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OVER LAND AND SEA.

Lord, for to-morrow and its needs
I do not pray ;
Keep me, my God, from stain of sin,
Just for to-day.
Let me both diligently work
And daily pray,
Let me be kind in word and deed,
Just for to-day
Let me be slow to do my will,
Prompt to obey ;
Help me to overcome my flesh,
Just for to-day.
Let me no wrong or idle word
Unthinking say ;
Set Thou a seal upon my lips,
Just for to-day.
Let me in season, Lord be grave,
In season gay ;
Let me be faithful to Thy grace,
Just for to-day.
So for to-morrow and its needs
I do not pray ;
But keep me, guide me, love me, Lord,
Just for to-day.

A discovery has just been made of a relic which, should it prove genuine, will be a national object of veneration to the French. It is the armor given by Charles VII. to Joan of Arc. He ordered it to be made for her during the siege of Orleans. The armor has long hung in the hall of the Chateau de la Tour de Pinon in the Aisne, along with other suits of armor. They were bought by the father of the present owner, the Marquis de Courval. He had a taste for Gothic architecture, built the hall, and furnished it in 1830 like a fifteenth century armory. Nobody suspected that Joan of Arc's coat of mail was among the antiquities that he bought. It bears the arms that Charles VII. granted her, matches with the descriptions handed down to us, and would be a fit for a girl of five feet, three inches.

Whatever differences of opinion may exist as to the prohibition of the liquor traffic, there surely can be no division of sentiment as to the propriety of absolutely stopping the sale of adulterated and poisonous liquors and unhealthy beverages.

A prominent New York liquor dealer, in a recent letter advocating additional laws, especially to supervise the quality of liquors sold, said :

"There is more poison sold over bars than in drug stores. Some dealers pay only \$1.25 a gallon for whisky, and \$1.25 to \$1.65 a gallon for gin and other liquors. What kind of stuff must these mixtures be when the Government first exacts a tax of \$1.10 a gallon on all liquors?"

An argument may be found in the experience of other nations. Belgium is now a conspicuous example of the drink evil. The eyes of all nations have been turned to her of late. The New York *Examiner* says as follows :

"It seems incredible, but the statement is made, that in Belgium 200,000 people die annually, out of a total population of between five and a-half and six millions, as the result of the use of intoxicating liquors, and that 75 per cent. of the crime in the kingdom is due to the same cause."

Again, from the New York *World* :

"Belgium's revenue from the drink habit has grown in forty years from 4,000,000 to 33,000,000 francs, crime increasing 200 per cent. at the same time, and insanity 128 per cent."

The last Parliament of France unanimously passed laws to suppress the sale of all liquors and beverages declared dangerous to health by the Academy of Medicines. While foreign powers are awakening to this scourge, in our own State men high in authority are coquetting with this evil for personal or party advantage.

The Pope recommends the Italian clergy to practice newspaper writing as well as preaching ; and the New York *Tribune* says that he demonstrates his infallibility by the declaration that lots of people read the former who could not be induced to listen to the latter.

This is most true. Protestant ministers have understood it for many years. Let them write for the newspapers whenever they have anything to say, but let them beware of the interviewer. No man is so likely to entangle himself by an interview as a professional public speaker.

The oldest love letter known of in the world is in the British Museum. It is a proposal of marriage for the hand of an Egyptian princess, and it was made over 3,500 years ago. The ardent wooer used an inscribed brick.

Edinburgh, it used to be said, existed on books, beer, and briefs. It may in no very strained sense be said that it got the Scott Monument out of its books, it has got a truly magnificent University Hall out of its beer, and now it is to have an equally magnificent Town Hall out of its whisky—Mr. A. Usher, distiller, Edinburgh, having intimated his intention of building and presenting a Town Hall to the city at an expenditure of £100,000.

An enterprising religious newspaper in London recently offered prizes for reports concerning the length of sermons preached on a given Sabbath. Nearly three hundred responses were sent in. The longest sermons reported were by a Presbyterian minister in the far north of Scotland and a Methodist preacher in England. Each of these discourses occupied an hour and twenty-eight minutes. The shortest sermon in the list was by a Primitive Methodist brother, and was only five and three quarters minutes long.

A remarkable fossil has just been unearthed at Kilmarnock, which has all the appearance of being the hoof of a horse both in form and outline. It must have been a one-toed, uncloven, or solid ungulate animal, a class to which the horse, the ass, and the zebra belong. The animal must have existed, moreover, in the Eocene or carboniferous period, as it was found at the coal workings at Moorfield in the neighborhood of the town. Thus another link binds the dim and far distant past to the living present.

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Toronto, Aug. 13, 1896.

The Demand for Sunday Cars.

THE advocates for Sunday cars have shown their hand in Toronto. After impersonal preliminaries in the press they have ventured to the open and last week a deputation described as "influential" waited on his worship the mayor on behalf of their contention. Note those who were present. A Church of England clergyman heads the list. He is unknown to the general public, and as his address is given as Swansea, it may be that his "influence" will not count for much with the working men of Toronto. Then comes E. B. Osler, M.P., a most influential member of several corporations, such for instance, as the Toronto Ferry Co., who run boats on Sunday; the C.P.R. Co., who run trains on Sunday, the North West Land Co., investors in whose property, it is believed, have been for long in need of that Sabbath rest and consolation denied them by an unfeeling, unsympathetic world; W. R. Brock, wealthy merchant and corporation-monger, interested in electric motor power; Hugh Ryan, big contractor; E. C. Gurney a Methodist of influence in church circles. Flanked thus, by clerical and lay influence the huge capitalists might have considered their influence complete, but no. It would never do to appear as the friend of the working man for whose welfare they were mainly acting, without some representative of that much wronged class; so one is found, in the person of Robert Glockling, who, however, seems so ill at ease amid such glittering signs of wealth that he metaphorically speaking sidles up to Rev. Mr. Softley, and keeps the church between him, the poor down trodden labor man, and the gorgeous capitalists. After all the church may have its uses! It was not a very dignified position to assume. Seeing that the deputation was doing it all for the working man. Mr. Glockling should have been the leader. He is known to his worship, and he might have introduced his gentlemanly comrades and done the talking for them. It must have been quite a sacrifice of convenience and possibly of dignity to them to espouse the platform of the working-man, especially in a cause where the advantage is so obviously not theirs, and to have allowed them to introduce themselves and their business and to argue it on a hot summer, in the stuffy atmosphere of the old city hall, well—it showed that one working man at least can be very ungrateful, that's all. An explanation would be in order, as the representative of the working man does not usually lack in courtesy. As a rule he is polite and considerate, not given to swagger, high airs or gruff hauteur. Of course it is barely possible that Mr. Glockling did not represent organized labor, and yet, if not, why in such august company. An ordinary mortal, say an every day artisan does not often hob-nob with the elite of the financial world, bankers, brokers, capitalists, and clerks in orders with an imaginary Archbishopric at the end of their string! No, the chasm between capital and labor has

not been bridged thus far in the civilized countries of the world. So, an explanation is decidedly in order. Can it be possible that the great capitalists brought the labor man along with them without the authority of any representative organization of workingmen, for the purpose of making it appear that the workingmen were officially represented? Perish the thought! for "Brutus is an honorable man." The point is a moot one and it would be wearisome to pursue it further.

What did the deputation say? Much, verily, if assurance and arrogance be taken into account. According to one speaker, Mr. Bertram, a Unitarian, by the way, "the citizens were wondering why the question of Sunday cars had not been submitted to the people." Had he been asked for proof of this general statement he could have replied that "*Pro Bono Publico*," "*Vox Populi*," "Ratepayer," "Citizen" and "Old Subscriber" had made his demand for Sunday cars in the columns of two city papers. Mr. Bertram's best and freshest powers of oratory were expended in previous Sunday car agitations; he is no new recruit, his advocacy is an old, worn out tale and will not turn a vote. Mr. Brock, another speaker, must have been sadly out of his element, in doling out praise for public-spirited progressiveness to the Mayor whom he opposed on the hustings as an incapable, and narrow-minded economist. The burden of his cry, after the "taffy" was "blue laws" "the poorer classes," the spiritual influence which seemed to oppress "the people," and the "city's interests." Mr. Brock is an old-timer in the cause and brings no additional strength. Mr. Gurney's speech bristled with interest. He approached the subject with the authority of an expert, having "studied the working of Sunday cars in other cities," he could not have studied them in Toronto. "He had come to the conclusion that the Toronto Sabbath was no better than the Boston or the New York Sabbath." That is to say, he believes that orderly conduct, church-going and Sunday quiet, are no better things than Sunday theatres, horse races, games, matches, beer gardens, and pandemonium generally. Who will say that the Methodist umbrella is not an expansive one and generous withal! He proceeded "while he had the alternative presented to him of spending his summer on the ocean or at Muskoka, his employe had to choose only between the Gardens and Queen's Park, and it was not a fair mode of treatment." This fine sentiment, it is not surprising to learn, elicited applause, presumably from Messrs Brock, Bertram, Osler, H.P. Dwight, B.E. Walker, and Rev. H. Softley. It was so generous, as to be quite overpowering and doubtless it was unexpected too. It is to be hoped Mr. Gurney will apply the principle he here so touchingly gave expression to, in every way open to him for the benefit of the workmen of the city and that he will begin to exercise his talent in that direction at a certain well known factory on King Street West Toronto. Mr. Gurney is no new capture to the ranks of Sunday car men and his "influence" on the question is "nil." Mr. Walker was in at least one point Scriptural. He believes in the doctrine of self-denial, self-sacrifice even—strictly Biblical. This is the great truth of the Gospel indeed. Therefore, he had no doubt that "hundreds of people would be prepared to sink their individual wishes in deference to the opinion of those who favored the innovation." After this astounding rule of conduct and thought what may we not expect. Surely the accommodating Mr. Walker, banker and philosopher as he is, will be ready to sink his desire for Sunday cars when it shall be represented to him that a large number of people are opposed to them. 'Tis a poor instrument that cuts not both ways. We would recommend to Mr. Walker to obtain without delay a few convictions and a mind of his own.

