

THE CHRISTIAN COMMONWEALTH

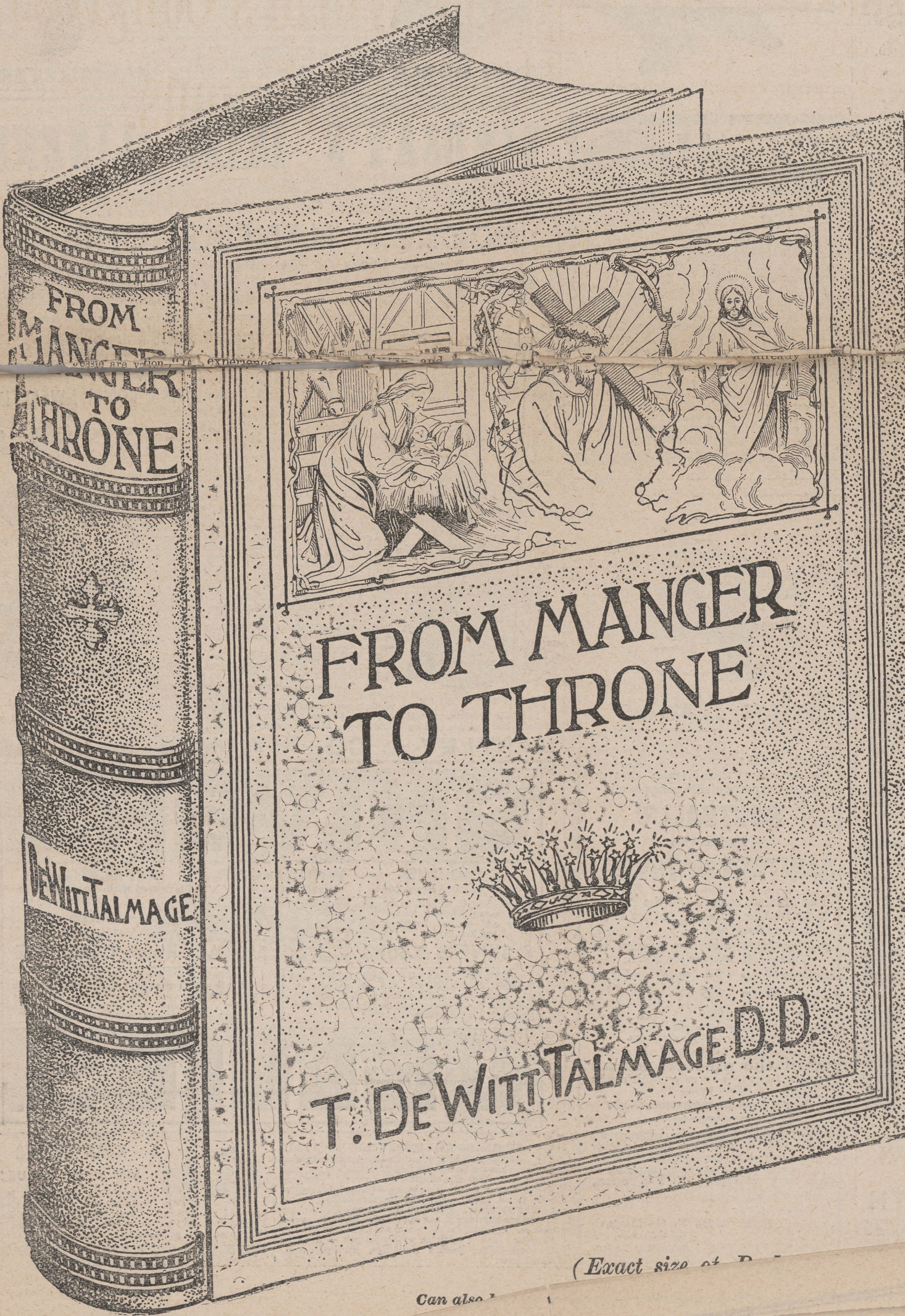
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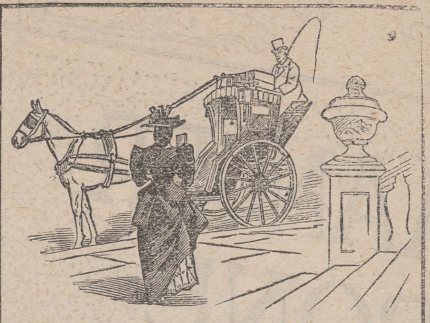
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THE CHRISTIAN COMMONWEALTH

THE
Christian Commonwealth.

