustrated it with practical examples, by means of a magnet, brass, iron and gold pieces.

The Galt Reporter of June 23rd., says:—"From a private letter received by a friend in Galt, we learn that Rev. Dr. Kellogg, formerly pastor of St. James' Square Church, Toronto, who is now translating the Bible into the Hindoo and Urdu languages, in India, has made good progress in his work, and intends to return to Canada in the spring of 1900, on the completion of his work. Dr. Kellogg is said to be the best scholar in Hindoo classics in the world."

A congregational meeting was held in the lecture room of Erskine church, Toronto, last week after the Wednesday evening prayer meeting, the object being to consider the resignation of the pastor, Rev. Dr. Hunter, who was compelled to go to Denver, Col., last November on account of lung trouble. Mr. Thomas Yellowless presided. The recommendation of the Session and Board of Managers with reference to the resignation was laid before the meeting and after some discussion was carried. The

resolution is to the effect that the congregation accept the resignation, and that Dr. Hunter be paid the sum of \$500 for the coming year, viz., from 1st July '98 to 1st July '99. The resignation will come before the Presbytery of Toronto on Tuesday next. Dr. Hunter's physician states that it will be impossible for him to return to Toronto for some years.

Rev. G. A. Munro, pastor of Guthrie Church, Harrison, preached his farewell sermon, on the 19th, to a large congregation. A farewell meeting was held the following evening when Mr. Munro was presented with an address, accompanied by a massive oak sideboard. Mr. Munro left on Tuesday for Ridgeway, where on Thursday he was inducted into the pastorate of Zion church. Rev. Mr. Brown, Bothwell preached, Rev. J. M. McLaren, Blenheim addressed the congregation, and Rev. Mr. McCulloch the pastor.

Rev. Alexander MacGillivray, pastor of Bonar church, Toronto, asked his congregation for a free will offering for the reduction of the church debt, to be taken up last Sabbath morning. The amount asked for was \$1200, and at the three services \$1,263.31 was raised. At the morning service the officiated and dispensed the sacrament of the Lord's Supper, and in the evening Rev. Dr. Parsons preached. In the afternoon a children's service was held, the gathering being the largest in the history of the Sabbath School.

Thursday evening, the 23rd inst., the Ladies' Aid of Queen St. East Presbyterian church, Toronto, closed their work for the season with an ice cream and strawberry festival. There was a good attendance. Musical selections were rendered during the evening and a most enjoyable time spent. An interesting event of the proceedings was the presentation of a handsome autograph quilt (the work of the ladies during the winter) to Mrs. Frizzell, the esteemed wife of the pastor. Mrs. McClelland made the presentation in a brief address. Mrs. Frizzell was completely taken by surprise as she had no knowledge of what was transpiring. Mrs. Frizzell is held in the highest esteem by young and old in the congregation.

Rev. R. Herbyson, B.A., was inducted into the pastorate of Stewarston Church, Ottawa, on Tuesday evening of last week. The service, which was largely attended, was conducted by Rev. Dr. Moore. After the opening exercises, Rev. J. W. H. Milnes of the Giesbe church, preached from the text, "Never man spake like this man." Rev. D. M. Ramsay addressed the minister on his duties as a pastor, and Rev. Mr. Morrison, of Billings Bridge, addressed the people. On the following Thursday evening, a social was held in the church when the new pastor received a very cordial welcome. Rev. Dr. Moore presided. A letter was read from Rev. R. E. and Mrs. Knowles expressing strong affection and keen interest in the church members and their work. Dr. Moore, who was interim moderator during the vacancy, was presented with a study clock suitably engraved.

The corner-stone of the new church at Caledonia, Ont., was laid last Friday afternoon. A civic holiday had been declared for the occasion and the imposing ceremony was witnessed by an immense crowd of people. The service was an interesting one and was participated in by the Rev. Thomas Wilson of Toronto, a former pastor the Revs. Shearer, Young, McWilliams and McPherson of Hamilton; Rev. Alex. Grant of St. Mary's and a number of local ministers. The stone was laid by Mrs. John T. Stewart of Buffalo, who was presented with a handsome silver trowel as a memento of the event. The services were continued in the evening in the Drill Hall where the congregation are worshipping at present where a splendid programme of speeches and addresses was carried out. The new edifice will close in the neighborhood of \$10,000, and when completed will be the finest in the County of Haldimand. Rev. J. A. Conring is pastor of the congregation.