To follow up this most curious of deputations, we find at least one man who makes no pretence as to the real object of Sunday cars. A man of courage Mr. Osler must be, he is, at least, bold and outspoken. This is what he is reported to have said; "Our city is suffering to an enormous extent from the lack of street cars on Sunday. Toronto is avoided on Sunday by travellers as they would avoid a pest-house. The building of an hotel I consider is entirely contingent upon a Sunday street car service. You cannot get business men to put a dollar of money into any hotel—bonus it as you like—if you shut your guests up on Sunday. People won't come here. Toronto should be the centre of the largest excursion travel on this continent. Men should bring their families here from all over the continent, but they cannot do it as long as we have not got the hotel accommodation, and you cannot have the hotel accommodation, in my opinion, as long as your law remains as it is to-day—against Sunday street cars. I am not arguing from the moral, but purely from the business, standpoint; and if the Morality department of the City of Toronto consider it more advantageous to have a dying city, and nothing to do on Sunday; than a street car service and a live city, that is for the Mayor and Council to decide. From a business point of view, however, I do not think it is possible to argue otherwise than that we are suffering enormously from the lack of street cars on Sunday." Here at last the cat is let out of the bag. It is no longer the whine on behalf of the poor man, nor of the oppressed working man. It is a question of dollars and cents, a street railway question, in which the revenue of that company, and collateral interests are the beneficiaries.

Now, a pertinent question here is "Where do these dollars and cents come from? From whose earnings do these companies expect to draw money to their rich coffers, coffers which already allow their directors and managers, their Gurneys, Oslers and Brocks, ocean voyages and summer breezes in Muskoka and Madagascar? From the pockets of the workingmen whose moderate wages forbids them to go often to Niagara, Oakville, or to High Park.

Workingmen of Toronto! Ye are made the sport of merciless capital and if ye have a spark of manliness left ye shall resent the crime. These men use your name in this matter in order to further their own interests; they have the effrontery to use Labor's name and Poverty's sacred woes, in a baseless effort to enrich themselves at the expense of the poor!

Does it seem that in this article we have been too personal or unreasonably severe. So it may appear, but we have not been so, for a more audacious attempt to blind the public, than that made by this deputation, has seldom disgraced the annals of the city.

A Strong Position.

The citizens of Toronto through the representatives of the Lord's Day Alliance have taken prompt steps to meet the demand of the Sunday car men. So far, they have acted with wisdom, in being moderate but firm, and in confining themselves to the question of the date of the proposed vote. Should the same spirit of justice, of reasonable dealing, prevail throughout the contest, as it doubtless will, then a great advantage will be gained. The impression made on the public mind by the course pursued by Rev. Dr. Caven, Mr. J. K. Macdonald, Mr. Patterson and the other speakers of the Anti-car deputation to Mayor Fleming has been most favorable. The true keynote of the fight was sounded. Noble, disinterested, full of vigorous hope were the words of these gentlemen. No mere hirelings, nor money-seekers they. Listen to Mr. Macdonald:

There was no one, he said, present who was President of a ferry company, or who ran a Sunday concert garden, no one who would either win or lose a cent by the running of cars. In coming to a decision the Mayor should remember that. One gentleman had said Toronto on Sunday was shunned like a pest-house. If this moral, law-abiding city was shunned like a pest-house now, what would it be when it ceased to be a pest-house and became a pleasure garden? The Lord save Toronto from such a contingency. Mr. Macdonald quoted from Passenger Agent Webster to the effect that his experience was that instead of being a disadvantage Toronto's Sabbath-keeping was a high commendation to American visitors, many of whom had expressed the hope that their own cities would come to such a conclusion as to Sabbath-keeping.

Rev. Dr. Caven, while not entering into a discussion of the merits of the question, the immediate object being to delay the vote until January, made a protest against the moral side of the subject being over-looked. He pointed to a motto which hung above the Mayor's chair: "Except the Lord keep the city the watchman watcheth but in vain," and expressed the hope that all questions would be decided on moral grounds. The city that did not do so must go to the ground. Long ago Glasgow's motto was "Let Glasgow Flourish by the Preaching of the Word." The motto had been curtailed, to the sorrow of many Christian people. He hoped the motto he had pointed to would stand. Referring, in closing, to the statement that Toronto was avoided on Sunday, the speaker said a friend of his in San Jose had written a letter—sent to a city paper some time ago but not yet published—in which he said that all good, moral and religious men over in the United States were holding up Toronto as a model and were hoping to tone up American cities to the level of Toronto. He beseeched them not to sink Toronto to the level of American cities.

Such, then, has been the disinterested and reasonable grounds on which the opposition to the Sunday car has been opened. The question in all its bearings will be fully discussed as the agitation progresses, meantime, the Lord's Day Alliance does not oppose testing the matter by public vote but they object to a vote now or early in the Fall, as it would be fairer to postpone it until January when the people will go to the polls for the Municipal Elections.

Sankey's Hymns. Ira D. Sankey, tells in the *Sunday School Times* of his experiences when he first introduced the *Gospel Hymns* in Scotland, twenty-four years ago. Public denouncement had been made of his "human hymns." And now these hymns are as popular in Scotland as in other countries.

Foreign Mission Fund. The Rev. Dr. Warden reports the state of this Fund in the Western Section at this date as follows: Receipts from congregations, etc., from May 1st, \$5,796.60; Expenditure from May 1st, \$46,373.95; Total \$40,577.32. The indebtedness at this date, Aug. 8th, is greatly in excess of the corresponding date in any preceding year. Usually the larger congregations begin to send in their contributions in January. This means an enormous expenditure for interest; not only interest upon the present large indebtedness, but interest also upon the expenditure from month to month from this date. It is earnestly hoped that Congregations, Sabbath Schools, Christian Endeavor Societies, and friends, will come to the help of the Committee, so as to reduce the present heavy debt. There is, of course, a limit to the borrowing power of any Committee of the Church, beyond which they should not go, even though the Banks might be willing to oblige.

The Principle of Sabbath Observance.

BY REV. GEORGE A. TEWKSBURY.

The principle of Sabbath Observance lies imbedded as a direct and easy inference in the statement of our Lord: "The Sabbath was made for man, and not man for the Sabbath." If this may suggest that the Sabbath was made for man as a whole, generically regarded, it also suggests that it was made for the whole of every man individually considered. Every man has a tripartite nature; he exists in three departments. Adopting Jeremiah's figure of a garden, we see in him three plots or beds—the physical, the intellectual, the spiritual.

These divisions do not lie horizontal within him, and artificially separate; but they rise terrace-like, one above another, representing an ascending scale of importance. As the central design of each, from below upward, the growing plants are made to form the words body, mind, soul, and the most important, giving the law to the others, is the soul. The body is not for itself, neither is the mind, but both are for the soul or the spiritual nature, and the soul is for God. One part is not to rob the others of their rights in the day. The body is to get rest in it, but the body is not to say: "Now Sunday is come; I will spend the day in sleep, I will not get up till ten or eleven o'clock"—too late to go to church—"I will take my ease and so get rested for another week's work." Nor is the mind to monopolize it to the exclusion of needful bodily rest and spiritual improvement. Nor, again, is the soul so to take it as to leave the body and mind unhelped in its return. The fair and full distribution of its good is to be secured. But as the spiritual is the highest, most important part of every man, the body and mind being subordinate and tributary to it, so all the benefits of the day to the body and mind are to accrue in the spiritual. The respite from worldly care, the interim of accustomed labor which the day marks and measures, is first and last to be turned toward the end of enabling one to give attention to those high and sacred concerns which lie on the divine side of his being; incidentally it will give its full measure of blessing to the mental and physical. "Seek ye first God's Kingdom and righteousness, and all these things shall be added unto you." The grand ultimate end of the Sabbath is the spiritual nature.

While other days are for body, mind and soul, this day is chiefly, as defined on an Assyrian tablet, "a day of rest for the heart." It is the window of the week, commanding a view of celestial landscapes. It is the perspective glass, to help the vision from the hill called Clear. A man in Newcastle, Eng., who had a house to let, took an applicant to the top of it and, speaking of the distant view it gave, added "We can see Durham Cathedral on a Sunday." "On a Sunday," said the listener, "and, pray, why not on Monday?" "Because on the week days the great furnaces and pits are pouring forth their smoke and we cannot see so far, but when the fires are out our view is wide."