OFFICES: 73, LUDGATE HILL, LONDON, E.C.

THURSDAY, JULY 9, 1896.

CURRENT TOPICS.

TOO LATE.

NEARER and nearer drifts the great crisis. The incarnation of procrastination is the SULTAN. Too late he has conceded what the Cretans demanded. When the Christians of that island fiercely showed fight and defeated the Turkish regiments, then the SULTAN discovered that armed Cretans were not going to be massacred like sheep as the defenceless Armenians had been. The Powers have again intervened, but this is little to their credit. The Cretans have nothing to thank them for. Though British ships are at Crete, LORD SALISBURY has not lifted a finger to forbid the landing of the same monsters who massacred 10,000 Christians at Urfa. England stands disgraced in common with the other Powers for deliberately setting up the salvation of the inferno called the Turkish Empire before the safety of the poor Cretans. The SULTAN has yielded, in a nominal sense because he cannot help himself. The Powers consider that the independence of Crete would be the first step to the dissolution of the Turkish Empire, which event, they suppose, would be an immense menace to the peace of Europe. But what is the maintenance of that diabolical Empire likely to be in the sight of heaven but a crime of the most stupendous magnitude?

A CASE AT LAW.

THE Court of Appeal has pronounced upon the question whether objectors to renewals of licences are parties to an appeal to Quarter Session against the refusal to renew. The LORD CHIEF JUSTICE has said that "the whole of the law on the point is in a most confused and unsatisfactory state," and in view of such statement it is worth while considering whether the decision of the Court ought not to be carried to the House of Lords. The real difficulty is the question of costs, in which judicial, like public, opinion, is divided. LORD JUSTICE KAY, for example, declared that "BOULTER initiated the whole litigation, and, having got a decision in his favour at the Brewster Sessions, he put his hands in his pockets and walked away, and said he was not a party." On the other hand the LORD CHIEF JUSTICE said "it was clear that this salutary power [of objecting to renewals] might become very limited in its application if objecting parties thought they might become involved in expensive litigation." And we agree with LORD RUSSELL. He will be a very courageous reformer who will run the risks of expensive litigation with wealthy brewers or a powerful trade and have to pay the costs of the other side if the licence should, after being refused by the licensing justices, be renewed on appeal.

NOVELISTS AND THEOLOGY.

"THE Theology of Modern Fiction" is a very large subject. REV. T. G. SELBY has chosen it for his Fernley Lecture. Perhaps very few novel readers cherish anything but hatred for theology. When there is any theology in a novel it is apt to be of the most worthless kind. Think of the malign purpose of DICKENS in his constant derision of Dissenters, of whom he knew nothing, and therefore to whom he could never do any justice. GEORGE ELIOT knew very much indeed about Nonconformists, but she was even more bitter against those narrow types with which she was intimately acquainted. TROLLOPE in his clerical tales did justice to the clergy. We have had few English writers who have known how to deal in fiction with religion. VICTOR HUGO, a man without religion, yet created a splendid character in his Bishop who is so prominent a personality in "Les Misérables." SIR WALTER SCOTT—pre-eminent in everything amongst novelists—is the only great author we have had who has known how to depict religious people in tales of imagination.

THE AMERICAN PRESIDENTIAL ELECTION.

