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OVER LAND AND SEA.

In the ancient cathedral of Lubeck in Germany there is an old slab with the following inscription :

Thus speaketh Christ, our Lord, to us ;
Ye call Me Master, and obey Me not ;
Ye call Me Light, and see Me not ;
Ye call Me Way, and walk Me not ;
Ye call Me Life, and desire Me not ;
Ye call Me Wise, and follow Me not ;
Ye call Me Fair, and love Me not ;
Ye call Me Rich, and ask Me not ;
Ye call Me Eternal, and seek Me not ;
Ye call Me Gracious, and trust Me not ;
Ye call Me Noble, and serve Me not ;
Ye call Me Mighty, and honor Me not ;
Ye call Me Just, and fear Me not ;
If I condemn you, blame Me not.

The meeting of the Pan-Presbyterian Council, convened at Glasgow, Scotland, Wednesday, June 17. The first service was held in the morning in the Cathedral; in the afternoon, in St. Andrews Hall, Rev. W. H. Roberts, D., D., of Philadelphia, delivered the Presidential address. The reports presented by the Executive Committee of the Eastern and Western Sections, which are printed in a neat pamphlet, present facts of much interest on which we may comment at another time.

The statistical report is useful in showing the progress of Presbyterianism. We lay it by the side of the similar report of 1884. In this interval of twelve years, we find a very decided increase in many directions. The number of presbyteries has increased from 1,208 to 1,426; the congregations are reported in this year's statistics, at 31,925; as against the report of 1884, "pastoral charges," 23,821, and "separate congregations," 13,384. Again, the ministers enrolled twelve years ago, were 21,251; this year they number, 27,043. Ruling elders have increased from 101,130 to 130,083, and deacons from 58,610 to 93,013. The figures in Sabbath schools show a very gratifying growth—of schools, from 21,657 to 32,271; of teachers, from 223,313 to 318,665; of pupils, from 1,901,184 to 3,335,654.

A curious Chinese custom consists in throwing thousands of small pieces of paper, each inscribed with a prayer, into the ocean when a friend is about to sail.

Of the seventy thousand breweries in the world, thirty thousand are in Germany, Great Britain has eighteen thousand, and the United States five thousand. Each country uses nearly all its own product, except Germany, which manufactures more than it consumes.

Prof. Max Muller, of Oxford, in a recent lecture has called attention to the largest book in the world, the wonderful "Kutho Daw." It consists of 729 parts in the shape of white marble plates, covered with inscriptions, each plate built over with a temple of brick. It is found near the old priest city of Mandalay, in Burma, and this temple city of more than seven hundred pagodas virtually makes up this monster book, the religious codex of the Buddhists. In accordance with the three parts of which it is composed, generally called in a figurative sense "baskets" (*pitaka*), the whole is often termed "the three baskets" (*tripitaka*) and

constitutes a library larger than the Bible and Koran together. As the Jews figured out that the Old Testament contained 59,493 words and 2,728,100 letters, so the Buddhist priests have computed that the "Tripitaka" contains 275,250 stanzas and 8,808,000 syllables. This monster book is written in Pali. Rather strange to say, it is not an ancient production, but its preparation was prompted by the Buddhistic piety of this century. It was erected in 1857 by the command of Mindomin, the second of the last kings of Burma. As the influence of the tropical climate has already marred the inscriptions, a British official, Mr. Farrars, proposes to have these 792 plates carefully photographed, and asked that the Government, or some friend of science able to do so, make provisions for this. Professor Muller urges that this be done in order to preserve at least the pictures of this unique temple-city book.

A noteworthy contrast is furnished by a recent German literary journal describing what is probably the smallest book in the world. This is a "Konversationslexicon," published in Berlin, and prepared by Daniel Sanders. The volume occupies the space of only six cubic centimeters [.366 cubic inch], altho it is claimed to contain 175,000 words. The book must be read through a microscope especially prepared for it.

It is satisfactory to learn that some of the heavy burdens under which his subjects live have been lightened by the Czar. He has remitted all arrears of taxation in European Russia and Poland, and half the land tax for ten years. He has, moreover, granted remission of punishment to exiles and prisoners according to the degree of their offences and the nature of their penalties.

The State of Ohio has been making some very sensible laws of late. A county is henceforth to be held responsible for all results of mob violence within its borders. A person injured by a mob is entitled to recover damages ranging from \$500 to \$1,000. If life is taken, the relatives have the right to recover from the county \$5,000. The increase of lynching and the laxity of grand juries in indicting the offenders, render such action as this of Ohio a wise protective measure.

The recent coronation of the Czar brings to notice the interesting fact that the Churches of England and Russia have both retained the use of the Chrism in the coronation ritual. In the Roman rite the sovereign is anointed only with oil. In the Greek rite the Chrism which is used at Confirmation is used also in the coronation, the Czar being the only man who receives this unction twice in his life.

Monsignor Nugent, the well-known philanthropist and Temperance advocate, who for the past six months has been making an extended tour through America, where, despite his advanced age, he addressed several large meetings, has returned to Europe.

The Presbyterian Review.

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Toronto, July 2, 1896.

The Power of Public Opinion. —

In the present juncture of affairs in Canada the fate of the English Education Bill is of more than passing interest. *The Education Bill, as is well-known, would at the expense of the Public Schools have placed the Voluntary or Church Schools in a stronger position than they now occupy. The Sectarian as against the public principle would have received greater recognition than heretofore. The Church of England raised the school question at the General Election last year and obtained promises of concessions which the public at large were slow to believe would have been fulfilled. The Government, however, meant to stand by its ante-election pledges and a Bill was introduced conferring large privileges on the Church schools. The agitation which sprang up against this course was wide-spread and pronounced, the nonconformists, the Methodists and Presbyterians leading strenuously in the attack. It is now announced by cable, that as a result of the opposition in the Country and in the House, that the Bill has been withdrawn. In this we see the deference paid by the British House of Commons to public opinion, for although the Government is backed up by an enormous majority which would have enabled it to carry through any measure to which it had been committed, it has yielded to the sense of right of the people as expressed by public demonstration. The withdrawal of the Bill is an object lesson of representative, popular Government, to all civilized nations. It is something to be thankful for that, in Great Britain, a strong, aristocratic Government should thus bow to the popular will. Would that an enlightened sense of duty prevailed in all countries, such as has been here displayed, but alas, it is questionable if such an example could be pointed to outside the British Isles. To such an extreme has party feeling reached that the voice of the people as a whole, or the justness of a law have become factors of less importance than party victory.*

The New Book of Praise.

The General Assembly having decided to drop the project for a common Hymnal with the Old Country Churches and to publish its own Book of Praise, it will be interesting to many to know that the matter is being pushed forward with all possible speed. The Committee held a meeting in Knox College immediately after the rising of the Assembly and spent the greater part of a day in making a final revision of the book. In deference to opinions strongly expressed in the Assembly, considerable additions were made to the number of psalm selections so as to make them more acceptable. Sub-committees were appointed to carry out the details of publication, and it is hoped that by energetic action to have the book ready for distribution by next Christmas. No undue haste, however, will be allowed to mar the perfection of the work, and should it be delayed a few weeks longer we feel sure the Church will give the Committee credit for the best intentions. Steps were also

taken at this meeting for carrying out the authority given by the Assembly to co-operate with other churches in the revision of the metrical version of the whole Psalter. Dr. Scrimger of Montreal, the Rev. W. J. Dey of Simcoe, and Mr. Robert Murray of Halifax, were appointed to represent our Church on the Joint Committee which it is expected will be formed for this purpose. There are no doubt many in the Church who have given this matter some attention and who are in a position to make valuable contributions towards providing an improved Psalter. We are sure these gentlemen would be glad to be placed in possession of any materials likely to be helpful in securing the very best version for the use of the churches. The work of the Committee will be largely one of selection and the wider the range the greater will be the chance of reaching a satisfactory conclusion. No date for the meeting of the Joint Committee has been fixed as yet, but in any case the work will not be concluded in one or in half a dozen meetings, however prolonged, if it is to be done properly.

Stand by the Sabbath.

It would seem that no breathing spell is to be given to the friends of the Sabbath by the advocates of street cars on that day in Toronto. Notwithstanding the repeated failures to fasten Sunday cars on the people, another effort is being made to agitate the public mind in their favour. *The attempt is skilfully handled, and the very moderation of those who are conducting it is an indication of "old hands" at the helm. To begin with it is given out that the Street Railway Company is now quite averse to Sunday cars. Then the campaign is opened by a series of letters, anonymous and otherwise, written generally in the name and behalf of the much trodden down, and oppressed workingman of Canada.*

It would be amusing, were it not for its terribly serious side, to think of the Toronto Street Railway so as being averse to the running of their cars on the Sabbath. Those who put forward this statement credit the public with exceedingly short memories. They forget the public meetings of a few years ago. They may forget the desperate appeals of the officials of the company in those days, but the thoughtful, right-thinking citizen does not, nor will he forget the money interest in the matter. The Street Railway is not a charitable institution; it exists for the purpose of making money. That being the case, it will not run cars to the Parks on Sunday free of charge, and who ever has heard of a railway company that preferred God's law to mercenary gain. No, no; we will not accept the pretended volte face. We believe the statement to be a mere blind to disarm, if possible, part of the determined opposition an open course of advocacy would arouse.

So much for the assertion that the interested company is supremely indifferent. As for the workingmen of Toronto, they do not demand a Sabbath car service. Their representatives have so stated in the past and nothing has transpired to cause a change of attitude on their part. It would be a foolish move were they to change their position. It might be disastrous to their weekly rest; in fact to the extent of forty or fifty per cent would be so. As a rule the great capitalist is not noted for his solicitude for the comfort and enjoyment of his workmen. His chief aim is to get the last exertion possible out of them at as low a wages as trades combinations will allow. His swelled profits he does not divide among them, nor does he devise ways and means for their pleasure or good health. When therefore the capitalist urges a breach of the Fourth

Commandment "in the interest of his workmen" we may be pardoned if we regard his sincerity with considerable suspicion. Is it not more likely that the object of the capitalist and his satellites is to introduce Sunday labour all along the line, by a tricky device, than to confer a boon on his employees.

The Sabbath is the best bulwark the workingman has against the inroads of commercial greed and cruelty and to maintain it inviolable as a divine institution is the wisest as well as the best course for him to pursue. He needs fresh air. There are six days in the week at his disposal. Let the capitalist shorten the hours of work per day and concede a general half holiday on Saturday, or Wednesday, or other suitable day and the problem is solved. But the Sabbath. Let it be preserved. Why? As a day of rest? Yes; and as a day of worship. We owe a duty to our bodies; likewise to our immortal souls. The soul alas is too often forgotten in the hard struggle for existence. But what should a man give in exchange for his soul? Dear reader, you may succeed to worldly goods, to position and to the respect of your fellow, but unless your soul is right with God, unless you are growing in grace, in Christlike character, your earthly gain will avail you nothing. And without a holy Sabbath, for peaceful meditation and worship, for communion with God and freedom from worldly pursuits, how is the spiritual life to be nourished?

Now when the attacks is to be renewed, let the people arise; let the preachers arouse them to a sense of duty and let the Alliance and Associations quicken in their watchfulness, and let it be seen from the very beginning that all efforts to desecrate the Lord's Day will prove, now as in the past of no avail.

Brantford Ladies' Collogo. A report of the closing exercises of the Brantford Ladies' College reached us too late for insertion this week, but will appear in next week's issue.

The True Missionary Spirit. In the following words is the essence of Christian charity and the Christ Spirit. Deal gently with the erring. It is easy to throw stones, but this does not bring him back to rectitude and virtue. Go after him, take him by the hand, and do not give him up until you have exhausted the treasures of love upon him.

Words of Wisdom These words of an eminent divine ought not to fail of a wide application now-a-days: Where can I get the most good, the finest preaching, the most artistic music, the most prestige, the best social advantages? That is not the Christly way of deciding where one will go to Church. The right question is, Where can I do the most good? The first serves self; the other serves the cause of Christ.

Rev. Prof. Ballantyne. At a meeting of the Presbytery of Ottawa on Friday last it was agreed to sever the tie between Rev. Professor Ballantyne and Knox Church, his present charge, to allow him to take up the work of his chair in Knox College, Toronto. He will be loosened from his charge on the 15th of this month. The name of Rev. D. C. Hossack, Parkdale, has been already mentioned in connection with the coming vacancy at Ottawa.

Niagara Conference. The following interesting programme has been issued in connection with the annual Conference at Niagara:—Dr. Brookes, "Impregnable Foundations," "Israel in Jer. 31," "Review of Millennial Dawn," and kindred books; Dr. Stifler, "Studies in Matthew"; Dr. Moorehead, "Studies in Isaiah and the Apocalyp"; L. W. Munhall, "Doctrines Christ taught, and Aspects of the Atonement;" Dr. Scofield, "Signs

of the End"; Dr. Stewart, "Four Great Mysteries"; Rev. T. C. DesBarres, "The Son of God, and the Second Coming of Christ"; Geo. C. Midham, "The Pastoral Epistles"; Dr. Parsons, "The Millennium"; Rev. D. M. Stearns, "The Spirit Revealing God." Other subjects will be treated by Dr. W. J. Erdman, Dr. Albert Erdman, Dr. T. Wardrope, Rev. E. P. Marvin, Rev. A. C. Dixon, Rev. A. K. Bates and others.