Here, then, is readily yielded to us the principle of Sabbath Observance. It is found to be really a principle of affinity. Whatever will promote the great end of the day, or be as a glass in the hand whereby one may almost discover "the golden spired apocalypse," the cathedral gloria of heaven, may, self-evidently, come within its consecrated hours. Whatever will not do this is to be rigorously excluded. It is manifest upon the face of the matter that the fires of secular employment must be put out, their smoke no longer filling the air. Spiritual ends must be subserved by spiritual means. "Six days shalt thou labor and do all thy work." Will the spending of much of the day in sleep, will the bringing into it of social and convivial pleasures, with the studying of the week day lessons or exacting intellectual effort, will business letter writing or the making up of accounts, will bicycle riding, will Sunday newspapers, help forward the higher ends of the day? Only as they do may these things and a host of others like them be allowed. Confessedly it is not easy to see any more fitness in them for these ends than in a stick to discern the glories of the stars. But the principle is imperative. And every man is responsible so to apply the principle that the Sabbath as made for man may fulfil for him its blessed mission.—*The Congregationalist*.

Grace in its Divine and Human Aspects.*

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

Our Saviour gave three parables of grace together, each throwing light on the rest,—the lost sheep, the lost coin and the lost son. He gave three, partly for emphasis, partly to bring out several sides of the truth, partly for climax and partly to argue from several instances of human nature. This series of parables begins by laying special emphasis on

THE DIVINE ASPECTS OF GRACE.

The parable of the lost sheep brings out God's pity. No matter how many are already saved, if there be one unsaved, God's pity would find for it a way of salvation. The parable of the lost coin shows God's appreciation. A silver drachma is worth but a few cents. It seems to us too insignificant for such a search and jubilation. That is the point of the parable. No soul is so trivial in God's eyes as not to be worth saving. The parable of the lost son brings into view with rare fulness and reiteration God's forgiveness. The moment the son returns, the father reinstates him with all the privileges of sonship. The parable lingers around this great truth with loving and graphic touches.

The three parables alike show God's joy in the restoration of the sinner. Nothing is more emphatically stated in Scripture than that God is glad to welcome the repentant sinner and give him every privilege. No one can read these three parables of grace and not recognize this.

But these parables do not present alone the divine aspects of grace. These could not well be set forth without bringing into view the state of man. So the parables show also

THE HUMAN ASPECTS OF GRACE.

The parables all indicate man's need as lost. He is out of the way. Like a lost sheep he has thoughtlessly wandered from God's care; like a lost coin he has ceased to be of use; like a lost son, he is wayward and obstinate. But this is not all. The parables show man's opportunity. God finds him and presents the truth to him. The sheep may be brought home; the coin may be restored to its place; the son among swine may find welcome in his father's house. The first and second parables, dealing with morally irresponsible objects, are fitted only to teach man's need and opportunity in most general terms, but the parable of the prodigal broadens out much as a mountain stream swells into a lake and on its broad circumference has a great variety of scenery. Here is set forth man's sinfulness. Sin is the cause of his need. He is lost because separated from God. If he had not insisted on living apart from God all would have been well with him. Here, too, is shown his responsibility. A lost sheep and a lost coin are irresponsible. But a lost son owes his condition to his own folly and willfulness. He is responsible, also, if he continues in this condition. We might not know from the first and second parable that man had anything to do about it. The eagerness to save as set forth in both and the powerlessness of the object lost to resist might give a false impression but for the teaching of the third parable. We are not the subjects of irresistible grace, but have a will of our own in the matter. The prodigal son came to himself, reached a decision, arose, and went to his father. Here are outlined the steps taken in the exercise of the sinner's individual responsibility. Here is the practical manifestation of repentance and faith. When the prodigal saw his folly, was sick of it and turned from his life with swine, here was repentance. When he thought of his father as still loving him and sure to welcome him and when he set out in this confidence, here was faith. Without these there is no salvation. Man's privileges in salvation are also outlined in the parable. Man is the son of God and in his welcome as he comes back to God, he is now treated as a son and has son's rights. God does nothing half way. Having forgiven the prodigal, he absolutely reinstates him and gives him all a son could ask. When the son came back and felt the warmth of his father's welcome, he could not say "Make me as one of thy hired servants."

The latter part of the third parable is but an expansion and more positive statement of the ruling

idea of the first and second parables. All men ought to rejoice in the rescue of the lost. This is human nature; this is the natural result of sympathy; this is the command of God. The first and second parables show this feeling as naturally exhibited among men and as demanded of them; the third shows the wrong of failing to cherish such joy, and is a clear though mild rebuke of the Pharisees for their contemptuous indifference toward the sinning multitudes around them. In other words the aim of these parables is to teach man's duty of sympathy. Man is far less interested in the welfare of his brother man than is God. He is too often like the elder brother in the parable, indignant at kindnesses shown the undeserving. He has a disdain for grace. This was the feeling of the Pharisees toward all other men, of the Jews toward the Gentile world; it is the feeling of the self-righteous in every age toward the sinful and needy around them. There are many to-day, even in our churches, who have no interest in the degraded and unworthy. They have no patience with the folly such show, and no desire to help those guilty of it. This is of course all wrong. We are to be like God,—full of a tender sympathy for the erring and an intense desire to do him good. It is God's command, thrice uttered in these parables, to rejoice in the work God is doing for souls and to welcome all who come back to the enjoyment of their sonship.

The Significance of the Great Christian Endeavor Convention.

BY REV. FRANCIS E. CLARK.

I have been asked to write concerning the result and significance of the recent Christian Endeavor Convention at Washington. It is too early as yet, perhaps, to tell the results of the convention, but it is not too early to inquire into its profound significance.

The fact that forty thousand young people should come together in the hottest month of the year, in one of the hottest cities of the country, to attend a purely religious convention, is in itself significant. Nor are these figures approximate estimates or wild guess-work. Thirty one thousand one hundred and twelve Endeavorers actually registered. Four thousand six hundred more, by actual count, were in the choirs, and the careful committees were convinced that nine thousand other visitors were in attendance upon the convention.

On many occasions throughout the convention the three enormous tents, Washington, Williston, and Endeavor, were crowded to their utmost limit, while thousands stood outside, within ear-shot of the speakers' voices; and at the same time perhaps half a dozen churches, the largest that could be obtained, were filled to overflowing.

But what brought these young people together in such vast numbers? The impelling *motive* is the significant feature of the convention. It was, as I have said, a purely religious convention. The early morning prayer-meetings were a characteristic feature. Nearly thirty churches were simultaneously filled morning after morning with the praying hosts.

The convention closed, as always, with a serious and delightful consecration service, participated in by forty thousand people in the various auditoriums. The highest motives were appealed to from the first day to the last. The religious aspirations of the assembled throngs were the harp of a thousand strings, upon which every speaker played. The speakers felt no necessity of descending to claptrap or sensationalism. Their character would have prevented this had the audience desired it, but their was no wish on the part of the audience for anything but the deepest and the strongest truths.

If it has ever been thought that young people must be coaxed and cajoled into piety, must have their religion sugar-coated and thoroughly disguised by sensationalism, this convention and other international conventions of the Christian Endeavor Society have forever dismissed the idea.

And yet it must not be thought that there is anything unduly solemn and lugubrious about this great assemblage of young Christians. No one who was in Washington during the convention could have obtained this idea. The streets of the city were bright with their fluttering badges. The street cars were vocal with their sunshine songs; and when they came together in their State receptions they evidently had not forgotten their pride in their own commonwealths, as the frequently reiterated question and

answer, "What's the matter with Pennsylvania?" (for instance). "She's all right!" testified.

But the Keystone Endeavorers had a right to be proud of their commonwealth, for she sent the largest delegation of all—almost four thousand registered Endeavorers, and probably hundreds of others who did not register.

The motor-men even were impressed by the character of the assembly. "We never handled such a crowd so easily," said a conductor. "Nobody seeks to evade his fare, and there is no rough pushing for a seat. Give me a Christian Endeavor Convention every time."

Moreover, the definition given to religion by these youthful hosts of Christian Endeavorers is a broad and comprehensive one. They did not take it all out in psalm-singing and praying. There was much of this, but there was also much of earnest *service*. Every noon meetings were held in neglected parts of the city for those who could not go to the convention.

The range of topics discussed, too, shows that no narrow and partial definition is given to the word "religion" in the minds of these young people. Religion embraces missionary enterprise, they think. It has relation to the sufferers in Armenia. It does not forget the babies in the slums who have no summer outing. It remembers the life-savers upon the coast, the sailor in the navy, and the soldier in the barracks. It brings a message of cheer to the prisoner in his cell and to the sick in the hospital. For in all these places do the Christian Endeavorers minister, and in all of them are Christian Endeavor Societies found. The convention had much reference to the life that is to come, but it also had much reference to the life that now is. The patriotic note was often struck. Over and over again the assembled thousands showed their intense love for the stars and stripes, and all that these banners, so lavishly displayed, signify, and every sentiment that declared for the highest patriotism, for noble citizenship, for the subserviency of partisanship to righteousness, was applauded to the echo.

The Christian Endeavor Society, as such, allies itself to no political party, but in all political parties its members may be counted on to vote for pure and honest men, and to stand firmly and together for those moral standards which exalt a nation.

Who that ever saw it will forget that memorable scene at the eastern front of the Capitol on Saturday afternoon, July 11th? Forty thousand Christian Endeavorers were gathered together, the choicest young men and women from all parts of the country. Forty thousand more spectators gathered to witness the patriotic demonstration. These throngs have only been equalled on inauguration days, say the oldest inhabitants of Washington, and not always even then. But how different was this throng in many respects! No roughs or "Plug Uglies," no bleary-eyed denizens of the saloons, no blatant fire-eaters from North or South, very few old or even middle-aged people, but a vast throng of modest, earnest, devoted young men and women, who felt that the nation was theirs to purify and strengthen.