As we write the National Democratic Convention at Chicago is in session. Nothing very certain can be predicted as to the final result. At present everything seems to be in confusion. The Silverites have a clear majority, but as a two-thirds majority is necessary to nomination there may be some difficulty in selecting a Silverite as the Presidential candidate. Nevertheless it is possible that MR. BLAND, of Missouri, will be nominated, and that a platform will be provided to suit his extreme views on the silver question. If such should be the case it will then be evident that the real issue of the campaign will be the money question and not the tariff. MR. MCKINLEY was anxious to make the tariff the main issue of the campaign. His popularity

rested chiefly upon his relation to what is known as the MCKINLEY Tariff Bill. Under the Democratic Administration the tariff again became the question of the hour because of the supposed relation which Democratic legislation had to the hard times which followed. MR. MCKINLEY rightly concluded that the people were ready for a return to his Protection ideas. But the Democracy, by their wild enthusiasm for silver, have completely changed the issue before the people, and now the result of the election will probably hinge on the money question as between gold and silver. The Republicans are committed to a gold standard, while the Democrats will insist upon a double standard, making silver equal to gold as a legal currency. The issue before the people cannot be doubtful. Probably the Democrats will carry most of the Southern States as well as several of the extreme North-Western States, but the great bulk of the country will sustain the Republican ticket, and it is therefore, almost certain that MR. MCKINLEY will be elected by a large majority.

FIFTY YEARS OF FREE TRADE.

EVERY student of modern history must be profoundly interested in the comprehensive reply of the RIGHT HON. C. P. VILLIERS, M.P., to the Cobden Club commemorative address presented to him a fortnight ago. Free Traders fifty years ago found famine to be their great ally. It is a powerful answer to the enemies of Free Trade to say, as it can truly be said, that at the end of these fifty years Free Traders now have for their great ally the prosperity which has advanced by leaps and bounds. Whatever may suit other nations, it certainly has been demonstrated that for this insulated nation Protection meant starvation, while Free Trade has meant plentiful provision for the masses. This is a simple fact which precludes controversy. MR. VILLIERS has a strong string to his bow, for he reasons in this unanswerable style:—"If I were asked for proofs that the policy of Free Trade has been justified by its results, I should make answer with one word, *Circumspice!* For Free Trade has become during the fifty years of its experience a living force of incalculable energy. Of this fact no stronger proof can be urged than the belief in its principles of a succession of eminent Conservative statesmen, including LORD BEACONSFIELD, MR. W. H. RUSSELL, and LORD SALISBURY, who have passed away, as well as the leading members and the great bulk of the Conservative party of the present day; and no one has ever questioned MR. GLADSTONE'S firm adherence to Free Trade since the Repeal of the Corn Laws. Nor must we forget LORD SALISBURY'S expression of opinion that Protection is impossible again in favour of one single interest, and that if ever adopted it must be general, but so far as he can see that policy is impossible." MR. VILLIERS arrays a great body of evidence in support of his economic thesis. This evidence largely consists of clear statistics on the growth of trade, wages, thrift and pauperism, increased wealth, and reduction of the National Debt.

NORWICH CATHEDRAL OCTO-CENTENARY.

THE pathos of antiquity is in this country sustained rather by our cathedrals and churches than by our castles and palaces. The latter are for the most part in ruins; the former stand in all their venerable majesty. One of the most beautiful of them all is Norwich Cathedral, which is of about the same age as the glorious fane at Winchester. The 800th anniversary has just been commemorated with much ceremonial. The ARCHBISHOP OF ARMAGH preached the opening sermon. The BISHOPS OF COLCHESTER, RETFORD, ST. ALBANS, PETERBOROUGH, ELY, LINCOLN, and EXETER assisted; as well as the DEANS OF NORWICH, LINCOLN, PETERBOROUGH, and ELY. The DEAN OF CANTERBURY on Sunday evening preached a striking commemorative sermon. DR. FARRAR chose as his text Hab. iii. 2: "O LORD, revive Thy work in the midst of the years." The DEAN OF CANTERBURY is always brilliant in his historical parallels and analogies. He gave a rapid and vivid sketch of the progress during these eight centuries of the Church in England as compared with the Papacy in other countries. Each of these centuries had added something to the progress of the nation. First came the fusion of the Saxon and Norman races; then came the triumph of the nation over the autocracy of the priesthood; then Magna Charta; then the rise of the peasant classes. After that burst forth the Renaissance, with its manifold discoveries and its glow of enlightenment, which was followed by the bright and blissful Reformation, with which sprang into coinstantaneous birth all the imperial grandeur and literary advance of our country. Then the free and open Bible—which till then had been locked up by priests in dead languages, and kept from the people—stimulated the passion for liberty and progress. The seventeenth century witnessed the rise of Puritanism and the glorious Revolution of 1688. The DEAN concluded his great sermon by quoting a magnificent passage of BURKE on the perils of ease and prosperity when used only to minister to selfish ostentation and personal indulgence.

