

Pages Missing

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REAPING.

"Reaper" I asked, "Among the golden sheaves,
Toiling at noon amid the falling leaves,
What recompense hast thou for all thy toil,
What tithe of all thy Master's wine and oil!
Or dost thou coin thy brow's hot drops to gold,
Or add to house and land, or flock and fold?"

The reaper paused from binding close the grain,
And said, while shone his smile through labor's stain,
"I do my Master's work, as He has taught;
And work of love with gold was never bought,
He knoweth all of which my life hath need;
His servants reap as they have sown the seed.
With all my heart I bind my Master's grain,
And love makes sweet my labor and my pain."

OVER LAND AND SEA.

The Rocky Mountain *Witness* says: "In one of the Presbyterian churches of Colorado there are taken eighty seven missionary magazines and papers. The secretary of literature of the missionary society having made over sixty calls to secure the same, going to some places three times. This secretary evidently realizes the responsibility of her position. The possibilities of the office magnified by each secretary in our own state, would treble missionary interest during the next twelve months." If such faithful energetic friends of our church periodicals were multiplied in all the Presbyteries to bring a knowledge of the world's needs into the homes of the indifferent, we would no longer complain of an empty treasury, for the trite saying is still true that "Knowledge awakens interest, and interest moves to praying and giving." Cannot each one do something to introduce the PRESBYTERIAN REVIEW into at least a few homes during vacation?

A remarkable discussion is engaging the attention of "The Holy Synod" of the Russian Church, says the *Christian Leader*. The point debated is whether the Scriptures ought or ought not to be circulated in the Empire. With a true prescience of coming trouble, the Metropolitans of St. Petersburg and Kieff believe that the practice is dangerous. Have not pious Russians everything they require in the services of the Church, in the holy paintings, and in the exercises of private devotion? Why then seek to make them as wise as, or possibly wiser than, their teachers? The dreaded Pobiedonostseff shares the same opinions and is followed by a large and powerful body of the priests.

Who, then, are the other parties to the controversy? Is there a Reformation movement in the Russian Church, our readers may ask? We are sorry to blight the rising hope and to throw cold water upon the ready admiration. There is no Reformer yet visible in that vast Sahara of ritual and superstition, and yet there is a power which in this instance makes for righteousness; but, alas, that power is the love of money. "The Holy Synod" has the sole right of printing the Bible in Russia, and its business managers find that the business brings in extraordinary profits. To suspend the production and sale of the Scriptures would mean the loss of a large annual revenue. This argument for continuing to publish is almost conclusive.

The extreme ritualistic wing of the Church of England is doing some of the best of that philanthropic work which

is now being carried on so widely among the poor of London, but the naive narrowness which its adherents sometimes manifests is very amusing. For example, the leading article in the Jubilee Number of *Goodwill*, an illustrated religious High Church monthly published in London, contains the following paragraph concerning Queen Victoria, serious enough in its intent, but smile-provoking in its effect: "As Church people, we sorrowfully regret that the Whiggery of her early Ministers, and the Lutheranism of her adored husband, together with the affectionate intimacy of Dean Stanley, have conspired to keep her aloof from the Catholic Creed of the Church. The one influence which might have changed matters—that of Bishop Wilberforce—came to an abrupt end. She has been a stranger to the Church of which she is, mercifully, not the Head."

Stated seasons of public devotion are as necessary for the upbuilding of the soul as stated meals are for the nourishment of the body. Yet too many Christians seem to try to get along on the lunch table plan, snatching a morsel of spiritual nutriment here or there, or taking a bite now of this and now of that doctrine. The orderly table d'hôte method of religious instruction and inspiration, by which we mean regular attendance on the stated meetings of the church, which are commonly known as "means of grace," is far preferable. Intermittent haphazard attentions to religious duties conduces to mental dyspepsia and to spiritual leanness.

The tailor does not make the man, but we might almost think that the tailors make the British army when we read in *Harper's Round Table* that the Government of Great Britain spends annually \$7,250,000 for the clothing furnished to its army all over the world. Each of Britain's foreign dependencies, however, pays back to a certain extent the cost of the uniforms of the troops stationed or sent there. The best quality of everything is used in the manufacture of uniforms. Into these uniforms go thousands of miles of flannel, linen, calico, velvet, etc., millions of buttons, tons of cotton wool, and billions of yards of sewing cotton. But Britain's bill is less than Germany's annual outlay for uniforms, since in that country every soldier has four complete suits of military clothing.

The Presbytery of New York has resolved that November 8th of this year be appointed for the Westminster Celebration, and that there shall be an all day meeting in the First church, and an evening meeting in Madison Square Garden Concert Hall.

Two-thirds of all the letters which pass through the postoffices of the world are written by and sent to people who speak English.

Palestine is improving in one respect at least. Her exports, during the last twelve months, as compared with the previous year, have increased \$35,000, the total amount being \$3,102,685.

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Toronto, August 12, 1897.

THE PROVINCIAL CONFERENCE.

THE Christian public have by no means lost interest in the work of the Lord's Day Alliance during the holidays. The quiet mission work carried on is watched with deep sympathy and the information that a more active propaganda has been decided upon meets with wide spread approbation.

It is proposed to hold a Provincial Conference in Toronto on Friday the 10th of September, when the travelling facilities in force during the Industrial Fair will meet the convenience of delegates and friends wishing to attend.

One of the features of the Conference will be organization work. It is pointed out that the Alliance is a provincial body, with provincial interests on its shoulders, and steps will be taken by which the duties of the Alliance can be discharged effectively on provincial lines. This decision will involve the formation of many new branches throughout the province, and of awakening a practical interest in the proper observance of the Lord's Day in every community. The necessity for a comprehensive plan of campaign is quite obvious and the proposed conference has been called none too soon. As a matter of fact much valuable time has been already lost. The political conventions held this summer ought to have been taken advantage of, as we some time ago advised, to pledge candidates for legislative honors against legislation permitting encroachments on the sanctity of the Sabbath and in favor of new restrictive laws. In dealing with the members of the Local Legislature the Alliance must, not merely prove the justice of its cause, but in addition be prepared to bring forward the never failing argument of ballots, and in order to do so the gauge of battle must be thrown down in the constituencies.

The success of the Conference will mean a great deal. It will enable the Alliance to secure the systematic co-operation of its friends throughout the province and therefore it is of great importance that ministers, elders, and all interested should keep the meeting prominently before the people, so that the country may be prepared for the conference, and that its object may be well known in every section of the country. It is the question of the hour.

Whole-souled enthusiasm is necessary. Let us have a rally worthy of Sabbath-loving Ontario, and which will produce the best results.

MONTREAL GRADUATES.

From the 4th to the 8th of October—from Monday to Friday—a Re-union and Institute will be held by the graduates of the Montreal College, for which an important programme has been provided. The subjects, as will be seen, are of practical value, seasonable and interesting. Quite fitly, the first day is devoted to a discussion on “The work of the Holy Spirit” to be opened by Rev. Prof. Ross, B. D. On Tuesday the topics will be “Recent Discussions in Old Testament Criticism” opened by Rev. Prof. Scrimger, D. D., from whom an able contribution on the subject may be expected. A discussion on “The Minister and his Reading” will be led by Rev. D. Currie, B. D., and on the evening of the same day Rev. Robert Johnston, B. D., will contribute a paper on “The Church and the Young,” which ought to call forth some practical suggestions from some of the church leaders who are expected to be present.

A narrow field will be occupied on the Wednesday, but by no means a less fertile one than on the other days. The list consists of papers on “The Preparatory Course,” by Rev. Robert Eadie; “The Question of Fees in Arts,” by Rev. Principal MacVicar, D. D.; “The Course of Study in Theological Colleges,” by Rev. G. D. Bayne, B. A., and the “Opening Lecture,” by the Rev. Principal MacVicar, D. D.

What will doubtless be an important day will be opened on Thursday by a paper by Rev. Dr. Warden, on “Missionary Finance,” a subject absorbing the attention of missionary workers these days. Rev. S. Rondeau, B. A., will follow on the “French Problem,” and on account of the difficulties experienced by the Methodist Church in this field, more than usual public interest will attach to the facts and opinions which the conference will give birth to. “Foreign Missions” will occupy the evening of this day.

The closing meetings on Friday, promise well. “The Pardusia” will be introduced by Rev. D. J. Fraser, B. D., to be followed by “The place of Evangelists in the Church” led by Rev. Prof. Campbell, LL. D., and the Institute will be closed by a discussion on “The Relation of the Church to Social Problems,” to be opened by Rev. James Barclay, D. D., who is known as a broad student of the subject, and who may be counted on for a strong statement of opinion.

The Re-Union and Institute will doubtless prove to be beneficial to those who will participate in its sessions and the committee in charge may be credited with having laid out a really good syllabus.

LASHING THE PRESS.

The summer holidays may be responsible for the unusually vehement outburst against the secular press, at present filling the columns of many esteemed contemporaries. When the pastors are resting from their labors in some quiet rural retreat, or on the ocean blue, the church courts enjoy a recess, the congregations a breathing spell, and at such a time the editor scans the horizon for a “live” subject with more than ordinary anxiety. Anything passable will do, and what more easy and convenient than the daily press, with its reports, its pictures and its quack advertisements. It is always easy to scold. There is no limit to strong epithet, and very little difficulty in the management of reproving phrases. And the essay can be made to appear quite effective from the standpoint of the moral censor. If the scarcity of good “copy” be the cause, we must not be too severe on the laxity of principle involved in such work, for we all know how the critics do pounce on a dull page, and perhaps the public too, see through the

use. At any rate it is well to view the whole thing in as charitable a frame of mind as possible, for usually very little positive harm is done by such ill-considered attacks as we have seen during the past week or two.