The exercises were very simple, only the presentation of a banner for the best work done along the lines of Christian citizenship—a banner that was secured this year by the city of Cleveland—and some most delightful singing by the enormous choir of four thousand voices massed upon the Capitol steps. But how much this signifies, when it is remembered that behind these forty thousand are two million and a half of youthful citizens with the same aspirations and high hopes for a regenerated country!

One other characteristic of this convention must not be omitted, and that is the sense of brotherhood and kinship between the various denominations that was here generated. Not only was every State and Territory in the United States represented, and every province in Canada as well, but Mexico and South America, Great Britain, France, and Germany, Australia and New Zealand, India, China, and Japan, Persia, Liberia, and South Africa, and many another land besides. No discordant note was struck. The stars and stripes and the union jack twined lovingly before the speakers' stand in each tent, while the flags of many nations, sent from their respective countries especially for this convention, testified to the cosmopolitan character of the brotherhood generated by Christian Endeavor.—*Harpers Weekly*.

Howie Memorial.

The close of the Glasgow Pan-Presbyterian Council was followed by a notable assembly of the chief representatives of the Covenanted Churches from both sides of the Atlantic—perhaps the most notable that has taken place in two centuries. In connection with the Convention "Martyr Memorial Services" were held on the preceding Sabbath at over forty places in Scotland hallowed by the memories of those who suffered death for Christ's Crown and Covenant. The whole series of meetings was fittingly ushered in by the unveiling of a memorial at Lochgoon, twelve miles from Glasgow, to John Howie, the famous author of "The Scots Worthies." Three years ago the centenary of Howie's death was commemorated and a committee was appointed to perpetuate the memory of one who had done so much to immortalise the Covenanted Martyrs. Subscriptions were received from all quarters and it was decided the memorial should take the form of a granite obelisk to be erected at Lochgoon, Howie's residence. This having been completed measures were taken to make the unveiling worthy of the occasion. A party of some seven or eight hundred, including many prominent visitors went out from Glasgow and little knots of people gathered from every direction over the countryside reminding one of the old time occasions on which their ancestors strolled to some pre-arranged meeting place on the hill-side at the peril of their lives for the worship of God. Altogether about five thousand people were present, all in fullest sympathy with the object of the gathering. After prayer and the singing of the hundredth psalm the Rev. Dr. Kerr, of Glasgow, spoke of the heroism and work of the Covenanters, and called upon Sir I. N. Cathbertson to deliver the inaugural address and unveil the memorial. The address was an able summary of the life of "Howie, the fine old chronicler of the Cameronians," as Sir Walter Scott calls him, and the speaker paid an eloquent tribute to Howie's character and to the value of his various writings, the best known of which was "The Scots Worthies." He referred to several incidents of which the house at Lochgoon had been the scene, stating that though it had been twelve times plundered no Covenanter was captured in or near it. He then unveiled the monument and in appropriate terms handed it to the care and keeping of the present John Howie. The homestead at Lochgoon has been in possession of the Howie family for seven centuries, and the present tenant is the thirty first John Howie in direct succession—surely a unique record.

The monument is a fine obelisk, built of Croctown granite, and is about 27 feet high. On the panel facing Lochgoon is the inscription—"In memory of John Howie, author of 'The Scots Worthies.' Born 1735; died 1793. 'I have considered the days of old.'—Psalm lxxvii. 5." The obelisk is placed upon a cairn of granite boulders, on which are appropriately inscribed the names of some of the more notable of whom Howie wrote, as Knox, Henderson, Peden, Cameron, Cargill, Kenwick, etc., etc.

The situation is an appropriate one. Nine hundred feet above the sea, it commands a view of the counties of Dumfries, Lanark, Renfrew, Argyle, Bute and Wigtown. From it can be seen Loudoun Hill, with the battlefield of Drumclog, Ayrsmoss, where Richard Cameron, "the lion of the Covenant," fought and fell, the hills of Galloway, and other memorable spots. There it will stand to future generations as if guarding scenes where the champions of modern liberty won their victories, and pointing upward to the heavenly reward which they now enjoy.

The Spirit of Christian Service.

"What matters the spirit in which work be done, if only it be done?" so say some now and then. But watch them a little while in their relations with others. When they are become employers or superintendents, instead of underworkers, they feel and speak differently. The spirit makes a great difference, especially in certain sorts of service. It is peculiarly a vital element of Christian service. God cares much more for the spirit than for the form of our work for Him, and in a large measure the work itself is given us to be done in order to afford opportunity for the cultivation of a higher spirit.

Christian service therefore should be hearty, patient, indefatigable, cheerful, loving. How it absorbed the thoughts, the strength and the time of our Lord! In His work as a carpenter He showed men that true loyalty to God and one's fellow beings is not inconsistent with earthly employments. But we cannot conceive of Him as ever saying that the spirit does not matter so long as the work is done.

It is the peculiarity of Christian service that it includes the whole of our lives in its claim. We are to be God's servants not only in work but in recreation and rest, in study and meditation, at home and abroad, every moment of every hour of every day. And the spirit of our service is not merely that of our periods of

labor but that which pervades and gives character to our whole lives.

It depends largely on the view which we take of our relation to God. If we regard ourselves as forced to serve Him in order to escape penalty, we shall render grudging service and as little of it as possible. But if we dwell much in thought upon what He has done for us, if with humility, penitence, faith and prayer we regard Him as our truest, tenderest friend, who has given His own Son for our redemption and guides us day by day, if we are willing to be guided, by His Holy Spirit, our service will be spontaneous, sincere and earnest, as it ought to be.—*Congregationalist*.

Certain Mistakes of Devotion.

BY MRS. M. E. SANGSTER.

Let me explain that devotion to one's dear ones, not devotion to one's Father in heaven, is the theme of this bit of talk. In the latter case few of us make mistakes, since most of us, unhappily, fail of rendering that perfect sacrifice of self to God in desire, in will and in act which is "our reasonable service." It is the greatest comfort to me, and I am sure it is to you, dear friend for whom I am writing, that "he kn weth our frame. He remembereth that we are dust," and that "like as a father pitieth his children, so the Lord pitieth them that fear him."

But in our very love for our blessed home darlings we are apt to make vital mistakes. Said a sweet young mother the other day, "I allowed Gerald to stay at home from school this morning because he cried when it was time to go, and I thought of those dreadful car tracks he had to cross and fancied some accident might happen if I insisted on his going, and in that case I could never have forgiven myself." As the little fellow was perfectly well and quite able to go to school, and probably only suffering from one of those reactionary moods which come to children as well as to grown people, the mother made a mistake. Another time he would resort to the same argument with greater faith in its potency, and an opportunity for strengthening him in manly resistance to the temptation to inertia was gone forever.

"I did not sleep last night until Claude came home," confessed a sister, who had no special responsibility about the brother who had gone to attend a meeting in a remote part of the town. "These good government clubs are given to holding assemblages in queer places," she went on, "and I make it a point to keep awake till I hear Claude's latch-key."

"Do you speak to him then and let him know of your vigil?" was asked.

"O no! It would trouble him if he were aware that I was losing my rest. He knows that I need my night's sleep. But I am given to worrying over those whom I love."

So are many dear women given to useless and fruitless worrying, which never yet did one particle of good, either to the person who does it or to the person in whose behalf it is done. We may work and we may pray for our beloved, but we may not worry about them if we have common sense and Christian principle to guide us in our daily conduct. The young man is not annealed against evil, nor armed against peril, nor brought home an instant earlier, because his sister tosses on an uneasy pillow on his account. Among the most unfortunate mistakes of devotion to one's family is this chronic habit of worrying, to which some affectionate women are victims.

Another equally to be regretted mistake of devotion is rooted in the love of mothers for daughters, a love, which in some cases, shields the younger from every care and accepts every burden, till the elder breaks down beneath the strain and the load. One would expect the girls to be more clear-sighted than they sometimes are. One would think that they would see what is plain enough to other eyes, but custom is strong, and when mothers begin with their little ones and never learn when to drop, or how to drop, even an end of the heavy weight of care and work, the daughters grow up accepting self-denials and enjoying ease without a single question till it is too late, and they waken to what they have done when there is no mother to comfort them.

The mistakes of love are legion. Is there not room here for a little self-examination? Is not self-love occasionally dominant, when it seems that altruism is the only motive? May not devotion be weak in its gratification of the impulse to immolation? Ought we not always and consistently to consider the best good of our dear ones? And, when all is said, shall we not for them, as for ourselves, gain the highest reward by subordinating our whole lives, including all of theirs which blends with ours, to that highest love which lays its all at the foot of the cross. Of only that love may we safely say:

Burn, burn, O love within my heart!
Burn fiercely night and day,
Till all the dross of earthly loves,
Is burned, and burned away.

The Congregationalist.

FOR THE SABBATH SCHOOL.

CONDUCTED BY B. JOHN DURCAN-CLARK.

International S. S. Lesson.

LESSON VIII.—ABSALOM'S REBELLION.—AUGUST 23.

(2 Sam. xv. 1-12.)

GOLDEN TEXT.—"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Exod. xx. 12.

ANALYSIS.—

1. Absalom the demagogue v. 1-4.
2. Absalom stealing the hearts of the people v. 4-6.
3. Absalom's conspiracy v. 7-12.

TIME AND PLACES.—B. C. 1023.—Jerusalem—Hebron.

