

Pages Missing

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"Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime:
Thou looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many have you had," said I,
"To wear and batter all those hammers so?"
"Just one," said he; then said with twinkling eye,
"The anvil wears the hammers out, you know."

And so I thought, the anvil of God's Word
For ages sceptic blows have beat upon:
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone."

OVER LAND AND SEA.

The Bible and Nature. —There is no book in the whole world that has such a tender affection for nature as the Bible. God loves His works. He knows they are very good, created by His dear Son, perfected, brought into living beauty by the power of the Holy Ghost. He knows what depth of thought He has put into them, that hidden thought of love, which was from all eternity; so that the heavens and earth, the trees and fields, all that we see around us, is illustrative of some eternal and heavenly truth, and therefore we are often told in Scripture to look around and above us, that we may find out the hidden depths of God's love in the works of creation.

The Society for the Promotion of Jewish Literature and Science in St. Petersburg will shortly open its new buildings, which cost over 70,000 roubles.

A telegram from Smyrna states that Baroness de Hirsch has decided to found a colony near Smyrna for the one hundred and fifty families, who some three years ago, on account of persecution in Russia, fled from their native land. The colony, at the express desire of the community, is to be called "Clara de Hir-ch." Besides building the houses, the benefactress will supply the agricultural implements and the necessary capital. A school and a synagogue are also to be erected in the center of the settlement.

The receipts during 1896 on behalf of the ordinary U. P., Foreign Fund show an increase of £12,208. 18s. 5d. over those for 1895; of which increase £3075. 13s. 7d. was due to congregational contributions and donations from societies or individuals. The working balance, which at the end of 1895 had been reduced to £7068. 11s. 3d., stood at 31st December 1896 at £13,186. 0s. 6d., the surplus of the year's income over its expenditure having amounted to £6117. 9s. 3d. The Zenana Fund also reports an increase in its income for the year. There is thus every reason to conclude that the missionary spirit is being quickened throughout our borders, and that the claims of the heathen are awakening a sympathetic response in the hearts of our membership. There can be no better testimony to the life and power of a Church than its growing interest in, and support of, the missionary cause, and the Accounts of 1896 furnish such testimony concerning our Church.

Bishop Tucker, of Central Africa, has been giving his experience of teetotalism to a representative of *The Young*

Man. "I have been a teetotaler for twenty years," he said. "So far from regretting it, I would commence it sooner if I had the chance again. I find that in Africa not only is a teetotaler better fitted to cope with the climate, but he is better fitted for the great physical exercise which he has to undergo. I marched some ten thousand miles in Africa and have never felt the want of anything like a stimulant. Indeed, I felt sure that if I had not been a teetotaler it would have been impossible to undergo the fatigue involved in some of the marching." The Bishop in his last pastoral visit covered about a thousand miles, entirely on foot.

New York holds an unenviable record of evictions during the year. According to figures recently published, no less than 51,000 families, making a total of 200,000 persons, were evicted from tenements in the poorer districts of the city. This is an unprecedented number of evictions in one city in the course of a year, and would put the total number of evictions in Ireland for many years in the shade.

The "Dayspring" question is still with us, says the *Australian Presbyterian*. That question is,—Shall another mission vessel be procured, or shall the work of the Mission be done through the Australasian-New Hebrides Co., trading between Sydney and the Islands? The "Dayspring" was wrecked last October, and temporary arrangements were made with the Company mentioned to do the work till the end of this year. In regard to permanent arrangements, the Churches interested and the Mission Synod will have to decide. In order to bring the question before these parties, the Victorian Foreign Mission Committee have put forth a statement professedly showing the cost for building and running the late "Dayspring." The "Dayspring" Board has also prepared a lengthy statement, giving the *pros* and *cons* of the two proposals. The chief objection to the trading service is that, in connection with it, there are alleged evils, e.g., Sunday work, rough language, and the carrying and use of drink. These evils, doubtless, exist in a measure; but in the past years they were not entirely absent in the mission vessels. Besides, such evils are not to be found on all lines of steamers, and passengers, having made their protest by word and act, are not regarded as further responsible. It is conceded that if the Mission had a vessel of its own, a greater interest would be taken in her by Sabbath-schools and congregations; but for this desirable interest, too great a price must not be paid. As the trading service is much more frequent, greatly cheaper, entails no responsibility—save to pay for work done, saves the first cost of a steamer, and helps to maintain British interests in the group as against French ascendancy, the "Dayspring" Board holds that the trading service should be used.

A street-car official in Boston says, the *Herald and Presbyterian*, testified some years ago in court that "it is impossible to get honest men, and keep them so, and make them work Sundays." He did not mean that every Sunday worker is dishonest, but that, in the long run, what breaks down one Commandment is apt to break down another.

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Toronto July 1, 1897

SYSTEMATIC GIVING.

THIS subject is once more pressed on the attention of the church, by the discussion in General Assembly, on the Foreign Mission deficit. Systematic giving, if adopted by the membership of the church as a whole would place all the Committees on a sound footing. It has been pointed out that while many congregations contribute liberally many more contribute but meagerly, and quite a number, not at all. Now, the obligations of the church should rest upon all, without exception, as God has prospered them, and if this truth were acknowledged and acted upon as it ought, much valuable time now bestowed on financing would be available for ministerial and pastoral work. The capacity of the church for giving has not been reached. This is undoubtedly true, for we have only to look around to find many who are in comfortable circumstances, and many who are wealthy whose offerings to the cause of God through the medium of the church are out of all proportion to what they ought to be. It is the duty of the church to reach these people. Not of the ministers alone, but of the elders, and church workers. A committee on systematic giving ought to be in every congregation, and the work of educating the people in this respect ought to be incessant. We confess that not a few ministers are too timid in bringing money matters before their people. They view their duty in a wrong light. To ask the people to give to every scheme of the church is not begging, but discharging the duty of an agent for the congregation. The work of the Church is the work of the congregations and when a minister brings it persuasively before the people, it is not for his own special advantage he does so, but for theirs. At the same time ministers ought to be careful what schemes other than church schemes they should commend to their people. The machinery of the Church ought not to be used for other purposes than those strictly pertaining to the Church. Far be it from us to suggest a closing up of any legitimate avenue for benevolence, but the Presbyterian pulpit, as such, should not be made the source of appeals for money from the church members for objects not directly under Presbyterian control, and for the proper disposal of which there

is no guarantee to the people who might contribute. There are other means than the pulpit by which such objects can be fully published. When care is observed as to the schemes advocated from the pulpit, ministers will find the list still greatly reduced and those having special claims not too numerous to burden a willing people. Nobody need be asked to give more than can be fairly well spared, and no one is ever made the poorer by what he or she brings to God's cause.

AGED AND INFIRM MINISTERS.

It is widely known throughout the Church that the Committee on the Aged and Infirm Ministers' Fund went to the Assembly with a deficit, rather than deprive the annuitants of a portion of the allowances so greatly needed by them and which in all fairness and propriety ought to be paid to them. The Assembly approved of this course and the indefatigable services of the Convener, Mr. J. K. Macdonald, and of the Agent, Rev. Mr. Burns, were most cordially recognized. But beyond commending the Fund to the generosity of the Church in a deliverance which may be lost sight of, or buried deep in blue books, the Supreme Court did not go. It made no special provision for wiping out the deficit, or for arousing an interest in the Church whereby the coffers may be kept full. It had a good opportunity for doing so, for when the report and the Fund were criticised, the Assembly sustained both in a most unmistakable manner. Now it falls to the congregations to take up the subject where the Assembly left off, viz: providing ways and means. Those who have a warm spot in their hearts for the old ministers, those who love them for the Master's sake, those who know a little of their pioneer struggles, of their undaunted efforts at a time when Canada was not supplied with the comforts of to-day, and who feel that a small moiety ought to be given them in their old age, may rest assured that every dollar will be judiciously and carefully administered by the committee, and that the best possible value will be got for the money contributed. These servants of the Master *must* not be neglected in their old, infirm condition. It were a shame if such a thing were possible. Love to the brethren comes in right here; and we ask what is the value of your love for the unreached masses at home or abroad when you allow, these patient, saintly fathers, spent by work in the vineyard, to languish for the very necessities and bare comforts of life. That is the case. A very small sacrifice will change it. What is to be done ought to be done at once. The need for more money is growing. Last year 79 annuitants, or thereabout, were supported. The General Assembly has added more so that 86 or 87 will have to be provided for this year involving an increase of expenditure of about \$2,750.

NEW SOUTH WALES.

In our Australian exchanges this week are reports of the thirty-second General Assembly of New South Wales, held last month at Sydney. The retiring Moderator, the Right Rev. A. M. Tait, adopted the expository form for his sermon, a rather unusual thing for such an occasion, the whole being a running commentary verse by verse, of Luke xvii. from the 22nd verse to the end. His successor in the chair is Rev. David Bruce D.D., whose address was on "The relation of Christianity to the trend of modern thought and speculation," a subject he treated most ably. An extract will indicate his view of evolution and the creation of man:

"The evolution theory, in its bearing on the creation of man, in no way discredits the Biblical account of that consummate event, it is in no way opposed to it, but, on the contrary, harmonizes with it, contributes to its consistency, and presents man, even as

the record itself does, as the first special revelation of God. The Christian theist need, therefore, be under no fear of being deprived of his god by the doctrine of evolution."

The address was closed with these words:—

"The old distinctive doctrines and principles of Christianity, as all admit must in their essence remain unaltered. But they are yet capable of being, and they ought to be presented in new aspects, and in fresh relations to man's mind and life, as the increase of knowledge, the progress of civilization and of science, the moral needs of the world, and the maturing of the Christian consciousness may require. The duty of the Church, accordingly, is always to work and watch and pray and hope, that the outcome of all the changes which we are sometimes disposed to recoil from will simply be 'the removing of those things that are shaken—that those things which cannot be shaken may remain.'"

The extracts are of interest to us in Canada as showing the attitude on these questions of the Moderator of a General Assembly at the Antipodes.

We observe among the ministers who have demitted their charges during the past year the name of Rev. A. Constable Geikie D.D., L.L.D., of Bathurst (retired on account of age), a brother of an esteemed elder in our church, Dr. W. B. Geikie, Toronto. The address to the Queen was passed with much enthusiasm, capped by the singing of a verse of the National Anthem. The various reports were on the whole satisfactory, although the church there is no stranger to a scarcity of funds, any more than here, and to ways and means—financing—considerable attention was given.

Knox College Knox College Calendar for the session of 1897-1898 has been issued and as usual contains the information necessary to students intending to take a theological course. The usual scholarships are open in the several years and these we commend to the attention of all who purpose entering the college next October. The session begins in the second week in October and ends early in April 1898.

Roman Catholics in the United States. Rev. D. Dorchester, D. D., writing in *Zion's Herald*, gives the following interesting figures regarding the comparative growth of Roman Catholicism in the United States:

	Roman Catholics.	Evangelical.
1870	1,091,000	20,029,183
1880	6,767,330	32,197,880
1890	8,579,956	11,170,881
1891	8,806,618	13,653,811

The Roman Catholic gain, 4,206,648; Evangelical gain, 25,631,956; or 21,427,008 more than the Roman Catholic gain.

Religious Instruction in Schools. The Free Church of Scotland has appointed a special committee to enquire into the state of religious education in the Board or Public Schools. They are to act in conjunction with the Sabbath School Committee and will issue a public report. It is pointed out that the two principal difficulties in the way of further and more thorough religious instruction are: (1) the fact that only too many elementary teachers are persons with no interest in religious or spiritual matters; and (2) the already too great requirements of the Education Code in other branches, which leave little or no time for additional religious instruction.

Lieut.-Governorship of Ontario Among the names suggested by the Ottawa correspondent of the *Globe* for the position of Lieutenant Governor for Ontario is that of Mr. W. B. McMurrich, Q.C., the oldest son of the late Hon. John McMurrich, whose memory is still green in the hearts of the membership of the Presbyterian Church, for his many and valued services rendered during his lifetime. Mr. McMurrich has, like his father, been a warm Liberal, and has taken a very prominent part in the many contests carried on by his party during the past quarter of a century, running twice as a candidate himself—once in West Toronto about the year 1882, when he contested the riding with ex-Mayor

Beatty, and later on, in Muskoka, against Lieut. Col. O'Brien, who defeated him with the narrow majority of thirty votes. Mr. McMurrich is energetic—full of enthusiasm—a good Canadian and occupies a social position that fits him for the performance of the many social duties that devolve upon the occupant of Government House, while Mrs. McMurrich, it goes without saying, would prove a most popular hostess. There is no doubt the appointment would be a compliment to the great body to which Mr. McMurrich belongs and in whose work he takes so active a part, for should the appointment be made, he will be the first Presbyterian to occupy this position.