It may be taken for granted, however, that some of these onslaughts, whether periodically or spasmodically made, are the results of other and more objectionable causes. Hitting at long range, we believe that in the "wild and woolly West" it is not unusual for a less successful paper to attack its more successful rival in order to discredit it in order to reap some financial advantage unfairly. So, when we observe an editor delivering blows right and left at his contemporaries, we may conclude that he violates the approved tenets of journalistic etiquette, for no other reason than that he is sorely in need of money. When an editor becomes inspired with a sense of public duty to the extent of publishing the shortcomings of his neighbor papers and intimating that he has the divine call to step in with his sheet and set matters right, we know that he is appealing to a longsuffering public for more funds, by delivering a back-handed blow at rival concerns. Usually these methods fail. It must not be supposed that we include a paper like the *New York Independent* in the same category as those papers which are driven by stress of circumstances to act an unworthy part in journalism, but it is to be deeply regretted that many untoward blasts such as we are now referring to find their origin in the sources we have described. Criticism so inspired deserves to fail. The newspaper press is a public institution conducted by private individuals for their own benefit. Its breath of life is the esteem in which it is held by the public. It violates public opinion at its peril, and if it does not reach the standard which it ought to reach, the public is to be blamed. The character of the press depends on public opinion, but it is a mistake to suppose that the press itself manufactures the moral sense by which it is judged. We write thus of set purpose, and our purpose is to place the responsibility where it ought to be placed, mainly on the church and then on the public. Taking it for granted, for the moment, that our news papers are below the moral par, what, we ask, is the church doing to raise the standard? Broad-sides from pulpit or religious press will not do it. It is well to point out defects, but it is better to remove the taste for vicious publications which possesses the public mind as is evident from the demand for poisonous literature. It is no use scolding the press and bringing it into discredit. Indeed the opposite result is usually accomplished in that way, for if a bad sheet is advertised by denunciation, such is the perversity of human nature that that very sheet is sought after more than ever.

We repeat that many of the attacks on news papers are insincere or unwise and generally useless. And the pity is that the church, having witnessed the diatribes sits down contentedly believing she has well done her duty. Her duty, we conceive to be of a very different character.

To begin with the facts of the case ought to be thoroughly searched. They would reveal a condition of things to be very thankful for. They would prove that no newspapers in the English speaking world are as clean and as sympathetic with respect to the Church and its work as the secular press of Canada. Only a few weeks ago a leading Scotch newspaper in a Monday issue, published with considerable detail the reports of seven divorce cases which were tried in the Edinburgh Court of Session on the previous Saturday. There was not one line in that issue about the church services of the Sunday (the day before publication). A paragraph five lines in length told of the resignation of a minister and half a column leader was devoted to the ridiculing

of the Dingwall Presbytery because of a warm debater in which brethren said uncomplimentary things of each other. We venture to say that no Canadian journal of standing would have ventured on the same treatment of the brethren and it is not their practice to ignore moral and christian work as is done in Great Britain and in the United States. It is the duty of the Church to know these things well and to show its appreciation of them, by encouraging, not excoriating the Canadian press on every convenient occasion. But how does the Church encourage a clean press? Not by a friendly attitude towards it, for we are aware that reporters and editors are tolerated rather than welcomed by some of the responsible officers and ministers of the church. In many cases the newspapers are obliged to gather Church news from irresponsible or hostile sources because the proper officers are neither considerate nor condescending. There are of course notable exceptions, or it would have been worse for the church ere now. Then the managers look upon their business with the press from a purely business standpoint. Advertisements are sometimes kept back, for various reasons, from columns that are seldom defiled by sensational reports, and placed in papers whose policy is not governed by any moral consideration. And further, the Christian public and the church neglect to take advantage of the Secular press for the furthering of their cherished objects.

We believe that very few newspaper proprietors in Canada would refuse to concede all the churches could reasonably expect in the direction of a higher standard of journalism, if they but believed that the Christian public would stand by them in the consequences such a concession would assuredly involve. We are not aware that steps have ever been taken by the Churches to obtain such a concession, and until something in this direction has been done, the Churches will be neglecting their clear duty. Sound Christian sentiment lies at the root of newspaper as well as of every reform worth the name. When we forget this truth, we may fly to editorial denunciation of the press, but the evil will not be so remedied.

A VETERAN'S DEATH.

A tribute will be lovingly laid on the grave of the late Rev. David Waters, D.D., LL.D., by our readers. Gathered to his fathers at the end of the allotted span, he was "full of years," and on his venerable brow the laurel of service was fresh and fragrant. That service had been rendered in many spheres and in several communities. But although the sphere was often changed, his work remained, a sweet memory, wherever his lot had been cast. He was a lovable man, a kind pastor, and an energetic, able worker in the wide range of his duties. His outlook on life was broad; his views and aims positive and definite and the secret spring of action was an unswerving belief in the cardinal doctrines of his Church. He was well-known in Ontario, having studied at Toronto University and Knox College, and having afterwards ministered as pastor at Southampton, Port Hope and St. Mary's, Ontario, four centres of influence and importance. In these places he found and left devoted congregations and the twelve years devoted to the Ontario field gave color to his lifework. In 1873 he accepted a call to St. David's church, St. John, N.B., in which city he labored successfully until his acceptance in 1883 of a call to the North Reformed church, New Jersey, where he continued his ministry until 1891, when ill-health compelled his retirement from pastoral work. He served his day and generation well, and has left an example behind him worthy of being followed.

JOHN CALVIN.

For the Review.

In connection with this article, we give a portrait of the subject of it—a photogravure of a medallion carved in wood several years ago, by Rev. T. Fenwick, of Woodbridge, Ont. The famous Swiss Reformer above named, was born at Noyon, in Picardy, France, July 10, 1509, and died at Geneva, Switzerland, May 27, 1564. With almost equal truth, what the sacred writer says of Moses, can be said of Calvin: "No man knoweth of his sepulchre unto this day."



In the cemetery of Plainpalais, Geneva, there is a grave, at the head of which is a very small stone pillar, whereon are carved merely these letters "J. C." but it is very doubtful that the dust of that eminent servant of Christ sleeps there. In the pavement near St. Giles Cathedral, Edinburgh, there is a small brass plate, the only inscription on which is "I. K., 1572," but that it marks the last resting place of Calvin's brother Reformer, John Knox, is equally doubtful.

Pastor Choisy who represented the Reform Church of Switzerland at the Presbyterian Council which met in Toronto, in 1892, says: "Calvin has no monument at Geneva, for he desired no other grave than that of the poor man. In the cemetery at Plainpalais, where he was buried, nothing can mark the place where he rests. He had the only monument befitting that great and humble Christian—the gratitude of the people of whom he was the guide and the oracle, that of the Churches of which he was the master and the light, of which he is to-day the glory."

Instead of a sketch of the life of Calvin, we shall give simply two extracts from "*Pasteurs et Predicateurs de l'Eglise Genevoise de puis Calvin jusqu'a nos jours*," by Pastor Alexandre Guillot. The writer says: "The genius of Calvin made of Geneva a fortress of the evangelical faith to propagate that faith and to defend it from the attacks of the enemy—a city of refuge to give an asylum to the outlaws of all countries where persecution raged against the adherents of the Reformed religion—finally, a model church destined, in the opinion of its organizer, to serve as a type to other churches. The Reformer thus secured to the city which was to him a training field, and became the intrenched camp of the Protestantism of the French language, the glorious titles of Protestant Rome, Modern Jerusalem, the Metropolis of Presbyterianism."

"The Church whose founders and first ministers were Guillaume Farel, Antoine Saunier, Antoine Froment, Pierre Viret, Jacques Bernard and Henri de la Mare, is condensed (*se resume*) in the 16th century, in one man and one name—CALVIN (1509-64) who gave it its constitution, its dogmatics, its discipline. The ruling quality in this extraordinary man was his will, and as that will was strengthened by an admirable blending of qualities of the first order, he was able to go forward without paying attention to obstacles. Superior in every thing, just as he was a theologian of genius, an organizer of genius, he was also, without possessing the oratorical power of Farel, or the remarkable unction of Viret, a preacher of genius. He brought into the pulpit depth and exactness in the interpretation of Bible texts, richness of doctrine, moral sap, boldness, a natural, lively, original style; and one understands, when reading his discourses so cutting, so nervous, so direct, so lummous, the prodigious ascendancy of his personality."

A PLEA FOR UNITY.

A sect is a body of persons distinguished, by certain peculiarities of belief or practice, from other bodies adhering to the same general system; and sectarianism is an excessive zeal for a particular sect, zeal overshadows the devotion due to the interests of the whole body of which the sect is a part.

Denominationalism may be perfectly justifiable, and often is, when the members of a denomination acknowledge that their denomination is but a part of the greater whole, and not the whole itself, and when it places the interests of the church catholic above those of any part, making its own life and work a means for the advancement of the great body of which Christ is the head. This kind of denominationalism can be justified before God, in most cases, but sectarianism never. Sectarianism is one of the greatest disappointments of Christian history, and is productive of very great injury to the progress and spiritual power as well as influence of the church of God.