REUNION AGAIN.

THE POPE'S Encyclical has emphasised afresh the Reunion question, but from an entirely different point of view. The Encyclical has made it evident that the reunion of Christendom is a delusion, if not a snare. The ARCHBISHOP OF YORK has published a reply to the POPE, and, instead of its being in the nature of an overture, it is a vigorous discussion of the points submitted in the POPE'S Encyclical. No doubt this is just what the latter expected, and what he really desired when the Encyclical was launched. The POPE is a shrewd diplomat. He knows, too, fairly well the age in which he lives. He certainly understands the value of printer's ink. Nothing would please his HOLINESS better than to have his Encyclical copied into the leading newspapers and commented upon by just such prelates as the ARCHBISHOP OF YORK. Roman Catholicism is everywhere waning. It has practically lost its hold upon every Government of Europe, and Romanism without civil authority behind it must necessarily make slow progress if any progress be made at all. The POPE, no doubt, imagines that if he could place before the whole Christian world a definite and eloquent presentation of Roman Catholic doctrine, it would be a great gain to his drooping cause. He was shrewd enough to see his opportunity and use it. He seized upon the interest which had been excited in the Reunion question to catch the ear of Christendom while he pleaded for the old doctrines of his Church. The ARCHBISHOP OF YORK is helping him in his shrewd diplomacy. It is only fair to say that the ARCHBISHOP has not failed to demolish most of the POPE'S contentions, but in doing so not a few will entertain the suspicion that the ARCHBISHOP has at the same time demolished much of the ground on which he himself stands. It is well that Christianity does not depend upon what either of these ecclesiastics hold as proper ordination.

THE AWAKENING OF NATIONS.

THOSE people who are not closely observing the progress of events and the signs of approaching developments are destined to experience some early dawn of the wonderful revival of industrial science into the labourers are not always going to be handled like brute beasts or like soulless automata. In some other countries there is unrest of a different kind. A notable spiritual movement is in progress in France. Surely there is something important in the fact, even if only as an indication of possibilities, that this year several prominent priests in France have abjured Popery and have addicted themselves to evangelical preaching. The individual most talked of in this connection is the ABBÉ BOURRIER. This clever ecclesiastic is of opinion that the time is ripe for the inauguration of a new Reformation in France. He has been in London for consultation with Protestant clergymen. In a remarkable letter he declares that Romanism is played out. When he was in spiritual difficulty, his priestly colleagues mocked him with sneering suggestions that he could be just as good a priest without faith as with it. If he had lost faith, that did not matter; he could still stay in the Church so long as he said nothing about his doubts. It has become clear that numbers of the Roman hierarchy have no longer any faith in the dogmas which they continue to impose on an ignorant and superstitious people. "What idea," asks the ABBÉ BOURRIER, "can a catechism give to children in which they are taught that a poor wretch who breakfasts on Friday on a slice of German sausage and ten centimes worth of bread will be condemned to eternal flames, while the plump prelate, who has regaled himself with an alluring menu, will go straight to Paradise?"

PROTECTIONISM IN FRANCE.

THERE are a few Free Traders in France, that persistently Protectionist country. One of these, M. FLAISSERIERES, has just spoken out in his address introducing the new Prefect to the Municipal Council. After declaring that the effects of the Protectionist system on the trade of the great Mediterranean seaport were ruinous, he added:—"Not a man of us Marseillais will cease to prosecute our determined struggle against the régime of M. MILNE. We shall avail ourselves of every opportunity to call the attention of the country to a system that is leading it to perdition. Our cause is the cause of Labour, that of the interests of all our countrymen, and under a Republican Government we are confident it must ultimately succeed." This frank utterance at once produced uneasiness. The new PREFECT kicked at it immediately. As M. FLAISSERIERES is no less a person than the Mayor of Marseilles, he has a right to his opinions, but the new PREFECT rebuked him with severe threats. He stated that the words which the MAYOR had used were such as no Government could tolerate, and emphatically reminded him that a Municipal Council was by law debarred from dealing with politics. When Protectionists are reduced from logical arguments to legal threats they are in sore straits.