The Westminster Standards. The Westminster Celebration by the General Assembly of the United States (Southern) has evidently taken a deep hold of the people and already has been productive of good. It is gratifying to know that the chief credit for originating and working out the idea is due to a Knox College graduate, the Rev. Professor F. R. Beattie D.D., Louisville Seminary, and that his wise guidance from beginning to end is heartily recognized by the church he so fervently and ably serves. The programme included the delivering of eleven formal addresses by distinguished men, under three heads, viz: (1) Historical and Descriptive, (2) Expository and Critical, (3) Influence Prelation, etc. A writer describes the addresses in these terms: "Regarded as a whole, I doubt if such a series of addresses upon one general topic (The Westminster Standards), was ever before delivered upon this continent. They evinced the most careful and thorough preparation, were expressed in elegant and beautiful diction, and were delivered the most part with impressive eloquence." The addresses will be collected into a volume which will be edited by the Rev. Dr. Beattie. They ought to prove of interest to Canadian Presbyterians.

The Niagara Conference. From the 7th to the 13th inst., the Bible Conference will be held at Niagara-on-the-Lake. The seven days are devoted exclusively to the study of the Bible. Such study has been the peculiar aim of this Conference from the beginning, while other interests touching the Kingdom of God have always received prayerful and sympathetic attention. A devotional meeting at 9.30 a. m., followed by some theme pertaining to the Holy Spirit, opens each day of study. A still earlier morning meeting for praise and prayer is held daily. The portions of the Word to be considered this year will be in the Minor Prophets and the Epistles of Paul to the Churches. Special subjects of Christian life and services will also be discussed. The following named teachers are expected to be present: Drs. W. J. Erdman, Philadelphia; E. P. Goodwin, Chicago; F. E. Howitt, Hamilton, Canada; W. G. Moorehead, Xenia, Ohio; G. C. Needham, Brooklyn; H. M. Parsons, Toronto; C. I. Scofield, East Northfield, Mass.; E. F. Stroeter, New York. 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 connection with the introduction of the New Hymnal congregations may have many copies of the old one in fair condition. To make every possible use of these a list has been prepared by which the number of the hymn in the old Hymnal corresponding with the one in the new book is found at once. These will be sold at the low price of 35 cents per 100—or 40 cents by mail. They can be obtained from Rev. W. Burns Room 90 Confederation Life.

THE SECRET OF SUCCESS.

BY PEARSE.

In the life of Duncan Matheson there is a story told of his native parish in Scotland, where the religious life was "orthodox without earnestness, having the form without the life, the Gospel without the grace." The minister was one day catechising the people according to the old Scotch custom when he came to a woman who was noted for the rare qualities of zeal and earnestness, and he asked her, "How many Persons are there in the Deity?" To the astonishment of all she answered, "There are two Persons in the Deity—the Father and the Son." The people looked at her in wonder. The minister cautioned her, and put the question again. But again she said, "Two."

"There!" cried the minister, angrily. "You see what comes of hypocritical pretences. What gross ignorance! Woman, don't you know that the answer is, 'There are three Persons in the Trinity—the Father, the Son, and the Holy Ghost?'"

"Yes, sir," said she; "I know it says so in the Catechism. But which am I to believe—the Catechism or yourself? We hear you name the Father, and sometimes the Son; but who ever heard you so much as speak of the Holy Ghost? Indeed, sir, you have never so much as told us whether there be any Holy Ghost, let alone our need of His grace."

Religion without earnestness; a form without the life; the Gospel without grace—so it must ever be when the Holy Spirit is not honored and sought and served. What the breath is to the body, that is the Holy Spirit in our religious life. Let us try and realize our utter dependence upon this gift of the Holy Spirit.

There is no hing in all the world so utterly hopeless, so helpless, we may boldly say so absurd, as the Christian religion, apart from the presence and power of the Holy Spirit. No wonder that it should have been branded by the Greeks as foolishness and by the Jews as a scandal. No wonder that the moment the Church declines in spiritual power she must fetch in all kinds of human additions and adornments of which the early Church knew nothing, and which do but encumber her for her true work. Architecture, music, splendor, mysterious pretensions, blasphemous exalting of human authority, eloquence, intellectualism the bewildered Church turns to any of these for help the moment she ceases to depend upon the power of the Holy Ghost. It has always been so, and it always will be. Take away from Christianity the presence of the Holy Spirit, and never was any religion more certainly doomed to failure. She is Divine, or she is nothing; of God, or else a thing destined only to ridicule and speedy extinction. Look at it in every aspect you will, and see how true this is.

See how at the outset it meets a man with the plain stern summons to stop and surrender—he is a rebel, a sinner. Cultured it may be, proud of his goodness or intellect; yet he is told that he has no faculty with which he can see into the kingdom of God—much less any power to rise up and enter into it. His case is so desperate that it is not possible for him to be educated into any spiritual life. He must be born again, and born of God. It brings a man to the law and passes upon him sentence of death. It knows no respect of persons—king and peasant, fool and philosopher—all alike are undone, helpless, hopeless, ruined, all have sinned and come short of the glory of God. Such a system cannot fail to provoke resentment. It outrages men's natural and proper pride; it quenches hope. A Gospel that proclaims that all are so bad and powerless to make themselves better has from the human standpoint no single element of a Gospel in it—"a glad tidings of great joy."

Then, if possible—the next step is more fatal. Having thus arrayed against itself the prejudices of human nature, it tells men that their only hope of salvation is in one Jesus of Nazareth—a poor child of miraculous birth, born in a stable, and lain in a manger—who lived a singularly holy life, who left many wise sayings, and wrought many deeds of mercy; who was put to death by the very people amongst whom He lived, and condemned before one tribunal as a blasphemer before another as a traitor, and then died a death so accursed that the Jew and the Roman held it a disgrace so much as to name it. Then the poor followers of this Jesus go forth claiming that this crucified One rose from the dead; that He ascended into heaven;

that His death is to be the means of our salvation; and that He is to come again in great glory to judge the world! Is it any wonder that they who have looked at this system of religion apart from the Holy Spirit of God have held it in derision, and for nearly two thousand years have been predicting its speedy decease?

Further, as if to seal its fate, Christianity began its career by rejecting as needless, and worse than needless, all the splendid ritual and solemnities of worship by which men had set forth the presence and glory of the Most High God. At a stroke it severed itself from the glories of the Temple and the imposing ceremonies of the priesthood. Unless Christianity has some Divine, living power in it, what an utterly stupendous blunder! To lose that great centre of national life—awful by its Divine presence, bringing the unseen into the midst of the people, by means of altars and sacrifice solemnly impressing the sense of sin and of cleansing. Christianity begins by declaring that the holy ground is everywhere—on lonely hillside, in dusty highway, in lonely home, amidst the commonest things of life—wherever any man sincerely seeks God there assuredly shall He be found. It declares that religion is in the life—not in any form; in the heart, not in any creed or ceremony; in simple love to God and our neighbor, not in any pompous show or splendour.

Another aspect of its helplessness appears if we think of those to whom it is entrusted. They are not men of great learning or of splendid genius; for the most part simple fishermen—"ignorant and unlearned," the people called them. Neither endowed with any splendid gifts nor with any awful authority; their lives not free from jealousy and division; guilty even of deserting their Leader. Their Master has to upbraid them and sometimes severely to reprove them. They are very slow to perceive the great work which He has come to accomplish. Well may the world laugh them to scorn as they go forth, "What do these feeble Jews? Are they going to try and turn the world upside down?"

And yet if ever Christianity could hope to find any success from its human side it must have been in these first disciples. They had seen the Saviour face to face. They had dwelt with him, had heard the gracious words which fell from his lips, had seen the wonders of which we only read, Surely the memory of their gracious Lord must have been an inspiration, a constant compulsion. They had felt His authority throughout those hallowed days, and must have caught something of His Spirit. They were bound as nothing else could bind them, to His memory and service by that awful death, and by the vision of the risen Saviour. With us how pitiful is the contrast—so dimly perceiving Him; with but a scanty record of His works and words. What have we to carry on the work they began?

Turn for a moment and look at the world in which Christianity seeks to gain its victories. Look at the man himself with a nature that hungers for the pride of life, eager for self-indulgence, either laughing at the unseen as a superstition, or dismissing it as unknowable; or else turning from it with a dread that is happy only in forgetting it. Look at our own land to-day, with its horrid blasphemies, its appalling drunkenness. Look at the masses of misery which neither legislation or philanthropy seem able to touch. Look at the curse of gambling; the feverish haste to be rich the thousand fascinations of sin. With every one of these mighty forces Christianity comes into direct collision and must either sweep them away or be sweep away by them. What has she got to do the work with? If there is nothing more than sermons, services, preachers, theories, theologics—then let us join in the scorn, and laugh a terrible laugh of despair.

Think, too, of the work which Christianity sets itself to accomplish. In the midst of such a world it sets up an ideal of goodness far more lofty than any ever before dreamed of. It makes a demand reaching to the innermost heart of the man and extending to the outermost relationship. It requires a service not occasional but constant; in everything and everywhere. It claims the whole life in every relationship. Its demand means the setting aside of self and setting another will in the very centre of our being, controlling every aim and thought of our life with a supreme control to which there is a complete surrender. Shut in by the present, yet the man is to live seeing Him who is invisible; mixed up with the thousand concerns of earth yet he is to set his affections on things above. Now what power does Christianity bring to accomplish results like these?

Look again at the three great purposes of the Christian

region, and see how impossible they are apart from the Holy Ghost—the conviction of sin; the revelation of Christ as a Saviour; and the sanctification of those who are His.

Look at the work of the Holy Ghost in convincing us of sin. We preach about it; we mention it in our prayers. But how lightly it is spoken, how easily forgotten; how little it weighs with men in the daily life. There must be created within us a new consciousness, and a new sense of relationship to God, dealing with us very differently, yes in each case leading to a personal and sincere sorrow for sin. To some, especially to those who have not grown hardened, it may come as the south wind and the shower that softens the heart by the revelation of God's love to us in Christ Jesus. To others coming as the very fire of God melting and consuming, that He may cleanse and transform. How touchingly does John Bunyan write of himself: "Thus was I smiting whatever I did think on. And for this nothing but the Holy Spirit of God can suffice. So one day I walked into and sat down upon a settle in the street, and fell into a deep pause about the fearful state my sin had brought me to, and after long musing I lifted up my head, but methought the sun that shineth in the heavens did grudge to give me light; and as if the very stones in the street and the tiles upon the houses did band themselves against me. Methought that they all combined together to banish me out of the world—I was abhorred of them, and unfit to dwell amongst them, or be partaker of their benefits, because I had sinned against the Saviour."

How many are there who feel that all religion is far off and outside them. It does not come home; it does not live within them. Here see your want. No man living can make it real; no way of putting it can reveal it. Ask God to give you His Holy Spirit. Day after day, night after night, make it your prayer—"O God, give me Thy Holy Spirit, for Jesus Christ's sake."

THE FIELD IS THE WORLD.

The geography of missions is a modern invention. The Bible knows nothing of Foreign Missions, Home Missions, or city missions, because it knows only of universal missions. It assumes that the Gospel is to be ubiquitous. It takes it for granted that Christian thought and life are not to be confined by natural barriers, such as mountain ranges or wide-rolling seas, much less hindered in their development by artificial delimitations of political boundaries.

The Bible position on this point is given tersely and sufficiently in the laconic remark of Jesus, which seems to assume more than to announce the universality of missions, when he said, "The field is the world." The Master insisted upon the thought that the sowing of the good seed must be on the largest scale, with the broadest horizons of Christian purpose, because a God can never take narrow views of anything, least of all of a matter of salvation. Whether the Son of God saved other worlds by previous incarnations and atonements before He applied His energies to the task of saving this; whether He is now engaged in the work of redeeming the inhabitants of other planets we may not know; but it is certain at all events that in His loving sympathy, His outreach of redemptive desire, His prophetic purposes for the race, Jesus Christ took in the whole of this planet. Though He never crossed the seas and hardly the Jordan. His field was yet the world. This does not mean that all men will be saved, because many persistently reject the proffered Gospel; but it is to say that the heart of Christ was big enough to save, if it were practicable, every soul that ever lived.