INTRODUCTION.—Though David had obtained assurance of forgiveness for the great sin of his life, as we said in the last lesson, the evil consequences of his sin pursued him, and he experienced a most bitter punishment through the wicked conduct of his own children. Amnon, his oldest son, was murdered by his brother Absalom, in revenge for a shameful crime which he had committed. Absalom fled to a neighboring kingdom to escape the consequences of his crime, but was permitted to return after three years, though he was not restored to his father's favor until two years later. Beyond this period of exile from the king's court, no punishment was visited upon him for his crime, and very shortly after his restoration, we find him plotting against his father's throne, as related in this lesson.

VERSE BY VERSE.—V. 1. After this.—After his restoration to the king's favor. Absalom.—He was, probably, the oldest surviving son of David, his mother was Maacah, the daughter of the prince or king of Geshur, in Syria. Prepared him chariots, etc.—A regal retinue, which he assumed as the prince and heir apparent to the throne.

V. 2. Rose up early.—In the East, business is transacted early in the morning. Way of the gate.—Kings were accustomed to hold court in the open air at the city gates. Called unto him.—Thus showing an interest in all comers.

V. 3. None deputed of the king.—Insinuating mismanagement and neglect on the part of the king, thus causing the people to become dissatisfied.

V. 4. Oh that I were made judge.—Not king; such a wish would have awakened suspicion of his purpose.

V. 5. Kissed him.—A mode of salutation between equals, but a marked condescension on Absalom's part.

V. 6. Stole the hearts.—Stole the affections of the people away from the king.

V. 7. After forty years.—The true translation is four instead of forty. Hebron.—This city, twenty miles south of Jerusalem was Absalom's birth-place, and there David was first crowned king.

V. 8. Geshur.—North-east of Bashan, midway between Damascus and the Sea of Galilee. Serve the Lord.—All this was of course a mere pretext on the part of Absalom, to serve as an excuse for going to Hebron.

V. 10. Sent spies.—Who doubtless performed a twofold part, first ascertaining how many favored Absalom, and then notifying them of the plan proposed. Two hundred men.—Guests at the sacrificial feast. (1 Sam. ix. 22.) Went in their simplicity.—In ignorance, that is, of the design of Absalom.

V. 12. Ahithophel.—A counsellor of David, the grandfather of Bathsheba. From Giloh.—A city near Hebron. The conspiracy was strong.—There must have been widespread dissatisfaction with David's government.

PRACTICAL AND ILLUSTRATIVE.—V. 1. "Absalom prepared his chariots, etc." 1. In considering the character and conduct of Absalom, we may look for the sowing that brought forth such a harvest of thorns in the neglect of parental training. At least two others of David's sons, Amnon and Adonijah, in addition to Absalom, dishonored their father. There must have been neglect on the father's part in their training. Solomon, who was brought up later, after David had seen the waywardness of his older sons, and been himself severely chastised for his great sins, seems to have had a better training, for he himself thus speaks of it with grateful appreciation, "I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live." (Prov. iv. 3, 4.)

2. The hand of God is manifest in Absalom's rebellion as a punishment inflicted on David for his great sins, as foretold by

Nathan. (2 Sam. xii. 10, 11.) It was one in a long train of calamities, beginning with the vile act of his son Amnon, which made David "very wroth" (2 Sam. xiii. 21), but which he allowed to go unpunished.

3. Absalom went from bad to worse, till he attempted to dethrone and slay his father. From his heathen mother (2 Sam. iii. 8) he probably had no training in the moral law. We know him first in the murder of his brother Amnon. Had he in hot blood cut him down for his crime that merited death, there would at least have been palliation for his fratricide; but the secret harboring of revenge for two years, and the falseness and cowardice of his plotting to entrap him, present Absalom's character as that of a knave of the deepest dye. David, too, had pardoned him, so that there was the added sin of ingratitude in his rebellion. Ambition also was nurtured into vigorous growth in the hot-bed of evil within that vile heart. But chiefly his rebellion was a most heinous violation of the first and most important of the commandments that pertain to our duties to men, "Honor thy father and thy mother."

At a meeting of the American Prison Discipline Society it was stated, as the result of the examinations made by that institution into the history and career of the various criminals confined in the prisons of the United States, that in almost all cases their course of ruin began in disobedience to parents. This was followed by intemperance, and that made way for all other crimes.

V. 3, 4. "See, thy matters are good, etc." In the course of Absalom toward the people, as here given, we have a marked instance of the despicable arts of the demagogue. He professed interest in the case of every one, and pronounced his cause good, notwithstanding that two whom he thus addressed might be on opposite sides of the same cause. Artful flattery, suited to each disposition, that great power in the hands of the scheming political trickster, he used with most consummate adroitness. He assumed, too, patriotic regard for the good of the people. He wished to "be made judge in the land," that he might "do justice" to all that came to him. The false-hearted aspirant told the people that he had their interests at heart, and they believed him. And the race of artful demagogues and of credulous people has not yet run out.

V. 5. "Took him and kissed him." Condescension and marked personal attention are also among the arts of the wily demagogue with which he ingratiates himself into the favor of the people. Each man was flattered by such condescension and courtesy from the son of the king. Had he looked beneath the smooth and captivating manners of the traitor, he would have seen that selfishness, falseness, and knavery were prompting every action. But the duped subject, tickled by the prince's attention, thought so well of himself that he never questioned the truthfulness of these flattering tokens of regard.

V. 6. "So Absalom stole the hearts of the men of Israel." "In all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him." Attention from this handsome son of the king had its effect. The glamor of his royal estate, with his "chariots and horses and fifty men to run before him," in connection with his assumed patriotism, and the persuasion of each man that the handsome, affable, generous heir to the throne thought so much of him, stole their hearts.

V. 7. "Let me go down and pay my vow." To his other crimes Absalom now adds both hypocrisy in pretending that paying his vow was the object of his going to Hebron, and sacrilege in using the sacred ordinances of worship to conceal and further his traitorous designs.

Absalom knew his father to be a pious man, and therefore seeks to accomplish his purpose by a profession of piety. The heartless son finds no difficulty in taking the holy name of God in vain, and concocting a tissue of lies. To the populace he can be a critic of the government, to the pious king he can be a devout man, intent on keeping sacred vows. No clearer proof of a Satanic spirit than when men dare to lay hold of the most sacred things and use them for vile and selfish purposes.

Vs. 9. "Go in peace." This permission and fatherly benediction would have touched the heart of any son, not already hardened by duplicity and crime. His trampling under foot a father's love and a father's blessing was another aggravation of his sin, and gives another revelation of his heartless depravity. Doubtless the manner and language of the accomplished demagogue were as reverential toward his father as they were smooth and affable toward the people. The language which is supposed to apply to Ahithophel, who joined the conspiracy, might be used of Absalom: "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords." (Psa. lv. 21.)

The Prophet Amos.

BY REV. D. MCKENZIE, ORANGEVILLE, ONT.

Amos exercised his prophetic gifts within the kingdom of the ten tribes. His home was within the tribal limits of Judah in a rural village named Tekoa some ten miles south of Jerusalem. God, however, commissioned him to be His prophet within the limits of the Northern Kingdom.

Amos was not a prophet by profession. He did not belong to the schools of the prophets. As he said himself he was neither a prophet nor a prophet's son. He was only a shepherd and a dresser of sycamore trees, an occupation that would not go far to cultivate the external grace so much in demand among those who, at that time, held place and power in Israel. It was an honest occupation, however, and one that afforded much opportunity for meditation. Consequently when God needed a messenger to deliver to the kingdom of the ten tribes the revelation of His will He could find none more fitting than this humble man of Tekoa.

The time when Amos carried on his prophetic work was during the reigns of Uzziah, king of Judah, and Jeroboam II., king of Israel. At that time the Northern Kingdom was at its highest point of material prosperity. It was always in this respect more prosperous than the kingdom of Judah. Its lands were more fertile, its limits more extended and its resources more abundant. During the reign of this sovereign there were so amply developed that its prosperity assumed large proportions surpassing that allowed at any preceding or succeeding period. Jeroboam was not a good man but he was a successful king as men estimate success. As a soldier he drove back his country's enemies extending the bounds of his kingdom to Hamath on the north, Damascus on the north-east and to the Dead Sea on the south-east. As a statesman he applied himself to develop its resources, encouraging as he could both agriculture and trade. Through these measures much wealth was accumulated and great material prosperity secured. Amos makes frequent reference to these circumstances. He speaks of the eagerness with which some applied themselves to trade (8:5) and others to agriculture (5:11.) He also mentions the interest taken in improving homes and residences, some erecting comfortable homes of hewn stone (5:11) others not resting satisfied until they had palatial summer and winter residences (3:15) and a few ambitious to have palaces of ivory (3:15.) All this bespeaks the vast wealth that had been and was being accumulated.