The spectacle afforded by the sectarianism of Christians is one which must gratify the church's enemies, and be most humiliating to the church itself. We see sects claiming to be the whole church of Christ, unchurching all other sects, denying communion to their members, and refusing to acknowledge the validity of their sacraments and ordination.

The cause of this is the elevation of non-essentials to the high position of essentials in belief or practice, and making non-essentials tests of churchship. Many non-essentials are important to the most symmetrical development of the church and of individual character, but they are not necessary to the existence of the church, or any part of it. For example, some sects believe in divine predestination, and some deny it; but both classes are parts of the church of God, owned and blessed with the presence and power of His Spirit by the great Head of the church. Others differ as to the nature of the Lord's supper, a part holding that in the elements we have but symbols of the body and blood of Christ; another part, that they are this, and also seals of divine grace; another, that with the bread and wine is actually present the body of Christ. Some claim that water baptism can be only performed by immersion of the whole body in water, and others, that it is rightly done by affusion or sprinkling. A few hold that the praise of God may be sung only in the use of certain translations or paraphrases of the inspired psalms. There is a great denomination of Christians who stand for apostolical succession, teaching that a body can be a church only by actual succession of bishops running from apostolic hands, in unbroken line, to the present time.

These dogmas belong to the class of beliefs and practices called "non-essentials," and the acceptance of them is not claimed to be essential to the salvation of the soul. Now, if they be not necessary for admittance into the favor of God, and to heaven, why should they be made essential to membership or communion in the Church of God on earth? Shall the visible church, imperfect by its own admission, set up a higher standard of membership than Christ has established for membership in the invisible church? Is it reasonable? Is it scriptural?

It is not reasonable, because it is manifestly impossible, with the diversities of human disposition and environment, to have absolute uniformity of belief or practice, in all particulars, in any organization of human beings. There are no two persons in the same sect who agree on everything. Men's minds are constituted differently, as are the trees of the wood, the flowers of the field, and the birds of the air. They must differ, because they are different. The attempt to establish uniformity in social customs, in business methods, in civic matters, in literature or art has always failed; and now, after two thousands of years, Christianity has also failed to secure uniformity. It is impossible; it is undesirable. God did not make the world that way, and we cannot make it over again.

Nor is uniformity scriptural. The apostles differed about many things, as we know by the inspired record of their lives; and yet they acknowledged one another's apostleship. The teachings of the inspired record show most plainly that non-essentials cannot properly be made tests of membership in the church. Christ said, "He that believeth on the Son hath everlasting life; he that believeth not the Son of God cannot see life"; and on the cross He acknowledged as saved a poor malefactor, who had not been baptized, could not be, had not even seen the sacrament of the Lord's supper, and who was doubtless absolutely ignorant of

all forms of Christian Church work or Government. The Lord set up faith in Himself as the one test of salvation, and, by inference, of membership in the church. So the Apostle Paul, when asked, "What must I do to be saved?" replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The same hour of the night, the inquirer and his household were baptized. It is incredible that, if there had been anything besides faith in Christ necessary to salvation, Paul could have omitted it, or that it should not have been put down in the inspired history, which was intended to be an infallible guide for the church of subsequent ages; and the argument is, that what was sufficient for the salvation of the soul is sufficient qualification for churchship in the visible church.

The elevation of non-essentials into the place of essentials has the effect of obscuring the one great truth, that the soul is saved by faith in Christ alone, and it places stumbling-blocks in the way of sinners trying to find their way to God. It is also the cause of all sectarianism. Let us see what would be the effect of acting on the principle that faith in Christ is the only reasonable and scriptural test of churchship.

It would make evident what is true, that the real bond of unity among Christians is their common union with Christ. We are one, in any real and effective unity, only because we are united to him by a common faith. It is not an artificial unity, made by man, or the effect of certain rules of Government, worship, or belief, external bonds, but a spiritual tie which connects each soul with its Saviour. It is the same difference which obtains between an ordinary organization among men, like a society, an association, or a corporation, and the family tie. The family is God's symbol of the church, and we read of "the whole family in heaven and earth." One is a member of a family, not by any agreement, compact, or set of rules, but by a common relation to one father. So we are one in Christ for the single reason that we are His children. This makes all Christians brothers, and this brotherhood cannot be destroyed. Its gracious consequences and privileges may be marred or obscured; brothers may refuse to acknowledge one another; but the fact of brotherhood remains.

Now, it may be objected that this is true of the invisible church, the body of those who are regenerated by the Holy Ghost, and that it cannot be made to apply to membership in the visible church. To this the reply is, that there is no hint in the Scriptures of such a difference between the principles of the invisible and the visible church, but the whole meaning of Scripture is the other way. The visible church is invisible; we have no judgment to pronounce upon its membership. It is known only to God. The Bible is the constitution of the visible church, and its rules and examples are for the church which we see. If faith in Christ makes a man a member of the invisible church, a credible profession of such faith ought to entitle him to membership in the visible church. All Scripture example agrees with this. When Philip said to the Ethiopian treasurer who applied for membership by baptism, "If thou believest with all thine heart, thou mayest," the applicant replied, "I believe that Jesus Christ is the Son of God," and Philip admitted him at once by baptism. It cannot be justly objected that Philip and other early preachers were inspired, could read human hearts, and, therefore, knew that applicants did truly believe, and were really members of the invisible church; for men were found, regularly admitted by the apostles, who were impenitent and unregenerate. The test of church membership was a profession of faith in Christ.

To accept this as the one test of churchship would have the effect of eliminating much of denominational rivalry and consequent scandal to Christianity. It would result in an enormous increase of spiritual power in the whole church, would bring about a condition infinitely more favorable to the work of the Holy Ghost, and it would be a means of saving a prodigious amount of money and labor which is largely wasted in keeping up more organizations than are needed in tens of thousands of communities.

Another result would probably be the reduction in number of the sects of Christendom. It would certainly not lead to the consolidation of all denominations, at least in the near future, if ever; but it would make the church of God one in feeling, and one in its standing before the

world. Sectarianism is one of the greatest obstacles to the conversion of mankind to Christ, and the general acknowledgement, by all, of the churchship of all would silence the most effective cavils, as well as commend the church to the favor of God.

It is a mistake to seek consolidation of all organizations, and absolute uniformity of forms of creed, sacrament, worship, and government. It is based upon a misunderstanding of what Christian unity is. It is not the acceptance of a form; it is a common union with Christ. If this be true, we have already the thing we seek. We are one. What, then, is needed? The manifestation and practice of unity. We are simply to strive to live up to the fact. Just as with any other spiritual fact in the case of an individual or a collection of individuals, we are to live up to it.

I appeal to psalm-singing Presbyterian close-communicants: Have you a right to refuse church fellowship to those who sing uninspired hymns? And to the Baptists: Have you a right to deny communion to non-immersionists, and to rebaptise members of other denominations when they come to you, and to rebaptize and reordain their ministers when they ask orders in your denomination, when you acknowledge that they are Christians? I appeal to the Episcopalians: Though you accept the baptism of other denominations, have you a right to treat those going from us to you as if they had never been church members, and to refuse the admittance of ministers of other sects into your pulpits? Do you not cordially concede that we are Christians; and do you not declare that when we die we go to heaven? How, then, can you say that we are not a church, and that our ministers are not ministers at all? Can this be justified before Christ? or would the great apostle to the Gentiles approve it?

We are one family; let us acknowledge it; so far from being ashamed, let us all glory in it. Any denomination may declare that it is the nearest to the Scripture model, and lovingly endeavor to persuade all others to believe all which itself believes, and yet cordially acknowledge that we are all one family in Christ, and members one of another.

We are named for Christ. He is declared to be the one "of whom the whole family in heaven and earth is named." We are named "Christians." Let us not say, "I am of Paul," "I am of Apollos," or "I am of Cephas." Paul was not crucified for you. *Christian* is a nobler name than that of any denomination. The proudest title which any man on earth or any saint in heaven can wear is that derived from the name of his Saviour and King; and the grandest of all confessions is, "I believe in Christ; I am a Christian." Let us look more upon the things which we all hold in common. We have one God the Father, one Holy Spirit the Sanctifier, one Christ the Saviour, one Bible, one gospel, and one everlasting home; a house of many mansions, but one house, one building of God, eternal in the heavens.

In view of these great things which we hold in common, let us love and acknowledge one another. Let us preach the gospel in each other's pulpits, join in a common communion at our several tables of the Lord. Let us assemble around one common mercy-seat in prayer. Let us cooperate in all evangelical missions, and let us thus show to the world, to each other, and to Christ, in every way, that His prayer is being answered, in which He asked for His people that they might be one.—ROBERT P. KERR, in *Presbyterian Quarterly*.

Some who have been taught from above to desire greatly the manifestations of God, and who wrestle earnestly, perhaps passionately, in prayer that their Lord would be pleased to draw nigh to them and give them visions of His excellence, would find it to their inexprestible advantage to cease from the pursuit of extraordinary manifestations, and by faith and purity of heart school themselves into the ability to discern a present God, and to abide in blissful intercourse with Him in whom they live and move and have their being. Let them understand that what they need is not the accomplishment of some change out of themselves—the bringing near of something that is afar—but a purging of their mental vision, the removal of a film that yet too much beclouds the eye of their soul.—George Bowen.

The world takes no pleasure in him who feels no pleasure in the world. He whom nothing interests cannot himself be interesting.

MISSION FIELD.

LETTER FROM CHINA.