First Knox Collogo Toronto. Rev. T. Fenwick, Woodbridge, writes to say that Elmsley Villa, a picture of which appeared in our General Assembly number of the "Presbyterian Review" was not the First Knox College in Toronto as stated in the text accompanying the picture. The first Knox College, he says, in the sense of a building, was a part of the buildings which, with additions since made to them, are now the Queen's Hotel. When it was there, the only railway station in Toronto, was a small frame building at the foot of Bay St. Neither the G.T.R., nor the C.P.R., was then in being.

The Reign of Patronage. A curious sidelight is thrown on how different is the position of parishioners in England from that occupied by the parishioners in Scotland, by the experience of the Church Benefices Bill recently before the British Parliament. It was noticeable that in all the discussions on the Bill in the House, the idea had not once been entertained, either by a friend or an opponent of the Bill that the parishioner has anything to say about the choice of his minister. All the discussions turned on the rights of the patron, and the terms under which he should be permitted, with the least possible scandal, to buy and sell the right of presentation to the care of souls.

Summer School at Pine Hill. We are requested by Rev. Mr. Falconer to publish an outline of the course of study at the Summer School of Theology at Pine Hill, for the benefit of correspondents in Ontario and elsewhere who have been making enquiries on the subject. It is as follows:—Prof. Watson, LL.D., "Balfour's Foundations of Belief," 3 lectures; Rev. Prof. H. M. Scott, D.D., "The Origin and Development of the Nicene Theology with special reference to Ritschlianism," 6 lectures, Rev. Prin. Pollok, D.D., "The Covenanting Age," 3 lectures, Rev. Prof. Currie, D.D., "The Book of Daniel," 2 lectures; Rev. Prof. Gordon, D.D., "Some Aspects of Miracles," 2 lectures; Rev. Prof. Falconer, B.D., "The Alexandrian Element in the New Testament," Rev. President Forrest, D.D., "The Church's Duty to Young Men", Rev. Thomas Stewart, B.D., "The Female Diaconate", Rev. Henry Dickie, M.A., "The Character of the Exile", Rev. W. P. Archibald, B.D., "The Rights of Presbyteries in the settlement of vacant congregations"; Rev. E. Smith, B.A., "Methods of Working up the Schemes of the Church"; Rev. I. M. Robinson, B.A., "The Prayer-Meeting." It is also hoped that the Rev. Dr. MacRae will lecture on "The Eldership." The fee for lectures and board in the College from July 14th to 24th is \$10. There is still room in the College and should it be filled a list of places where suitable accommodation may be secured will be provided.

The Presbyterian Church of the United States (north) has definitely declined to re-open correspondence with the Protestant Episcopal Church on the subject of Union until the latter will consent to accept and act upon the doctrine of mutual recognition and reciprocity. No self-respecting church could afford to take lower ground. In the meantime the Episcopal Church has refused to accept the doctrine as inconsistent with the Historic Episcopate and the negotiations have come to a dead stand.

The Sunday-School Lesson.

BY THE REV. ERANTUS BLAKESLEE.

(Continued.)

V. THE LESSONS SHOULD BE GRADED.

1.—*The difference between Uniform Lessons and Graded Lessons.* Another point of vital importance is that the lessons should not only be educational in aim, but graded in material. By uniform lessons is meant those in which the same passage of Scripture is studied in all departments of the Sunday-school. Graded lessons are those in which each department of the Sunday-school studies such portions of Scripture as are best adapted to it. In the sense that uniform lessons are treated differently for classes of different ages, such lessons are often said to be graded. But this obscures the real meaning of the word *graded*, which is that not only methods of treatment for classes of different ages, but the subject matter studied by such classes shall be graded to meet their differing capacities and needs. It is important to keep this distinction clearly in mind. A graded system has no use for a uniform lesson for all classes, but insists on the best possible lesson for each.

2.—*Arguments in Favor of Uniform Lessons Refuted.* The principal argument in favor of uniform lessons is that of convenience. It reduces to the minimum the labor of preparing and teaching the lesson, greatly facilitates its study in teacher's meetings and other gatherings, and opens the way for comments on it in various periodicals. As developed in most of the lesson quarterlies, it is undoubtedly the easiest way of so-called Bible study ever invented. These publications as a rule neither require nor incite study. Everything being done for the scholar, he needs to do nothing for himself. That is undoubtedly the principal reason why they have such a hold on the masses. They fall in with the natural laziness of human nature. But we must remember that in this, as in other things, the easiest way is not always the best way. In Bunyan's *Pilgrim's Progress*, Christian and Hopeful found it easier to travel in By-path meadow than to follow the king's Highway; but they landed in Doubting Castle. There is no royal road to learning. The best results of study cannot be obtained without labor; and whoever adopts an easy way of Bible study simply because it is easy sacrifices the ends sought to the inadequacy of the means used.

The only other argument in favor of the uniform lesson is that from sentiment. It is based on the grandeur of the idea that all the world is studying the same lesson at the same time. This argument is mainly useful for oratorical display at public meetings. Practically, it is of no more consequence to any Sunday-school what lesson another school studies than it is what hymns they sing. It is, however, of much consequence to them and to the world what the educational results are of the lessons generally studied. When a college president reports that in one of his classes, most of whose members were brought up in Sunday-school, not more than one-half of Tennyson's simplest allusions to Biblical events were understood; when the lack of Biblical knowledge among young people of the church is becoming a butt of ridicule in magazines and papers; when speakers in Sunday-school and other religious assemblies can safely take a noble delight in putting their auditors to blush because of their Biblical ignorance; when the official report of a leading denominational Sunday-school lesson editor declares that the lessons he edits leave "a scholar with a fragmentary and undigested knowledge of the Bible"; it would appear as if the lessons in common use were based on wrong principles, and that all having the interests of God's kingdom at heart should do their utmost to substitute better principles in their place.

3.—*Graded Lessons the Best Educationally.*—A uniform lesson for all grades of pupils in any other study would not be thought of for a moment. Why should it be applied to Bible study? If the object of the lesson is merely to afford a text on which to base a sermonette, or to suggest a subject for discussion, there is a rational defense for a uniform lesson. But if the object of the lesson is to give instruction in the Bible, then this argument falls to the ground. It is begging the question to say that there is something in every lesson for all

ages—a loaf for adults and a crumb for children. The problem of the Sunday-school is not how something useful may be gotten out of every lesson, but how every lesson may be made to contribute in the best possible way to the Biblical instruction of the pupils.

4.—*Graded Lessons the Best for Children.*—No one will contend that the uniform lesson is the best for children, for it puts before them many lessons suitable only for adults. When the Bible is so full of topics especially suited to children, why should any of the precious Sundays of childhood be wasted on topics unsuited to them? No plea of convenience or sentiment can ever atone for the injustice done to both the children and the Bible by such a procedure.

5.—*Graded Lessons the Best for Adults.* Nor are uniform lessons much less disadvantageous to adults. Lessons laid out on the uniform plan for classes of all ages must be a series of compromises; and the lessons especially selected for the children hinder the older people from making progress in Biblical knowledge as much as those selected for the older people hinder the children. Were the Bible a small book and easily comprehended, there might be some excuse for asking adults to spend a large share of their Sundays in studying stories familiar to them from childhood. They may of course get some good from such lessons; all Scripture is precious. But when we think of the untold wealth of spiritual truth which the Bible contains—the "solid food" for "full-grown men" as well as the "milk" for babes—we see the injustice of keeping back the older classes from the study of things which they ought to know, for the mere convenience of having all study the same lesson.

6.—*Graded Lessons the Best for All.*—That a graded system will help to overcome the difficulties just mentioned is beyond dispute, for its fundamental principle is to waste no time in any grade on lessons unsuited to it, but to make the best possible use of every lesson hour by adapting its lesson materials as well as its lesson methods to the age and capacity of those using them. In this way the needs of all would be met. A perfectly graded system would include a dozen or fifteen grades, one for each year of Sunday-school life of children and young people. The time is surely coming when such a system will be in common use; when teachers will teach the same grade year by year and so become accomplished in their work; and when pupils will pass from grade to grade and from teacher on examination as they do in other schools. But that time is not yet. The intensely practical nature of Sunday-school work bids us do the best that we can now, and work toward our ideal slowly. What I advocate at the present time, then, is not an attempt to prepare or introduce a full fledged graded system at once;—that is impracticable;—but the adoption of correct principles of action, and the preparation under them of a system with the smallest possible number of grades for doing the required work reasonably well. These once established other grades will follow in the line of natural development.

7.—*The Children's Courses should be on the Stories and Great Truths of the Bible.* In outlining such a preliminary system let us begin with the children. What is there in the Bible for them? The answer is easy. It is full of stories and great simple truths about God and man and the relations between them, the knowledge of which is the birthright of every child in a Christian land. When these are carefully selected, arranged as nearly as possible in chronological order, and prepared for the children's use, we have the first course in a graded system. How rich and beautiful such a course can be made! and how intensely interesting and profitably to the children from week to week. By the time the children have finished it they will have grown out of the story age of life, and, as boys and girls, will have entered upon the intellectually acquisitive age, which, as in the day-school about other matters, should in the Sunday-schools be used to fix in mind the great facts and teachings of Biblical history and biography.

8.—*The young People's Course should be on Scripture History and Biography.* The second step in a graded system of lessons would therefore naturally be to group the stories and truths already learned into their historical connections, to fill them out with added matter,

and thus to furnish a clear outline of Biblical history and biography in chronological order. In the lower grades of these courses certain great events must be made the stepping stones, showing the progress of the history from age to age, and the subordinate events must be referred to only incidentally. In the higher grades more attention can be given to the philosophy of the history and to its great spiritual meanings.

9. *Bible Class Courses should be on Special Books and Topics.*—The courses already described are in a sense preliminary. They are designed for children and youth. They may be issued in as many grades of lesson as are necessary. Their purpose is to make the pupils acquainted with the Bible. The scholars have now reached the reflective period of life,—those years in which they begin to think for themselves on abstract question of truth and duty,—and are ready for Bible class study. The third step in these graded courses, therefore, should be to use the previous and general and outline courses as a foundation for the careful and prolonged study of the separate books and topics of the Bible—its doctrines and ethics, its poetry and literature—year by year. There is no fear of exhausting the Bible in this way. Courses endless almost can be prepared. For as

"To an ocean fulness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's Land."

so none can ever sound the depths or measure the breadth of "the ocean's fulness" of the blessed book, or realize the full glory that dwelleth in its golden pages.

10. *Recapitulation of Courses.* Beginning then with the children's courses on the stories and great truths of the Bible, through which the children in the primary department will be made familiar with all those things about the Bible which every child ought to know; then going on to *outline historical and biographical* courses for the main school, through which the young people while still in their teens will become well acquainted with all the principal facts and truths of the Bible in their *chronological order and historical connections*, and by constant use be made familiar with the Bible as a whole, we proceed next to *Bible class courses* on the doctrinal and ethical contents of the Bible, through which adults can nourish their spiritual life as long as they continue in the school.

Giving the Gospel Message.

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

Our Saviour was approaching the close of His ministry and now gave more attention than ever to training His disciples for what they must do after "he should be received up." They must deliver the Gospel message and they must know how to deliver it. He, therefore, shows first,

THE SPIRIT REQUIRED IN GIVING THE GOSPEL MESSAGE.

Two hot-headed disciples would punish a certain Samaritan village for rejecting their Lord, by calling down fire upon it. This spirit Christ rebuked. He came to save life, not to destroy it. There is nothing more difficult to bear than rebuffs from those we are trying to benefit. But Christ teaches us to be patient. Very likely one untaught of Christ will resent the effort to show him the privileges of a Christian. A suicide will sometimes fight madly against the effort to rescue him from drowning, and in the same way one perishing from his sin may be indignant at any attempt for his salvation. The proper feeling toward such a one is not revenge for indignities, but pity for his danger and added pity for his mad purpose of self-destruction. We must expect all manner of indignities in Christian work. We shall receive rebuffs, sneers, injuries, but to invoke heaven's thunders in return is foolish and unchristian. We must imitate Him, who, "when he was reviled, reviled not again; when he suffered, threatened not." This is hard to do, but it is impossible to present successfully the Gospel message otherwise.

It is always a sign of weakness to resort to force to accomplish a moral purpose. This is true whether the force be exerted by a parent, a school-teacher, a civil government, or a church. The parent and school-teacher should be able to rule by inspiring love and high principles

in the child. Civil government should, by wisely chosen methods, so elevate the nation, that all should appreciate and observe the law, and especially should the church never resort to persecution to enforce its teaching, but seek to win men purely by the irresistible force of the truth.