Rev. S. G. Graeb late of Port Dalhousie was inducted into the pastorate of Fern Avenue Church Toronto. The church was crowded with a congregation composed largely of the members and adherents of the church. After the regular ceremony of introduction, Rev. S. G. Pidgeon Streets-

ville preached the sermon, Rev. J. Kay of Deer Park addressed the minister, and Rev. Joseph Hamilton of Mimico addressed the people. A social meeting was held at the conclusion of the service. Rev. A. McGillivray of Bonar Church the Moderator, presided. During the evening the announcement was made that Rev. John A. Clark, a recent graduate of Knox College, who for the past three months has been in charge of Erskine Church, Toronto, had accepted the call to Cowan Avenue Church, Toronto, and would be inducted July 7th. Rev. S. O. Graeb, the newly inducted pastor of Fern Avenue Church will preach and Rev. A. McGillivray will address the minister and Rev. J. A. Turnbull the people. Presbytery meets at 7 p.m. to hear ordination trials and at 8 p.m. for public ordination and induction. The Moderator of Presbytery will preside. Mr. Clark is a brother of Rev. W. J. Clark, pastor of First Church, London.

A BLACKSMITH'S STORY.

He Became so Run Down That Work Was Almost Impossible—His Whole Body Racked With Pain.

From the Bridgewater Enterprise.

Mr. Austin Fancy is a well known blacksmith living at Baker Settlement, a hamlet about ten miles from Bridgewater, N. S. Mr. Fancy is well known in the locality in which he lives. He is another of the legion whose restoration to health adds to the popularity of Dr. Williams' Pink Pills. Mr. Fancy related his story of illness and renewed health to a reporter of the *Enterprise* as follows:—"During the last winter, owing I suppose to overwork and impure blood, I became very much reduced in flesh, and had severe pains in the muscles all over my body. I felt tired all the time, had no appetite, and often felt so low spirited that I wished myself in another world. Some of the time, necessity compelled me to undertake a little work in my blacksmith shop, but I was not fit for it, and after doing the job, would have to lie down; indeed I often felt like fainting. I was advised to try Dr. Williams' Pink Pills, and after using a couple of boxes, I felt a decided relief. The pains began to abate, and I felt again as though life was not all dreariness. By the time I had used six boxes I was as well as ever, and able to do a hard day's work at the forge without fatigue, and those who know anything about a blacksmith's work, will know what this means. Those who are not well, will make no mistake in looking for health through the medium of Dr. Williams' Pink Pills.

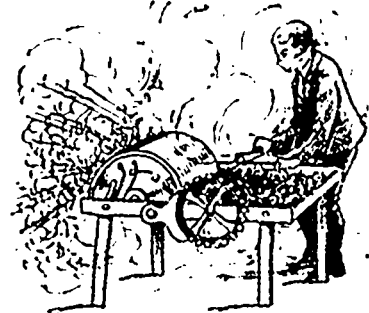
Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People."

COMMUNION WINES.

Much thought is generally given by ministers and church authorities to the question of Communion Wine and all agree that whether a fermented wine or an unfermented grape juice is used it should be an article of undoubted purity. A fermented wine the "St. Augustine" Wine of which

Messrs. J. S. Hamilton and Co. of Brantford and Pelee Island are the manufacturers takes first place and is used largely in Presbyterian churches throughout Canada. Their unfermented juice, which dilution with an equal quantity of water before sacramental occasions and we understand is being used with satisfactory results, the time has doubtless arrived when foreign wines are a comparatively unknown quantity for Communion purposes in Canada.

A DIRTY JOB



is here illustrated, viz. the renovating of an expensive hair mattress, which a few years' use has naturally reduced to a matted mass impregnated with perspiration and dust.

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