When now Jesus said that the field is the world He meant by that expression that the world is a cultivatable field. He did not think of it as a desert region, an irretrievable Sahara, but as a tract of ground overgrown with weeds perhaps, but yet susceptible of reclamation and culture. However morally arid, however spiritually impoverished it may appear to be, the world-field may yet yield rich results if the hands of consecrated human laborers busy themselves with breaking up and seeding the ancient soils which have lain unworked for centuries, and if thereafter the very necessary rains of divine grace fall in blessing upon the plantings.

Hence there can be no room for discouragement in Christian labors. If Christ has enjoined a world-wide campaign of evangelistic effort he can abundantly support his warriors while they prosecute it. A faint-hearted young clergyman once asked the Duke of Wellington

whether he did not consider it a waste of effort, a hopeless undertaking, to attempt to carry the Gospel into India. "What are your marching orders, sir?" demanded the redoubtable old soldier in reply, with a significant reference to the terms of the "great commission."

Toward the fulfilment of Christ's magnificent conception of a world-wide domination by discipling all nations historic Christianity has been working with more or less directness and zeal during the centuries that have been. Perhaps it is just coming to appreciate the broadness of the field and the piteous plentifulness of the harvest. Possibly in the twentieth century that is to come it will feel the pressures of the mission motives with redoubled force, inaugurating mission movements on a scale never before attempted in history and with a spirit nowhere manifested since the apostolic age. Meanwhile, the ideal of the Master remains undiminished and insistent in its universality. "The world is the field" Providential changes, historic developments, but the more clearly reveal this fact. The urgencies for effort are incessant. Occasions for missionary work are innumerable. Over the sea heathen faiths are dying, though slowly, or are abdicating in favor of hopeless atheisms, which means simply that a vacuum is taking the place of a delusion. Paganism is moribund, we say, and so it has been for centuries. Indeed, like the proverbial "sick man" of *Orientalism*, it will continue to hang on till a more virile Christianity gives it its finishing blow. It is no time for the adherents of the cross to falter and yield Milouna Pass; Larissa retreats will never be in for Christ that broad field which he covets.

To live life in obedience to this ideal of a universal dominion of Jesus is to make it worth living. "The greatest thing in the world" is often said to be this or that, according to the whim of an individual writer or speaker, but we may be sure that nothing in life can be greater than this, to work for God and to sow the seeds of truth in the waiting furrows of this poor old earth. We are told that Captain Cook, in his voyage about the world, dropped into the soil of all the islands he visited the cereals of England. Whenever the English nobleman, Collingwood, strolling across his parks, noticed an unoccupied spot, he took an acorn from his pocket and planted it in the ground. The one man sowed on a broad, cosmopolitan scale, the other on the principle of a careful home culture. So to-day some are sowing the cereals of a divine wisdom in far distant regions, by the sweep of a broad itinerancy, while others not so privileged must be content to plant the humble acorn in some narrow tract at home. But the spirit of the sowing may all be one, may all be equally Christly, so be it that Christ the Master's word be recalled who said, "The field is the world." and so long, too, as the injunction be interpreted to mean that the place to preach the gospel is wherever there is a man at all to hear.

BICYCLE PHILOSOPHY.

BY HELEN AINSLIE SMITH.

No sermon out of church ever did a certain person more good than her first bicycle lesson, taken figuratively.

"It won't do ma'am, to think you know anything about it when you don't. Now, you don't know the first thing. The sooner you realize that and leave it all to me the better. There! You must get on this way. No, I didn't say that way. You'll have to pay strict attention to what I do say or you'll only hurt yourself and break your machine."

How truly spoken! Of course the only intelligent thing for a learner to do is quietly to listen to all the different directions that must be applied at once and altogether for the mount. Just as soon as that very simple act of pupilage was performed the mount was mastered.

"That's wonderful ma'am. Why, I'll be four days sometimes getting ladies to leave off trying to have their own way and just do what I tell them."

Heaven ha' mercy! Are not most of us wasting our time and that of our teachers by the same stubborn density to the day of our death.

"You must mount yourself to a good, comfortable seat in your saddle. Can't ride well if you are uncomfortable. Must have a firm, solid seat, too; got to feel as if you belonged there, sort of as if you'd never want to get off and couldn't very easily be shook off. Don't start till you have a good easy seat, from which you can straighten your backbone and square your shoulders as if you knew you were all right. That's where you get your power, that's how to get your poise and keep your balance."

"Does the man know what great law of life he is laying

down to me?" wondered the humble pupil. "Have not I been sitting on the ragged edge of endeavor all my life until this morning? I believe I have."

"Now pedal," continued the instructor. "Sit right up to get the good of it and pedal for all you are worth, but slowly to begin with. Pedal right on! Just remember that you must keep the pedals going as long as you're riding. Beginners forget that. They see a stone, or a rise of ground, or a rut, or some one coming, and they stop pedaling to think what to do, but you must keep on and pick out your safest course as you go."

It seemed to the pupil that this was one of the most profound utterances she had ever heard and that all the mistakes of her life had come from an instinct to stop pedaling at sight of a stone in the road. But the greatest lesson was yet to come.

"Now, guide yourself. You'll have to do it sooner or later, and you'd better begin at once. Steering is nice work. The great points are to know where you want to go and to keep your hands easy on the handle bars—unless you're going up hill. Then pull hard."

The contrariness of human nature seems to impell all novices to put their greatest effort where it is least needed. The bicycle learner will grasp the handle bars for dear life and forget the pedal.

"Never saw a beginner yet who didn't try to hold herself on by the handles, as if the machine had no seat and she fancied that she was a professional acrobat. The handles are only to guide the wheel, not necessary even for that when you learn how to do without them. Yet there you are, ma'am, clutching your handles like grim death, straining the muscles of your arms, all doubled over, too, and twitching the machine every which way. Take hold hard and you can't help from running into a barn, but keep sitting up, maintaining your balance, steering with easy hands, and you can often find and follow a hair line of smoothness through a rough road."

"Young man, you are my Socrates," commented the pupil to herself. "What good intentions gone wrong have I to lament from doubling over the handle bars with a death-like grip. How often have good plans miscarried because the hands which should have guided lightly closed heavily and twitched things every which way, wasting the strength on the steering that should have been used in pedaling. How many!"

"When you've got your seat, your pedaling, your poise and a light hand on the handles, there's just one thing more before you're ready to learn to ride."

"Only to learn!"

"Yes, ma'am, just ready really to begin to do whatever you want to on the machine. That one thing is where to look. Even scorchers have to keep their heads up enough to look ahead. But lady and gentlemen riders always want to sit up straight and easily and look about them. You must not keep your eyes on the ground immediately in front. As sure as you do, just so sure you'll go over, unless you're an expert. Then you can do 'most anything, for the fun of it."

"But one must see where one is going."

"You see all the better if you don't look too hard. It's one of the beauties of bicycling that you must have your head up, seeing your road while you are looking forward, seeing the country, taking everything in—including the fresh air. You can turn this way and that, from side to side, but you can't afford to look back when you're beginning, and never much any way. You can't afford to be afraid, either. You can shoot ahead, and can slip through a small space, and you can always get off and stand still in a tight place, but you've got to take in the situation and keep cool. You see, ma'am, first it's all a matter of learning how in a few details, keeping your balance, guiding yourself quickly and easily, and pedaling right along, fast or slowly, till you want to get off. That's a detail again, but you'll break your neck if you don't know just how and do it lightly."

The teacher dismounted the pupil. The face he showed as she thanked him made her wonder if, after all, the philosophy were not his, and he merely happened to be applying it in a "bicycle academy" at the time for practical purposes.—*Congregationalist*.

THE SOUL'S REST.

BY GEORGE MATHESON, M.A., D.D.

"Ye shall find rest unto your soule."—Matt. xi. 28.

The rest of a soul is a very peculiar thing; it is what we would call movement. The rest of a body is sleep, because its work becomes a weariness. The rest of a rolling ball is stillness, because it loses its energy as it goes. But the rest of a soul is motion, because repose is foreign to it. One of our poets has said "the soul is dead that slumbers," and it is true. The weariest moment of a soul is its torpor. When it has nothing to think of, nothing to dream of, nothing to speak of; when all its wells are dry, and all its flowers are withered, and all its ambitions are silent; when it feels that life is beneath striving for, when it says "the game is not worth the candle,"—that is an awful time. It is the spectacle of a restless soul, because it is the sight of a soul reposing. It is the broken wing of a bird, the lame feet of a stag, the snapped string of a violin, the lost voice of a singer. The soul imprisoned within itself finds the yoke not easy.

My soul, how shalt thou find rest? On the wings of love. It is not less but more movement that thou cravest. Not a couch more downy, but a pinion more drastic is wanted to give thee rest. If thou would'st not be weary, thou must mount up with wings as eagles. Only when thou art flying art thou unfettered. Put on the new wings, O my soul!—put on thy wings of love and soar. Soar to the joy of thy heart—the man Christ Jesus. Soar to the light of thy waking, the object of thy dreams. Soar, though thou come not up with him to-day, nor to-morrow, nor, perhaps, for many morrows. Soar, though the wind be high, though the mist be thick upon the hills. If thou shalt only rise far enough, the mist shall vanish, and the winds shall cease, and in all thine onward way there shall be no more resistance to thy flight. Thou shalt reach thy perfect rest when thou hast attained thine unimpeded flying.

THE CONFESSION OF MEMORY.

BY GEORGE MATHESON, M.A., D.D.

"I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." (Psalm xxvii. 25.)

Who is the "I" that speaks with such confidence? Nobody knows. It is some one unseen by history—below the level of fame. Perhaps it was a poor seamstress in a garret; perhaps it was an invalid upon the couch of pain; perhaps it was a breaker of stones by the roadside. Whoever it was, he has become immortal. Doubtless, when he wrote he had not thought of being heard beyond the next street—it reads very like a letter of condolence to a distressed neighbour. But the angels caught it up, and therefore the press caught it up. It became a song of all nights. No wonder. It has a note of quite special music. Many have uttered songs of faith, but this is not a song of faith, it is a song of retrospect; it is the retrospect of an obscure man, a nobody, and that is its value. It claims no authority but experience; it appeals to no testimony but fact, not even God's testimony. It quotes neither Moses nor the prophets; it just gives an autobiography without a date and without a name.

My brothers, why have we so few autobiographies of the common plain? We have societies for collecting strange testimonies. We gather the record of the apparitions. We invite the narration of fulfilled dreams. We solicit the disclosure of foretold events. Why do we not ask common men to give their experience of everyday life? We have our confessions of faith: why have we not our confessions of memory? You ask me to sign my belief in a plan of salvation. Perhaps I may demur to do so; the universe may be too big for me to see it round and round. But I shall not refuse to sign the confession of my own memory; I shall not refuse to say, "I have always found God good to me." There are few of us, even the most forlorn, who would not rather live than die. That itself is a confession of memory—the confession that God is good. Be this our bond of creed, my brothers; we shall leave the rest to hope, but we shall put our sign to memory. Hope may flicker, for an hour it may even expire; but memory is stereotyped. No progress can wash away that record of the past, "I have not seen the righteous forsaken."

MISSION FIELD.

THE "DAYSRING."

The following debate took place in the New Zealand General Assembly, on the question of rebuilding the "Dayspring." A circular was received asking for the views of the Assembly from Rev. J. Gibson, Secretary of the Foreign Mission Committee of Victoria. Seven reasons for replacing the steamer and seven for not doing so were given. The original cost of the steamer was £6,713, and the average cost of each trip £590.

Rev. Dr. J. G. Paton gave an interesting history of the "Dayspring," commencing from the time when subscriptions were first raised for the construction of that vessel. He strongly supported the obtaining of a new vessel, and adduced reasons showing why, in his opinion, the missionary work would be better performed by their own boat, than by an ordinary trading steamer. Among these reasons were the drink and profanity on the steamers, and the habit of desecrating the Sabbath by ordinary work. He did not think they should allow the work of God to suffer for the profit of trading companies. They had already £6,000 available for the building of a new vessel.

Rev. W. Watt, *per contra*, cited instances where trading companies had given up Sunday work in deference to the Mission, and were under agreement to observe the Sabbath, except in cases of urgent necessity. His experience did not lead him to think highly of the handling of goods by the crew of the "Dayspring." The Church in Nova Scotia has written refusing to support the "Dayspring." The Free Church of Scotland was also convinced, by dearly bought experience, that it was better and cheaper to subsidize a mercantile steamer than to own a vessel. A great fault connected with the cargo-carrying of the "Dayspring" was that there was no agents to receive any cargo which was landed. Such a vessel would need an increased carrying capacity at least 50 tons, besides more horse power. A Mission vessel would cost about £4,000 a year, which was the Sydney estimate. He objected, firstly, to the great initial expense, and, secondly, to the great annual cost. The "Dayspring" averaged four trips per year, while the Shipping Company guaranteed at least eight trips. He did not regret the loss of the "Dayspring," for he believed her loss saved their Mission.