Our Pulpit.

DISCOURSES UPON HOLY SCRIPTURE BY THE REV. ALEXANDER McLAREN, D.D.*

[A sermon by Dr. McLaren, revised by himself, appears every week in THE CHRISTIAN COMMONWEALTH. This is the only paper in which authorised reports of Dr. McLaren's sermons are published.]

THE REST OF FAITH.

(Delivered at Union Chapel, Manchester, last Sunday morning.)

"We which have believed do enter into rest."—Heb. iv. 3.

"Enter"—but on a hundred gravestones you will read "He entered into rest" on such and such a day, as a synonym for "He died." It is strange that an expression which the writer of this Epistle takes pains to emphasise as referring to a present experience should, by common consent, in popular use, have been taken to mean a future blessing. If nominal Christians had found more frequently that their faith was strong enough to produce its natural effects, they would not have so often misunderstood our writer. He does not say, "We, when we die, shall enter into rest," but "We who have believed do enter."

It is a bold statement, and the experience of the average Christian seems to contradict it. But if the fruit of faith is repose; and if we who say we have faith are full of unrest, the best thing we can do is not to doubt the saying, but to look a little more closely whether we have fulfilled its conditions. "We which have believed do enter into rest."

I. So, then, the first thing to be noted here is the present rest of faith.

I say "faith" rather than "belief," because I wish to emphasise the distinction between the Christian notion of faith, and the common notion of belief. The latter is merely the acceptance of a proposition as true; and that is not enough to bring rest to any soul, though it may bring rest to the understanding. It is a great pity, though one does not quite see how it could have been avoided, that so frequently in the requirement of faith is the regular apprehension, is represented in our version by the word "believe," which has come to be appropriated to the mere intellectual act.

But if you will notice that the writer of this Epistle uses two other words as interchangeable with "belief," you will understand the depth of his meaning better. Sometimes he speaks of our "confidence"—by which he means precisely the same thing. Sometimes he speaks of our "obedience"—by which he means precisely the same thing. So there is an element of voluntary submission implied, and there is an element of outgoing confidence implied in the word. And when he says "We which have believed do enter into rest," he does not mean "We which acknowledge that Jesus Christ is the Son of God, and the Saviour of the world," but we who, acknowledging, let our hearts go out to him in trust, and our wills bow down before him in obedience and submission. We thereby do enter into rest. Carry with you these two thoughts, then—"confidence" and "obedience"—as indispensable elements in the New Testament conception of faith, and then we can understand the great saying of my text.

Trust brings rest, for the trust which grasps Jesus Christ, not only intellectually, but with the reliance of the whole nature upon Him to do for me that which my understanding believes that he will do—that trust brings rest because it sweeps away, as the north wind does the banded clouds on the horizon, all the deepest causes of unrest. These are our perverted relation to God, and the alienation of our hearts from him. Brother! There is no rest deep as life which does not flow from rejoicing confidence in Christ's great sacrifice by which the innermost source of conflict and disturbance in our souls has been dealt with. Most of us are contented if there be a superficial appearance of calm, like the sunny vineyard on the slopes of a volcano, whilst in the heart of it sulphurous fires are bubbling and boiling, and will burst out some day. What is the worth of a tranquility which only survives on condition of our ignoring the most patient and most operative fact in our lives? It is only when you shuffle God out of your consciousness, and when you wink hard so as not to see the facts of your own moral condition and sinfulness, or when you sophisticate yourself into illogical and unreasonable diminution of the magnitude and gravity of your sins, that some of you know a moment's rest. If the curtain were once drawn aside, and we were brought face to face with the realities of Heaven and the realities of our

own characters, all this film of apparent peace would break and burst, and we should be left to face the trouble that comes whenever a man's relation with God is consciously to himself perverted and wrong. But trust brings rest; rest from the gnawing of conscience, rest from the suspicion of evil consequences resulting from contact with the infinite Divine righteousness, rest from all the burden of guilt, which is none the less heavy because the man appears to be unconscious of it. It is there all the same. "We which have believed do enter into rest," because our trust brings about the restoration of the true relation to God and the forgiveness of our sins.