CHANG T'U FU HONAN, CHINA, May 12th '07

DEAR MR. MAOKAY,—We have just received your statement on the state of the funds. It must be a cause of great anxiety for all on the committee. We feel it keenly out here. Dr. McClure the Treasurer has sent me word that he thinks that we will not be allowed to build our house this year. If so we will not be able to start medical work at this station for we are counting on giving up the buildings we occupy at present for hospital purposes. We need the house and are hoping to be able to meet one half of the expense of it ourselves. Dr. Menzies has been out a year and a half now and is eager to get at the medical work.

It would be a calamity to curtail our work in China now. Never were the prospects so bright. The Emperor has sent out a decree commanding schools to be established in all the provincial capitals. The object is to teach English and the Western sciences. When such a school is established in Honan we will no doubt be asked to supply one or more of the teachers. If we fail to meet the demand the Jesuits may obtain a most signal advantage. In so many things the Chinese seem indeed to be waking up from the sleep of ages. I expect that a great and effectual door shall be opened during the next few years in every province of China. As it is now our opportunities for preaching the Gospel in this region are only limited by our time and strength. If our staff were increased several fold there would still be too much work for all.

Let me now tell you what some are enduring for Christ's sake.

A young man named Li living in a village near by came and had his name recorded as an enquirer. A few weeks afterwards while he was here attending Sabbath service his mother and elder brother came to our front gate reviling him. The old mother cried and pounded her head on the stone steps until we advised him to go home with her. He continues to come however and now there are three other men in the same village who are quite hopeful although we have not yet recorded their names.

Another named Lin living in the city has boldly confessed Christ and destroyed all his household gods. His landlord is greatly incensed and threatens to eject him if he don't restore the gods but Mr. Lin is immovable.

Still another named Ma. He lives in the city. He has been coming for about a year to hear the Gospel. He has destroyed the family gods and himself and wife and son and daughter-in-law believe. He is a very poor man. His wife though an invalid tries to help a little. She reels silk and makes about two cents a day. When he bought a Bible for eight cents I was almost ashamed to take it. His mother is a devoted idolator and in her rage she got her other son to beat him if he would not restore the gods to their places. He refused and the brother commenced to beat him. He made no resistance and soon the brother left off rousing him but got his son dismissed from his situation. Mr. Ma rejoices that he is worthy to suffer for the Gospel and continues faithful. Several of his neighbors are also interested so that a little company of six or eight of them meet each evening to study the Bible.

A young man named Wang, a cotton dealer living in a village North of us, was first impressed about three months ago. That day there were several hundred in the front yard listening to the Gospel when several young men tried to create a disturbance. It seems that because we were patient and didn't get angry with them he went home saying to himself that we couldn't be the bad people so many said we were. The result was he came again and again and he seems very real. We have recorded his name as an enquirer. He offended his partner because he would not water the cotton consequently the partnership has been dissolved. And now his mother who all along advanced the money to buy the cotton has turned him out of the home because of his new faith. But he is not the kind to be easily beaten. He will find some other means of livelihood. Several others in his village are also interested.

A Mrs. Li from the city brought several of her friends to service last Sabbath and told us that she had burned all her gods on Saturday evening. It made us clap our hands for joy. We had been praying for her for some months. She is an influential woman and can do much good. She also told us that she had taken some of the Gospel books to the Prefect Yamen and gave them to his grand-daughter who can read and now this young girl reads them to her mother and grandmother and other ladies in the Yamen. This young girl along with two other ladies from the Yamen called to see the foreign ladies last week. (The prefect is the chief official of the seven hsien districts of this Chang Te prefecture.

The two sons of the hsien official brought their little sister here for treatment last week Dr. M. is treating her.

At Ta Kuan Chuang twenty five li from the city where a very hopeful work has begun a woman burnt all her gods last week. She was a noted idolator and when the heathen neighbors saw the fire made of the gods they exclaimed. Alas, Alas! Some awful calamity will happen her within three days but the three days passed and no harm came so the faith of many in idolatory is shaken because the gods failed to avenge themselves on such a noted offender.

Dr. M. and Miss R. are on their way to the coast on a wedding trip.

Mrs. Goforth and children are in excellent health. Mrs. G. joins me in best wishes.—Yours in the work, J. GOROKUN.

P.S. Miss Pyke is well and hard at work. She gives promise of being a missionary of the right stamp.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—"Covet earnestly the best gifts."—1 Cor. xii. 1-31.

Second Day—"The excellence of Christian love."—1 Cor. xiii. 1-13.

Third Day—"Love thy neighbor as thyself."—Lev. xix. 1-18.

Fourth Day—"An example of neighborly love."—Luke x. 25-37.

Fifth Day—"Love the fulfilling of the Law."—Rom. xiii. 1-14.

Sixth Day—"Love one another as I have loved you."—John xv. 1-17.

PRAYER MEETING TOPIC, Aug. 22.—"Have we the spirit of Christ?"—Rom. viii. 1-18.

THE SPIRIT OF CHRIST.

To get the spirit of Christ is the highest aim in life. This being gained, it brings with it all other joys.

If we have the spirit of Christ we shall fear no man, we shall hate no man, we shall seek to give ourselves for all men.

The spirit of Christ will prove itself, not by consciousness that we have the mind of Christ, but rather by consciousness of our own sinfulness, and a great, loving longing for Christ and His righteousness.

"CHRIST, WHO STRENGTHENETH ME!"

Paul says, "I can do all things through Christ, who strengtheneth me." Every true Christian echoes the words of Paul. He feels that when Christ gives him might, he is sufficient for all the trials, burdens, temptations and duties of life. Drawing his spiritual life from Christ, as the branch receives the sap that gives it vitality from the vine of which it is a part, the Christian believer feels that he is stronger for all that is demanded of him. And the measure of his strength is just the measure with which Christ dwells in him. The triumph of Christian living is found when the child of God is "strengthened with all might according to the glorious power, unto all patience and long-suffering with joyfulness."

Paul himself was an illustration of the fact. He had of course the same nature and temperament after his conversion as before, and yet Paul the Christian missionary was a very different man from Saul of Tarsus, the bigoted Pharisee. When he was a Pharisee he could not have said, as he does in connection with the words we are now considering, "I know how to be abased." Humility was not in the catalogue of Pharisaical virtues. It was Christ who strengthened him for abasement, suffering, meekness of spirit, as well as for abounding labors.

The same thing will be found true of the Christian martyrs. Any honest man must admit that they were strengthened by a spirit of Christ. Look at Cranmer, holding the hand, that in a moment of weakness had signed his recantation, out into the flames, that as a fitting punishment it might be burned first. Hear brave old Latimer calling out to his fellow Martyr: "Be of good cheer, my brother Ridley, for we this day light a candle in England, which by God's grace shall never be put out."

So also of the men and women that now are bearing the burden and heat of the day. Whence is their strength? Is it in their good resolutions? If that is the case, why are not all men strong? For all men make good resolutions. Is it any peculiarity of temperament? No; they do not differ in this respect from others, yet, to any one who watches them, it is plain that they are different from what they once were, and that they are making steady progress. Whence comes it? It comes from the fact that they draw strength from Christ. They rest not on human weakness, but upon omnipotence.

And there is the only source of true strength for you. You can be sufficient for all things, the trials, burdens, anxieties, toils, if living only in Him who endoweth you with the spirit of Christ, who strengthened you.

THE HOME CIRCLE.

SEND THEM TO BED WITH A KISS!

Oh, mothers! no weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and 'be play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet, childish voices,
For a sweet childish face at the door;
And to press a child's face to your bosom,
You'd give all the world just for this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!

A TOUCHING SCENE.

It is always charming to see children manifest tender affection towards their parents, and this is still more pleasing when the "children" are themselves men and women.

The writer remembers being on a railroad train several years ago when directly in front of him sat a kindly-looking, snowy-haired old man, evidently unaccustomed to travelling, and as manifestly in his "second childhood." He was very talkative, and he told me all about the journey he was taking.

"I'm going out to Iowa to see my son Jimmy and my daughter Nelly. Just think!—I ain't seen either o' them children for six years, and if they ain't tickled to see me I'll be mistaken. An' this train seems to fairly drag. I get so impatient ev'ry time it stops at a station! Wish it'd keep right on an' never stop until we git to K—; that's where Jimmy an' Nelly live."

He began gathering up his few belongings when we were still an hour's ride from his destination.

"I want to be all ready to git right off when we stop," he said. "Jimmy and Nelly'll both be at the depot to meet me, although they live nine miles out in the country, and there ain't no need o' both o' them comin'. But they'll be there—you see if they ain't."

When we reached K—the excited old man started to leave the car in eager haste, but the train had not yet come to a standstill when a great, bearded giant of a man fully fifty years of age hurried into the car.

Jimmy!" called out the old man eagerly. "Here I am Jimmy!"

"Father!" cried the son, and he took the little old man right into his arms and hugged him, while tears stood in the eyes of both.

A stout, plainly-clad, middle-aged woman appeared at the car door and cried out:

"Father!"

Then she turned and called to some one on the platform, "Here he is! Here's father!"

"Nelly—my girl!" said the old man. The son and daughter both had an arm around the father as he left the car. On the platform were seven or eight grandchildren of from five to twenty years of age.

"Here's your gran'pa!" said "Nelly" joyfully; and a great hugging and kissing time ensued.

Of course, the passengers in the car and the bystanders on the platform smiled, but I think the most of them agreed with a lady on the car who said:

"It is a beautiful sight to see an old man loved and revered by his children and grandchildren; and I only wish that such exhibitions of affection were more common."—*Selected.*

A TOUCHING INCIDENT.