Rev. A. Grant opposed the purchase of a new vessel. He moved— "That this Assembly, having considered the whole question, express the deepest sympathy with Dr. Paton in the disaster which has overtaken the last Mission vessel, and profoundest admiration for his work, and his present desire to have their vessel replaced; and yet in view of the fact that there are commercial steamers running to the Islands, expresses the opinion that so long as the maritime work of the Mission can be done in a fairly satisfactory manner by these vessels, it is not desirable that the Mission should incur the risk and responsibility of owning and running a vessel of its own." Rev. G. B. Inglis seconded the motion.

Rev. J. Paterson moved, and Rev. W. Gillics seconded, the following amendment:—"The Assembly favors the building of another steamer, and giving a further trial to the employment of a Mission vessel belonging to, and under the control of, the Churches and the Mission Synod; it being understood that this Church does not see its way to committing itself to a larger sum toward the maintenance of the vessel than £150 a year.

Rev. J. H. McKenzie moved, and Rev. D. Gordon seconded, a further amendment:—"That the General Assembly resolves to leave the decision as to the building of a new 'Dayspring' to the missionaries of New Hebrides, as met in Synod."

This was dropped, and after long discussion Mr. Grant's motion was carried by 30 to 22.

LOOKS INTO BOOKS.

MARTHA WASHINGTON. By Anne Hollingsworth Wharton. 12mo., pp. 386, cloth, \$1.25. New York: Charles Scribner's Sons.

In the biographical series of the women of Colonial days, this one of Martha Washington will at once be recognized as one of the most valuable. The author has found little in the way of letters from which to weave the earlier history of Martha Dandridge, but she has enough to invest the little Virginia beauty with great charm, so that her fascinations are felt by the reader from the beginning.

She was reared in old Williamsburg, Virginia; was a belle in society at fifteen, and before the year was over, was married to Daniel Parke Custis. At twenty-five she was left a widow—the richest and prettiest young widow in the State, so history tells us—and in a few years she married the then famous young colonel, George Washington. There is not much more than these few facts concerning the early years of this heroine's life; but the family

genealogies of the Dandridges, Custises, Parkes, and others, that form a part of the historical narrative, are all of interest, especially to the large number of descendants of all parties, now living.

With the marriage of these two begins a story of domestic happiness that will always find an interested audience. Their varied life, in peace and war, in the quiet home and in the world as public servants, and finally in their declining years, is all presented here with vividness and interest. The frontispiece is of Mrs. Washington when Mrs. Custis, and is now in the home of General Custis Lee, in Lexington, Va.

We have just received the "Diamond Jubilee Hymn of Canada," French and English words. Written and composed by Jules Norman. Price 60c. Published by Jules Norman, 2238 St. Catharine St., Montreal.

"Type and Press" is the name of a neat little monthly just issued in Toronto by Messrs. Millar & Richards type foundry. It deals with many matters of interest concerning the printer's art and will be alike of interest to the professional printer, the newspaper man, the publisher and we may add the author, for many a worthy publication has failed on account of its typographical defects.

The *Biblical World* for June is a somewhat profusely illustrated number with articles bearing especially on Assyrian and Egyptian History. It also gives helpful bibliographies of recent literature bearing on the Old Testament and especially on the earlier Prophets. University of Chicago Press. \$2.00 a year.

THE LORD'S DAY.

To the Editor *Presbyterian Review*.

DEAR SIR:—The following resolution on the Lord's Day was unanimously adopted by the General Assembly at its late meeting at Winnipeg. As the resolution is intended to meet the eye of our people as widely as possible I shall be obliged to you if you will kindly publish it.

"The General Assembly deems it incumbent on it at the present time to call the special attention of the members and adherents of our Church to their duty in relation to the Lord's Day.

The observance of the Lord's Day, or Christian Sabbath, rests upon divine authority and must not be regarded as having only ecclesiastical sanction. The institution of the Sabbath at the beginning of human history, the incorporation of the Sabbath law in the Decalogue, and the reasons assigned for setting apart the day of weekly rest, clearly show that the keeping of the Sabbath is permanently binding upon all nations and all classes of men.

In observing, according to New Testament authority, the first day of the week instead of the Seventh, we commemorate at once the creation of the world and the resurrection of Christ; and the Lord's Day, even as the original Sabbath, is to be regarded and observed as a day of rest and worship.

The unspeakable value of the weekly rest in relation to both the physical and spiritual well-being of man is attested by all history. Where the weekly Sabbath is not honored the Church is seriously hindered in doing its work, while all temporal interests suffer rather than benefit.

The General Assembly is painfully aware of the extent to which the Lord's Day is desecrated in nearly all Christian countries, and of the persistent efforts made in our own land to encroach upon the Sabbath, in the interests of business and pleasure. Unless the Lord's people shall recognize the danger, and unite in defending the Lord's Day from the assaults made upon it in so many forms and from so many quarters, we may before long find that Canada has lost its place as a land distinguished for 'keeping the Sabbath and reverencing the Sanctuary.'

The General Assembly, therefore, earnestly and affectionately exhorts all those whom it represents to use faithfully the Lord's Day for the holy ends of its appointment, to refrain from all encroachment on its rest except what 'necessity and mercy' justify, and by all proper action strenuously to bear their part in defending the priceless inheritance of the sacred weekly rest."

—If ever there was a time in our history when the Church is called on to state and vindicate the grounds on which she is prepared to defend the Christian Sabbath it is now.

Yours, etc,
WM. CAVEN.

WANTED—Agents for "Queen Victoria, Her Reign and Diamond Jubilee." Overflowing with latest and richest pictures. Contains the endorsed biography of Her Majesty, with authentic history of her remarkable reign, and full account of the Diamond Jubilee. Only \$1.50 Big book. Tremendous demand. Bonanza for agents Commission 50 per cent. Credit given. Freight paid. *Quill fee* Duty paid. Write quick for outfit and territory. THE DOMINION COMPANY, Dept. 7, 850 Dearborn St., Chicago.

THE HOME CIRCLE.

THE BRAVEST BATTLE THAT EVER WAS FOUGHT.

The bravest battle that ever was fought !
Shall I tell you where and when ?
On the maps of the world you will find it not ;
'Twas fought by the mothers of men.

Nay, not with cannon, or battle shot,
With sword, or nobler pen ;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo ! there is that battlefield.

No marshalling troop, no bivouac song ;
No banner to gleam and wave ;
But, oh ! these battles they last so long—
From babyhood to the grave !

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.

O ye with banners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Were fought in these silent ways.

O, spotless woman in world of shame !
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born !

NIL DESPERANDUM.

Once more at the low window of his room in the village of Durbrae sat Maxwell Morven. The hush of a great reverence filled the glen, while over the dark, ragged ridges of Ardmore a moon of pale gold was climbing, and in the far-off blue twinkled faintly ten thousand stars. Maxwell's eyes were luminously intent; the passion of holy adoration was stirring within him, and his heart leaped toward God. Memory awoke and carried him back to a quaint cottage in a certain rocky glen where, ten years before; in the white light of such a night as this, he gazed with bleeding heart on the pale, death smitten face of his best earthly friend. Wistfully through the welling tears he looked up, and beyond the paling stars and the shining battlements, and beyond the gleaming ranks of the white-hearted he saw—his mother. Maxwell rose from the window.

"This is a bonnie nicht, sir," said his genial hostess, Mrs. Brown. "The mune and the lift, I think, look bonniest on a Sabbath nicht."

"Yes," rejoined Maxwell, absently.

"Ye'll be tired efter so much preachin' the day !"

"Not at all, thank you."

"I may tell ye that a' that I've met likit your discourses, and I hope we'll see ye back sune as the minister o' Durbrae."

"Thank you, Mrs. Brown."

"By the way, sir, Maister Darvel o' the big hoose yont the kirk wud like ye to gie him a ca' about seven o'clock."

"Is Mr. Darvel an office-bearer ?"

"No ; and I dinna ken why. He's a rare gude man. He's grand in prayer at a bedside ; he lifts ane's heart so near God."

Maxwell was going down the one street of Durbrae on his way to Mr. Darvel's when he was characteristically accosted by Sandy Roy the beadle.

"A brow nicht, sir ! I think," said Sandy, in a confidential whisper, "ye're the man for Durbrae. The other two candidates are gude men, nae doot, but they didna speak diagonally."

Sandy was proceeding to expatiate on the peculiarities of the kirk of Durbrae, when, like an apparition in the moonlit street, Andrina Darvel passed by.

"That's Miss Darvel o' the big hoose yonner ; she's the bonniest and the best lass in the glen," said Sandy, assuming a gallant air. "She'll likely be gaun to see puir Mrs. Holm, wha's deein'."

"Come away, Mr. Morven. I'm alone ; my daughter had to go out to visit a poor woman who is dangerously

ill, but I don't think she'll be long away. I thought you would feel lonely, and I know what loneliness is. Excuse me a minute, sir."

Andrina Darvel was in the hall flushed and palpitating. She told her father in hurried sentences that the poor widow who was dying wished to see Mr. Morven. Mr. Darvel introduced Maxwell to his daughter.

"Yes, Mr. Darvel, I'll go now. The poor woman is dying, I understand. I shall be glad to have your guidance, Miss Darvel."

"Well, you will come back with my daughter to supper, Mr. Morven."

Maxwell was standing at the bedside of the dying woman, while on a backless chair sat Andrina Darvel, and round the fire stood some neighbors with grave faces.

"Is it irue, sir," asked the almost livid lips of the weary sufferer, "that the greatest sinner needna despair ? Ma son Willie telt me ye said that this mornin'."

"Blessedly true," said Maxwell, with a lump in his throat, for another scene in another glen rose before him there. He read some of the great words of Christ's cheer from a dusty Bible, then, clasping his hands nervously, said, "Let us pray."

When he opened his eyes he saw Andrina Darvel weeping, with her arm round wee Willie, the dead widow's only son. Turning to the woman at the bedside he spoke a few trembling words, and then passed into the stireless street with Andrina Darvel.

"I thank God for sending you to Durbrae to-day," said Andrina, in subdued tones, as they walked leisurely towards "Thistlebank"—the "big hoose." "Mrs. Holm is now in heaven, I believe. Your ministry to-day has not been in vain."

"It's an awful thing to be an ambassador for Christ," rejoined Maxwell, with his eyes on the ground.

"It's the grandest vocation on earth," returned Andrina, looking into Maxwell's face.

In due time Maxwell was called by a majority to Durbrae, but for politic reasons he did not accept the call. Yet Maxwell cannot forget Durbrae ; indeed he thinks of that quiet village among the great mountains every day ; his vivid imagination brings before his heart's eye the weird picture-queeness of that Sabbath night when he shook hands with Andrina Darvel in the shadow of "Thistle Bank."

Meantime Maxwell is laboring unostentatiously in another village far from the jar and jostle of city life, and his people love him—love him chiefly because of the *Nil Desperandum* note of his life and work.

Andrina Darvel still moves about in Durbrae in gentle, helpful ministries. She is still "the bonniest and best lass in the glen," and the new minister of Durbrae daily thanks God for her womanly and Christful doings ; but she cannot be long in Durbrae, for she is soon to be called to another village to help another minister.

FRAOCH EILEAN.

A PLEA FOR KINDNESS TO THE LIVING.

If we would all think and feel, speak and act, as kindly and lovingly in everyday life as we do at funerals, what a heaven we should have on earth.

If we could only appreciate each other as fully in life as in death, how much the aggregate of human misery would be diminished, and the sum of human happiness increased. But, alas ! how much kindness comes too late, in funeral eulogies and cemetery scenes.

A husband weeps, broken-hearted, over the lifeless form of his wife, breathes out the most ardent tones of affections, showers his kisses on unanswering clay, covers the casket with flowers and keeps her grave green and bright, when it is too often whispered that he was not always thus considerate, affectionate and kind while she lived.

This post-mortem kindness comes too late. It is a poor compensation for former neglects. After the eye is closed, the ear cold, and the heart still in death, how vain are all kind offices.

But O, if these flowers, kisses and kindness could

have been strewn along the pathway of life instead of along the way of death, how bright and joyful might that pathway have been.

A husband carefully and tenderly placed a flower in the still hand of his dead wife, when some one remarked, "that is the first flower he ever gave her."