The great lesson Christ would teach us as we take up His commission and go forth to disciple all nations, is that a prerequisite to our success is what is known in an old-fashioned but expressive phrase, as "a love for souls."

Connected with this must be a spirit of consecration. No half-hearted service will avail. Christ will have the whole heart or nothing. All the duties of religion must be met in this spirit. "Whosoever he be of you that forsaketh not at all that he hath, he cannot be my disciple."

Three instances are cited by our Saviour to illustrate this. If we would follow Christ we must be ready to endure any hardship. He had "not where to lay his head." The faithful disciple, ready to imitate his Lord, must be willing to face poverty and hardship.

But often family has a stronger hold than possessions. He who would "publish abroad the Kingdom of God" must "leave the dead to bury their own dead," that is, he must place Christ before family. Sacred as are the claims of family, they are second to the claims of Christ and the needs of a dying world.

The consecration required has one other feature,—it must allow nothing to turn one aside from the controlling purpose. When once the hand is at the plow there need be no looking back. Persistent application is the secret of success in life. The student who takes the honors at college is not ordinarily a genius, but, as his mates often disparagingly call him, a "dig." The successful business man, or inventor, or lawyer, is ordinarily a man of intense concentration and tireless effort. The same qualities tell in Christian service. To follow Christ there must be no delay and no attending to other things first.

THE METHOD REQUIRED IN GIVING THE GOSPEL MESSAGE

was briefly pointed out by our Saviour in sending out the Seventy. That method involved *co-operation*. His workers were to go out two by two. Many a church has already found out that a pastor often needs an assistant, another Christian worker to stand beside him and share his burdens. The method involves *prayerfulness*: of what use to enter on the Christian warfare without seeking Divine help? It involves *single mindedness*; no whiffler can succeed; it is necessary to move straight forward and to work at our problem with patience and persistence. It involves *helpfulness in temporal affairs*; the Gospel is often most effective where it has opened the way to the heart for its truths by deeds of kindness. And, once more, the method involves *simplicity of message*; there is one thing to say,—"the Kingdom of God is come nigh unto you." This way may be elucidated, amplified and illustrated, but after all the truth that must be made known is *the fact of Christ's Kingdom and its possibility to-day in our hearts*.

Christ does not conclude this subject without a warning regarding

THE RESPONSIBILITY OF THOSE RECEIVING THE GOSPEL.

There is a vast increase of responsibility in consequence of hearing the Gospel. We are told that the Gospel is a savor of life unto life or of death unto death. It is never negative in its effects. No man hears it without being faced about in a new relation to his God. We never preach the Gospel without increasing the dangers of those who hear it. Men are judged by their light. Bethsaida and Chorazin shall suffer more than Tyre and Sidon. Whether men shall be beaten with few stripes or many depends on their knowledge of the character of the wrong they do. Paul found a mitigation of his sin in persecuting the church in the fact that he did it ignorantly. In one aspect this lessens the difficulties of the problem of life. It helps us better to understand God's ways with man. He makes allowance for ignorance in weighing out sins. In another aspect this fact immeasurably increases the guilt of those in Christian lands who persist, after years of Bible study in the Sunday-school, of listening to the teachings of the pulpit, of contact with consistent Christians, in rejecting Christ and pushing on in their own independent and self-willed course. The very advantages they have received become an added peril, just as the armor of a modern warship increases its danger and drags it downward into the seas, when once a breach has been made in those massive plates.

*A Meditation based on (Luke ix. 51, x. 16); in the Bible Study Union Course on "The Teachings of Christ."

Mr. Gladstone and the Pope.

The letter to the Archbishop of York removes Mr. Gladstone still further from that central position which he occupied so long and so worthily says *The Christian Leader*. The disillusionment which we have had as to the power exercised by Rome over the Irish members has made Mr. Gladstone's favorite measure an impossible policy for British Protestants, and now the disclosure as to the great orator's own sentiments makes himself as impossible a leader. He regards the Pope's proposed inquiry into the validity of Anglican orders with the liveliest satisfaction. The Pope's attitude in the matter "seems to me," he writes, "an attitude in the largest sense paternal, and while it will probably stand among the latest recollections of my lifetime it will ever be cherished with cordial sentiments of reverence, of gratitude, and of high appreciation."

This is a bigger sorrow for multitudes than even the death and burial of Home Rule, and if there was nothing more in it than disappointment and grief we should have grieved in silence. But unfortunately there is more in it. Mr. Gladstone's letter is a symptom of a movement which is gathering force and rushing us on to new calamities. It is bad enough that the hold of Romanism grips Ireland with undiminished strength, but what would it be to have the heel of the priest upon the necks of ourselves and of our children? That we are within "measurable distance" of that calamity we shall not say, but that the late Premier's letter reveals a Romeward movement no one can fail to see. There is not a shadow of Protestant sentiment in the letter. There is no recognition of any service rendered by the heroic men who suffered and died that England and Scotland might have gospel light and liberty. It is taken for granted throughout that we have no reluctance to unite Rome and no reason whatever for persisting in separation. He actually rejoices over the melancholy fact that the Church of England has not engaged in any attempt to enlighten Roman Catholics! "Happily," he says, "no system of proselytism exists to set a bister on our mutual relations with the Latin Church, which from its magnitude and the close web of its organization overshadows all western Christendom." The word "bister" is not a misprint, as some belated reader may think, for "blister." It is a French term, and means a dark paint. The English Church, whatever other communities may have done, has not bedaubed herself with that offence against Romanism. But, if this is a virtue, the fathers of the English Reformation must have erred and sinned lamentably.

If there had been any doubt as to this being Mr. Gladstone's meaning, that doubt is dispelled by the satisfaction with which he regards the spread of sacramentarian doctrine in the Church of England. This revival of idolatry—of the worship of that which is not God—forms to the late leader a grateful spectacle, and this for the simple reason that it brings the Church of England into line with Rome. "In this character," he says, "the writer has viewed with profound and thankful satisfaction, during the last half-century and more, the progressive advance of a great work of restoration in Christian doctrine. It has not been wholly confined, within his own country, to the Anglican communion, but it is best that he should speak of that which has been most under his eye. . . . It is not to be denied that a very large part of these improvements has lain in a direction which has diminished the breadth of separation between ourselves and the authorized teaching of the Unreformed Church both in the East and the West; so that while, on the one hand, they were improvements in religious doctrine and life, on the other hand they were testimonials recorded against ourselves and in favour of bodies outside our own precincts—that is to say, they were valuable contributions to the cause of Christian reunion."

Mr. Gladstone has never understood the Protestantism of Great Britain. This has been a misfortune due to his birth and his early training in a practically unreformed Church. Those outside the influence of such an organization have no right conception of its power. Let them measure it by its hold upon this gigantic intellect and upon the leader of thought in almost every other European country. Its darkness and tyranny are spreading. They are spreading in the Scotch establish-

ment and in the rapidly advancing ritual of many of the Dissenting communions. If we are not to refuse obedience to the duty of the time, this evil should be grappled with at once. We have been hindered by two things. Those outside the Church of England were so firm in their Protestantism, and were so sure that a people which had once known the blessings of spiritual freedom could never again submit to the yoke of priestcraft. But that apparently impossible thing is happening under our own eyes. Then those within the Church of England have feared to loose from their moorings, and have understood their Dissenting brethren almost as little as the Ritualists themselves. It is now high time to cast both indifference and prejudice to the winds. Let us come together for prayer; for, if God help us not, we and the cause we love best are undone. Let us wait upon God and power will once more clothe the feeble, and those who cried to God for help will live to praise Him for His answer to their cry.

The Globe's Armor Plate of Air.

We owe our immunity to our atmosphere, which serves as a bullet proof cuirass for the world. When a meteor enters the atmosphere, the friction produced by its gigantic speed makes it flash up like the arrow of Acastes, only more so. The ingenious experiments of Lord Kelvin have shown that the heat thus produced, just as a brake showers sparks from a carriage wheel, or a lucifer match lights on the box, is sufficient to consume the meteor as if it were suddenly cast into a furnace heated to 3,000,000 or 4,000,000 degrees. Obviously the smaller meteors are utterly consumed before they have penetrated far into the atmosphere, which their fate has shown to rise to a height of about 120 miles.

Only a very large one can descend, as that of Madrid is said to have done, to within twenty miles of the earth before being burst by the expansion due to heat and by the resistance of the air. The fact that fragments do occasionally reach the earth is the best proof of the great size of some of the meteors that we encounter. If it were not for the "blessed air," the explosion of them all, with the accompanying fervent heat, would take place in our midst. It is safe to say that such a state of things would render our great towns uninhabitable. In London we are somewhat inclined to gird at the atmosphere, with its smoke and its fog and its east wind. But none of us can tell how often it has saved him from a terrible and invisible fate, in being, as Mark Twain has it, "shot with a rock." If we are more inclined to recognize the atmosphere services in future, the Madrid meteor will not have exploded in vain.—*The Spectator*.

Providential Care.

"Do you bring everything to God when you ask for His guidance?" was the inquiry which a devout Christian made of our friend, who himself had known the Lord for many years, and had become rooted and grounded in the faith. "No," he responded, to the surprise of the questioner, who evidently anticipated a very different answer. "I commit my ways unto the Lord at the beginning of each day, and in doing this believe that He accepts me, and feel that to pause every moment to speak to Him about every question that may arise during the hours of the day is unnecessary."

It is certain that when the continual crying unto the Lord for help in small matters may indicate a weakness of faith, the committing everything to God in one single act may be the better experience, since it indicates a perfect trust. This may include everything, and when truly genuine may preserve us from a certain unrest of mind which belongs to ripe Christian character. Nevertheless, our life is marked by unexpected emergencies, and it is one of the great privileges of the Christian to bring everything to God, asking for His guidance and care, in the perfect assurance that His ear is attentive at all times when we call upon Him. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance," is the best guide for our daily practice.—*Christian Advocate*.

Presbyterian House, New York.

We this week present our readers with a cut of the Presbyterian Church Building, on Fifth Avenue, New York, which is the home of the Boards of Foreign Missions, Home Missions, and Church Erection, and some day it is hoped to be the headquarters of the other Boards of Church work, in connection with the Presbyterian Church.

Many years ago a piece of property was purchased at the corner of Reade and Centre streets, New York, for the Presbyterian Board of Foreign Missions. It was the gift of wealthy individuals, and was thought to furnish ample accommodation for an indefinite period; as late as 1870 some surplus room in the lower story was rented for a paint shop. With the reunion of the two great branches of the Church in 1870 and 1871 three of the

legacy of Miss Lenox, \$70,000 from the sale of the Foreign Board's property in Centre street, \$50,000 as a gift of Mr. Kennedy, and the balance—\$80,000—from certain permanent funds of the two Boards.

The Board of Foreign Missions, including the Womens' Foreign Mission work, will occupy the eighth floor, and part of the basement. This will bring together all the different parts of Foreign Mission work, and render consultation easy and work economical.

On the seventh floor, Home Missions hold sway, and united on the one flat will be the different departments of Home Mission work; of the Women's Executive Committee, and the editor of the *Home Mission Monthly*. Considering the immense amount of Home Mission literature circulated, and the great work of Home Missions in the Presbyterian Church of the United States, it will



THE NEW PRESBYTERIAN HOUSE NEW YORK.

Church Boards were crowded, with much discomfort, into this inadequate structure; and, as might be expected, it soon became necessary to look for larger accommodations. Meanwhile the Home Mission Board removed for a time to the Stewart Building, on the corner of Reade street and Broadway.

Though this pressing need was greatly increased by the development of Women's Auxiliary Boards of Home and of Foreign Missions, yet no substantial hope of relief appeared till 1897, when the late Robert Lenox Kennedy conceived the plan of securing the Lenox Mission, at the corner of Fifth avenue and Twelfth street, for the purpose; and the heirs of the late Miss Henrietta Lenox sold to the Boards this property at the low figure of \$250,000. It was paid for with \$50,000 left to the Board of Home Missions by a

be an immense boon to find all the different departments of Home Mission work within easy access of one another.

The Church Erection Board has its quarters in the building, and bye and bye, when anyone desiring to do Presbyterian Church business in New York, will be likely to find all the different departments under one roof.

On the whole, the Presbyterian Church is to be congratulated on the foresight which has planned and secured this noble structure. It has been pushed forward with astonishing rapidity and is a magnificent building. It is imposing and yet plain and simple in every part, and seems to be absolutely fireproof. It has a very large renting capacity and promises, at a time not distant, to house the Board free of all expense.

We do not at all envy our American Cousins their prospectively comfortable quarters, but wish them all success, and every prosperity in the different departments of their work.

It may, however, be worth while for the Presbyterian Church in Toronto, in the near future to consider if such an expenditure might not be a very good investment,—when interest is low. Such a building need not be so lofty as the palatial building in New York, but might still be large enough to afford more accommodation for the offices of the Church, and rooms enough to rent so that a fair revenue might be received, and the outlay for rent be reduced to a minimum. The advantage of having such a building will be obvious, and this suggestion is thrown out for future consideration.