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West.

Just before the time for starting of the cars one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched linings. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost.

"Come, John, come," said the superintendent, "What are you going to do with that old piece of calico?"

"Please, sir," said John, "I am cutting it out to take with me. My dead mother put the lining in this old jacket for me. This was a piece of her dress, and it is all I have to remember her by."

And as the poor boy thought of that dead mother's love, and the sad death scene in the garret where she died, he covered his face with his hands, and sobbed as if his heart would break. But the train was about leaving, and John thrust his little piece of calico into his bosom to remember his mother by, hurried into the car, and was soon far away from the place where he had known so much sorrow. We know many an eye will moisten as this story is told and retold throughout the country, and many a prayer will go up to God for the fatherless and motherless in all the great cities and in all places. Little readers, are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your wilfulness or disobedience.—*Our Young Folks.*

THE TOUCH OF SYMPATHY.

When the heart is full of sympathy, some of it is bound to overflow. It may not manifest itself in words, to be sure, but it will find some equally effective way of cheering or consoling. Some years ago a widow who was spending the summer in a little town in New Hampshire, received word of the death of her only son, a young man of great promise, who at the time was travelling in Europe. The bereaved mother shut herself into her room with her sorrow, and the family with whom she had been boarding for several weeks, collected on the piazza, and talked over the shocking news.

"What can we do for her, poor soul?" said the head of the house, casting a pitying glance toward the closed room within which a heart was breaking.

"I don't see that we can do anything," replied his wife. "I'm sure I don't know what to say to her. And besides, I don't believe she is the sort of person that likes to hear expressions of sympathy."

"I'm almost sure she would like to feel that some one was near who was sorry for her," said Ethel, a girl of sixteen. "And unless you think I'd better not, I'm going into her room."

She was very pale as she entered the house and knocked at the closed door, but when she received no answer, she boldly pushed it ajar, and entered. The mother was lying upon the bed, her face stern and set, and her hands clenched. She took no notice of Ethel, even when the girl knelt beside her and began to stroke her tense fingers with a gentle, soothing touch.

After a time the muscles relaxed slightly, and the woman turned her head. She saw a young face white and drawn with pity, and two tender eyes looking upon her through sympathetic tears. There was a moment's hush, and then a great sob broke the stillness of the room.

"Oh, child!" she said, and then with a quick motion she laid her head on Ethel's shoulder, and shed those blessed tears which bring relief to hearts which have reached the limit of endurance.

Not a word had the young girl spoken. Indeed, she was not wise enough to comfort sorrow by means of speech. But as those who followed the footsteps of the Man of Nazareth found healing in the mere touch of His garments, so her loving presence and sympathetic touch had been as a balm of consolation to a bruised and broken spirit.—*Selected.*

The man whose ambition was to be good without much cost got through cheaper than he anticipated. He became good for nothing.

THE BIBLE CLASS.

PAUL'S ROMAN CITIZENSHIP.

(For Aug. 22nd.—Acts xxii. 23—xxiii. 35.)*

BY PHILIP A. NORDKILL, D.D.

That Paul escaped from Jerusalem with his life, and was enabled to continue his work in any measure was due to two facts; first, Christianity had not yet been put under the ban of the empire as an illegal religion, and, secondly, Paul enjoyed the invaluable political privilege of being a Roman citizen. To the latter fact his deliverance from possible death at the hands of the Romans, and from the murderous hatred of his countrymen was mainly due.

PAUL'S APPEAL TO HIS ROMAN CITIZENSHIP.

Paul's treatment by the Jewish mob before his arrest and after his address on the castle steps convinced Lysias, the commanding Roman officer, that a notorious desperado had fallen into his hands. Not being acquainted with the Hebrew language, he drew the most evil surmises from the effect of Paul's speech on the populace, and felt justified in exhorting a confession from the prisoner by torture. This was a common mode of securing evidence from suspected persons, a mode which had been discarded in Christian lands only within a couple of centuries. Paul had already been partially stripped and bound fast to a post for the scourging, which might be so inflicted as to cause death, when a simple and quiet question put another face on the matter. "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" The proceedings were instantly stopped, and the prisoner unbound, while the centurion in charge hastened to Lysias with the excited exclamation. "You better look out how you treat this man, for he is a Roman." A few questions directed to the prisoner himself proved not only that in the matter of citizenship he stood on a higher place than Lysias himself, but that the latter had overstepped his legal authority on a vital point; for the Sempronian law punished "by the sentence of the people" any official, however high his rank, who should presume to scourge a Roman citizen. Lysias and all concerned were from that moment at the mercy of the prisoner, and this fact was clearly revealed in their subsequent treatment of him. In thus utilizing his Roman rights Paul taught that a Christian is not bound to accept without remonstrance any indignity that may be inflicted upon him, nor is he to court persecution. The fact that on at least previous occasions Paul had not availed himself of his right to escape such beatings (2 Cor. xi. 25) shows that, guided by the Spirit, he foresaw greater advantages to the Gospel from a patient endurance of sufferings, than from an exercise of his lawful rights. This certainly appears to have been the case in Philippi (Acts xvi. 19-40). In Jerusalem on the contrary, no suffering, not even death, would have softened Paul's enemies toward the Gospel.

PAUL BEFORE THE SANHEDRIN.

The next morning Paul was brought before the Jewish supreme court. His claim of innocency infuriated the high priest and drew from Paul a retort, about which men have differed as much as about the correctness of his course in following the advice of the elders. If it was not altogether Christlike, certainly the apology was. The hearing quickly degenerated into a storm of factions in which Paul's life was again in peril, and again he was rescued by the power of heathen Rome, which, in strong contrast to God's chosen people, threw its legis over its imperiled citizen, while they would have murdered their countryman for bringing them a message from God.

PAUL RESCUED FROM JEWISH PLOTS.

The failure of the Sanhedrin to condemn Paul convinced the more unscrupulous of his enemies that legal processes were too slow, if not in vain altogether. Cold-blooded assassination seemed to them the surest and safest way of annihilating him. But the plot was revealed, and again the power of Rome asserted itself in placing him beyond the reach of harm. Our view of this series of events is quite superficial if we see only their external features. Behind the hatred and malignity of the Jews, and behind the respect for law which characterized the Romans, unconsciously to themselves, the great power of the spiritual world struggled for supremacy around the person of Paul. Satan strove with all the might that he could muster to crush him. On the other hand, that Providence which sleeplessly watches over good men until their appointed work is done, guarded him from the malice of all his foes. In the defeat of the former we read a prophecy of an everlasting overthrow. In the victory of the latter, a presage of eternal triumph. The very means which the Jews employed to accomplish their nefarious ends were those which set in motion a series of

agencies whereby this messenger of the cross was planted in the very heart of the empire, comparatively free to accomplish his divine mission, and wholly removed from their power to oppose or to harm. So the powers of evil, in their conflict with God, continually overreach themselves, and are made blind instruments for promoting those gracious purposes of mercy which they imagine their fury hinders.

FOR THE SABBATH SCHOOL

S. S. ASSOCIATION OF ONTARIO.

The Normal Examination of the Sabbath School Association of Ontario will be held on Friday, September 17th. Application forms have been mailed to all normal students so far as the names are known to the Association. If any are desiring to write on the examinations who has not received an application form, will send name and address to the Corresponding Secretary, 25 Manning Arcade, Toronto, full instructions will at once be sent. The names must be received before September 1st.

The 32nd Annual Provincial Convention of the Sabbath School Association of Ontario, will be held at Hamilton on Oct. 27th, 28th and 29th. The programme committee have been at work for some time and expect to present one of the best programmes ever given by the Association. Professor Excell will have charge of the music during the Convention.

JESSIE A. MUNRO,
Corresponding Secretary.

INTERNATIONAL S. S. LESSON.

LESSON VIII.—THE EXCELLENCE OF CHRISTIAN LOVE.—AUG. 22.

(1 Cor. xiii. 1-13.)

GOLDEN TEXT—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13.

TIME AND PLACE—A. D. 57. Written from Ephesus to Corinth.

INTRODUCTION—Our last lesson was taken from the First Epistle to the Corinthians, and from that part of it which related to certain matters of controversy which had been prominent in the church at Corinth. We now have another lesson from the same epistle, but in this all questions of controversy are left behind, and the great principle of Christian love as controlling and moulding the Christian life is presented.

VERSE BY VERSE.—1. "Tongues."—Referring to the gift of tongues conferred on the early church on the day of Pentecost and afterwards. "Charity."—In the Revised Version the word is translated *love*, and means the principle of Christian love—love to God and love to man. Charity in modern English has a more restricted sense, and stands for acts of benevolence. "Sounding brass."—Some kind of musical instrument is referred to, probably something like a gong. "Tinkling cymbal."—Also a musical instrument, much like that now known by the same name. They illustrate a noisy profession of religion, which is not moved by the principle of Christian love.

2. "Gift of prophecy."—This was another of the miraculous gifts bestowed on the early church. It was a speaking under divine guidance, resulting in foretelling future events. "Mysteries, . . . knowledge."—The truths of divine revelation. "Faith, so that I could remove mountains."—A miracle-working faith. "I am nothing."—*I. e.*, I am nothing as a Christian.

3. "Bestow all my goods, . . . give my body."—Though I am very benevolent, very self-sacrificing. Men have often been willing to purchase their salvation by giving their wealth, or by suffering, but this profiteth nothing, *i. e.*, it is of no avail in the work of salvation. Unless the principle of love is the great motive prompting such gifts and such sacrifices, they avail nothing.