Taking everything into consideration, however, the country at large was in a very unhappy condition. Associated with the marked prosperity were many deplorable evils, some of them indeed consequent on that prosperity. In the first place the wealth gained was very unequally distributed as wealth generally is. While some were exceedingly rich, others were in a chronic state of extreme poverty. Moreover, among the wealthy moral evils abounded. They lived in sinful luxury, (6:4-6.) They oppressed the poor (4:1, 8:4.) They interfered with the course of justice, bribing the magistrates lest they should restrain lawlessness and violence (5:10-12.) They also corrupted trade, the wealthy merchants taking advantage of their less fortunate neighbors, making the ephah small and the shekel large, and using balances of deceit. In the sphere of religion, matters were no better. There was a great show of devotion to Jehovah, but the heart was not involved. This is evident from the restiveness of dealers during the Sabbath and feast days eagerly expectant as they were of the hour when they might resume their dishonest trade (8:5.) It is still more evident from the fact that in their public worship conducted at Bethel, Dan and other places they frequently transgressed the second commandment. The golden calves of Jeroboam were still made use of in presenting their sacrifices unto the Lord (4:4, 8:14.) In spite of its prosperity, therefore, the country might well be compared to a basket of over-ripe fruit (8:1.)

It was because of this sad state of affairs that God sent His prophet. He looked with undying compassion upon the nation in its sin and sorrow, and sent His inspired servant with the message that the occasion demanded.

The substance of the message was the need of righteousness. The people were to cease from oppression. They were to mete out justice. They were to become honest in trade. They were to abandon their life of luxury. God, the prophet was to teach, was a righteous God and could not, therefore, look with approval upon unrighteousness, but on the contrary demanded justice between man and man. The message as it fell from the prophet's lips seemed severe, but it was not, it was full of mercy. For as the nations hope lay in forsaking unrighteousness, that message was the most merciful that would remind them of their wrongdoing and urge them to forsake it. The message was specially meant for the wealthy. It was their sin that was hastening the impending ruin, and it was therefore on their reformation chiefly that the hope of the nation depended. A poor man himself, ex-

perienced in the oppression of the rich, the prophet was a fitting agent to deliver such a message.

Associated with this demand for righteousness was a statement of the penalty by which righteousness is sanctioned. The wrongdoer was assured that unless he forsook his ways destruction would overtake him. Want would follow on his luxury. The alien would inhabit his houses of hewn stone and drink the wine pressed from his grapes. His summer and winter residences, with his palaces of ivory would be destroyed, and his cities levelled with the dust. His kingdom would be overthrown and the people sold into bondage. The oppressor would be oppressed, the robber would be robbed, who sold his brother into slavery would be enslaved. A mighty nation would sweep down upon them bearing away everything in its course. This was God's method of government over nations and He would make no exception in Israel's case. All this the prophet was to declare. It was a stern message, but it was delivered in mercy hoping that the people should become righteous and thus avert the threatened judgment. As Christ afterwards spoke of judgment to save His hearers so did God through His prophet speak at this time hoping to save the nation.

The prophet was required to state, and did state, certain considerations that went to make the justice of the threatened judgment all the more evident. God had bestowed many temporal and spiritual blessings upon the nation. He had delivered them out of Egypt. He had cared for them during the forty years, spent in the wilderness, and He had driven out the Amorites before them, men in stature like the cedar and in strength like the oak. To meet their spiritual wants He had given them prophets and Nazarites. In addition to this, He had in His providence disciplined them in a way fitted to correct their faults, sending for that purpose death, locusts, mildews, wars and such like calamities. All these blessings and judgments were intended to influence the people for good, and when the result was not secured the guilt was all the more aggravated, and the judgment all the more deserving.

The people cherished the hope that their religion, their relation to God would avert the threatened overthrow. The prophet was instructed to show that this was an unfounded hope. He was to teach them that their religion divorced from righteousness would be to them of no benefit. God despised their feasts and sacrifices and would not be influenced by them. Only by becoming righteous would God's favor be secured and the judgment averted.

Such truths associated with the demand for righteousness the prophet was commissioned to teach. And teach them he did, in a number of addresses delivered at different centres throughout the land.

The result of his work was far from encouraging. The bearing of Amigah, the priest, towards the message may be taken as an indication of the bearing of the nation as a whole. The consequence was that the threatened judgment fell and the kingdom of Israel was overthrown.

The prophet saw this. He saw it almost from the beginning of his ministry. He also saw that a select few would survive and that in the day of the Lord this small company would swell into a prosperous multitude. In other words, he saw that through all the disasters visited upon the nation on account of sin, the kingdom of God would pass unscathed. We may, therefore, on the authority of this prophet, cherish the confidence that whatever ills may befall the world because of sin, whatever upheaval may rend society because of unrighteousness the kingdom of God will endure and extend until its sway shall be co-extensive with the habitable world.

Christian Development in Japan.

The Doshisha University in Japan, founded by Joseph Neesima with the aid of the American Board of Foreign Missions, has brought all questions in dispute between it and the Board to an end by declaring itself independent of the Board, and the native Trustees have assumed complete control of the institution. This they are enabled to do legally owing to the fact that by Japanese law natives alone can hold real estate and the foreign missionaries were obliged to select such to represent them. Some such assertion of real control was certain to arise sooner or later, but it is unfortunate that it should have taken place with so much friction, and still more unfortunate in this case that it should have resulted from a sort of reaction in the growing institution against Evangelical Christianity. The Trustees, indeed, still profess their intention to maintain its Christian character, but there is considerable doubt as to their good faith in expressing such an intention, and still more as to their ability to carry it out. Much, however, will depend upon the spirit that may ultimately prevail in the native churches and a revival of true religion among them might still disappoint the fears of its real founders.

The Home Garden.

IF EVERY GIRL HERE COULD BE TAUGHT TO WATER A PLANT DAILY AND NOT FORGET IT, ONE OF THE FUNDAMENTAL PRINCIPLES OF A USEFUL LIFE WOULD HAVE BEEN ESTABLISHED.—

THE GARDEN IN AUGUST.

BY M. D. WELLCOME.

In August we have our restful days of enjoyment of the varied attractions the garden now offers to view. By persistent vigilance we have extirpated the weeds, and the frequent stirring of the soil has rendered it porous for the admission of air and moisture, two very essential elements for the healthful growth of the plants. The late blooming lilies, among which the auratum is queen, are now lading the air with sweet perfume. It seems a pity that such a magnificent flower should so often prove a failure. The Lancifolium bloom in August and September, and are handsome and reliable. They are also known under the head of Speciosum. Roseum and rubrum are the most commonly cultivated, and are very nearly alike; the latter has darker spots on a deeper rose ground. Kratzeri has green stripes on a white ground. Melpomene is blood red with a white margin. Monstrosum roseum is pale rose, spotted, and produces immense heads of bloom; frequently from twenty-five to fifty flowers. Monstrosum album has large clusters of pure white flowers.

Batemannia is an August bloomer. This new lily stands alone as a species. It was named and introduced from Japan in 1875 by Dr. Wallace, and has proved very reliable and of the easiest culture. It grows to a height of three feet, sometimes four feet, and bears flowers of a pure apricot color.

In selecting lilies for the autumn planting it is well to choose some for each month, so as to have a succession. The Candidum Lily is a June bloomer, and the only really proper time for planting this variety is in August, when the bulb is dormant. In September they make their root and leaf growth. A tuft of leaves will start up and lie on the surface of the ground all winter, green and bright, from which the flower spike starts in the spring. This is the oldest white lily known, and was extensively forced for Easter until the introduction of the Harrisii, which, by its superiority, has banished it to the background.

Another lily that belongs to August is the Wallacei, the flowers of which are erect, well open, and orange-yellow spotted with black. One bulb will throw up several stalks. This lily was first sent to Mr. C. L. Allen from Japan; he sent it to Dr. Wallace of England, who named it for himself and introduced it. Of very easy culture.

The Altheas

come into bloom in August. Most of our hardy shrubs blossom in the spring and early summer, so that these are specially desirable. The proper name for these hardy shrubs is Hibiscus Syriacus. Althea is properly the Marsh Mallow, a genus consisting of many annuals and perennials. A. rosea is the hollyhock, a biennial introduced from China in 1573. The "Tree Hollyhock" sent out by a florist last year was a Hibiscus Syriacus. The name of Hibiscus was given to the Marsh Mallow by Virgil. Althea Blanche is a new double white that originated on the grounds of Dirge & Conard, the well known rose growers, and is said to be much superior to the older white. The New Banner also originated with them, and is said to be the most beautiful variety ever introduced. "The flowers are as large as good sized roses, and very double; the color is pale pink elegantly striped with rich crimson. It blooms in July and August, when every branch is loaded and crowded with flowers, the whole tree appearing a mass of bloom."

There is a variegated-leaved variety which was first sent out by Robert Baist of Philadelphia; half of each leaf is deep green and half pure white. The flowers are large, double, and of a bright pink color. There are colors of red, crimson, purple, and blue of varying shades. The althea can be trained in a bush form or in straight tree form, as one pleases. The situation should govern this. If among the shrubbery or for a hedge the compact bush is preferable; if for a lawn the taller tree form is the most suitable.

In this connection I will state that the new hardy hybrid Hibiscus, with their immense flowers ranging from pure white through all shades of pink to deep crimson, are easily raised from seed, and if started early in the season will bloom usually the first year in August and September. If sown in August will blossom next year. The roots are perfectly hardy and will shortly form large clumps growing from three to four feet high. Single roots are twenty cents each, so that it is economy to grow them from seed when a quantity are desired.

The Hydrangea grandiflora now displays its giant trusses, pure white at first, then changing to pink and a dull red in September. After the first frost if cut they will retain their appearance during the winter, and are quite an addition where one has vases of everlasting flowers and dried grasses. H. vestita is a new hardy hydrangea introduced by Temple & Beard last year. This comes into bloom in June, and bears immense flat, round umbels of white flowers till autumn frosts destroy them. These hardy shrubs are not of the refined, aristocratic class, I know, yet they have

their appropriate place and make a great show when in bloom.