The living, the living, and not the dead, need our kindness. Let us break our alabaster boxes among the living, and thus make them happier and better. Let us appreciate our friends and kindred while they are with us, and not leave this for funeral eulogies and cemetery scenes. Let us show at least as much appreciation and kindness in "the city of the living" as we do in "the city of the dead."

It is a token of great excellence to discover and appreciate excellence in others. By the exercise of this kindly spirit we bless the living, create precious memories of the dead, and avoid many bitter and unavailing regrets. Even thoughtless and unintentional unkindness toward those we love, leaves a rooted sorrow. Post-mortem flowers and tears are tributes that afford but slight consolation.

How many sorrowing ones would give worlds if they but had them to give, could they call back the dear departed, receive forgiveness, and make amends by the tender ministries of contrite affection.

Let me then plead for thoughtful kindness in all our words and acts.

Be kind to each other, the night's coming on
When friend and when brother perchance will be gone.

Any word or act may be the last; let it be kind, for after that, no amends can be made to the lost one, and no consolation of forgiveness received. Any farewell may be unconsciously final. Let them all and always be kind.

A darling little girl approached the lifeless form of her grandfather, and taking his cold hand, exclaimed, "Dear grandpa, you know I was always good to you while you lived." It is worth more than a world to be able to say that of our departed friends. No fulsome praise of the dead can bring such comfort as that.

A wife parted with her husband at the cottage door in the morning with a little unkindness. He offered a kiss of reconciliation, but she refused it. He was brought home dead at noon. She threw up her arms, and exclaimed with frantic grief, "O God, if I had only spoken him fair when he left this morning!" Let the law of kindness reign perpetually in our hearts, and in our tongues. Let not appreciation and kindness come too late. Impart your kind thoughts, words and deeds now to the living. This will make a happy home, a peaceful church and a better world.

Oh, friends! I pray to-night,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now;
Think gently of me; I am travel-worn,
My faltering feet are pierced with many a thorn.
Forgive, oh hearts estranged, forgive, I plead;
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night.

MAGAZINES.

Littell's *Living Age* maintains the high standard of its selections from British periodicals. In the number for June 12, the place of honor is given to an article on a "Common Citizenship for the English Race," by A. V. Dicey. The same number gives the monthly supplement of readings from American magazines and new books, which, though brief and more fragmentary, are fully as interesting as any brought from the English magazines. Though it appears weekly, and greatly enlarged, this periodical has recently been reduced to \$6 per year.

The June number of *Truth* is largely a memorial of its late editor, Dr. I. H. Brookes, of St. Louis. While difference of opinion as to many of the positions held by Dr. Brookes, and as to the method of his advocacy, all who knew him are at one in testifying to the geniality of his nature, the sincerity of his views and the evangelical character of his teaching on the whole. If he sometimes needlessly trembled for the ark of God, and unwisely sought to save it, it was more an error of the head than of the heart, and most of those whom he criticized even with severity, will find it an easy thing to forgive him. No announcement as to the future policy of the magazine, but unless its tone and aims are changed, the publishers can hardly do better than let it die.

THE BIBLE CLASS.

THE CHARACTER OF PAUL'S MINISTRY.

(For July 11th - 2 Cor. iv. 16-vi. 10.)

BY PHILIP A. NORDRILL, D.D.

The Epistle known as Second Corinthians was written a few months after First Corinthians, and was occasioned by the news from Corinth brought by Titus who met Paul in Macedonia. This news was in part of such character as to allay the Apostle's extreme anxiety concerning the state of the church in that city, and to give him great joy; but it also showed that Paul's enemies were busy undermining his influence. The necessity which he had been under of deferring the promised visit to Corinth was interpreted as due to vacillation, if not to downright cowardice; the fact that he had conscientiously abstained from burdening the Corinthians with his personal support while laboring among them was taken as a practical admission on his part that he was inferior to the other apostles; the fact that he had presented no credentials from the church in Jerusalem was due, it was hinted, to his inability to obtain them; the studied simplicity and plainness of his preaching were urged as proofs of his intellectual mediocrity; in respect to the great collection they insinuated that his professed unselfishness was not above suspicion; they even ventured to express doubts as to his perfect sanity. To suffer such charges to pass unnoticed would have injured Paul's influence not only in the Corinthian church, but in every place where he might be called to work. Second Corinthians, accordingly, is the vindication of a grieved and wounded love, not so much for personal reasons as for the sake of the message that Paul had been commissioned to proclaim. Chapters iii: 1-6: 10 are devoted to a defense of the manner and motives of his ministry in opposition to the calumnies of his enemies.

FAITH IN THINGS UNSEEN.

In defending himself against his detractors in Corinth Paul shows among other things that the inspiring and strengthening motive underlying all his ministerial work was not the hope of earthly rewards, but an abiding faith in the unseen world. This faith sustained him in his incessant toils and severe afflictions for the sake of the Gospel. His point of view is not the low plane of the earthly life, but the high plane of the celestial. As he looks down from these spiritual heights upon his trials and sufferings in this perishing world they dwindle into infinitesimal brevity and insignificance. Besides, he sees in them a divine meaning. They are the means by which God is working out for him and in him the far more exceeding and eternal weight of glory. They are scaffolding that will be removed when the spiritual temple is complete, shadows that will disappear with the dawn of the eternal day. The outward man may faint under present tribulations, but the vision of that heavenly city standing forth clear and sharp on the near horizon fills the inward man with courage and strength; for he knows that in contrast with the frail and perishable body which will soon be taken down and destroyed, his glorified spirit will be invested with a new body fitted for that higher sphere, a body that will never know pain, sickness, sorrow, groaning, or decay, and that will never impede the eternal progress of the soul. Then, too, he will be "at home with the Lord." Amidst the unbroken affections and holy fellowships of that heavenly home the supreme delight is not meeting and greeting again the loved ones who have preceded us to those many mansions; but seeing Him whose redeeming grace brought us back from our wanderings to the dignity and inheritance of sons in the Father's house.

PAUL'S RESPONSIBILITY TO CHRIST.

Personally Paul is indifferent to the opinions, good or bad, that men form of his ministry. He is not working for human applause, or earthly rewards. He stands daily before the bar of his own conscience, and judges himself and his work in such manner that he has no fear of appearing by and by before the judgment-seat of Christ. He knows that the verdict there will be. The very fact that he had not striven to captivate the Corinthians by stately rhetoric or studied eloquence, proved that he was not a man pleaser. In all his work his supreme aim is to please Christ by saving men, and in this work the supreme motive power is the love of Christ revealed in His atoning death for men. The natural effect of such a motive brought to bear on the heart by the Holy Spirit must be a consecration of one's entire life to the service of Christ as Master and Lord. Such a consecration results furthermore in the believer becoming a new creature, to whom all things, tastes, habits, plans, purposes, beliefs, and aspirations, are become new. This is the test of the reality of the Christian life. It is more than a mere profession. It is a moral and spiritual transformation.

*An Exposition of Lesson 28 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

PAUL AN AMBASSADOR OF GOD

Paul needed no letters of commendation from men, however high their authority in the church. His appointment as a minister of Christ was not received from men. He was God's ambassador by direct appointment. Nor was he a minister plenipotentiary invested with full power to negotiate terms of peace. He was invested only with power to proclaim to men the terms on which the King of kings would welcome them to become again His loyal and loving subjects. This message was one of free grace and pardon, a revelation of God's love for men shown in the death of Christ His Son, for whose sake He now beseeches men to be reconciled to Him. This is the climax of divine condescension.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON II.—PAUL AND THE PHILIPPIAN JAILER.—JULY 11.

(Acts xvi. 22-24.)

GOLDEN TEXT—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts xvi. 31.

TIME AND PLACE—Shortly after last lesson; Philippi.

INTRODUCTION—It is not certain for how long a time Paul and his companions were permitted to continue without interruption the work so favorably begun in Philippi, but it appears to have been for some time. Paul's company consisted at this time of Silas, whom he had taken with him from Antioch, Luke, who, at this point in the narrative, uses the first person plural, and Timothy, who had become his companion at Lystra. While engaged in their Gospel work at Philippi, they were interrupted by "a certain damsel possessed with a spirit of divination," and her demonic powers were used by her masters as a source of gain. At length Paul, "being grieved," commanded the evil spirit to come out of her. This so enraged her masters, who had their means of gain thus cut off that they seized upon Paul and Silas and brought them before the magistrates, with the result stated in our lesson.

VERSE BY VERSE.—V. 22. "The multitude rose up."—They were stirred up to this outbreak by the owners of the slave girl out of whom Paul had cast the evil spirit. "Rent off their clothes."—*i. e.*, The clothes of Paul and Silas, that they might be beaten. "Beat them."—The word means, beaten with rods. This differed from scourging, which was inflicted with the scourge, a whip with many strands, the ends of which were armed sometimes with pieces of lead or sharp iron.

V. 24. "Inner prison."—This was probably an underground dungeon. "Feet fast in the stocks."—Stocks were wooden frames into which the feet could be locked in such a manner as to cause great suffering. The spirit of the jailer is shown by the fact that he went beyond the orders of the magistrate in the cruel treatment of the apostles.

V. 25. "At midnight."—Their sufferings from their stripes and from the torture of the stocks would prevent their sleep. "Prayed"—Doubtless for grace and strength to bear the trial. "Sang praises."—Happy in the assurance that their prayers were answered, and that the Lord was with them for their defence.

V. 26. "A great earthquake."—This seems to have occurred at the midnight hour while Paul and Silas were engaged in prayer and singing. "Doors were opened . . . bands were loosed."—These circumstances indicate that while the earthquake may have been a natural phenomenon, there were attendant miraculous features.

V. 28. "Would have killed himself."—The Roman jailer was responsible with his own life for the safe-keeping of his prisoners.

V. 29. "Came trembling."—Being terror-stricken. "Sprang in."—Into the inner prison where Paul and Silas were.

V. 30. "Brought them out."—Out of the dungeon into the main prison. "What must I do to be saved?"—We must suppose the jailer had heard something of the gospel preached by Paul, was conscious of sin and was filled with alarm, and though he may not have had a very clear idea of the meaning of the word salvation, he earnestly desired help.

V. 31. "Believe, etc."—Trust in Christ as Saviour. "Be saved."—From sin and its penalty.

V. 32. "The word of the Lord."—The truths of the gospel were explained to him.

V. 33. "Washed their stripes."—Wounds made by the beating they had received. "Was baptized."—On profession of their faith in Christ. This baptism must have been performed within the prison.

V. 34. "Brought them into his house."—Still within the prison, but that part of it occupied by the jailer and his family. "Repined."—In the new found salvation.

THOUGHTS—The arrest of Paul and Silas was seen under false pretensions. The masters, who were robbed of their deceptive practices for money-making, were throug enough to conceal

their real motives. Those who disturb the false peace of sinners are often denounced as disturbers of the public peace; and so it was with Paul and Silas. The first charge was that they disturbed the city. The truth was, they aroused the sinner from his false repose. The second charge was, that they were presenting Jewish beliefs, to take the place of their own, which were Roman. The truth was, they were touching the pride and error of sinful men, who did not care to be reformed. The masters of the slave-girl cunningly gained the people, and they, like a mob, gave their voices against those holy men upon the statement of false accusers. Like wicked officers, the magistrates dared not act contrary to public sentiment, and they used all the strength of the law against the accused. Each in his turn shared in the imprisonment of Paul and Silas. Beginning with the masters, pushed by the people, sentenced by the magistrates, beaten by the officer, and led to prison by the keeper, they felt the strength of Roman hatred.

The worship at midnight was unusual among prisoners; but the prisoners were unusual characters. They were stifled in the damp, close atmosphere about them. They were afflicted by the bleeding wounds upon their backs. They were cramped by stocks and chains. They were in darkness and filth. Surely they were not inspired by their surroundings. They breathed freely a heavenly atmosphere. They were healed through faith in Him who had bled and died for their salvation. They were at liberty in the Spirit. They were filled with light and life, washed from all filthiness of the flesh and spirit. Their worship came from a heart full of holy love. Prison walls, darkness and affliction could be but temporary, while the peace and joy in believing, if cherished, would be unending. They worshiped God, and it was found that they had a listening congregation; how large, they did not know, neither could they know how favorably they were impressed, but they reached the ear of God, and received an answer from Him. If the Romans hated them and their cause, God loved them, and burst the bonds of affliction which bound them.