4. "Suffereth long."—Endures patiently. "Envieth not."—Is not vexed at the good which others enjoy. "Vaunteth not."—Does not boast. "Is not puffed up."—With pride.

5. "Unseemly."—Discourteously. "Not . . . provoked."—Easily should be omitted.

8. "Prophecies shall fail, . . . tongues shall cease."—They would cease to be special gifts to the church.

10. "That which is perfect."—The full revelation of love seems to be meant here in contrast with those gifts which were only temporary and partial.

11. "When I was a child, etc."—This is an illustration of the tenth verse.

12. "Now."—In the present life. "Through a glass."—Or rather, in a mirror. "Then."—In the future life. "Face to face."—We shall then see things, not as they are reflected, illustrated to us by earthly comparison, but in their reality. "Even as also I am known."—*I. e.*, perfectly.

*An Exposition of Lesson 34 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

Church News

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

MONTREAL NOTES.

The Provincial Sunday School Union recently concluded a most successful Summer School for Teachers at Georgeville. The venture was a new one in the Province, and though the schools at Chataqua and elsewhere in the United States have had such a brilliant record, no very high expectations had been formed as to attendance or otherwise here. It was thought that an average of twenty-five might be counted on, and the arrangements were made by the active secretary, Mr. G. H. Archibald, with that number in view. They were more than surprised to find a roll of seventy-seven names, the greater proportion of whom attended all, or mostly all, of the sessions extending over two weeks. The teaching occupied three hours daily and embraced the subjects of Old Testament History, the Life of Paul, the Principles of Teaching and Child Nature. In addition to these, practical illustrations of methods of teaching were given, accompanied by criticism, and a number of public lectures given in the evenings on subjects cognate to Sabbath School work by the members of the staff. On Sunday afternoon a joint school made up by the different schools in Georgeville, was held under the auspices of the Union, and on the following Wednesday a mass picnic, representing some thirty schools in the surrounding district. The whole county was thus brought into touch with the institution, which it is hoped may be made an annual affair. Accommodation for the classes was afforded by the Public School building and the Methodist Church. The members of the staff were, Prof. Waller, Prof. St. John, Dr. Williams, Dr. Masten, Dr. Kelly and Mr. Archibald.

The interest seems to be increasing in the open air meetings held by the congregation of St. Matthew's Church, Point St. Charles. There were present nearly three hundred persons at last Sunday evening's meeting. The service was opened with the singing of several familiar hymns after which there were a number of short addresses given, among those who spoke being Mr. James Rodger of Erskine Church. The meeting then closed with a short prayer by Mr. Cruikshank.

The Rev. W. T. McAvish, of Deseronto, is supplying the pulpit of Crescent St. Church at present, during the absence of Dr. Mackay, and the Rev. W. A. J. Marlin, of Guelph, is taking the place of the Rev. A. J. Mowat in Erskine Church. Both are able preachers.

The Rev. D. L. Dewar, of Ailsa Craig, supplied the pulpit of Melville Church, Westmount, on the 1st inst. Mr. Dewar, who was already a B. A. from Queen's, and a B. D. from Montreal, has just received the degree of M. A. in course, from the University of Trinity College, Toronto.

The Rev. G. C. Heine, of Chalmer's Church, is spending his holidays at Bic. Prin. MacVicar and his family are occupying a cottage at the same place.

GENERAL.

Meaford congregation has unanimously and enthusiastically called Rev. S. N. Eastman, B. A., of Oshawa.

The Rev. D. L. Dewar, B. D., B. A., of Ailsa Craig, Ont., has received the degree of M. A. in course, from the University of Trinity College, Toronto.

Rev. A. W. K. Herdman of New Brunswick has received a unanimous call to the pastorate of the Presbyterian church at Georgetown, P. E. I. Rev. Adam F. Forless, Presbyterian clergyman, of North Dakota, died in the General Hospital, Winnipeg, Aug. 5, while undergoing an operation.

The congregation of the Presbyterian church at Douglast has given a unanimous call to Rev. W. A. MacKenzie B. D., of Tielborne, Ont. The call

will be considered at the meeting of the Presbytery of Lanark and Renfrew.

At a meeting of the Picton Presbytery, held in New Glasgow, Rev. Mr. McDonald was settled over the united congregation of Barney's River for one year.

The Presbyterian congregation of Sawyerville, Que., has extended a call to the Rev. John Miller, a graduate of Queen's. If Mr. Miller, accepts he will be the first settled pastor, as until the present year this was only a mission station. The stipend promised is \$700 and a manse.

Mr. F. D. Roxburgh, M. A., of Norwood, Ont., who recently graduated with high honors and received license from Knox College to preach has received and accepted a call to the pastorate of the Presbyterian church at Fort Erie, Ont. His ordination and induction will take place in September.

The death occurred on August 5th, of Rev. Dr. Waters, a well-known Presbyterian clergyman, in the 70th year of his age. He was a native of Carlisle, Scotland. He was educated in Toronto and ordained in 1861 at Southampton, Ont. He has resided with his son, Mr. D. Waters, of the Bank of Nova Scotia, Halifax, N. S., for the past six months.

A congregational meeting of the Presbyterian Church, Wetaskiwin, Alta., was held on July 9th, with Mr. S. A. Wood, the student missionary, in the chair. A board of managers was elected and other business transacted. The Board at once began faithful work which resulted in an ice-cream social on the 23rd inst. This social was a splendid success, both socially and financially.

The Presbyterian Congregation of Deer Park held a meeting August 2, and extended an unanimous call to Rev. John Kay, M. A., of Milverton. Rev. J. A. Morrison of the East Presbyterian Church, the interim Moderator, preached at the meeting. A special meeting of Presbytery will be asked for to sustain the call through, as a speedy settlement is wished for on the acceptance of Mr. Kay.

The laying of the corner stone of the new Presbyterian Church in Windham Centre, recently, was a grand success. A large crowd was in attendance. The stone was laid by Mr. J. McKnight, Sr., assisted by Revs. Dr. Cochrane, Brantford, W. J. Dey, Suncoo; F. A. MacLennan, Jarvis; J. G. Hurdy, Ayr; T. B. Trimble, Teesville, E. C. Currie, Delhi, and Mr. F. Reid, Simcoe. Tea was served by the ladies from 5 to 8 o'clock in the evening after which a grand concert of quartettes, duets and solos, was excellently rendered.

The ceremony in connection with the laying of the corner stone of the Church of the Covenant at the corner of Avenue road and Roxborough street, Toronto, which took place July 29th, was well attended. The proceedings were conducted by Rev. James McCaul, the pastor. The ceremony was begun with devotional exercises, and at their conclusion the following historic statement of the church was read:—

Some 30 years ago a mission work was begun on Davenport road by Mrs. Edmund Gunther of Bellevue, and Mrs. Arthur of Ravenswood. For over twenty years it was carried on with unflagging zeal and increasing interest by these ladies with such other helpers as they induced to come to their aid. Of those who cheerfully gave their sympathy and help the following deserve honorable mention in addition to those ladies named and the members of their families:—The late Rev. Dr. Reid, who aided at the first formal opening of the school; the late Mr. Joseph Gibson of Deer Park, who acted as Superintendent of the school for twelve years, the Rev. Dr. Hamilton, who superintended the Sunday School and conducted an evening service for three years after Mr. Gibson retired, Mr. Wm. McCullough, of the Y.M.C.A., who conducted an evening service for a year. At various times also students of Knox College, many of whom hold honored positions now in the church, gave valued assistance.

Ultimately the Session of Charles Street, Church, now Westminster, took

the mission under its fostering care. For two summers the attempt was made to conduct services both morning and evening with most encouraging results. In 1892 it was resolved to continue the services also during the winter months. As a result of these services application was made to Presbytery that the mission be organized as a congregation with a view to calling a settled pastor. The Presbytery granted the application. An interim session composed of the Rev. John Neil, minister of Westminster, as Moderator; W. J. Hendry, and Henry Graham of Westminster, Andrew Jeffrey of Central and Joseph Gibson of Deer Park Church, elders.

The interim session held its first meeting on the 8th of October, 1892. The first meeting of the congregation was held on the second Tuesday of January, 1893, and on March 1st of the same year the congregation resolved subject to the approval of the Presbytery, to designate the congregation "the Church of the Covenant." The Presbytery approved of the name, and granted permission to the congregation to moderate in a call to a minister when they were in a position to do so.

The congregation met on the 13th of April, 1893, and unanimously called the present pastor, the Rev. James McCaul, who was duly inducted to the pastoral charge on the 16th of May following. Steps were immediately taken to raise funds for church building purposes and to secure a suitable site for a new church. Owing, however, to the long continued financial depression and the resolute purpose of the congregation not to incur debt, nothing definite was done till near the close of 1896, when the very eligible site on the northeast corner of Avenue road and Roxborough street was bought and paid for. The first sod was turned on the new lot on the fourth anniversary of the pastor's settlement, the 17th of May of the present year. The contracts were soon afterwards let for the erection of a school house on the rear of the lot, which has a frontage of 160 feet on Avenue road and 150 feet on Roxborough street. The cost of the structure is not to exceed \$10,000, including cost of land, and the building is to be paid for as the work progresses.

At the conclusion of the reading of this sketch the corner-stone was laid by Mrs. Gunther and Mrs. Arthur, and the ceremony was concluded with appropriate exercises.