What is a Christian?

BY REV. H. M. WILLIAMSON, D. D.,

Moderator of the Irish General Assembly.

A strange question, surely, in this nineteenth century! Yet, ask the first man you meet, "Are you a Christian?" and he will at once reply "Oh, yes." Ask him further "What is a Christian?" and you will, probably, receive a most remarkable answer.

A Christian, says one, is a follower of Christ, as men are called Mohammedans who follow the False Prophet. But many who profess to follow Christ are liars, thieves, impure, selfish. Are they Christians? A Christian, says another, is a man who has been baptised in the name of God, Father, Son, and Holy Ghost. But we read of Simon, who was baptised, and companied with the Apostles; yet Peter told him that he was in the gall of bitterness and the bond of iniquity. Is not our city filled with baptised liars and thieves, and covetous and drunkards? Are they Christians? Say others, a Christian is one living under the power of Christian principles, which regulate his conduct towards God and man. But how far must he be under the power of these principles? Is the man who does a selfish thing to day, and, it may be to-morrow cheats his neighbor just a little, and perhaps gets drunk now and then, is he a Christian? We may well ask, because the Judge of all says that no such persons have any inheritance in the kingdom of God. Besides, these Christian principles of which men boast are not a fixed quantity. These principles are like rules in a workshop, which are observed in measure by each worker. They are like plating upon base metal. Now, how deep must the plating be? Like the spoons in the windows of the jewellers, some are marked A, some B, indicating a lower article, but both are alike plated. They are not sterling silver. A little wear and tear and the base metal shows itself.

A Christian, says another, is a man who is a member of the Church of Christ. It is a good thing to be a member of a Church. But are all members of any Church members of Christ? What does the Word of God say? Even in the days of the Apostles there were many members of the Church on the way to death eternal. St. Paul, speaking of some, says "they are enemies of the Cross of Christ, and their end is destruction." St. Jude says of some they are ungodly men, turning the grace of God into lasciviousness. There are many members of all Churches, Roman Catholic and Protestant, living in sin, and so living they shall die in their sins and perish. But no true Christian shall perish. Ah, it is not to a Church but union to Christ which makes a man a Christian. So the great question remains, What is a Christian? A Christian is Christ's man, a man now in union with Christ, a man now pardoned and blessed by Christ. What did Jesus come down from heaven to do for men? The angels that announced His birth to the Virgin Mary tells us, "He shall save His people from their sins." So, a man saved from his sins is a Christian. What do men need? what is wrong with us? what evil hath sin wrought upon us and within us? As sinners we have broken the holy law of God. We are guilty, and we need pardon. As sinful men we have bad hearts, and we need new and clean hearts. This, Jesus came down from heaven to do for us. This, Jesus does for all who trust Him. He pardons all their sins, and He gives them a heart to hate sin and to cease from wrong-doing. Hear what Jesus says—"He that heareth My word and believeth on Him who sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Now, reader, are you a Christian? I do not ask you are you a Roman Catholic or a Protestant, I do not ask you what principles you hold—but I ask you are you a Christian? are you a pardoned man? are you at peace with God? is your heart changed? are you happy in the love of God? You may become a Christian, whomsoever you are, even as you read this paper. "Believe on the Lord Jesus Christ and thou shalt be saved."

Saved by a Prayer.

A lifeboat went on a dangerous coast to the relief of a shipwrecked vessel. The waves ran high and threatened to swamp the boat. At last thecoxswain said, "Mater, shall we turn back? We are going to certain death. The ship has sunk, and doubtless all hands have gone with her." There was a moment's pause, and then one man cried out, "No, let us go on. As I ran down the beach I passed two ladies on their knees, praying for the lives of the men in yonder wreck. I believe God will hear them. I believe we may yet find some alive." His words had such effect upon the crew that they plucked up courage and rowed on amidst the breakers. They picked up five poor fellows, one by one, clinging to the wreckage or otherwise supporting themselves. The prayers of those two ladies saved those lives.

A Belief in God.

I will frankly tell you that my experience in prolonged scientific investigations convince me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them.

Letters from Palestine.

BY REV. D. MCKENZIE.

Written for the Review.

TWO DAYS ON CARMEL.

Continued.

At the south east end of the ridge is the so called 'place of sacrifice' where Jehovah in response to Eligah's prayer convinced the assembled people that He was the true God. This is one of the few sites in the east on whose identity authorities are practically agreed. The evidence which has led to this almost unanimous conclusion may be summarized as follows: (a) The relation of the locality to Jezreel, Ahab's capital. (b) Its relation to the Kishon. (c) The fact that the sea can be seen from the summit near by. (d) The fact that it was a well known place of sacrifice. (e) The presence of a sufficient supply of water. (f) The existence in the neighborhood of a mound called the priests' mound and said to have been erected over the slain priests of Baal. In the absence of any opposing evidence such facts have been rightly regarded as sufficient to identify this place so prominent in Bible story.

Some slight difference of opinion exists in regard to the precise spot on the slope where the sacrifice was offered. The majority claim the honor for a large terrace, now overgrown with oaks, about fifteen minutes from the summit of the mountain, but others point to a smaller terrace a little nearer the plain. The two places, however, are so contiguous that it is scarcely worth while to canvass the evidence in support of either, suffice to say that if the presence of water in the lower terrace tells in favor of that location the fact that the higher alone provides comfortable space for a large number of people is sufficient to secure the judgment in its favor.

As has been already stated the view from either end of the range is quite extensive. From the roof of the Latin convent previously referred to, one sees to the south the beautiful plain of Sharon with such historic places as Alith, Tautura and Cmsarea, to the north the valley of Kishon, with the towns of Haifa and Acre and the mountain lands which are really a continuation of the Lebanon, and to the east and north-east the so called 'Little' Hermon and the distant snow capped mountain of the same name. The view from the south-eastern summit is much grander and would of itself repay the time spent in the visit independently altogether of the interest centering in the place of sacrifice! Below lies the expansive plain of Esdraelon. To the east are seen Gelboa, Little Hermon and lonely Labor. To the north is the hill country of Nazareth giving the impression of an indefinite extent, to the south are the plain of Sharon and the low hills uniting Carmel and the mountains of Ephraim, and to the west and north-west the distant waters of the Mediterranean. The whole forms a scene of surpassing beauty, one of these scenes which cannot be imagined much less described, which one can drink in hour after hour with keen enjoyment. It requires a day of arduous work to make the visit, but the benefit and pleasure derived far more than repay the toil, and as for the time there are few places in Palestine to which a day can be devoted to better advantage.

(Continued next issue).

MISSION FIELD.**Death of a Missionary.**

Mr. Donald H. McVicar died on the 20th May, at the Crowstand, near Fort Pelly in the North-west Territories. He was a Cree Indian, a grandson of old Chief Mistawasis who passed away a few months ago, and in childhood he was given into the care of the Rev. James Nesbet to be educated as a ward of the Presbyterian Church. On his adoption he received the name of the Principal of Montreal College who was then as now a member of the Foreign Mission Committee. He proved himself to be a student of much more than average powers, and when he graduated in Arts he carried off the silver medal in Natural Science the highest distinction in his class. Three years afterwards, in 1887, he completed his course in theology, was licensed and entered upon Indian Mission work as teacher and interpreter at the mission where he has spent his last days. He was never ordained. There was in his nature a reticence and absence of aggressiveness, especially in the way of taking the lead among his own people, which in his opinion disqualified him for any position more responsible than that of teacher or interpreter which positions he filled with great conscientiousness and no little success. He served the Church successively at Okanasa, File Hills, Mistawasis and for the last two years at the Crowstand where he had begun his work and where a year or so after graduation he had married his Indian wife. In his student days he had a remarkably sound and vigorous constitution and was distinguished for his excellence in athletic exercises especially such as running and snow-shoeing, no less than for his high place in the class-list, but about a year ago symptoms of that dread of the Indians—consumption—began to manifest themselves. He understood the danger and although both the local doctor and the members of the mission staff did what they could for him its course was not long and he has been taken away.

The Rev. C. W. Whyte, the missionary, in communicating the news of his death, says "His mind wandered a good deal during the last few days. The first time I went to see him after he got worse, he had his bible open at John xiv. He asked me to read the 23rd Psalm. He spoke about going to Winnipeg to see the doctors there, then he wandered off to talk about his work, etc. His death is a great loss to us and it is a great personal loss to me. The more I knew him, the more I liked him. He was generally quiet and reticent but often he would talk very freely. He was kind and true and considering the Indian influences that were always about him, he lived on a high plane. He was most conscientious in his work here, especially the interpreting. I shall not forget how painstaking he was in the work of translation you gave him. That work was a great pleasure to him."

This translating to which Mr. Whyte refers is a version of St. Luke's Gospel in Cree which Mr. McVicar made at the request of the Winnipeg Foreign Mission Committee. He made it directly from the Greek, but with the aid of all the critical appliances he could reach and did it with the greatest pains. When completed it was submitted to the Rev. Hugh McKay of our own Church, and to the Rev. John McDougall and E. R. Steinhauer of the Methodist Church, of whom the two latter have spoken Cree all their lives. These unite in pronouncing the translation accurate, idiomatic and excellent. This translation is now being printed. The Winnipeg Committee had a plan of having the whole Bible done into the language of the Crees of the Plains with the help of the British and Foreign Bible Society, but its unique agent has been carried off in the prime of his powers.

Conditions and Results in Korea.

BY REV. GEORGE HEDER JONES, SEOUL, KOREA.

Geographically, Korea extends from 32° to 42° north latitude, and has about the same number of degrees expansion in longitude. The climate is equable, and the country lies between two warm ocean currents. Korea consists of 100,000 square miles, and is as mountainous as Switzerland. The origin of the people is wrapped in obscurity, but they probably came from India. The people are about five feet five inches in height, and manifest less of the Mongolian features than the Chinese or Japanese.

These Koreans live in mud huts, straw-thatched, with rooms about eight feet square and five to six feet in height. It is a peculiar thing to say, but, nevertheless, it is a fact, that the Korean sleeps over the fire. The rooms are constructed so that an intricate system of flues runs over the floor. Over the flues are laid flags of stone, on top of which mud is plastered, and over the whole a heavy thick oiled paper is pasted. The fire by which the meal is cooked is conducted into these flues, and on top of this the Korean sleeps. The people are agricultural, the great mass of them being occupied in rice culture.

The position of woman is far from a desirable one. The heel of heathenism rests heavily indeed on the neck of man, but it rests infinitely more heavily on the neck of woman. She is taught in childhood that she must hold herself subservient to her father's will, in wifehood to her husband's will, in widowhood to that of the oldest son. Christianity comes with a welcome and delightful emancipation for her.

It was God, not man, who held out any promise of success in Korea to the Church when she entered upon her work there in 1885. To human vision the difficulties appeared so enormous and the conditions and views of the people so completely petrified, it was not only folly to attempt work there; it was a waste of energy greatly needed elsewhere. The results in the peninsula to-day prove how unfounded was such an assumption. There, as everywhere, it is true that man's distress and helplessness was God's opportunity.

A word as to the conditions which existed in Korea when Protestant Christianity first began its work:

1. Christianity was in a very ill odor with the Koreans at that time. Within the memory of most of those living a mighty persecution had taken place, by which over 10,000 Koreans, converts to the Roman Catholic Church, were cruelly massacred. What the people knew of Christianity was calculated to do anything but impress them favorably with it. But not only was Christianity an ill odor, but all foreigners were regarded with suspicion. To a certain degree this feeling had been allayed by the conduct of Admiral Schufeldt when the American treaty was negotiated and by the negotiation of treaties with Korea by the various foreign powers.

In 1885, when the first missionaries went there, however, so little was known about foreigners that the old views largely held sway.

2. The second great obstacle was the utter lack of any familiarity with the field to which the first missionaries were appointed. Korea was truly an unknown land and its people strangers. There is little doubt that of equal importance with a knowledge of the language is a knowledge of the people to which the missionary is sent, and the missionaries in Korea had to acquire this knowledge by slow and often disappointing and grievous experiences. The field was truly a virgin one.

What have these ten years brought forth?

1. The first result, which is certainly entitled to be enshrined as the chief after ten years of work in Korea, is the conquest of the prejudice of the people. This has been accomplished to an extent which transcends the wildest expectations of the first missionaries when they began their work in the field. Much of this work may be said to have been done within the last three years. About that time the writer was called to a village on a populous island to baptize an old woman. When he arrived at the shore he was met with the message that the villagers would destroy the home of the Christian residing there if he introduced a foreign missionary into that hamlet. So the baptism took place in a boat at the seashore at midnight. In less than three years from that time a thriving church grew up in that very hamlet. This is illustrative to a considerable degree of the great change in sentiment which has taken place in many centres in Korea.

2. The second great result has been the mastering of the language. The Korean tongue has been studied, grammars written, dictionaries compiled, and treatises published, which greatly simplify the task of future missionaries in learning the language; but, above all, the people have been given in their own tongue the blessed Word of God and taught to sing His praise in their own language.