Trust brings rest, because it casts all our burdens on another. Every act of reliance though it does not deliver from responsibility, delivers from anxiety. We see that even when the object of our trust is but a poor creature like ourselves. Husbands and wives who find settled peace in one another; parents and children; patrons and protected, and a whole series of other relationships in life, are witnesses to the fact that the attitude of reliance brings the actuality of repose. A little child goes to sleep beneath its mother's eye, and is tranquil, not only because it is ignorant but because it is trustful. So, if we will only get behind the shelter the blast will not blow upon us, but we shall be in what they call on the opposite side of the Tweed, in a word that is music in the ears of some of us—a "lown place" where we hear not the loud winds when they call. Trust is rest; even when we lean upon an arm of flesh, though that trust is often disappointed. What is the depth of the repose that comes not from trust, that leans against something supposed to be a steadfast oak, that proves to be a broken reed; but against the Rock of Ages! We which have "believed do enter into rest."

Trust brings repose, because it effects submission. The true reason for our restlessness in this world is not that we are "pelted by the pitiless storm" of change and sorrow, but that we resist the change and the sorrow. A grief accepted loses most of its power to sadden, and all its power to perturb. It is not outward calamities, but a rebellious will that troubles us. The bird beats itself against the wires of its cage, and wounds itself, whereas if it sat still in its captivity it might sing. So, when we trust we submit; and submission is the mother of peace. There is no other consolation worth naming for our sorrows, except the consolation that comes from submission. When we accept

Trust brings repose, because, it leads to satisfied desires. We are restless because each object that we pursue yields but a partial satisfaction, and because all taken together are inadequate to our needs. There is but one person who can fill the heart, the mind, the will, and satisfy our whole nature. No accumulation of things, be they ever so precious, whether they be the gross-material things of earthly possession and sensuous delights, or whether they be the higher and more refined satisfactions of the intellect, no things can ever satisfy the heart. And no endless series of finite persons is sufficient for the wants of any one of the series, who, finite as he is, yet needs an infinite satisfaction. It must be a person that shall fill all the cavities and clefts of our hearts, and filling them, gives us rest. "My soul thirsteth for God," though I misinterpret its thirst, and, like a hot dog upon a road, try to slake my thirst by lapping at any puddle of dirty water that I come across in my path. There is no satisfaction there. It is in God, and in God only, that we can find repose.

Some of us may have seen a weighty acknowledgment from a distinguished biologist lately deceased which strikes me as relevant to this thought. Listen to his confession: "I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures, but am also well aware that even when all are taken together, and well sweetened to taste, in respect of consequent reputation, means, social position, &c., the whole concoction is but as high confectionery to a starving man. . . . It has been my lot to know not a few of the foremost men of our generation, and I have always observed that this is profoundly true." That is the testimony of a man that had tried the highest, least material forms of such a trust. And I know that there is an "amen!" to it in every heart, and I lift up opposite to all such experiences the grand summary of Christian experience: "We which have believed do enter into rest."

II. Note, secondly, the energy of work which accompanies the rest of faith.

There is a good deal said in the context—a difficult context, with which we are not concerned at present, about the analogy between a man's rest in God and God's own rest. That opens wonderful thoughts, which I must not be tempted to pursue, with regard to the analogy between the Divine and the human, and the possible assimilation, in some measure, of the experiences of the creature with that of the Creator. Can it be that, between a light kindled and burning itself away

while it burns, and the fire which burns and is not consumed, there is any kind of correspondence? There is, however dim the analogy may be to us. Let us take the joy and the elevation of that thought, "My peace I give unto you."