SARNIA PRESBYTERY.

The Presbytery of Sarnia met in St. Andrew's church there on Tuesday, the 13th inst., and was constituted.

Mr. Daly, Moderator, in the chair. The minutes of former meeting were read and sustained.

The following commissions in favor of the respective elders were received, viz.:—Wyoming and Plympton, John Dewar; Ft. Edward, J. C. McMillan; St. Andrew's, Sarnia, John Brobner; Thedford and Lake Road, John Taylor; Bridgen and Bear-Creek, Mr. Rattray; Strathroy, Geo. Thompson; Watford and Main Road, John Ross; Burns' church and Moore Line, Samuel Cole; Albert St., Sarnia, Hon. Alex. Vidal; Oil Springs and Oil City, Geo. R. Cameron; Calmachie, Robert Davidson; Mandaumin, David Mann; Napier and Brookie, D. McGugan; Petrolia, G. B. Robson. These commissions were received and such of the gentlemen as were present took their seats as members of the court.

Rev. Dr. Thompson gave a detailed and interesting report of his attendance at the General Assembly in Winnipeg, for which he received the thanks of the Presbytery.

The next ordinary meeting was appointed to be held in St. Andrew's church Sarnia, on the 3rd Tuesday of September next at 11 a.m., when session records will be called for for examination. The records of the Kirk session of Strathroy were laid on the table for examination and Mr. Livingstone and Mr. Budge were appointed a committee to examine the same and report.

Presbytery adjourned to meet at 1.30, and was closed with the benediction.

At 1.30 the Presbytery again met

and was constituted, Mr. Daly, Moderator in the chair. Sederunt as before. Standing committees for the year were appointed and are as follows, with the first named on each committee as convenor:

Colleges.—Dr. Thompson, Messrs. Drinnon, John McKinnon, B. D., Hector Currie, B.A., with their elders. Christian Life and Work.—Messrs. J. Endie, S. G. Livingstone, B. A., W. G. W. Fortune, B.A., C. H. Daly, B. A., and John McKee, P. H. D., with their elders.

Young Peoples' Societies.—Messrs. A. L. Budge, B. A., F. O. Nichol, E. A. Hannahson, B.A., with their elders.

Examination of Students.—Messrs. W. G. Jordan, B. A., Robt. Drinnan and A. E. Budge, B.A., with their elders.

Systematic Benevolence.—Messrs. Robt. Aylward, B.A., and W. G. Jordan, B. A., with their elders.

Sabbath Schools.—Messrs. Joseph Elliott, B.A., John McKinnon, B.D., and Jas. Pritchard with their elders.

Home Missions.—Messrs. Hector Currie, B.A., Jas. Pritchard and C. H. Daly, B.A., with their elders.

Finance.—Mr. Cuthbertson with Messrs. Brebner and Lowers, elders.

Statistics.—Mr. McKee and W. G. W. Fortune, with their elders.

Mr. Cuthbertson reported that he had moderated in a call at Petrolia on the fifth inst. in favor of Rev. A. A. Graham, B. D., prolatorer, signed by 252 members and 205 adherents promising \$1,200 annual stipend and manse with one month's holidays.

Mr. Barclay, on behalf of the session, Mr. McDonald, on behalf of the managers, and Mr. Arch. Dowar, on behalf of the congregation were heard, intimating that the call was enthusiastic and unanimous.

On motion of Dr. Thompson, the moderators conduct was approved, the call sustained as a regular Gospel call and the Clerk was instructed to forward the same to Rev. Mr. Graham for his consideration. In the event of Mr. Graham's acceptance, the Clerk was empowered to prescribe trial subjects for ordination the same to be heard at a meeting of the Presbytery to be held in Petrolia on the first Tuesday in September at 10 a.m., and if sustained to proceed to the ordination of Mr. Graham at two o'clock in the afternoon. Mr. Haddow to preach, Mr. Jordan to address the minister and Mr. Fortune to address the people, the edict to be issued in due time.

The committee appointed to examine the records of the Strathroy Kirk Session reported the same to be correctly and carefully kept and they were ordered to be attested accordingly.

Mr. Mylne, a student of Divinity, presented himself to be taken on trials for license. He was instructed to meet with the committee on the examination of students who were appointed to confer with him and report at the meeting of Presbytery to be held in Petrolia on the first Tuesday of September next.

The meeting was closed with the benediction.

George Cuthbertson,
Clerk.

GLENBORO PRESBYTERIAL.

This Society held its first annual meeting in Glenboro, on Monday, July 26th.

All the auxiliaries, five in number, were represented. Two sessions were held. The first opened at 4.30 p. m. Mrs. McTavish, of Treherne, conducted opening exercises, assisted by Mrs. Campbell, Cypress River.

Excellent papers were read by Miss Hall, Onalco, Miss Anderson, Carnall and Mrs. Smith, Rosendale.

The Glenboro Mission Band added greatly to the pleasure of the meetings by their sweet singing. The following resolutions were passed.

The Society desires to express the deep sense of loss sustained by the W. F. M. S. in the removal by death of Mrs. Ewart, who so long and ably filled the position of President of the General Society.

We would also express the deep sympathy felt for Mrs. D. Campbell, in her bereavement, and pray that the Father of the fatherless and husband of the widow may sustain her in her time of trial.

At the evening session, Rev. A. McD.

May, pastor of the church occupied the chair.

The speaker of the evening was Rev. Norman Russell, of Neemuch, India, who gave a most interesting and instructive address, illustrating it with magic lantern views.

H. S. Henselwood,
Rec. Sec'y.

PRESBYTERY OF BRUCE.

Presbytery met in Knox church, Paisley, on Tuesday, 13th inst., at 10 a.m., with a large attendance of members.

Mr. Tolmie's resignation of the charge of Southampton, which was laid before the Presbytery at its last meeting, was taken up and disposed of. Messrs. Rusk and McLennan appeared as representatives of the congregation in connection with the resignation and stated that they had been instructed to oppose the acceptance of the resignation of their pastor, and both spoke in the highest terms of the long and efficient service which Mr. Tolmie had rendered the church in connection with that field. Mr. Tolmie was heard in his own behalf and reviewed his pastorate in Southampton during the past 31 years, having attained to the age of 70 years, he was entitled according to the law of the church to retire from the active duties of the ministry, if he felt so inclined. Whilst adhering to his resignation, he at the same time stated that he felt as able as ever to preach the gospel, and indicated his willingness of the Presbytery saw fit, to continue his labors in Southampton. In view of the fact that the congregation had asked that the services of Mr. Tolmie be continued, the Presbytery gladly expressed their willingness to retain him in his labors, and congratulated him on his long and efficient pastorate, and the amount of harmony existing between him and the people. In order, however, that all parties might have ample opportunity to more fully consider the matter, the resignation was laid on the table until the next regular meeting of Presbytery. Report of the deputation appointed to visit Inverhuron was read by Mr. Craigie. The report stated that the field had been visited on the 12th July inst., and all the circumstances fully investigated. The report contained the following recommendations, as, in the judgment of the deputation, affording the best solution of the difficulties that have arisen:—1. "That a Gaelic speaking minister be called who would give an afternoon service at Inverhuron schoolhouse in either Gaelic or English with right to dispose sacraments there. Inverhuron people to raise a fair amount for stipend as might be arranged. Inverhuron to be subject in the meantime to the Tiverton session. 2. That a committee of Presbytery be appointed with power to organize a station at Inverhuron, if, after further consultation, and arrangement of details, it prove acceptable to Tiverton congregation and

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Inverhuron representatives." These recommendations were adopted, and Messrs. Guthrie, Craigie and Henderson, elder from Underwood, were appointed a committee to make all necessary arrangements according to the terms of the recommendations. Leave was granted to moderate in a call to Tiverton as soon as the circumstances warrant it. Commissioners to the General Assembly gave in their several reports. The committee appointed to draft a minute anent Mr. Stevens' translation handed in the following which was adopted and ordered to be inserted in the minutes:—"In agreeing to the translation of the Rev. James Stevens the Presbytery would express their appreciation of the services rendered by him while within their bounds. He was diligent in his attendance at the meetings of the Presbytery, courteous in debate, and whatever he did was done with all his heart. Their desire is that the blessing of God may rest upon him in his new sphere of labor, and that he may have many souls for his heir in the day when Christ shall make up His jewels. Standing committees were appointed of which the following are the several convenors.—Home Missions, Mr. Tolmie; Sabbath School, Mr. J. C. Eckford; Statistics, Mr. Johnston; Superintendance of Students, Mr. Tolmie; Systematic Benevolence, Mr. Kippan; Finance, Mr. McKenzie; Young People's Societies, Mr. Guthrie; Church Life and Work, Mr. McDonald, Mr. Fitzpatrick having resigned the position of Presbytery treasurer, Mr. McKenzie was appointed to that office. Permission was granted to the Glamis congregation to dispose of certain properties, and exchange certain others for better accommodation of the congregation. Mr. McDonald and Mr. Mickie, elder, were appointed to address the next meeting of the Presbyterial W. F. M. S. at Port Elgin, on the second day of September next. Next meeting of Presbytery was appointed to be held in Chesley, on the second Tuesday of September, at 1.30 p.m. J. Johnston, Clerk.

PRESBYTERY OF INVERNESS.