3. The work itself has been organized along wide, far-reaching and permanent lines. Schools have been founded for the enlightenment of the people. Educational work carried on by the missionaries is regarded with respect by the people, and their importance greatly enhanced thereby. Hospitals have been opened for the relief of the distressed and the gratitude of thousands won by the cures effected. Permanent work in preaching and evangelizing the people has been opened at about forty different places throughout the nine provinces, and the number of people identified as members and probationers with the Church reaches over 1100. During 1895 these native Christians gave on an average about \$1 apiece to the work of the Church in Korea. The beginnings of a native ministry now gladden our hearts. Young Koreans are following the divine call to preach the Gospel to their people. Some are in our educational institutions preparing for that purpose. Others are employed as helpers and colporteurs, while a few, without any pay or emolument of any kind, are preaching the Gospel to their people and doing a good work for their Master.

Looks into Books.

HISTORY OF CHRISTIAN DOCTRINE: by George G. Fisher D.D., L.L.D., Price 2.50. New York: Charles Scribner's Sons: 1896. Toronto, William Briggs.

This is the fourth issue of the "Theological International Library"; the preceding volumes being Driver's "Introduction to the Literature of the Old Testament," "Christian Ethics" by Newman Smith and "Apologetics" by Professor Bruce. The "Library" is designed to cover the whole field of Christian Theology, and to furnish a record of theological inquiry up to date. The volumes of the Library will all be prepared by able scholars, and will treat theology—it is promised—in a Catholic spirit and in the interests of Theological Science.

In addition to the four volumes issued, fifteen are already provided for. Some of the writers are *advanced* theologians, a few are conservative, and some like the distinguished author of this volume, hold an intermediate position.

Those who are acquainted with the Historical and Apologetical writings of Dr. Fisher are prepared to expect from his hand a valuable treatise on the History of Christian Doctrine. He acknowledges special obligations to Neander and Baur and to Harnack, Loofs and Thomasius. The history of Christian thought is brought forward to the present day, and does not stop at the Reformation, which is the terminus of so many works of a similar kind; and it differs from Shedd's well-known treatise in not limiting itself to leading topics, which are made the subject of somewhat extended discussion. Hagenbach's work is rather a repertory of facts than a history, and is of the nature of a conglomerate.

This work is divided into three parts: of which the First treats of Ancient Theology and of Patriotic Theology in the East and the West; the Second Part of Mediæval Theology, and the Third Part of Modern Theology. This last begins with the Theology of the Reformation. As would be expected, much more relative prominence is given to England and America than Dornier gives in his valuable History of Protestant Theology; though the Eastern Part is brief in comparison with Dornier's work.

Reference may fitly be made to Fisher's account of Jonathan Edwards, which is written with great insight and sympathy and is a just tribute to that remarkable man.

Perhaps no part of Dr. Fisher's work will prove more interesting to most readers than the last five chapters, in which we have an account of Theology as affected by Modern Philosophy and Scientific research.

We can commend this book as an important contribution to the History of Doctrine. In a field so wide it is impossible to have minute and detailed statement in regard to the several doctrines as these have been presented from age to age, and in the various ecclesiastical organizations. Nor is it to be expected that any class of readers should be able to endorse, without qualifications, all the views and opinions expressed. But there will be nearly a consensus of opinion that this instalment of the International Library is the product of an able and upright mind, that it constantly aims at preserving accuracy and impartiality, and that it ever seeks to keep the function of the historian distinct and apart from that of the advocate.

The spirit of the book is scientific, and yet always reverent and devout.

THE PREACHER'S COMPLETE HOMILETIC COMMENTARY ON THE NEW TESTAMENT (with critical and exegetical notes,) by many distinguished Biblical scholars. Vol. I., Matthew. By Rev. W. Sunderland Lewis, M.A., and Rev. Henry M. Booth. Cloth, 50c. 679 pp. \$3. New York, London and Toronto: Funk & Wagnall's Company.

This is the first volume of an extensive work of eleven volumes on the New Testament, printed from imported plates obtained from the publishers in London, where the entire work has been issued after years of preparation. The present work is a companion to the Complete Homiletic Commentary on the Old Testament which received such a substantial welcome. More than 8,000 subscribers for the latter (in all denominations) have anxiously awaited the completion of the New Testament portion of this valuable work. The expressions of satisfaction that have come to the publishers from thousands of preachers who are using the Old Testament portion are remarkable, and an equally hearty welcome for the New Testament volumes is confidently expected. In this Commentary, by various authors, is found a sermon outline or homiletic suggestion on every paragraph or verse of the New Testament that can be turned to use in the preparation of a sermon. Abundant choice selections of illustrations, etc., from many eminent sources other than the authors of the volumes, are also given. Except in some introductory, critical, and explanatory

notes preceding each chapter, no foreign words, such as Hebrew or Greek, are used. The type is large and clear, and the books convenient to handle.

Considering the exhaustive character of this Commentary, inasmuch as it opens up for homiletic use every available verse or paragraph of the New Testament that can be turned into use for homiletical purposes, it is impossible to overestimate its importance. It is a great granary of seed for homiletic thought and illustration.

The clergyman of the highest culture is most familiar with the fact that many of the rich deposits of truth are hidden even from the most diligent workman, that he must use all means possible to discover these; and how often there comes to the devoted cultured mind an illumination that shows the treasures lying in a text or passage hitherto regarded as almost barren. The most happily constituted individual has but limited powers of insight and interpretation; but in this Homiletical Commentary we have the united labors of the great workers in the field.

The clergyman need not fear that he will sacrifice his own independence of research by examining a text in the light reflected by others, the texts are not depleted by elucidations, but on the contrary, the elucidations serve to suggest trains of thought which, in the subtle play of action, other minds will frequently lead up to ideas which eluded even the commentators. Moreover, this work furnishes a digest of the best commentaries. It has a great variety of suggestive hints and outlines.

This work is not of the nature of a labor-saving machine. Its purpose is to furnish fructifying germs, calling for abundance of labor, but designed to render the labor in the highest degree fruitful. It develops and stimulates originally in those who use it, but is no resting-place for mental indolence.

"THE MEETING-PLACE OF GEOLOGY AND HISTORY," by Sir J. W. Dawson, LL. D., F. R. S. London. The Religious Tract Society, pp. 223. Price \$1.25.

In these days of "higher criticism," and startling scientific discovery, the unlearned often find themselves bewildered between the desire to retain old and cherished scriptural beliefs, and at the same time, dispose of the apparent contradiction of recent research. To such the writings of our honored Canadian author, Sir Wm. Dawson, come like the visit of a wise friend in a day of trouble. At once a Scientist of acknowledged eminence, a Hebrew scholar, and a devout believer in inspiration, it is a relief and delight to see how he can read the pages of the books of nature and revelation in the full light of modern critical research and find no irreconcilable conflict, but instead an abundance of helpful harmony, while many a presumptuous difficulty is relegated to the limbo of exploded theories, or unproved speculations. These processes are strikingly illustrated in our author's treatment, in the above recent issue from his pen, of the Noahic deluge. Modern science now recognizes a corresponding cataclysm in the history of our world, with the help of such an interpreter, shows us how to read the Genesis narrative more intelligently than ever, if only we be willing to part with really groundless traditionalism. So too with the dispersion and confusion of tongues which followed. With much satisfaction we learn that it has been the tendency of modern Geological and Archaeological discovery to attach more and more value and importance to the ancient records of the human race, and especially to those previous documents which have been preserved to our time in the book of Genesis. The Tract Society has given us a good book, free from needless technicalities and helpfully illustrated with numerous cuts and tabular summaries of received results.

THE AMERICAN CONFERENCE ON INTERNATIONAL ARBITRATION. Large Octavo, boards, pp. 258. New York, The Baker & Taylor Co. Price \$1.50.

This Conference, the authorized record of which is contained in this beautifully printed volume, was convened at Washington in April last, and was attended by hundreds of representative men who had come from all parts of the Union. Its purpose was to promote the establishment of a permanent system of arbitration between the United States and Great Britain, and the addresses delivered by Hon. John W. Foster, Hon. Carl Schurz, President Patton, President Angell, President Gates, President Eliot, Bishop Keane, etc., etc., are well worth preserving. The volume contains, in addition, a valuable Appendix, wherein are found much suggestive correspondence on the subject, and an elaborate survey of the employment of tribunals of arbitration in ancient and modern times. In a word: this book is a perfect thesaurus of information touching the theme of which it treats, and cannot fail to aid greatly in securing,—not for the United States and Great Britain only, but for the civilized world,—some competent and permanent system of International Arbitration.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR JULY:—"Pray that the fellowship typified by the Christian Endeavor movement, based upon fidelity to Christ and loyalty to one's own Church may prevail, and that it may be greatly promoted by the International Convention at Washington.

Enthusiasm.

DAILY READINGS.

First Day—Joshua's zeal—Josh. vi. 12-20.

Second Day—Paul's zeal—1 Tim. vi. 11-16.

Third Day—David's zeal—Ps. li. 13-19.

Fourth Day—Isaiah's zeal—Isa. lx. 1-11.

Fifth Day—Caleb's zeal—John xiv. 6-14.

Sixth Day—Christ's zeal—John iv. 31-38.

PRAYER MEETING TOPIC, July 12.—ENTHUSIASM IN CHRISTIAN SERVICE. Acts iv. 13-33.

(Prayer for the International O. E. Convention.)

Did you ever hunt up the derivation of the word enthusiasm? It comes from two Greek words *en* and *theos*, and means "to be God indwelt." Taking this into consideration it is a word in which Christian people have a peculiar property; none else can use it in its literal and full significance, for to none else belongs the privilege of being indwelt of God. Yet, how often it is prostituted to the description of every form of wild excitement, and emotion run riot, things which are as far removed from enthusiasm as the cataleptic sleep of the hypnotic patient. Even in our Christian service how often the word is applied to that form of religious fervor which is far more dependant on external circumstances and environment than on the presence of God Himself within. It does not take thousands of people to produce enthusiasm; it only needs one with God. It does not require ringing speeches, and burning words; the still small voice whispering within is all sufficient. It is not dependant upon the uncertainty of eternal excitement for its maintenance; the constant abiding of the Holy Spirit within the heart forms its never failing source. This, Christian Endeavorers, is the enthusiasm wanted; all other kinds are spurious and transitory. Let us go to Washington under its power, let us return in its strength, and let the whole of our Christian service be quickened and stimulated by its presence.

DOCTRINAL TEACHING.—The source of active effort, *Confession of Faith* xvi. 3.

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.**LESSON II.—DAVID, KING OVER ALL ISRAEL.—JULY 12.**

(2 Sam. v. 1-12.)

GOLDEN TEXT.—"David went on and grew great, and the Lord God of Hosts was with him." 2 Sam. v. 10.

CENTRAL TRUTH.—God Given Triumph.

ANALYSIS.—

David ESTABLISHED, v. 1-5.
Jerusalem ENTERED, v. 6-9.
Israel EXALTED, v. 10-12.

TIME AND PLACE.—B. C. 1043. Hebron and Jerusalem.

INTRODUCTORY.—In the civil war that followed, the two armies met for the first time at Gibeon, midway between Mahanaim and Hebron, Abner commanding the forces of Israel, and Joab those of Judah. Abner was defeated—less 560 men, while Joab lost but 20, his brother Asahel being among the slain. Ishboeth foolishly accused Abner of being guilty of treason. Abner deserted Ishboeth and set to work to make arrangements with David, "to bring about all Israel to him." Joab, in avenging the blood of Asahel, foully murdered Abner. In Abner's death Israel lost a great warrior, prince and patriot. Ishboeth was cruelly murdered by two captains in the army. David ordered them to be executed. This leads us to the study of a new era in the gradual unfolding of the kingdom of God in the history of Israel. Study the 11th and 12th chapters of 1 Chr. Time, 1048 B. C. David 33 years old.

VERSE BY VERSE.—V 1. "Came to David, unto Hebron."—David still remained in the place of Alliance and thither the tribes of Israel came up unto him. So must we go up unto our David, and meet Him at the place of Alliance which He made for us at the foot of Calvary. There becoming united to Him we may go on to Jerusalem the city of Peace, as did Israel and David, and reign with Him not three and thirty years, but forever. "We are Thy bone, and Thy flesh."—Thus the strength of kinship served

to knit together the formerly alienated sections of Israel under one great king. By-and-by there will come a day when believers of every domination will recognize that they are all members of Christ's body, and under the inspiration and control of their Divine Head, all minor differences will be forgotten in living, loving union with Him. But this cannot be until He Himself comes to accomplish it.

V. 2. "In times past."—David's prowess on behalf of Israel, especially when the Philistines were threatening destruction, is now recalled with tardy gratitude on the part of those whom it saved. Faithful service in the cause of right, ever brings its reward. Men may forget, but God never will. "The Lord said to thee."—The most important reason for their allegiance to David, they mention last. David was God's chosen ruler for Israel; and until Israel's choice came into line with God's there could be no peace or prosperity for her. So is it ever with the Christian. While we are content to let God choose for us, joy and success will mark our every step; but let us put our own choice before His, and darkness and doubt will immediately follow.