Desmodium Pearduliflorum.

This graceful penuliculous shrub begins in August to branch forth into innumerable delicate sprays covered with thousands of pea-like blossoms, from whence it derives its other more concise name of "Sweet Pea Shrub," though the sweetness is not there. Its floriferousness continues till the annual top is cut down by October frosts. The root is hardy and in the spring the growth of the plant is very rapid. A very desirable and ornamental shrub for late blooming.

Clerodendron Serotinum.

In Henderson's Handbook of Plants a full description is given of the greenhouse Clerodendron, but no mention is made of this hardy shrub. Was this silence because of its rarity? It is not a new comer; it was introduced from Japan twenty years ago, yet it is but little known. It blooms profusely in August and September, "each branch of young growth bearing a large terminal panicle of pretty flowers that are pleasantly fragrant. The angular, sack-like calyx is of a rosy purple shade, and the protruding corolla and long slender stamens and pistil are white, with the anthers dark brown or slate color. It is a fine showy plant, and adds a pleasing variety to our limited list of hardy autumn bloomers."

Clematis Paniculata comes late, when most other summer blooming varieties are past, and its broad panicles of star-like fragrant white flowers gleam in great profusion amid its glossy, dark green foliage.

Clematis Davidiana is a novelty of recent introduction, widely differing from the climber in every respect, as it grows in a dense bush form; a hardy perennial root producing an annual top of three feet in height by as much in width, with large, rough foliage and porcelain blue flowers of the same form as the individual blossoms of the hyacinth. These are borne in whorls from the axils of the leaves, from ten to twenty in a cluster, and are deliciously fragrant, very like that of orange flowers. The shrub is of a very vigorous habit and will thrive in ordinary garden soil. The seeds of this novelty were sent to the Cambridge Botanic Garden from China a dozen years ago, and its hardiness has been well tested in the vicinity of Boston. It was offered for the first time, I think, to the public, about two years ago by Parker & Wood of Boston—at least that was my first knowledge of the plant. I added it to my collection the present year, and it is growing very vigorously, giving promise of blooming in its season, which is August and September.

The scarlet clematis coccinea blossoms in great profusion from July till October, and is one of the most attractive of all vines.



Church News.

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

Montreal Notes.

Some recent events in Ottawa, serve to throw out into strong relief the real attitude of the Roman Catholic authorities towards the education of the masses. The Rev. Father Whelan, of St. Patrick's Church there, has handed in his resignation and will in a few days sever his connection with the church. The immediate cause of his departure is the dispute between himself and Father Fallon, of the Ottawa University, in which the ecclesiastical authorities have given decision against him. But the origin of that dispute and the real cause for his leaving was his earnestness in prosecuting the work of education among his people. In the controversy which arose in the Separate School Board, over the dismissal of the Christian Brothers some two years ago he took strong ground against the Brothers on account of their inefficiency. He was determined to have something better and succeeded. But from that moment his superiors were against him and it was clearly seen by many that it was only a question of time when he would be crowded out. The object aimed at has now been reached. And yet even he deserved more consideration at the hands of the ultramontanes. Father Whelan will be remembered by many as the priest who some years ago offered a donation of \$500 to any charitable institution that might be named if it could be proved that the maxim "The end justifies the means," could be found in any Jesuit author. Perhaps, however, they were dissatisfied also with that incident, for the challenge led to more investigation of their teaching, and more exposure of its iniquities than could have been agreeable to them. His departure from Ottawa will be widely regretted, for few men stand higher in the regard of his fellow citizens of all classes.

The Rev. Mr. Chiniquy, who is an expert angler, has been surprising many of the people of the Black Lake district in L'Islet County, by his agility. Though in his eighty-seventh year he was seen walking about and climbing the mountains like a young man. Having resided in the count, in his youth, the children, grand children and even the great grand children of some of his former companions, he found residing there, and they received him with great kindness everywhere. Some of them having heard false reports of his being dead were greatly surprised to see him alive, and especially to observe his remarkable activity. He even visited some of the cures on the excuse of looking up the registers of friends long since departed, and was kindly received by them. He had not a few opportunities of speaking a word on behalf of the gospel. He found them much more open minded than in former years.

The Rev. Principal MacVicar is resting since the adjournment of the Presbyterian Council, at Llandudno in North Wales, which he characterizes as an ideal watering place. He has been preaching in Chester for the Rev. John Mitchell, a graduate of the Montreal College, who has charge of a portion of the congregation formerly ministered to by Matthew Henry, the famous commentator.

The Fresh Air Fund, an undenominational charity which was initiated by the Star newspaper is doing its good work as usual this year, though under a somewhat changed form. In former years a house was secured in the country to which deserving cases were sent for a week or two at a time. This year it was found impossible to secure a suitable building in the country, and instead they are giving in increased number of day excursions down to the river. The Rev. James Patterson, the Presbytery's city missionary, is taking active part in the management, for which he is well qualified by his prudence and experience, as well as by his wide knowledge of the deserving poor of the city, among whom he has labored for so many years.

The westward movement of the English Protestant population of the city is well illustrated by a statement which has just been made with reference to St. Stephen's Anglican church on the Haymarket Square, in Griffintown. It is not more than fifteen years since this handsome church was erected and the pastor, Archdeacon Evans is one of the most efficient in the city so that there has always been a fairly good congregation, but it is stated that there are not more than twelve families of those connected with the church, who are now resident in the parish. They propose to erect a new edifice somewhere on Dorchester St., West. The movement, however, does not seem as yet to have affected the Presbyterian population of the district to anything like the same extent. St. Mark's church which stands on the opposite side of the Square is about as strong as it was twenty years ago. There is also a mission on Nazareth St., not far off, sustained by Crescent St. church, with a large Sabbath school, and another in the immediate vicinity on Inspector St., sustained by the American church. It has been suggested that these three organizations might be amalgamated into one and the present St. Stephen's church purchased as the church house of the united body, which would then become the only Protestant church fairly within the district. It would abundantly meet all its needs and would be by far the most economical way of carrying on the work. Unless something of this kind is done there is the danger that all three will become mere missions before very long without a regular church organization anywhere.

The announcement is made by the governors of McGill University, that Mr. Frank Carter, of London, England, has been appointed to the additional chair of Classics, recently established as a first step towards the reorganization and extension of the Faculty of Arts. Mr. Carter is an Englishman by birth and received his education at Balliol College, Oxford. Recently he has filled the position of headmaster of St. Paul's school, in London, during which time he has made the school one of the most successful in the English metropolis. Mr. Carter comes to McGill with the highest recommendations from several well known educationalists in Great Britain. He will arrive in this city in the course of the coming month, and will enter upon the duties of his new vocation at the opening of the autumn term in September next.

Principal MacVicar, who has already served on the Protestant Board of School Commissioners for upwards of twenty years, has been re-appointed by the government for another term.

The Rev. W. Shearer, of Sherbrooke, who had been spending a few weeks holidays with his friends at Matane, returned to his duties last week, looking much the better for the rest and change.

General.

Rev. J. C. Cameron, of B.C., was inducted at Moose Jaw on July 27th.

Mrs. McMullen, wife of the pastor, laid the corner stone of the new Knox Church at Woodstock, and Miss Eva Hunter laid the corner-stone of the Sunday School building.

The congregation of Henry's Church Lachute, gave their pastor the Rev. N. Waddell, B.D., and his family a pleasant surprise on Mr. Waddell's return from the vicinity of Ottawa where he had spent a short vacation. They presented them with a covered carriage.

The Rev. J. A. Morison, B.A., of East Presbyterian church, Toronto, and former pastor of Knox church, Listowel, has been spending part of his vacation amongst his many friends in Listowel. Last Sabbath he occupied his old pulpit both morning and evening and preached two very eloquent and powerful discourses. The church was crowded at both services.

Rev. J. G. Potter of the South Side Presbyterian Church, Toronto, who is leaving the city this week to accept a charge in Peterboro', preached his farewell sermon on the evening of Aug. 9, and on Thursday the ladies of the church will give a farewell social in Moss Park Park. He will be formally inducted at St. Andrew's church, Peterboro', on Aug. 27.

On Tuesday the 14th inst, the Rev. J. E. Duclos, of the Presbyterian Church, Valleyfield, was presented by the congregation with a handsome sum of money with the request that both he and Mrs. Duclos should spend a holiday at the sea side.

The corner stone of a new Presbyterian Church in course of erection in Hillsdale, in the Barrie Presbytery, was laid on the 5th inst., by the Rev. Neil Campbell, of Oro, with imposing ceremony. A large concourse of people had assembled to witness the laying of the stone and a number of ministers were present who took part in the proceedings of the day. A liberal collection was taken up at the close of the meeting in aid of the Building Fund. The Rev. James Skene is pastor of this congregation and although only settled a little over a year his labors have been abundantly blessed. The church is 60x40, to be built of brick, with basement, and will cost when completed over \$5,000.

Presbytery of Toronto.

At a special meeting of the Presbytery of Toronto held on Monday afternoon, the 27th inst. in St. Andrew's church, the call addressed to Mr. J. G. Potter of Southside congregation in this city was considered. Mr. Potter intimated his desire to accept the call, and the Presbytery agreed to release him from his present charge on and after the 10th day of August next. Mr. Frizzell was appointed interim Moderator of Southside. There was also presented a call from Knox church, Guelph, addressed to Mr. W. A. J. Martin of St. Paul's congregation in this City. The call was laid upon the table and at the request of the Presbytery of Guelph it was agreed to hold a special meeting of the Presbytery in St. Andrew's church, on Monday the tenth day of August next, for the purpose of dealing with this call, the session and congregation of St. Paul being cited to appear at that meeting. R. C. Tibb, Clerk.