The Presbytery of Inverness met at Whycoomagh, on the 13th ult. Nearly all the ministers and a few elders were present. Rev. Prof. Gordon, Rev. H. B. McKay, Rev. M. A. McKenzie, Rev. S. C. Gunn, act as corresponding members. Rev. J. Ross was appointed moderator, for the current year, and Rev. D. McDonald continued as clerk. Mr. Ross gave a report as commissioner to the General Assembly. The report was adopted. Prof. Gordon addressed the Presbytery in regard to the College, its usefulness to the church, and its needs, the following resolution was recorded:—"The Presbytery heard Prof. Gordon with great pleasure, and cordially agreed to commend the college to the loyalty and increased liberality of our people."

It was agreed to continue Mr. I. H. McLennan, M.A., at Port Hastings and River Inhabitants, till next meeting of Presbytery, and Mr. McPhail at Middle River. Rev. D. McLeod, M.A., was appointed to Little Narrows, for July. It was agreed that Rev. Mr. Thompson and whoever may assist him at Communion services at Big Intervale should

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

visit the congregation Presbyterially on that occasion. The commissioners appointed at last meeting of Presbytery to visit Baddeck reported on the condition of things there, the matters submitted to them by the session, and the decisions arrived at in regard to those matters. The report was adopted.

The Presbyterial of the W.F.M. Society in session in the same building presented its eighth annual report. One Auxiliary and two Mission Bands were formed during the year, making a total of eleven Auxiliaries and six Mission Bands. Amount raised during the year, \$420.61.

The report having been read, the Presbytery cordially agreed to the following resolution: "The Presbytery records its gratification at the report presented by the Inverness Presbyterial of the W.F.M.S., and thankfully recognizes the blessing that has crowned their efforts in the increase of auxiliaries and Mission Bands, as well as in the amount they have secured for the funds of the Foreign Mission, and commend all the Auxiliaries to the blessing of the Great Head of the Church." Agreed to meet again at Black River, West Bay, on Tuesday 21st Sept. at 11 a.m., Rev. A. Ross, to preach, D. McDonald, Clerk.

ORANGEVILLE PRESBYTERY.

The Presbytery of Oranogville met at Oranogville on July 13th. Mr. Hudson, Moderator in the chair.

Elders commissioners were received on behalf of Messrs. J. Nairn, South Luther; P. McGregor, Dundalk; S. Inkster, Maxwell; William Clarke, Charleston.

Rev. E. A. Harrison of Dundalk was appointed Moderator for the ensuing six months.

It was agreed that the Sessions of Charleston, Alton, St. Andrew's, Caledon and Caledon East be consulted regarding a possible re-arrangement of fields; and that the Session of St. Andrew's Oranogville, be consulted regarding taking action in connection therewith.

Mr. James J. Paterson, B.A., a graduate of Knox College, after due examination was licensed to preach the Gospel.

An appeal by Mr. H. Glendinning and others against the action of the Dundalk Session in the matter of granting certificates of dismissal was settled to the satisfaction of all parties. Rev. Dr. McRobbie read a manuscript about the death of the late Rev. H. McLeod, which was received and ordered to be engrossed in the records of Presbytery, as follows:

"Since it has pleased the Great Head of the Church, in His mysterious providence, to visit our Presbytery and take from our midst our faithful and well-beloved brother and co-worker, the Rev. D. McLeod, B.A., of Præville, we, his co-Presbyters, desire to place on record our appreciation of his many excellencies not only as a man but more especially as a faithful minister of the Gospel of Christ. And while we as a Presbytery feel very keenly the loss we have sustained in his removal, yet would express our gratitude to God for the many years he was spared to labor in His vineyard, and the much good we believe he was instrumental in accomplishing in the church, and especially in the congregation of Præville. We would also express our sincere sympathy with his bereaved partner and family and commend them to the care of Him who has promised to be a husband to the widow and a father to the fatherless."

The following are the conveners of the different standing committees, viz: Foreign Missions, Dr. McRobbie; Home Missions, Rev. J. R. Bell; Augmentation, Rev. D. McKenzie, B.A.; Finance, Mr. A. Steele, M.A.; Colleges, Rev. A. E. Neilly; Widows' and Orphans Fund, Rev. J. W. Orr; Aged and Infirm Minister's Fund, Rev. I. W. Thom; French Evangelization, Rev. D. I. Campbell, B.A.; Sabbath Schools, Rev. R. Fowle; Church Life and Work, Rev. E. A. Harrison, B.A.; Young People's Societies, Rev. J. J. Elliott, B.A.; To Superintendent and Examiners Students, Rev. W. Farquharson, B.A.

The following were appointed to visit

congregations to confer with them in regard to supplement: Mr. Bell to Corbetton and connected stations; Mr. Crozier to Laurel, and Black's Corners; Mr. Elliott to Waldemar and connected stations; Mr. Matheson to Caledon East and St. Andrew's Caledon; Mr. Thom to Maxwell, and connected stations.

Circular letters were read to the effect that the following ministers had applied to be received as ministers of the Presbyterian Church, viz.: Rev. Messrs. H. G. Gunn, B.A., W. C. Irwin, B.A., and Alfred Logan of the Presbyterian Church of the United States; Rev. B. B. Williams of the Congregational Church; Rev. W. T. Noble, B. A., of the Church of England, and Rev. Robert Adams of the Baptist Church.

The next meeting of the Presbytery will be held at Oranogville on Sept. 14.

A HAPPY GIRL.

Miss Amina Kelly Tells of Her Illness and Subsequent Cure—A Statement That Should be Read by Every Girl in Canada.

Miss Amina Kelly, a well-known and much esteemed young lady living at Maplewood, N.B., writes:—"I consider it my duty to let you know what your wonderful medicine has done for me. In April, 1896, I began to lose flesh and color; my appetite failed and on going upstairs I would be so tired I would have to rest. I continued in this condition for three months when I was taken suddenly ill and not able to go about. Our family doctor was called in and pronounced my illness chlorosis, poverty of the blood. At first his treatment appeared to do me good, but only for a time, and I then began to grow worse. I continued taking his medicine for three months, when I was so discouraged at not regaining my health that I declined taking it any longer. I then tried a liquid medicine advertised to cure cases like mine, but did not obtain the slightest benefit. I had become terribly emaciated and weak. There was a constant terrible roaring noise in my head; my feet and ankles were swollen and I was as pale as a corpse. One day while in this condition my father brought home a box of Dr. Williams' Pink Pills and asked me to try them. In less than a week I could sit up, and in a couple of weeks I could walk quite a distance without being tired. My appetite returned, the roaring ceased, I began to gain flesh and color, and before I had used half a dozen boxes I was as healthy as I had ever been in my life. My friends did not expect me to recover and are now rejoicing at the wonderful change Dr. Williams' Pink Pills have wrought in me. If my statement will be the means of helping some other discouraged sufferer you are at perfect liberty to publish it."

The above statement was sworn before me at Maplewood, York Co., N.B., this 14th day of May, 1897.

Timothy W. Smith, J. P.

To ensure getting the genuine ask always for Dr. Williams' Pink Pills for Pale People, and refuse all substitutes and nostrums alleged to be just as good.

CENTRAL BUSINESS COLLEGE

We are advised that this excellent school has just closed its most successful year, many young men and women having found their way through its hands into good positions in the business world.

The next session will begin on Sept. 1st, and anyone interested in Commercial Education, Shorthand, Typewriting or Telegraphy will receive full particulars by sending a postal request to the principal, Mr. W. H. Shaw, Yonge and Gerrard streets, and mentioning this paper.

PRACTICAL EDUCATION.

In this age of practical ideas a practical education is necessary to insure a successful social or business life for your daughter. In selecting a home for her great care should be

exercised, for in many cases it is the formative period, and the impressions gained at this time influence her future life. "Rolleston House," Toronto, is a school well worthy the patronage of parents with daughters to educate. As it combines the advantages of a Christian home with superior advantages of a sound education with careful training and discipline. This school is beautifully situated on Bloor St. West, one of the healthiest parts of the city.

SECURITY

Is a word with a fathomless depth of meaning; under its sheltering wing, capitalists of both mean and great proportions foster, extend and develop enterprises, and by its aid are enabled to influence and move to their own advantage the monetary markets of the world—thus very often by their abundant knowledge of financing and personal care and observation rising to the highest pinnacle of fame in the financial world.

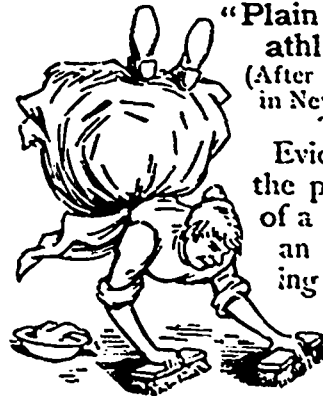
Security is closely related to just law, so that the individual as well as the community at large is deeply indebted to it (comparatively speaking), by reason of the protection afforded from evils of many kinds.

Security is certainly something that makes safe and protects, and grants freedom from danger or risk. In every business department of life, shrewd men aim at security to the utmost, and in order to have their business on a secure basis will strive perseveringly and unceasingly until such end is attained.

Security in the matter of life insurance is essential, if you desire your dependents to reap the benefits of a policy of life insurance after you have crossed to the "great beyond." See to it, friend, if you have a policy of insurance on your life, that the company in which you are insured is secure in every particular. If you have not yet insured, or if you are contemplating insuring, it will be decidedly in your interests to investigate the unexcelled financial standing of the North American Life Assurance Company. Thus when you take out a policy, if it is taken in the North American, you will rest assured in the arms of security.

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