V. 3. "David made a covenant."—Our David has made a covenant with us, made it at the Hebron of Calvary, and sealed it with His blood. It is a wonderful covenant; in return for our allegiance, it secures us pardon for all the past years of rebellion, freedom from the slavery of our former owner, peace and joy all the way through life, and a throne of glory at His own right hand in the day of His power. "King over Israel."—At last David came to the full enjoyment of God's promises. Faithful patience had characterized all those waiting years. More than once the throne had been within his grasp, but he bided God's good time, and God did not disappoint him. Let us learn, Christian reader, from David, to wait for God to lead the way in all our affairs. The world may offer us short cuts to the attainment of our ambition; but if they come not in God's time and way, they are but short cuts to disappointment, despair, and perhaps ruin.

V. 5. "In Jerusalem."—So at last David reached Jerusalem, the city of Peace, and there he reigned for three and thirty years over all Israel. Would you dwell in that city, under the rule of King Jesus? Then "let the peace of God rule in your heart," (Col. iii. 15.)

V. 6. "The blind and the lame."—The Jebusites considered Jerusalem so impregnable that they believed the maimed of the city would suffice to defend it. And so they might had God been within Jerusalem instead of without its walls. It matters not how weak the side may be that God is on, it is always stronger than the enemies.

V. 10. "David went on and grew great."—Progress and growth are the natural result of alliance with God. Separation from God ever results in retrogression and degeneration. If we would have a spiritual life, constantly increasing in knowledge, depth and power, we must be in constant union by the indwelling Holy Spirit with God the source of life. Let the union be severed but a moment, and we will immediately begin to go back. We cannot stand still, and we cannot go on alone.

V. 11. "They built David an house."—Learn a lesson from Hiram king of Tyre, who seems to have been as noble as his name suggests. He was ruler in a neighboring land, and observed the growth and progress of David's kingdom not with jealousy, as was natural, but apparently with admiration and true hearted joy in the success of another. The generosity of his soul found expression in a gift of cedar and workmen to David. He helped David build. Christian friends, rather than complaining and murmuring about the prosperity of other people, let us with king Hiram rejoice with those who have reason for gladness, and help them build. A fool can pull down, criticize, and destroy; it takes men of mind and purpose to build. Let us not be of those who find a miserable pleasure in depreciating the work of others, raising reputations by careless insinuation, or blighting hopeful prospects with the pessimistic croaks of a disorganized digestion. But let us build and help build to the eternal glory of God. (1 Cor. iii. 10-15.)

V. 12. "The Lord had established him."—What a glorious discovery this must have been for David! Established by the Lord, he was safe from the efforts of men to dislodge him, and was certain of continued advancement and prosperity. This confidence may also be ours, Ps. vii. 2, xc. 17, cxix. 38. Rom. xvi. 25. 1 Thea. iii. 13. 2 Thea. ii. 17, iii. 3. 1 Pet. v. 10.

An old Choctaw Indian prayed for a clean heart, a true heart, and a big heart.

I find the great thing in this world is, not so much where we stand, as in what direction we are moving.—O. W. HOLMES.

Unbelief puts circumstances between the soul and God; faith puts God between the soul and circumstances.—DEAN STANLEY.

OUR YOUNG PEOPLE.

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

BIBLE STUDY.

SOME HELPFUL SUGGESTIONS.

Take Genesis to begin with. It ought not to take you more than a week to master it so that at the close you can examine yourself with regard to all its principal characters and events. If you never go any further in your Bible study you will be evermore repaid if you have learned concerning Abraham, where he was born, the places in which he sojourned, the nature of the covenant into which he entered with God, the length of the different clean-cut periods of his life, and the names and dwelling places of his sons and the place and manner of his death and the same with regard to Jacob.

Read Genesis and I would counsel you as you read it to make an abstract of it. Rule three columns on a sheet of paper. In the first set down the consecutive dates; in the second the names of the principal characters, and in the third the principal events. You can easily do it in one little week. Will you do it? Will you do it for one little book? Will you begin at once? If you will and you return next year to a meeting similar to this and I happen to be the speaker, and I venture to ask the audience some such questions as these: "Who was the oldest son of Jacob?" "How many wives had he?" "What were their names and the names of their respective children?" you will know and bless me for inducing you to know, whereas if there are ten of you that know now you are a most exceptional audience.

But why should you know? What need of answering such questions? Because the story of Salvation is intimately connected with such questions. Christ Jesus your Saviour, came of a certain line, of one of Jacob's sons. The history of that son and his descendants is charged to the full with meaning all the way until Christ appears. It comes again and again to the front in that particular son's relations to other sons and his son's descendants, relations to the descendants of other sons, and it is highly important that you should know about it if you would have an intelligent idea of the scheme of Salvation.

Read Genesis. It might seem to you the natural and proper thing that Christ should have descended from Jacob's oldest son. But he was not. The oldest son was degraded for good reasons, as I fear you have forgotten, and another son took his place at the head of the line. From this son sprang the leading tribe and all the greater kings, many of the great prophets, and Christ Himself. It is all so interesting and all so important that I beg you, I implore you, read Genesis. Then I believe if you seriously undertake to master Genesis you will go on to Exodus and do the same for that book. Then Leviticus and Numbers. You will go on through the entire Bible. It ought not to occupy you over a year, but if you are a particularly busy person it may take you two years. No matter, do it. Do not grudge the time; do it. You will be blest in it beyond all calculation.

HELPS.

First—The reference Bible, with an index and map. Very few Bible readers know how to use references, and very few employ them. The only way to learn how is to begin. Take the first verse in Genesis. It reads: "In the beginning God created the heavens and the earth." The first reference probably will be to John i. 1, 2, 3. Turn to it. It reads thus: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made." Your reference teaches you that Christ, the Word of God, was the Creator—by Him God the Father made the worlds. So with other references. By them the Scripture throws light upon itself, and if you once begin to use them your knowledge of the Bible will increase so rapidly and your interest grow so deep that you will never abandon them. By means of the index you will be able to find the places in your Bible where various men are cautioned or various events are recorded. By means of the maps you will be able to locate places and their relative positions.

Second—The revised version of the Scriptures. You should read this in connection with your ordinary Bible simply because it is a more accurate translation, and will sometimes give you the sense of a passage which you could not otherwise discover.

Third—A syllabus of Old Testament history: This is not a commentary, but a sort of guide book. It simply helps one to arrange the books of the Bible in proper order. As it is now,

they do not follow chronologically. Isaiah, for example, is not bound up in connection with the history of the kings under whom he prophesied. The syllabus will guide your reading and show you where to connect one part of the record with another in an orderly and systematic way. The fourth help, a life of Christ, and the fifth, a survey of apostolic missions, need no explanation.

WHATSOEVER.

BY REV. ARTHUR S. ABDEL

"Whatsoever He saith unto you, do it."—John ii. 5.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do."—*Christian Endeavor Pledge*.

We do not read that these servants at the Marriage Feast in Cana of Galilee made any promise. If they did, it was to the mother of Jesus and not to our Lord Himself. How much better to promise nothing and to do, than to make a great profession and to disobey! You, dear Endeavorer, have promised. You have promised Him. And that not only in your retirement, away from the eyes and ears of men, but in the presence of those who love and know you best. There are many who know you have promised this, and they are watching you. And you have not promised in your own might. It would not be such a solemn matter if you had. You have spread it abroad that you are trusting in the Lord Jesus Christ for strength. So that much more is expected from you. May I ask you to repeat these words in the presence of your Lord and Master every morning before you leave your bedroom? Your brothers and sisters will not hear them, but they will soon be able to see a great and blessed change in your life and character.

"*Whatsoever He saith unto you, do it.*" This is the Christian life in a nutshell. How wonderfully simple it appears. This is all He asks. He will never be content with less, and you cannot give more. When you say, "I will," to this beautiful bit of advice of Mary's, you enter immediately into Paradise Regained.

Adam fell through disobedience in what seemed a very trivial matter. And the Salvation of Jesus Christ is the enabling you to obey Him in small things. "*Whatsoever.*" He does not ask us to do many important things. He will do those. He will turn the water into wine if we will be obedient and humble helpers. When we offer ourselves to Him to be blessed and used, He takes our hand and looks into our eyes and says, "Can you say '*Whatsoever?*'" Oh, it sounds easy to say the word with the lips, but thousands of hearts have been struggling to say it for years, and have not succeeded yet! The selfish Christian cannot say it. Christ may ask him to do something that will place self upon the cross and drive cruel nails into the tender flesh. The proud Christian cannot say it. He may tell him to take his conceited self to some little Jordan and dip seven times. And he will turn and go away in a rage. The slothful Christian cannot say it. He may awake him at a very early hour, and give him a task to perform that shall make his poor back ache and his hands smart. So you see it is not so easy to keep our pledge as we expected. But He will give His power to those who are willing to be wholly consecrated to His service.

Will you remember that He never asks you to do unnecessary things, or harmful things, or impossible things? Will you remember also that strength does not come from Him before obedience? People who wait until they feel strong enough will wait forever. It is not what we feel, but what He commands. Power will come with obedience. The man who stretched forth his withered hand believed that He who commanded could heal. His feelings did not divorce his faith from his works. He heard, he believed, he obeyed.

Dear Endeavorer,—Do it! Offer that prayer: sing that beautiful hymn: confess your Saviour before men: speak to that friend about his soul's salvation: write that letter of apology: forgive that enemy: pay that debt. Take a bold plunge into the cold waters of obedience, and love and peace and the Master's smile will make them deliciously warm. "Ye are My friends if ye do whatsoever I command you." "If ye love Me, keep My commandments."

Seek for God in everything, and for everything in God. Only thus will you be able to baffle those cravings which distract the heart. The presence of the king awes the crowd into silence. When the full moon is in the nightly sky, it makes the heavens bare of flying cloud rack, and all the twinkling stars are lost in the peaceful solitary splendor. So let delight in God rise in our souls, and lesser lights pale before it—not cease to be, but add their feebleness, unnoticed, to its radiance. The more we have our affections set on God, the more we shall enjoy. If we have God for our "enduring substance" we can say:

"Give what Thou canst, without Thee I am poor;
And with Thee, rich, take what Thou wilt away.

THOUGHTS BY THE WAY.

Earth's Angels.

Yes; Earth hath angels, though their forms are moulded
But of such clay as fashions all below;
Though harps are wanting, and bright pinions folded
We know them by the love-light on their brow.

Oh, many a spirit walks the world unheeded,
Who, when its robe of sadness is laid down,
Will' soar aloft with pinions unimpeded,
And wear its glory like a starry crown.

And if my sight, by earthly dimness hindered,
Behold no hovering cherubim in air,
I doubt it not, for spirits know their kindred,
They smile upon the wingless watchers there.

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. No man or woman can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness,

If there should come a time, as well there may,
When sudden tribulation smites thine heart,
And thou dost come to me for help, and stay,
And comfort, how shall I perform my part?
How shall I make my heart a resting-place,
A shelter safe for thee when terrors smite?
How shall I bring the sunshine to thy face,
And dry thy tears in bitter woes' despite?
How shall I win the strength to keep my voice
Steady and firm, although I hear thy sobs?
How shall I bid thy fainting soul rejoice,
Nor mar the council of mine own heart-throbs?
Love, my love teaches me a certain way,
So, if thy dark hour come, I am thy stay.

To know that there are some souls, hearts and minds here and there who trust us, and whom we trust; some who know us, and whom we know, some on whom we can always rely, and who will always rely on us—makes a paradise of this great world. The only solid thing in this universe is love. This makes our life really life. This makes us immortal while we are here. This makes us sure that death is no end, but only a beginning, to us and to all we love. It is only love and insight which show us all we have ever done. Cold sagacity misjudges us, mere sympathy, feeble good nature, soothes, but does not essentially help us. But love illuminated by truth, truth, warmed through and through by love,—these perform for us the most blessed thing that one human being can do for another. They show us to ourselves; they show us what we really are, what we have been, may be, can be, shall be.

A Winsome Call to Worship.

"Rejoice in the Lord."—Phil. iii. 1.

Come to God's house, your every burden bring,
Lift up the heart, and think, and thank, and sing,
The Saviour waits, and He will gracious be
He gently whispers: "Come, O, come to me."

Come, hear His message, heed His call,
Glad tidings sent to you, to me, to all;
"Whoever will" may come and truly say,
Burdened I came, a song I bear away.

Go, tell the blessed tidings, joyful sound,
Here pardon, rest and lasting peace are found;
Lift up the heart, lift up, lift up the voice,
Receive His gracious gifts, in Him "Rejoice!"

I would have you invoke God often through the day, asking Him to kindle a love for your vocation within you, and saying with St. Paul: "Lord, what would'st thou have me to do? Would'st thou have me serve thee in the lowest ministries of thy house? Too happy if I may but serve thee anyhow." And when any special thing goes against you, ask: "Would'st thou have me do it? Then, unworthy though I be, I will do it gladly."