Presbytery of Guelph.

This Presbytery met in Knox church, Guelph, on the 21st July. After reading the minutes of the last meeting, commissions were received from kirk sessions, reporting the names of representative elders for the ensuing year. The commissions, twenty in number, were sustained and the names placed on the roll. The Rev. Wm. Robertson, M.A. of Duff's Church, East Puslinch, and Knox Church, West Puslinch, was unanimously chosen moderator. A resolution of thanks to the late moderator, Rev. J. W. Rae, was cordially passed. A committee, Mr. Mullan convener, was appointed to consider as to the holding of annual missionary meetings and preaching missionary sermons in congregations to report at next meeting Commissioners to the Assembly who were present reported their diligence in fulfilling their duties. The list of vacancies and mission stations in the bounds was revised. The following were appointed conveners of Standing Committees: Superintendent of Students, Rev. J. C. Smith, B.D.; Church Life and Work, Rev. R. J. M. Glassford, Sabbath Schools, Rev. H. R. Horne, B.A., LL.B.; Finance, J. A. R. Dickson, B.D., Ph. D. Evangelistic services, Rev. J. B. Mullan, Young People's Societies, Rev. Daniel Strachan, B.A., Augmentation Grant, Rev. Dr. Torrance, Rev. R. T. Cockburn and Mr. Geo. R. Fasken, having completed their literary and theological course, and been examined and recommended by the Committee on the Superintendence of Students, were duly licensed to preach the Gospel wherever they may be called. The committee on the rearrangement of congregations in the bounds reported, recommending that no change be made in existing relations, but that steps should be taken to have regular pastoral supply at Dracoon and Metz. The committee was continued with instructions to consult and propose as to measures for the attainment of this object. The following minute was adopted in reference to the translation of Mr. Rae, late of Knox Church, Acton: In view of the recent translation of the Rev. J. W. Rae from the pastorate of Knox Church, Acton, to the oversight of another congregation in the adjoining Presbytery of Toronto, the Pres-

bytery of Guelph take pleasure in putting on record an expression of the high estimate which after nine years' intercourse and observation they have been led to form of his personal and ministerial character. They have always found him manly in his instincts, brotherly in his bearing to others, a good presbyter, courteous, capable and willing to work. The kindly feeling of all the brethren will follow him and his family into his new sphere of labor, where it is hoped continued success may attend his ministry as that of a "good steward of the manifold grace of God." While regretting the loss sustained by his removal from the bounds, the Presbytery readily acknowledge with gratitude to the King and Head of the Church the good work done by Mr. Rae in Acton, and the efficient services rendered by him as a Presbyter in furtherance of church work generally. His activity, sound judgment and business tact especially in connection with Sabbath School interests, have been much appreciated and have engaged attention more than local. The Presbytery would further express sincere sympathy with the congregation at Acton, and would earnestly commend them during the pastoral vacancy to the tender care of the Chief Shepherd, praying that He may speedily send to them another minister to break among them "the bread of life." Dr. Torrance reported that he had moderated in a Call in Knox Church, Guelph, on the 8th July, which had come out unanimously in favor of Mr. W. A. J. Martin, of St. Paul's Church, Toronto. The call with relative documents was presented, and instructions given that the usual steps be taken to have it issued. On their own petition leave was granted to the congregation of Knox church, Acton, to moderate in a call as soon as prepared, report of moderator to be given in at an adjourned meeting to be held in St. Andrew's church, Guelph, on the 11th of August, at 10 o'clock in the forenoon. A report was handed in from the Committee on Young People's Societies, recommending, among other things, that a conference of the societies in the bounds be held at the time of next regular meeting. This was adopted, and the beginning of the conference fixed for the Monday evening previous to the meeting of Presbytery, and the forenoon of the following day. The Standing Committee on this department was instructed to carry out this decision, and make all other arrangements connected with the proposed conference. A committee with Dr. Middlemiss convener, was appointed to consider the present mode of appointing commissioners to the General Assembly. The Clerk reported the supply of probationers sent by the committee for the vacancies in the bounds and the distribution he had made of the same, which was approved. Next regular meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of September, beginning at 10 o'clock forenoon. The roll having been called and marked, the proceedings were closed in the usual way.

Presbytery of Hamilton.

This Presbytery met on July 21st. Mr. McLennan, gave a full report of statistics and financial condition of Lynedoch and Silverhill. It was agreed to apply for \$200 supplement. Commissioners to General Assembly report diligence, all had been in attendance. Leave was granted to St. John's Church, Hamilton, to borrow \$16,000 for the purpose of consolidating the debt. The supplemented congregations are to be visited, Fort Dalhousie, by P. Murray, Merriton, by W. A. Cook, Locke St. and Barton, by S. W. Fisher, Port Colborne, by J. Crawford, Hagarville, by J. Robertson, Smithville and Muir's Settlement, by Dr. Fletcher, Bridgeburgh and Fort Erie, J. S. Wilson and F. McCraig. To them also was submitted a request from Mr. Langill, that Ridgeway be added to his charge. Mr. Chestnut was appointed moderator of Session at Ancaster. The committee who visited Felham and South reported that the congregations were largely in arrears of stipend and that funds to meet that claim could not be raised. Also the petition of the pastor, Mr. Roger to the General Assembly which had been sent down was considered. On motion, it was

agreed to postpone further consideration of the subject, upon which Mr. Roger tendered his resignation and it was resolved to cite the congregations for their interests at next meeting of Presbytery. The standing committees were bytery. The Standing Committees were appointed (1) Church, Life and Work, convener, Mr. James Murray; (2) Finance, A. I. McKenzie; (3) Augmentation, J. H. Ratcliffe; (4) Students, J. G. Shearer; (5) Shenoy, W. J. Doy; (6) Y. P. Societies, J. S. Corning. A petition for J. B. P. Robertson, elder at Strabano was received complaining of the action of the Session, asking him to resign his office. After explanations, the Session and Mr. Robertson agreed to let by-gones be by-gones, and return again to work in harmony and peace, and the complaint was dropped. Dr. Laing was appointed to preach at Strabano and inform the people of this happy issue of the difficulty.

JOHN LAING, Clerk.

Presbytery of Barrie.

This Presbytery met at Barrie on July 28th, at 10:30 a.m. There was a smaller attendance than usual, and not very much business. The Rev. J. K. Henry, of Creemore, was elected Moderator for next six months. The Rev. Messrs Carruthers of Dovercourt, and Ross of Glencoe, were present and invited to sit with the Presbytery. The resignation of the change of Airrie, Blackbank, and Banda, tendered by Mr. Gallagher at the last meeting was taken up and accepted after a lengthened discussion. The Moderator was appointed to declare the pulpit vacant on September 20th, and to act as Moderator of Session, during the vacancy. Any one who desires to be heard there should address Mr. Henry. Mr. Smith Moderator of Session, of First West Gwillimbury and Monkman's, reported that these congregations are expected to extend a call at an early date. The resignation of the charge of Huntsville and Allansville was tendered by Mr. Sieveright and laid over to a special meeting to be held at Barrie on August 11th, at 2:30 p.m., to be then disposed of. A committee was appointed to visit Banks, Gibraltar and St. Andrew's Church, Nottawasaga to ascertain what supply may be suitable for them when the missionary now on the field shall have left. Leave was granted to the congregations of Townline and Ivy to sell the Manse property at Thornton. Dr. McCrae gave notice of motion that the Presbytery hold four regular meetings during the year instead of six as at present.—Robt. Moodie, clerk.



Correspondence.

Editor Presbyterian Review:
Sir,—will any Christian kindly give through the columns of the Review, a reason that he may deem sufficient to justify him in enforcing the law of the land upon an individual who may have violated that law in his action toward him.
W.H. Midgley.

PROMPT PAYMENT.

Office of HENRY GEORGE & Son,
Merchants, Antwerp, Ohio, U. S. A.,
July 24, 1896.
To the North American Life Assurance Company, Toronto, Canada:
Gentlemen.—Up to the time of the death of my friend, Mr. Alfred H Saylor, I knew nothing whatever of your company, which I understand at present confines its operation to Canada. It appears that Mr. Saylor, while living in Canada, insured his life in your company for \$1,000, and this sum I have this day received from you. I am favorably impressed with your company from the prompt manner in which you have transacted the business with me. My communications to you have been answered in a courteous and prompt manner, while the cheque in full payment of the claim was received from you by first mail after the discharge and claim papers could have reached you. If you were doing business in the State of Ohio, I am sure your promptness would make your company very popular, as I am sure it must be in Canada, and deservedly so.
Yours truly,
HENRY GEORGE, JR.,
Administrator estate of A. N. Saylor

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BOILING RIVER

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

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

But you ask, where is it? Where can I see it? It is in Yellowstone Park at Mammoth Hot Springs. It is one of the lesser,—mind you the lesser—wonders of this land of wonders. Go there and see it by all means but first send to Chas. S. Fec, General Passenger Agent, Northern Pacific Railroad, St. Paul, Minn., six cents for Wonderland '96, that tells all about this renowned region.



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