The earthquake brought deliverance. It effected wonders in that prison at Philippi. Prison-doors were opened, chains were loosed, while light dawned upon the hearts and consciences of the keeper and the prisoners, and led them to liberty in Christ. Alarm gave way to inquiry, and the liberated prisoners became teachers to those bound by Satan's chains. The prison that had been made a peaceful chapel of prayer and praise, suddenly became an alarming place of judgment. The sight which met the jailer's eyes, when he awoke, bound him in fetters of fear and agony. His extremity was God's opportunity, and his ready instrument perceived the danger, and gave His voice to prevent it. The next scene in the prison was that of a trembling, repenting keeper, learning the way of repentance and faith. Then came the beautiful and natural results of that knowledge. The stout-hearted jailer was the tender nurse to the suffering, but faithful instructors. He had nursed spiritual health, and, in return, sought to restore temporal health. The prison became the spiritual birthplace of a family of souls. The chain of circumstances leading to the glorious results might be forgotten, but the rejoicing of that hour was recorded in heaven.

The question asked by the jailer was important and candid. He fell down before his benefactors in token of his willingness to hear and believe their words. It was an admission of his lost, sinful condition, and an appeal for help. It was asked, regardless of the opinion of magistrates or people. It was asked on behalf of his own self—not what his nation, or townsmen, must do; but what he must do to be saved. His conviction was genuine.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul and the Philippian jailer. Acts xvi. 16-40.

Second Day—"In stripes, in imprisonments." 2 Cor. vi. 1-18.

Third Day—"For whom I have suffered." Phil. iii. 1-21.

Fourth Day—"None of these things move me." Acts xx. 17-35.

Fifth Day—"Persecuted but not forsaken." 2 Cor. iv. 1-19.

Sixth Day—The greatest of all questions. Acts ii. 37-47.

PRAYER MEETING TOPIC, July 11—HOW THE BUSINESS OF THE CHURCH IS DONE: HER CONSTITUTION AND COURSE. Acts vi. 1-8.

EDMONTON PRESBYTERY Y. P. S. C. E. REPORT.

We feel that the report of your committee on young peoples' societies will be meagre and unsatisfactory for two reasons—the formative state of the movement in our Presbytery and the inexperience of the one preparing this report. But as the germinating process in plant life may be and is described by the scientist, so the initial stages of C. E. work in our Presbytery is entitled to description brief and bare though it may be.

The young people of the west are imbued with a spirit of life and energy, and these characteristics are bound to manifest themselves in this branch of the church's life if we can succeed in arousing their interest.

We are necessarily laboring under great difficulties. We have not many young people in our congregations and what we have are with us to-day but are elsewhere to-morrow. The western spirit of unrest affects C. E. work.

In some localities the formation of B. Y. P. U's. and E. L's. of C. E. has made our numbers smaller. but perhaps this, in the end, will not be an unmixed evil, as we shall be able to concentrate our energies more on our own church work. In other places, however, the young people attending our services are of so many different denominations that no definite course is advisable along purely C. E. lines. In other congregations again while no societies are in existence as yet, the formation of such is constantly kept in view.

There have been in the twelve or thirteen fields in our Presbytery four societies during the past year; some see that the movement has a hold in one third of the territory occupied by the church. Not being in possession of the statistics of 1895 we cannot form an estimate as to increase or decrease, but we find the existing societies engaged in all the work in which societies usually engage, and in some new branches; for example, one society conducted several Sabbath services and reports "no serious results." The same society raised \$10 for the Armenian Fund, and another society raised \$25 for building purposes on the Mormon Mission in Southern Alberta.

In most of the societies, leaders are appointed to open the meetings and discuss briefly the topic, after which the meetings are thrown open for all to take part. This plan seems most successful. We find reported a total active membership of fifty-two and an associate one of forty-two, making a total of ninety-four, and a total contribution of \$97. In three out of four societies the Assembly's plan is adopted.

We believe that the movement is going to do good, and is bringing about desirable effects in moulding the lives of young people, in weakening the grasp of worldliness in their lives, and certainly furnishes a needed social retreat for them.

If we might be permitted to offer any suggestions, they would be:

1. Have a society if possible in every congregation. See that all the available material is considered before you decide you shall not have one.
2. If impracticable to have an organized society, do some C. E. work in connection with your prayer meetings.
3. When new societies are formed we would strongly advise the adoption of the Assembly's Plan of Study, as there is great need of instruction among the young people of our Church in her history, polity and doctrines.

W. L. Atkinson,

Convener Presbytery's Com. Y.P.S.C.E.

Innisfail.

ENDEAVOR NOTES.

A Christian Endeavor Society has been organized at the headquarters of the American Volunteers.

Rev. Dr. H. T. McEwen, pastor of the Fourteenth Street Presbyterian Church, addressed the social gathering of the Young People's Society of Christian Endeavor, which was held in connection with the 202nd yearly meeting of the orthodox branch of the Religious Society of Friends, in this city. The address is said to have been a spirited one.

The Philadelphia Traction Company has granted the use of all its car sheds for the conduct of Gospel meetings by the Christian Endeavorers of that city.

The Christian Endeavor Union of Santa Clara County, California, has gotten up a pledge card for bicyclers. Each card provides space for five signers, who promise that they will not ride the bicycle for pleasure on the Lord's day.

Christian Endeavor Societies that have given money for missions to their own denominational mission boards will have the right to be placed on the missionary roll of honor, which will be unrolled at the San Francisco convention. All societies entitled to this honor should immediately report to Secretary Baer.

Rev. Robert F. Y. Pierce, the well known chalk talker, will attend the San Francisco Convention and take part in the junior rally. His ability to interest the young, as well as the older people is remarkable.

Among the subjects for consideration at the missionary session of the Convention, will be "Systematic and Proportionate Giving to God," "City Evangelization," and "The Tenth Legion."

Evangelistic meetings will be held at the noon hour during the continuance of the Convention, in such places as will be likely to accomplish the greatest good.

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 2165, Toronto, Ont.

DOUBTFUL THINGS.

BY REV. F. D. MEYER.

In the life of every Christian there are many questions which rise perpetually for answer. We puzzle about them in our hours of reverie. We listen with keen attentiveness to an address or sermon that seems likely to cast light on them, though as often as not we turn away disappointed. We sometimes, in bursts of confidence, intrust them to our friends, asking for help. And yet, after all, we have to waive the verdict; and the solution is given, not definitely or concisely, but by circumstances, or by an entire change in the conditions of our life. May it not be that these debatable matters are allowed to arise to test us? They are the gymnastics of the soul. They do for us what the exercise-ground does for the soldier, and the yards of the training-ship for the young sailor.

It is almost impossible, therefore, to lay down any authoritative rules of conduct. After all, each must decide what is right and wrong for himself. All we can do is to enunciate certain great principles, which always need to be borne in mind.

1. "Study the effect of any questionable fellowship or pastime upon the devout life." How many pitfalls there lie on heavily carpeted floors! What disloyalty to the King may be perpetrated in our light and unguarded hours! And how often, when the brilliantly lighted rooms are deserted for the lonely chamber, there is the sense of having lost tone!

Of course, the best and surest deliverance from this evil is to be found in the heightened or deepened soul-life, which can pass through scenes like these so completely at rest in Christ, so steadfastly rooted and grounded in his love, as not to drift before any current, or to be swayed by any breeze. But where this is impossible, where prayer and faith and the girding of the soul are ineffective to keep us to our moorings in Christ, it were better to avoid the scenes which always deteriorate and blight and dim.

2. "Beware of being brought under the power of any doubtful thing." As soon as that which may be innocent in itself, and lawful for another, becomes imperious in its demand for satisfaction, as soon as it asserts its powers or thunders at the gate of the soul, like the mob before the palace of Versailles demanding bread, then the apostle declares he would have none of it.

We none of us know the strength of the current till we turn to face it, or the force of habit till we essay to lay it aside. Paul, however, refused to allow the current to become swift and strong, or single actions to become habits, unless he were perfectly sure that they came from God and bore him Godward.

Well would it be for each to ponder deeply the habits and practices of life. They may be as innocent as lawn tennis, as healthy as cycling, but just as soon as anything which appears absolutely harmless, and indeed is harmless to others, begins to assume preponderating power, there is nothing for it but to put it aside.

3. "Study next the effect on others." Each act of ours influences others for good or ill, as each atom on the seashore affects all other atoms. You, boasting in your freedom and strength, may be able to expose yourself without hurt, where others would simply perish. Is it right to entice men to walk on glaciers to which they are not accustomed, when their shores are not studded with nails, and no pole is in their hand, and a fall almost certain? Is it right to tempt the weak and inexperienced far out of their depth because you can withstand the motion of the current and the beat of the surf?

4. "Do nothing on which you cannot ask the blessing of Christ." In the old days it was thought that if the sign of the cross were made over any vessel that contained poison, it would instantly be shattered in pieces. So, whenever some doubtful topic confronts us, let each say: "Can I do this for Jesus? Can I do it as one who is abiding in fellowship with Him? Can I ask His blessing? Can I do it for His glory?" If you can; if, as you look up into His face, He answers you with a smile, if you have the consciousness of being in the current of His life, then hesitate no more, but go forward where the way lies open. *Golden Rule.*

More than a third of the whole British Army in India are said to be members of its Temperance Association. The average number last year was 23,711 men. Lord Roberts, who, when Commander-in-Chief, encouraged the movement, declared that it has added three battalions of effective men to the British Army in India, saving £600,000 thereby every year.

THE LITTLE FOLK.

A CHILD'S HYMN.

BY MARTHA EMMA GRAY.

Father I am but a child,
 Yet I would adore Thee.
 Saviour, tender, meek and mild,
 None I love before Thee.
 Holy Spirit from Thy throne
 Lead Thou me, thy little one.

All my joys to Thee I bring,
 All my sighs and sighing,
 All the little songs I sing,
 All the work I'm trying.
 Father, Saviour, Spirit, own
 Even now Thy little one.

I would give my life to Thee
 With its fond hopes glowing,
 All the good Thou givest me,
 Love forever flowing.
 Father, Spirit, Lord, look down,
 Bless, O bless, Thy little one.

FATHER TIME AND HIS CHILDREN.

There once lived an old man whose name was Time, and he had four children, two boys and two girls. The boys' names were Winter and Autumn and the girls' names were Spring and Summer.

Now, Father Time was very fond of his boys and girls, and he was always doing something to make them happy, but he believed that it was best for children to have some work to do, and not play all the time. So he told Winter, who was the oldest, that he should expect him to look after the snow and the ice, North Wind and Jack Frost.

Winter was delighted with his work, for he was very fond of the snow, and North Wind and Jack Frost were particular friends of his, and many a merry time these three had together after their work was done. One of the things that they had loved very much to do, was to freeze over the rivers and ponds, so that the boys and girls might have skating.

Summer, Winter's oldest sister, had a great deal to do, for she had all of the flowers and vegetables to care for, but it was a pleasure for her to take care of the flowers, she loved them so much, she would coax the sun to shine warmly and the rain to fall softly upon them. Then the little flowers would lift their heads and when the morning breeze passed them by they gave him their very sweetest perfume, and that was their way of saying thank you.

Spring was the little baby sister, and everyone loved her very much, because she was always so happy and glad.

One day Father Time told Spring that she might take care of the little seeds that were lying fast asleep in the ground, and the buds on the trees. Then Spring was happy indeed, because she had been afraid that perhaps Father Time might think she wasn't old enough to do any work, and she wanted so much to help. So she made up her mind to do the very best she could, and she sent the April showers to waken the little seeds, and then she sent the sunbeams to help them to come to the light. The sunbeams and the showers helped the buds to blossom, and when the trees were all in bloom, every one said that Spring Time was the most beautiful time of the whole year.

Autumn Time, the youngest brother, was a very busy little fellow. He was very fond of bright colours, and sometimes wore a scarlet and yellow jacket. His work was to help the grains, the fruits and the nuts to ripen. Now, Autumn knew that this work was very important and that the farmers depended on him for their harvest, so he said to himself, I'll do the best I can, and I'll get the sun to help me. The sun was very glad to help Autumn, and they worked very hard together, so that when the harvest time was over, and the farmers had filled their barns with the grain and fruit, they found that they had enough to last them until Autumn came again.

Father Time was very much pleased with his children's work. They all did so well that he never could tell which one did best.

LITTLE ALICE'S PRAYER.

"I don't want to say my prayers," said little Alice; "I'm tired of saying my prayers, mamma."

Mrs. M. sighed, and scarcely knew what was best to do with her little daughter, whom she had given to God as soon as she was born, and had prayed Him daily to make her His own child. And now she was tired of saying her prayers! But she was only four years old; and the mother asked gently:

"And does my little Alice feel willing to go to bed without thanking her heavenly Father for taking care of her all day?"