All the graces of the Spirit are, in prayer, stirred and exercised, and, by exercise, strengthened and increased; faith, in applying the Divine promises, which are the very ground that the soul goes upon to God, hope looking out to their performance, and love particularly expressing itself in that sweet converse, and delighting in it, as love doth in the company of the person beloved, thinking all hours too short in speaking with Him. O, how the soul is refreshed with freedom of speech with its beloved Lord! And as it delights in that, so it is continually advanced and grows by each meeting and conference, beholding the excellency of God, and relishing the pure and sublime pleasures that are to be found in near communion with Him.

Between the Lights.

A little pause in life, while daylight lingers
Between the sunset and the pale moonrise,
When daily labor slips from weary fingers,
And soft gray shadows veil the aching eyes.

Old perfumes wander back from fields of clover
Seen in the light of suns that long have set;
Beloved ones, w' so earthly toil is over,
Draw near, as if they lived among us yet.

Old voices call me through the dusk returning,
I hear the echoes of departed feet;
And then I ask, with vain and troubled yearning,
What is the charm that makes old things so sweet?

Must the old joys be evermore withhelden?
Even their memory keeps me pure and true;
And yet, from out Jerusalem the Golden
God speaketh, saying, "I make all things new."

"Father," I cry, "the old must still be nearer;
Stifle my love or give me back the past!
Give me the fair old earth, whose paths are dearer
Than all thy shining streets and mansions vast."

Peace, peace—the Lord of earth and heaven knoweth
The human soul in all its heat and strife;
Out of his throne no stream of Lethe floweth,
But the clear river of eternal life.

He giveth life, ay, life in all its sweetness:
Old loves, old sunny scenes will He restore;
Only the curse of sin and incompleteness
Shall taint thine earth and vex thine heart no more.

Serve Him in earnest work and daily living,
And faith shall lift thee to His sunlit heights;
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.

Does your spirit faint? The Divine promises are a dropping honeycomb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a great rock in a weary land. Have your steps well nigh slipped? They are a staff in your hand, or top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision. The thiriest wilderness will become an Elim, with palm trees and wells of water.

"For My Sake."

Three little words, but full of tenderest meaning;
Three little words the heart can scarcely hold;
Three little words but on their import dwelling,
What wealth of love these syllables unfold!

"For My Sake" cheer the suffering, help the needy,
On earth this was My work; I give it thee.
If thou wouldst follow in thy Master's footsteps,
Take up My cross and come and learn of Me.

"For My Sake" let the harsh word die unuttered
That trembles on the swift, impetuous tongue;
"For My Sake" check the quick, rebellious feeling
That rises when thy brother does thee wrong.

"For My Sake" press with steadfast patience onward,
Although the race be hard, the battle long.
Within My Father's house are many mansions;
There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,
If "for My Sake" thou suffer pain and loss,
Bear on, faint heart; thy Master went before thee;
They only wear His crown who share His cross.

It is a solemn and serious thing to be made to see yourself as God sees you. It is a crisis in your life when you are made to know and feel just what you actually are. You are never the same person again. This is the solemnest fact in human life, since life began; since Adam and Eve tried to hide themselves from their own sight because they were made to know themselves; since Cain, maddened by his self-knowledge, slain his brother, who had held up the mirror to his sinful nature. You can never be the same person again; you are either to be improved by the self-knowledge or be made worse by it. The consciousness of what you are must either impel you to seek relief, to seek to escape from yourself, by coming to Jesus; or it will impel you to antagonize with a view to justifying yourself, and with the purpose of stepping the annoyance which you feel at being disturbed by the Gospel.

THE LITTLE FOLK.

"Tinker."

Now I am going to tell you about my birthday. I had been thinking of it for such a long time, and it seemed as if it would never come. But at last it did come. Meta and Dolly and I all share the same bedroom. Meta and Dolly are older than I am. All the time we are dressing they kept talking secrets; but I didn't mind that day, because I knew they were talking of what they were going to give me. Mother called me into her room before I went downstairs, to wish me "Many happy returns." She took me on her knee by the window, and talked as nobody but Mother can. She looked out of the window across the fields to the hill with the windmill standing up against the sky, and the miller's house close by. It is a white house built of stone.

"That house is built very well because it is on a hill, and it has to stand a great many storms of wind and rain," said Mother, in her dear, sweet voice. She stopped a moment, and I wondered what made her talk about the mill-house. Then she went on; "You are eight years old to-day, little Nell, and I want you to understand that you are building a house every day, only you must be careful to put in good stones." I thought of my box of bricks in the nursery, and wondered more than ever what Mother could mean. But I began to see a little when she said: "If you are kind to others, and unselfish, you will be building with good wearing stones. Think of others before yourself."

What a happy morning it was! They all gave me presents, Meta and Dolly and little Roy; even Sophy in the kitchen made a rag doll for me, which I called Tommy. Mother gave me one of her hens, a black one, with a greenish gloss on her feathers, and just a little scrap of a crest. We called her "Tinker."

We gardened all the morning—all our gardens are in a row. First Frank's (he is away at school, so we take it in turns to keep it tidy for him), then Meta's, then Dolly's; then mine in the corner, with the hawthorn hedge one side, and the maple hedge another. The roots of the hedges wants so much space and moisture underground that they don't leave anything else much chance, but still I have a cabbage-rose and a tuft of ribbon grass. We had a very busy time, and I put Tinker in a coop close to my garden, so that I could look at her very often. I ran into the house and got some maize for her, and gave her so much that Dolly said she would die of over-eating. But I wanted to make her fond of me, and I thought that was the best way.

We worked till the dinner-bell rang.

"I must put Tinker back in the henhouse," I said, throwing down my rake in a great hurry.

"Don't stay now; you'll have time afterwards," Meta said.

Meta always gives orders, so I said "Good-bye" to Tinker, and told her not to feel lonely while we were gone in to dinner.

We were going in the afternoon to the farm, to play in the hay. Mrs. Brookes asked us to come early, so that we might have a nice long time before tea.

We did not get home till bedtime, and we were all so tired! Roy was so sleepy that he had to be carried nearly all the way home. We went off to sleep directly we were in bed—at least, I know I did; but I woke up before it was light, because I heard a dreadful screaming. I got very frightened, and listened, lying quite still. The noise came from the garden. Then all at once I thought of poor Tinker, who had been shut up in the coop by my garden since the morning—I hadn't once thought of her.

I called to Meta and Dolly, but they were fast asleep; but at last Meta woke up, after I had tugged a great many times at her counterpane. Our beds were close together, so that I can reach hers without getting out of mine.

"What's the matter, Nell?" she said very sleepily. "Don't you hear that dreadful noise?" I said, half crying.

Meta sat up in bed. Then she got out of bed and went to the window. She peeped out at the side of the blind, but she couldn't see anything. "I'll go and call Father," she said. But when Father came he couldn't see anything either, so he said he would go into the garden and find out what it was.

So he went downstairs and out at the front door, with his walking-stick. I like the garden very much in the daytime, but I could not have gone across the lawn in the dark as Father did—and all the time I felt so hot and ashamed. When Mother came in to tell us not to be frightened I told her how I had forgotten all about Tinker, and left her close to the hedge by my garden. Soon we heard Father's stick beating something. The screaming stopped then. After that Father came back into the house.

It was Tinker, he said, that had been screaming, and he had killed a hedgehog.

When I saw poor Tinker next morning all her little crest was gone, and there was a pink patch on the top of her little black head. In the scullery, floating in a pail of water, was the hedgehog.

I shuddered as I thought of the dreadful death that dear Tinker nearly had, and all through my fault. "Nell," said Mother, "if you had put a good stone into your house yesterday, you would have remembered to put Tinker back in the henhouse."

Tinker has been bald ever since, where the horrid hedgehog tried to eat her. But Mother knows that I am trying to put good stones into my house now.

Sam was very conceited, his mother often said "Sam! We value your opinion of your own merits is four times bigger and your beauty and merits are four times smaller than they ought to be."

Then she would lick his fur all the wrong way, to clean it thoroughly at the roots, she said, but he felt sure it was only done to annoy him. Little Miss Mabel, on the contrary, smoothed him down the right way, and was never tired of telling him how lovely he was, and how beautiful his eyes were, till the poor cat was quite befooled.

One day Mabel's mother said, "We must get rid of Sam, we have too many cats."

"Oh do please keep him," Mabel answered, "I love him."

"But you make the kitten so silly," answered her mother, "always nursing and stroking him. He is useless. I don't believe he would have sense to kill a mouse; you had much better let him be with his mother and learn how to act."

"Oh, I am sure he could kill mice, could you not, darling?" and she hugged him tight, "Do let me keep him."

"Very well," said her mother, "if he proves his cleverness with mice he may stay, if not he must go to the farm."

That evening the housemaid sent to say she had a mouse in the cupboard and Sam could show his valour with it. But, alas! it was a mouse who knew what she was about. She jumped on a box to get a moment's time; then, when the kitten was just going to spring, cried in a voice of rapture, "Oh, welcome death, to be crushed by such lovely teeth!" Sam thought this interesting and paused to listen. The mouse redoubled her efforts. "Let me gaze on your beauty for five minutes before I die. In sight of the glory of your eyes I shall not feel death!" "Most handsome of cats!" went on the mouse, slowly backing towards a hole, "why are you so much more beautiful than your parents or brothers? Your eyes are like stars, and your tail"—by this time she had reached the hole—"like a hideous worm, and you are a conceited vulgar prig." "I see this cat is of no good. He thinks more of himself than his duty," said Mabel's mother. "Take him away to the farm!" "Oh, I love him," cried Mabel. "That can hardly be," answered her mother. "Spoiling and flattering are not signs of love."

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.

Now that Dr. Warden has definitely accepted the Toronto Agency of the church and is about to remove from Montreal, it is fitting to express our sense of the very great loss which we have suffered by the change.

It is true he still continues as treasurer of the French Board and of the College for the present year at any rate, but his absence will be none the less keenly felt in many ways. Eminently wise and practical in counsel as well as fertile resource, he took a deep interest in every form of Christian activity, especially to those relating to his own church, and had made himself the centre of many of their efforts, while he was in touch with them all. He will be missed most of all, perhaps, in the Presbytery where he was perfectly familiar with all the business, and took a very active part in its deliberations. He ever took more than his share of the hard and unpleasant work that had to be done, and no one knew as well as he the missionary operations carried on within the bounds, or was quicker to discern the opportunities for extending them. Holding as he did the full confidence of the business laymen of the city, there was seldom difficulty in securing the means needed for carrying out any enterprise which commended itself to him. The healthy condition of the work to-day is largely due to his influence. The future maintenance of it will be all the easier because of the soundness of his financial policy.

Evangelical work among the French Catholics of Quebec has suffered a severe loss by the death of the Rev. Adam Burwash from sunstroke at Rockland on the 22nd of June. For some years back he has been the director of the Baptist French missions, and much of the progress made by them in recent years has been due to his energy and zeal. Educated at Woodstock, Ont., and entering upon his ministerial work at Dominionville, he was called to Sherbrooke. Then he became so much interested in French Missions that he perfected his knowledge of the language and threw himself into the work with all his heart. The French Protestant Baptist churches at Sorel, Maskinonge and Quebec owe existence largely to his efforts. Recently he had transferred his activity to Somerville, Mass., where there is a considerable French Canadian population, and his death occurred while on a visit to his relations. He was still in the prime of life and had he been spared would doubtless have continued to render efficient service in that important field. There never was a time when French work was more interesting or hopeful than just now.

In view of the probable absence of a large number of the teachers in the Chinese Sunday schools during July and August, Dr. Thomson is making arrangements that will enable the work to be continued with as little interruption as possible. The schools in the central district of the city, will be combined and three sessions will be held each Sunday. In the morning they will meet in St. Paul's church, in the afternoon in Stanley St., and in the evening in Knox church. A farewell meeting was given to Miss Thomson at the new mission rooms on Leguachetere St., a few evenings ago. She has had a special class among them for some time past and interrupts her work now only to fit herself more fully for it. The Knox church school has now gone over the hundred mark.

The Sunday schools of Stanley St., Melville and Westminster churches held a united picnic at Hudson, on the Lake of Two Mountains, on Saturday last. A special train was chartered for the occasion and some five hundred of the children and their friends spent a most enjoyable day, thanks to the delightful weather and the admirable arrangements that had been made by the committee.

During a violent thunder storm on Sunday morning last, the Presbyterian College was struck by lightning, and

but for the heavy rain at the time would probably have been set on fire. As it was the flag-staff on the tower, was shattered and a couple of panes of glass broken. But beyond this no further damage was done.

Northwest Notes.

The Rev. J. M. Gray, of Stirling, Ont., has been called by the congregation of Selkirk, Man.

The Rev. I. N. Guthrie has been appointed to the charge of the congregation of Shanks, in the Presbytery of Minnedosa, Man.

A violent thunderstorm on the 15th of June overturned the bell-tower and cracked the bell at the Rolling River Indian Mission, Man., and broke nearly all the glass in the side of the Mission house, exposed to the storm.