Alice laughed, and kissed her mother on both cheeks, and then on her mouth. This she called a "French kiss." Then she went to her auntie, who was lying sick on the sofa, and auntie whispered: "Who will take care of little Alice to night when it is all dark in the house?"

Alice dearly loved to be whispered to, and she answered in the same tone:

"Mamma will take care of me."

"No," said Auntie, "mamma will be asleep"

"Papa then."

"He will be asleep, too."

"Then auntie will," declared Alice triumphantly.

"But auntie will be upstairs and perhaps asleep, too," was the reply; for the invalid could not feel at all sure that sleep would come to her. "God never sleeps, though. His kind, watchful eye is over us all the time, and he takes special care of little children."

"Will He take care of me?" asked Alice, in an awe-stricken tone.

"You did not ask him to," replied Auntie, "and he has told us to ask Him for what we want."

Alice's bright eyes looked steadily at her aunt for a moment, and then she kissed her and danced off to bed. She was asleep almost as soon as her head touched the pillow. But in an hour or two there was a dismal wail for "mamma," and she hastened into the little room opening from her own, where Alice's little crib stood.

"Mamma, mamma!" sobbed the little one. "I want to be taken care of."

Then auntie had to explain what this meant, and Alice knelt in the crib, and repeated the childish prayer the mother had taught her as soon as she could speak. Then she went to sleep again, with a smile on her lips, and the invalid thought of the beautiful promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And she felt, in the wakeful watches of the night, that she was "taken care of," too.

THE QUEEN'S EARLY DAYS.

FIVE YEARS OLD.

At five years of age we see her down at Ramsgate playing on the beach, and being chased by the waves, and dressed very simply—"a plain straw bonnet with a white ribbon round the crown, a coloured muslin frock, looking gay and cheerful, and as pretty a pair of shoes on as pretty a pair of feet as ever I remember to have seen." The same writer who tells us this watched the mother and daughter going home from the sands, and saw the child run back to give some money to an old Irish woman who was sitting on a doorstep.—Dr. Tulloch.

LEARNING BY EXPERIENCE.

Once upon a time she was playing with a dog of a somewhat uncertain temper, and was warned to desist. However, she was inclined to have her own way and continued her frolic. By and by the dog made a vicious snap at her hand.

"Oh, Princess, I am afraid you are bitten," said the attendant who had cautioned her, running to her assistance.

"Oh, thank you! thank you!" said Victoria. "You were right, and I was wrong; but he didn't bite, he only warned me!"

UP A TREE.

Queen Victoria, when a girl, was passionately fond of climbing walls and trees. One day at Malvern she climbed a tall apple tree and was unable to get down. A young man named Davies, a gardener, was attracted by her cries, got a ladder, and brought her down in safety. Deeply grateful, she opened her purse and presented him with a guinea. Davies framed it, and ever since has been proud to tell the tale and show the piece of gold which the Queen gave him so many years ago.

"AND PRAY, WHAT IS 'SLAPE'?"

On one occasion, while still a child, she was walking in the grounds of Earl Fitzwilliam, when a gardener advised her not to go down a certain walk because it was "slape."

"Slape! slape!" said Victoria, "and pray, what is slape?"

"Very slippery, miss—ma'am, your Royal Highness," said the man.

"Oh, that's all," said the Princess. "Thank you;" and she immediately turned into the slippery walk. But she had not gone far when her foot slipped, and she fell heavily on the ground.

The Earl cried out, "There! now your Royal Highness has an explanation of the term 'slape,' both theoretically and practically."

"Yes, my lord," was the meek reply, "I shall never forget the word 'slape.'"—"Our Queen."

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.

One by one the Commissioners to the General Assembly, both lay and clerical, are returning home after the meeting in Winnipeg. Those still in the West are the Rev. James Patterson who is visiting relatives in Brandon, the Rev. D. R. Campbell who has gone to the Pacific Coast, and Prof. Springer who remains to give assistance in the summer session of Manitoba College during the absence of Dr. King in Britain. Out of the thirty commissioners appointed only eleven were in attendance, but these seem to have taken their full share of the work to be done, both in the house and on committees. The absence of the others will be compensated by the full representation next year when the Assembly meets in Montreal. We regret to say that the Rev. Mr. Scott of the Record returns to find his eldest son suffering from typhoid fever. The source of the infection is still unknown, but it is hoped that the attack may prove to be a light one.

On Sunday the 13th inst. the services in Erskine church were conducted by Principal MacVicar. The Rev. Mr. Nowat was unable to preach owing to a severe cold and sore throat.

On the 20th inst. Jubilee services were of course the order of the day and each participated with his neighbor in giving expression to the people's loyalty and to the universal appreciation of the character of Her Majesty. The common feeling of gratitude and joy in the churches has however not been alone with this expression in the ordinary services. The Sunday schools and other organizations have been observing it on their own account as well, by special gatherings religious and social. Instead of the usual Sunday school at St. Paul's on Sunday afternoon there was a jubilee service. At this there were present not merely the ordinary scholars, but seventy from Point St. Charles mission Sabbath school. These were driven up in conveyances and gratified those interested in this thriving mission, by turning out in so great numbers in spite of the somewhat threatening appearance of the weather. The church was decorated with evergreens and flowers. Speeches were delivered by Mr. Morris, who is superintendent of the Sabbath school, and by others. The choir was occupied by the Rev. Dr. Barclay, who with the other speakers, made the afternoon not less instructive than the usual Sabbath afternoon, if it was a little different from it. Sunday school work will be continued all the summer, and will likely be helped on materially by this gathering together of both schools for united service.

In a similar way the Sunday school of Calvin church held a special Jubilee session at which were present also the teachers and scholars of the St. Henri school. An address was given by the Rev. J. Lyall George, the pastor elect of the church.

On the Friday evening preceding the lecture hall of St. Andrew's Presbyterian church was the scene of a pleasant gathering of members and friends of the Woman's Auxiliary Board, the occasion being a jubilee concert and social. The programme was an interesting one.

An open air meeting—the first of the series this season—was held by St. Matthew's Presbyterian church at the tail-race bridge, Wellington street west, on Sunday. There were about two hundred present. Addresses were delivered by the Rev. W. H. Cruikshank and Mr. Thompson. Speakers have been arranged for each meeting every Sunday evening. The choir of St. Matthew's church assisted in Sunday evening's meeting.

GENERAL.

A congregational meeting of St. Andrew's Church London was held June 25th to discuss the alterations to church office proposed by the Board of Managers. After some discussion the meeting was adjourned till October.

Rev. W. S. Ball, formerly in charge of the Vancouker Presbyterian congregation, London township, and well known through-

out Ontario, but for some time retired, died June 19th at his residence 204 Bedford road, Toronto. Deceased was 75 years of age and was a brother-in-law of the late Hon. George Brown.

At the recent Synodical Services in Alvinston and Euphemis, twenty-seven were united with the church; fifteen of the former, and eleven of the latter. At Alvinston, eleven, and Euphemis, eight, came into full communion on profession of faith.

On Friday evening, June 11th, under the auspices of the Auxiliary of the W.F.M.S., Mrs. J. H. Harvie, of Toronto, addressed a public meeting in the Presbyterian church, Alvinston on "Foreign Missions." Mrs. Harvie's remarks were listened to with rapt attention, by a very appreciative audience.

Rev. Mr. McIntosh, whose first field of labor will be Grand Bay, Jamaica and Ne-repis missions, was ordained in the Presbyterian church at Moncton, N. B., on June 4th. Rev. Mr. Robinson presided and ordained the candidate, while Rev. Mr. Reinnie, of St. John, preached the sermon, and Rev. Mr. Ross spoke on missions.

On Thursday evening June 21st at the Manitoba Presbyterian Church, the ordination took place of the Rev. W. M. MacKeracher, B.A. The Rev. A. J. Nowat presided at the ordination and preached the sermon. Addresses were made by the Rev. Principal MacVicar and the Rev. Theo. Bennett, the former addressing the minister and the latter the congregation. The Rev. W. M. MacKeracher, B.A., is a son of the late Rev. C. M. MacKeracher, for thirty years minister at English River and Howick.

Tuesday June 15th was a red-letter occasion with the Presbyterians of Pakenham, for on that day the corner stone of the new church was laid with appropriate ceremonies by Mrs. Francis, one of the oldest members of the congregation. A preliminary service was held in the old church at eleven o'clock a.m., at which a fine sermon was preached by an old and highly esteemed pastor—Rev. Jas. Smart, of Prescott. The rev. gentleman had as the basis of his remarks, Ephesians ii. 20, 21-22. At half-past two in the afternoon the most interesting part of the proceedings took place—the laying of the corner stone and the ceremonies in connection therewith. After which a collection in aid of the building fund was taken amounting to \$430.

The Clayton Presbyterians had a red-letter day on Thursday, June 17th, when the corner-stone of their new church was well and truly laid. The ceremony was performed by Rev. R. Knowles, the former pastor, Rev. Dr. Smith, of Kingston, delivering the dedicatory address. After this important part was concluded, the audience adjourned to the grove for dinner, and after dinner the programme was resumed, when addresses were delivered by Rev. O. Corro and Hannah (Clayton), Mitchell and Hutchison (Almonte) Smith (Middleville), McLean (Arnprior), and Mr. W. C. Caldwell. The pastor, Rev. Mr. McLean, occupied the chair, and the choir of the Methodist Church, Almonte, rendered an excellent programme of music. The day was an ideal one for an outing, and the large assembly seemed to thoroughly enjoy the proceedings.

The Presbytery of St. John, New Brunswick, met on Thursday evening, June 3rd, in the Presbyterian church, St. John, for the purpose of ordaining Rev. E. H. Smith, B.A., to the office of the Holy Ministry and inducing him into the pastoral charge of the congregation of St. John's South settlement. A solemn service was conducted by Rev. J. A. McLean and J. D. McKay, the former preaching an interesting and instructive sermon from Prov. viii. 4, "Unto you, O men I call; and my voice is to the sons of men." The Moderator, Rev. J. S. Sutherland, then narrated the steps leading to the settlement of the congregation, and called upon Mr. Smith to answer the usual questions, after which he was by prayer and laying on of hands of Presbytery solemnly set apart to the office of the Holy Ministry. The Moderator then welcomed Mr. Smith to the Presbytery of St. John and inducted him into the pastoral care of the congregation of St. John.

Rev. W. G. Wallace presided at the closing exercises of the Toronto Presbyterian Ladies' College Friday evening last. The Church of the Redeemer Assembly Hall was placed at the disposal of the college for the occasion. Mr. W. B. McMurrich, M.A., Q.C., read the annual statement and report, and brief addresses were made by Rev. Principal Cawin, Hon. Geo. W. Ross, Rev. John Potts and Principal Macdonald. The report alluded to the fact that the past year has witnessed the largest attendance of both resident and day students in the school's history, a result which, Mr. McMurrich said, was due alike to the efficiency of the present faculty and to the splendid undertaking work done by the late Dr. McIntyre. Especial attention had been devoted to the departments of art, education and music. In the latter especially the place taken by the college has been very gratifying to its friends. Reference was also made to the religious exercises of the college, and the social training of the students.

The death occurred at his father's residence, Fort Belcher, Onslow, N.S., on June 15th, of Rev. Homer Putnam, M.A., who until his resignation of a few weeks ago, owing to ill health, was the pastor of Columbia Presbyterian Church, Hopewell. Mr. Putnam was ordained to the ministry only four years ago and is called to rest from his labors at the early age of thirty-two years. He was an exceptionally fine preacher and while health would permit he manifested an exemplary zeal in the work of his sacred profession. The attachment of his congregation and their appreciation of his work is testified by the fact that during several furloughs which were enforced by failing health they continued to pay his salary in full. He had been a graduate in arts at Dalhousie University where he held a Munroe exhibition during every year of his course. He took his theological course partly at Pine Hill College, Halifax, and partly at the Princeton Theological Seminary, New Jersey. He married Miss Bertha Forbes, of Little Harbor, Pictou Co., who with one child is left to mourn her irreparable loss.

A large number of the graduates, theological students, and friends of Manitoba College Winnipeg attended Dr. King's "at home" on Saturday June 5th. Many old acquaintances were renewed, reminiscences indulged in, and a very pleasant time spent generally. After the tastefully served refreshments, Mr. F. J. Harley, B.A., read an address, and Mr. R. M. Dickey presented Dr. King with a handsome umbrella on behalf of the students. Dr. King replied in felicitous terms, thanking the students for one more token of their appreciation. He never sought popularity, but tried to do his duty in training the intellectual and spiritual part of those under his care. Dr. Sparling and Dean O'Meara spoke in earnest and eloquent terms of their appreciation of Dr. King's worth, not only to Manitoba College, but to Manitoba University, and to educational and religious interests throughout the entire west. Rev. Mr. P. Day, in a pointed and humorous speech, conveyed the hearty good wishes of himself and the other denominations. After singing the National Anthem the friends dispersed. Dr. King leaves for Scotland about the middle of June, to enjoy a much needed and more than earned rest.

For about ten months the congregation of Knox Church, Barton had been without a pastor and on Friday June 4th the vacancy was filled by the induction of Rev. James Steen, late of Tiverton, into the pastoral charge. Many large congregations have assembled in Knox church, but the gathering to witness and to take part in the solemn services which marked the beginning of the pastorate of Rev. Mr. Steen was fully equal to any previous Assembly. Amongst the Ministers present were: Revs. L. Kelso, D. P. Drummond, J. H. Courtney, J. McNeil, T. G. Wilson, Alex. Wilson, J. F. Scott and Dr. Sutherland. Rev. D. R. Drummond, of St. Thomas opened the services. After prayer, the reading of a portion of the 6th chapter of St. John and singing of the 43rd Psalm the rev. gentleman took as his text Gal. iii. 4, and delivered an earnest and eloquent discourse. Rev. Dr. Sutherland addressed

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the inducted pastor and the Rev. Mr. Kiso addressed the people as to their duty. At the conclusion of the services the newly-inducted pastor was conducted to the door and introduced personally to many of the congregation by Mr. Kiso. In the evening a reception was tendered Mr. Steven, when the citizens, irrespective of denomination, united in welcoming him to the village.

A joint meeting of St. Andrew's and St. John's congregations, Almonte, was held in the basement of St. John's church recently to hear Rev. M. Dseronian, an ex-Armenian, who has just graduated from the Montreal Presbyterian College. The chair was occupied by Rev. Mr. Mitchell. Mr. Dseronian made a brief reference to the recent massacres in Armenia, but devoted most of his time to a description of the country, its products, the mode of living of the people, and the social and religious customs of the country. Stereopticon views of various objects of interest in the country were shown to aid his listeners in better understanding the descriptions given by him. A collection was taken at the close of the meeting for the benefit of the lecturer.

GLENGARRY W. F. M. S.

The Glengarry Presbyterian of the Woman's Foreign Missionary Society of the Presbyterian Church, held its 14th annual meeting in Knox Church, Cornwall. The society embraces 30 auxiliaries and 10 mission bands throughout the counties of Glengarry and Stormont.

The organization of which this Presbyterian forms a part was organized in Toronto 21 years ago. Its income at the close of the first year was \$1,000; the year just closed reports an income of over \$13,000, and the increase in membership has been equally marked. This money is spent in supporting lady missionaries in the foreign field—India, China, Trinidad, the New Hebrides, and among the Pagan Indians of the North-west.

At 2 p.m., on Wednesday the president, Mrs. Algine, of Lunenburg, took the chair, conducted the opening services and delivered a comprehensive address touching upon the operations of the year.

Mrs. Charlotte Scott of Mount Joy, the recording secretary, read the minutes of the former meeting.

Mrs. Judge Pringle, the honorary president, had been appointed to prepare the address of welcome but became unable to be present. She sent her paper, which was read by Mrs. Hastie in her absence.

Mrs. James Fraser replied in felicitous terms.

A short Bible reading was given by Mrs. Bonnie on 1 John.

Reports were given in by many auxiliaries with facts and figures and also from several of the vice-presidents.

Two delegates were received from sister societies in town who brought kindly greetings and gave some information in regard to the work being done by the societies. This was done by Mrs. Bruce on behalf of the Episcopal church and by Mrs. E. H. Brown on behalf of the Methodist church. These were acknowledged by the president in suitable terms.

A most interesting missionary exercise was given by members of the two

mission bands of St. John's and Knox churches, conducted by Mrs. Hastie, and the musical part by Miss Annie Cline and Miss Bolla McLennan. It did credit to all concerned.

Miss Tulloch read an excellent little paper describing how she conducts the Mission Band in Woodlands congregation.

Mrs. Hastie submitted a resolution re the death of Mrs. Ewart, of Toronto, recently, who had filled the office of President of the General Society for 10 years, and who though 80 years of age was actively engaged at her work till a few days before death.

This was seconded by Mrs. J. Fraser, and adopted, and a copy ordered to be sent to the secretary of the general society and also to the family of the deceased.

EVENING MEETING.

The evening meeting was a public assembly. The pastor of the church, Rev. Jas. Hastie, presided and gave a brief resume of the purpose and operations of the W. F. M. S.

Rev. Dr. MacNish offered up prayer. Rev. N. A. McLeod, of Woodlands, and Rev. P. D. Langill, of Martintown, delivered earnest addresses; the former on "The Outlook of Missions," the latter on "Mission Work in the West."

The combined choirs of Knox Church and St. John's, under Mr. Watson's leadership, conducted the praise service very efficiently.

A liberal offering was given. The attendance was large and the proceedings very interesting.

THIRD SESSION.

The third session began at 9 a.m. Thursday. After devotional exercises reports were given from Mission Bands, and prayer for these young workers was offered by Mrs. Stevenson.

The financial report was given by Mrs. John D. McLennan, treasurer, which showed receipts to be \$2,273.85, for the past year, and \$110.44 was expended.

Miss Annie Cline, corresponding secretary reported for her department and said it was a year of success, there being an increase of three Auxiliaries and one Mission Band.

Mrs. Hastie, secretary of the leaflet branch, gave her annual report which showed that \$51.00 had been received, an increase of \$12.00 over previous year, the total number of leaflets taken being 383.

The dedicatory prayer was offered by Mrs. Wm. Scott.

The election of officers then took place and resulted as follows:—

President—Mrs. Algine, re-elected.
Vice-presidents—Mrs. McLane, re-elected; Mrs. James Fraser, Mrs. D.D. McLennan, Mrs. Wm. Scott, re-elected; Mrs. J. Grant, Newington.

Treasurer, Mrs. J. D. McLennan, re-elected.

Recording Secretary—Miss C.A. Scott, re-elected.

Corresponding Secretary—Miss A. Cline, re-elected.

Leaflet Sec'y—Mrs. Hastie, re-elected.

A short discussion took place on the following topics—"How to interest the women of our Church," "Does it pay to send delegates to General Conventions?" "How to get our members to attend meetings."

After a short discussion on "Supplies," or the best way to secure and send clothing, etc., to the Indians in the North-West, who are being taught by Mission Schools, the session was closed.

FOURTH SESSION.

Opened at 2 p.m.

After devotional exercises an address was given by Mrs. Hecksteadt on "Discouragements and Encouragements in the Work." She enumerated discouragements coming from without, those arising from the circumstances in which the societies were placed, and those coming from within, the neglect of the members, lack of prayer, neglect of Bible study, discussions, etc. She then showed that the encouragements far outweighed the discouragements, such as Divine promises for aid, growth of our Society, since its inception, the sympathy shown by the several Presbyteries, and that the General Society has this year raised more than any previous year and has lifted us out of self and made us better wives, mothers and

sisters, and the great honor God has conferred on us in making us co-workers with Him in his great work. The crowning encouragement is that Jesus Christ Himself once trod this earth and labored as the Great Missionary and Exemplar. She closed by showing how all discouragements can be changed into means of encouragement.

"The Question Drawer" was the next topic taken up, and the answers to questions were given by Mrs. James Fraser, ex-president, with much satisfaction.

The president and treasurer of the Presbyterian were appointed to attend the next meeting of the General Society as delegates.

On an invitation from Wales, the Presbyterian agreed to hold its next annual meeting at that place, on Wednesday and Thursday of the second week of June, 1908.

The Society was next led in prayer by Mrs. Bowen "For the Women of our Church; for the Extension of the Work, and for the Spirit of Liberty and Self-Sacrifice."

A vote of thanks was passed to the vice-presidents who have retired from office last year.

Thanks were also given to the people of Cornwall who entertained the delegates so royally, and to the choir and to all who contributed to make the annual meeting such a success.

After a closing hymn and prayer, the ladies were entertained in the basement of the school-room of Knox Church with a lunch before leaving for the train.

OBITUARY.

There died at his residence "Alford" Almonte on Saturday the 15th, Mr. John Bruce, who had reached an advanced age, the day following his death being his ninetieth birthday. Mr. Bruce was the last surviving son of the late George Bruce, formerly of Auchray, Aberdeenshire, Scotland. Although he had been in infirm health for years, becoming weaker and weaker toward the last, his death came unexpectedly, none thinking the end was so near. He simply fell asleep in this world to awaken in glory.

For a number of years Mr. Bruce was engaged in teaching and was widely known, his influence was great and far reaching. He took an active part in the establishment of Melville Church, Ca-tel, Markham, and was from then until the day of his death an elder of that congregation. For many years he was superintendent of the Sabbath school, and in every way took an active and untiring part in the work of the congregation and in the advancement of Christ's cause in the community.

INSURANCE THOUGHT.

A contemporary well says:—"Many people ask: 'How much insurance ought I to carry?' The question can only be answered by asking another, 'How do you want your wife and family to live after you are gone? Do you want them to have the comforts they have been accustomed to, or are you willing to have them go shabby and hungry?' Remember that you will not be

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QUEEN VICTORIA'S CORONATION ROLL.

In the June Century Florence Hayward describes the official record that is preserved on a parchment roll of Queen Victoria's coronation. Miss Hayward says: The "Coronation Roll" is wonderfully and curiously complete. It sets down every detail with minuteness and elaboration. The "Coronation Roll" of Queen Victoria is like the rolls of all her predecessors since the time of Richard II—a huge, bulky roll of parchment. It is what the lawyers would call a deed poll as distinguished from an indenture. It has its preambles and recitals and its obligation, all of which are quaintly set out in stilted phrases on a series of pieces of sheepskin, each fifteen inches wide, fastened together by loose stitches, until the whole attains the length of nearly one hundred lineal feet. It can be perused only by unrolling from one end or the other, and is so unwieldy that the seeker for any information of which the precise location is unknown must invoke the aid of no end of manual assistance to attain it. The script is in the highest style of the scribe's art, and is an excellent example of the engrossment that is still considered necessary in England for wills and deeds, which, as there is no general system of publicly recording such instruments, are kept in "strong boxes" under lock and key. Speaking generally, the result, as a whole, is over a hundred square feet of solid reading in one breath and in a language that is a mixture of legal, medieval, and court phrases, but each line gives one a glimpse not to be had otherwise of the intricacy, dignity, and significance of the coronation ceremony.

THE BEGGARS OF ITALY.

"Bicycling Through the Dolomites" in the May "Century" is an account of Col. George E. Waring's European trip of last summer. Concerning mendicancy in Italy. Col. Waring writes, Per-

haps there is no better index to the good or bad condition of the working people of a country than is afforded by the number of beggars one meets on the roads. The poles set up at the border of Austria with their spiral stripes of yellow and black, do not mark the line between it and Italy much more clearly than does the advent of the beggar the moment the line is crossed. In Austrian Tyrol there are virtually no beggars. On the Italian side, even well-dressed people in the fields will leave their work to beg coppers from the passing traveler. One day, in the upper Innthal, a couple of bright looking, rosy-faced children ran after us, asking for kreutzers. "Mawknix" upbraided them for such a shameful act, and they slunk away. He spoke of this with much indignation to a neighbour, who said their whole family were away in the fields at work, or they would not have dared to beg, and that he would see that they were well spanked when their mother came home at night. Nuns and a few favoured cripples sometimes ask alms at the doors of the churches in the larger towns, and the "poor-box" is always found inside; but the peasantry and the churches take care of their own poor, so that the vice of beggary is unknown among them. In Italy, on the other hand, it is obvious that special conditions of deformity are artificially produced. Both legs broken and badly reset in childhood constitute a good source of income for life; and anything that appeals to sympathy is made the occasion for cultivating a very mistaken and mischievous charity.

Does any reader know, adds the St. Louis "Republic," whether it is a fact or not that left-handed persons who are lost make the circle in an opposite direction to that made by a right-handed person?

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medicine must be awarded the palm of superiority over all others. Every mail brings letters from grateful people in all parts of Canada, who have been cured by the use of Dr. Williams' Pink Pills, sometimes after years of illness and after other medicines had failed, and it is the words of gratitude spoken by sufferers thus restored to health that has created the enormous demand this medicine has. The following letter is but a fair sample of hundreds constantly being received:—

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