Miss M. McIlwaine has entered upon her duties as a member of the staff of the Crowstand, Man. Indian Mission school. Miss McIlwaine was until her departure for the west a valued member of St. Paul's church, Hamilton, Ont.

The recently elected Dominion parliament includes in its Western contingent two Presbyterian ministers—the Rev. James M. Douglas, (Patron), who was a few years ago minister of Brandon, and before that missionary in India; and the Rev. G. R. Maxwell, (Liberal), minister of the First Church, Vancouver.

General.

Rev. M. McKenzie, wife and child, have just returned from Chee-Wang Honan, China. They are going to spend a few months in Scotland and will return to Canada in November.

Rev. James Ballantyne, pastor of Knox Church, Ottawa, will be relieved of his charge on July 15. The matter of his translation from Knox Church to Knox College, Toronto, where he has been appointed by the General Assembly to the chair of apologetics and church history, was discussed at the meeting of Ottawa Presbytery. The commissioners from Knox congregation, Messrs. J. McMillan, Hiram Robinson, C. R. Cunningham and D.L. McLean, appeared before the Presbytery, and while expressing deep regret that Rev. Mr. Ballantyne should be removed from them at a period when the worth of his ministry was so evident in the material and spiritual development and progress of the congregation they desired to offer no objections to his translation in opposition to the expressed desire of the General Assembly.

The question often asked—"Why are pupils of the New England Conservatory so uniformly successful as teachers or performers?"—is readily answered by those who have been fortunate enough to become acquainted with the institution. With an equipment superior to that of any other school, with both American and foreign teachers of the highest rank, with Boston, the art centre of America, to furnish the best operas and concerts, it is easy to see why one year of study there is better than two elsewhere. Its prospectus is sent free.

Manitoba College.

Dr. George Adam Smith, of the Free Church college, Glasgow, author of the volumes on Isaiah in the Expositor's Bible is delivering a course of lectures in Manitoba college on "Hebrew Poetry." The following is a list of the subjects. I. The Semitic Race; II. The Language and Rhythm; III. The Poetry of Nature; the Mythology; IV. The Early National Poetry; the making of Israel; V. David; Fact and Question; VI. Our Mother of Sorrows; The Poetry of Confession and Despair; Complaint and Vengeance; of Suffering, Exile and Death; VII. The Poetry of Wisdom; the book of Proverbs. On beginning his first lecture on the "Semitic Race," Dr. Smith spoke on the difficulties that confront one in the very commencement of a study of Hebrew poetry, especially one who has only been accustomed to Aryan rhythms, expressions and modes of thought. Not merely are there differences in letters and verbal forms, but differences in invention and construction. We have, indeed, to leave behind the word "poet," (maker) altogether and substitute "prophet," (seer) a man capable of re-

ceiving intense impressions. The Semitic races are found geographically within well defined bounds; they are distinct in the features of language and customs. This, perhaps marked the Hebrew nation out and made them fit for the religious sphere they were to occupy, as well as giving shape and color to their poetry. The question is often asked, Is Arabia the cradle of the Semites? Whatever the answer may be, here at least we have the characteristics of the race best shown in their genius, polity and language. Arabia, remarkable for its growth in population, has time and again sent out streams on every side, until to-day we see the Arabic type from Malay to Morocco. A summary of the characteristics of the Semitic nature can be well given in our paradoxes. 1. Great sensual grossness, combined with great reverence. 2. Subtlety, without originality or sustained speculation. 3. Distinct subjectiveness of thought, combined with realism in style. 4. Endurance and patience, yet broken by fits of irritability and passion. Perhaps these can be accounted for by the life of the desert. The Arabs lived a pastoral, nomadic life. Desert life was a life of vigilance. True, the Semite had great leisure, but it was the leisure of a sentinel. Semitic interest in things is never speculative but practical. What does this mean to me or to my tribe? His poetry, as a consequence is subjective, in the meaning of self-regarding, and shows great concreteness and perspicuity. He never resorts to the obscure, nor troubles with stylistic effect. If he has anything to say, he is out with it, the quicker and straighter the better. There is a danger in this style. It is apt to become a mere enumeration of things interesting enough to the actor, but very prosaic to one out of touch with them. When we combine with this the fact that there is a great lack of inventiveness in the Semitic races, it follows in easy sequence that the actor is the poet. We see this, time and again in the songs of the Old Testament. The hero is the singer. There is no art aside from experience. Passing from the genius of the people to the fruits of their genius, as shown in history, we select these fruits which have a bearing equally on religion and poetry: 1. Conception of God. 2. Mythology. 3. Hope of future life.

1. The conception of God. That all monotheism has sprung from the Semitic race has suggested that something peculiar to this race must have given rise to it. Renan would account for it by the great one desert which was about them. This, however, has been contradicted by Robertson Smith and other equally good authority. There is nothing in Semitic life to account for it. Moreover, Syria is not a desert. The monotheistic belief is due more to their political tendencies. True, they lived in detached tribes—not nations—but each tribe had a certain unity. So each tribe had its god, and each god had his tribe. All the gods were recognized, though worship was paid by each tribe only to its own. By training, men came to think of one god (their own) before all others and so stepped towards monotheism. The Hebrew belief can only be fully accounted for by the influence upon their minds of their own God in revelation, who appealed to them equally on grounds of reason and righteousness.

2. Mythology. This with them was connected with the stones below and the stars above. The desert life was not conducive to myth. There was no building up, no wasting away, so there was nothing to suggest a cosmogony, and cosmogony was there none until their wanderings took them to where the rushing torrent tore the earth away and the sluggish delta built up anew. Then, and only then, the idea awoke.

3. Future life. No tribe of all this race has developed an idea of future life except as having emigrated and found some fixed abode. The reason may have been partly the want of speculative thought. But the Semitic conception of the individual was the main cause of this, which seems so strange to us and so irreconcilable with our idea of these peoples. God, with them, deals with the tribe, not with the individual. The tribe lasted, the man passed away. The folding tent, the nomadic life, the fading memories, and the easily forgotten past

all impress them with the notion of the transience of man. Gone—and that forever. Something permanent was necessary to give occasion to the thought of the abiding, and the life beyond. So we see in the Bible the pilgrim, the wanderer, the passer-by, is the figure of this fleeting life, while that which is to come is a city, not built with hands, eternal in the heavens.

In these lectures it is taken for granted the Hebrews are Semitic, though the point has been disputed. Without entering into the evidences, some illustrations of this point may be given. The national tribes of Israel point to the nomadic tribes of the desert. Judah was recruited often from the neighboring peoples. Witness again in this behalf the imprecatory psalms, which are truly Semitic in their character, and show up those paradoxes which to us seem so strange. Again, though spiritually Israel were Abram's seed; they were truly Jacob's children, partaking of all the strange paradoxical nature of that man, so deceitful yet so reverent, the man who cheated his uncle, and yet loved his uncle's daughter. And still again, Israel met their God in the desert. A desert bush received him, no grand Egyptian monument or tomb. In the desert they received their law; to the desert, too, they owe many a trait which marked them as a peculiar and characteristic people.

The Evil of Procrastination.

"The man who neglects or fails to secure life insurance puts a dent in his head where the bump of hope should be."

"Men in their graves are there to stay. There is no return from the dead to correct mistakes or to do a little more for the family. Insurance must be attended to in life."

"You will feel better off in every way if you have underneath you the all-sustaining arms of life insurance. Insurance boosts a man a long way up the ladder of independence."

The Compound Investment policy of the North American Life Assurance Company, Toronto, contains specially valuable and advantageous features not found in any other form of insurance contract, and is adapted to meet the wants of all classes of insurers.



For full particulars and for copies of the company's last annual report address Wm. McCabe, Managing Director, Toronto, or any of the company's agents.

The attention of our readers is drawn to the change of time table of the steamer "Greyhound," running to Oakville, the "strawberry town." A trip in addition to the 10 a.m., is now being made leaving Yonge street wharf east side, every day at 2.15 p.m., returning will leave Oakville at 6.15 p.m., arriving in Toronto about 8 o'clock.

Ladies, and those wishing to avoid the crush on the Saturday afternoon trip should avail themselves of this change in the time table.

Chin-Nung, a celebrated scholar and philosopher, who existed long before Confucius, wrote of tea: "Tea is better than wine, for it leadeth not to intoxication; it is better than water, for it doth not carry disease, neither doth it act as a poison when the wells contain impure water." "Salada Ceylon Tea."

WORTH KNOWING.

When you are about to purchase a solid gold or silver watch, see that the case is stamped with a "Maltese Cross," thus . If you are buying a "gold-filled" watch, make sure that the case bears the stamp of a "Winged Wheel," thus .

If you purchase a case which bears either of the above trade-marks, you will have something you can depend upon as being of the quality stamped upon it, because every case bearing one of these trade-marks is fully guaranteed by The American Watch Case Co. of Toronto, one of the largest and most reliable watch companies in America. These goods are equal in quality to any made in the world, and you can save the entire duty by buying them.

THE NIAGARA BIBLE CONFERENCE

THE TWENTIETH ANNUAL MEETING FOR BIBLE STUDY WILL BE HELD, THE LORD WILLING, AT NIAGARA-ON-THE-LAKE, ONTARIO, CANADA, FOR SEVEN DAYS, FROM JULY EIGHT TO JULY FOURTEEN, 1896.

The Programme of the daily Studies will include as heretofore, topics and portions of Scripture pertaining to the Word of God itself and to the Holy Spirit; to the great doctrines of "the faith once for all delivered to the saints;" to the holy life and service of believers in Christ, to the Offices of Christ, and to the divine purpose concerning the Jews, the Gentiles and the Church of God.

There will also be included portions of the Pentateuch, certain Messianic Psalms, the Book of Joel and sundry parts of Isaiah; and in the New Testament an analysis of Matthew, the prayer in Ephesians, the Pastoral Epistles, Jude, and sections of the Apocalypse. It has been supposed by some that this Conference is designed for the study of prophecy exclusively; but the endeavor has always been to observe the due proportion of time and study in regard to "things to come."

A devotional Meeting followed by a study on the Holy Spirit always begins each day of teaching. A number of hours will be given to the study of certain Scriptures by the Conference, organized as a Bible Class.

For the conducting of all these different exercises and studies, the Committee, has invited as usual a number of brethren, including pastors, evangelists, and theological teachers.

As to entertainment and accommodation, attention is called to this request, that all, if possible, remain the full seven days, the Conference not closing until the night of the last day. The request is made in view of many considerations due to those who entertain the guests.

In addition to the Board and lodging furnished by the citizens in private houses and hotels, the proprietors of the Queen's Royal Hotel have provided near at hand, a building containing fifty rooms. It is of two stories. For these rooms and board at the Queen's the charge will be \$1.50 per day to each person when occupied by two persons. To those persons remaining less than seven days the rate will be \$2 a day. Rooms in this new building cannot be reserved after July 8th and must be paid for from that date.

This offer of board is limited to persons occupying these rooms, and is not intended for persons having rooms in town.

The rates in the hotels and private houses of the village will be from \$1. to \$1.50 per day.

The rates of the Queen's Royal Hotel are higher and vary according to the location of the rooms; but the proprietors again offer the following terms: The largest rooms, and rooms fronting the Lake, when occupied by one person, \$3.50 per day; by two persons, \$2.50; the other rooms, when occupied by one person, \$2.50 a day; by two persons, \$2. These terms are not offered transient visitors, but to persons intending to remain through the meeting, or at least for five days.

An elevator has been placed in the Hotel, which will add greatly to the comfort and convenience of the guests.

All applications for entertainment, including that to be furnished by the citizens, should be made before July 8th in order to secure satisfactory accommodations, and addressed to McGaw & Winnett, Queen's Royal Hotel, Niagara-on-the-Lake, Ontario, Canada.

Fine sites for tents and camping will be freely given to young men on application to the proprietors above named.

As to railroad routes and fares, persons from distant parts of the United States and Canada can avail themselves of excursion tickets which may be issued by the different railroads to Niagara Falls. The distance from the Falls to Niagara-on-the-Lake is 14 miles. Trains on the Michigan Central run on the Canadian side of the river from Buffalo to this village and can be taken at the Falls and at the Bridge.

On the American side trains of the N. Y. C. R. R. run to Lewiston, N.Y., seven miles from the Lake, and in connection with the boats which ply daily, morning, noon and evening, between Lewiston, Niagara and Toronto.

Baggage can be checked on both these roads to Niagara-on-the-Lake.

Attendants coming via Toronto should also purchase at Willard Tract Depository, 140-142 Yonge Street, the tickets for the round trip on the Steamers to and from Niagara.

Earnest prayer is requested for the Conference, that the gathering this year may be memorable for the presence of the Spirit of God in greater light and power than ever before.

By request of the Committee.

J. H. BROOKES, St. Louis, *President*.

H. M. PARSONS, Toronto, *Chairman Local Committee*,

W. J. ERDMAN, *Secretary*,