But the main point for which I refer to this possible analogy is in order to remind you that the rest of God is dealt with in Scripture as being, not a cessation from work, but the accomplishment of a purpose, and satisfaction in results. "My Father worketh hitherto, and I work," said Jesus Christ. And modern speculation puts the same thought in a more heathenish fashion when it says "preservation is continual creation." Just as God rests from his creative work, not as if either needing repose or holding his hand from further operation, but as satisfied with the result; just as he rests in work and works in rest, so Jesus Christ sits at the right hand of God in eternal indisturbance and repose, in token that he had fulfilled his work on earth. But he is likewise represented as standing at the right hand of God in attitude to help his servants, and as evermore working with them in all their toils.

In like manner we shall much misconceive the repose of faith, if we do not carry with us the thought that that repose is full of strenuous toil. Faith brings rest. Yes! But the main characteristic of Christian faith is that it is an active principle, which sets all the wheels of holy life in more vigorous motion, and breathes an intenser as well as calmer and more reposeful activity into the whole man. The work of faith is quite as important as the rest of faith. It works by love, and the very repose that it brings ought to make us more strenuous in our toil. We are able to cast ourselves without anxiety about ourselves, and with no distraction of our inner nature, and no weakening of power in consequence of the consciousness of sin, or of unconscious sin—into the tasks which devolve upon us, and so to do them with our might. The river withdrawn from all divided channels is gathered into the one bed that it may flow with power, and scour before it all impurities. So, the man who is delivered from restlessness is quickened for work, and even "in his very motion there is rest." It is possible to blend together in secret, sweet, indissoluble union, these two partial antitheses, and in the midst of the most strenuous effort to have a central calm, like the eye of the storm which whirls in its wild circles

manifested yearly in the Fort. . . . classes in the community, and certainly this is a more wholesome sport than some other kinds with which we have recently been made familiar. Scotch and English Episcopalianism. For many years there has been little love between the two rival branches of the Episcopal Church "in" Scotland—not "of" Scotland. The former is certainly the larger body, but the latter also claims its rights. The Scottish section generally is High Church, the English section Low. In the case of a Court of Session action the other day, having reference to the congregation of St. James's, in Aberdeen, the presiding judge was asked to determine whether a legacy of £3,000 could be said rightly to belong to that congregation. The money was bequeathed to the benefit of the incumbent of St. . . . so long as it remained an English Episcopal Church, and did not become united with the Scottish Episcopal body, and in case of forfeiture by breach of that condition, the principal sum was to go to the testator's next-of-kin. They, as residuary legatees, averred that both church and incumbent had become connected with the Scottish Episcopal Church; and they sought to have it declared that the bequest had lapsed, and should be handed over to them. But Lord Kyllachy held that the evidence did not prove that St. James's had become so united. The rival communions in Aberdeen will, therefore, still maintain their separate testimonies.

The R.P. Celebrations. Disatisfaction has been freely expressed that, in a number of cases, the special services which were held throughout the country on Sunday at centres of Covenanting interest, should have been fixed to take place when neighbouring congregations were engaged in the act of worship. In many instances hearers were enticed away from their own congregations, and in more were debarred from attending altogether through faithfulness to their own churches and ministers. Seeing that the celebrations were held under the auspices of such an orthodox body as the "Cameronians," matters might have been arranged more satisfactorily for all parties, and with greater success. In most instances the special preachers were Americans.

Another Glasgow Doctor Deceased. Still one more medical man falls, to be added to that already very long list of departed medical men since this year began, Dr. Hugh Thomson one of the oldest practitioners in Glasgow having just passed away. For nearly sixty years this esteemed physician has been doing a quiet but most efficient work. He courted no worldly renown. But all who knew him will approve the verdict—he was a just and honourable man. His example of singular integrity in his profession and the memory of kind words and loving deeds in social life, will keep his memory fragrant with all who came within the circle of his influence.

The Rev. Jacob Primmer in Danger. This champion of an ultra-orthodox Protestantism visited Coatbridge on Sunday in the furtherance of his propaganda, and received some rather rough handling from the mob. Besides persistent shouting and hooting on the part of the crowd, divers stones, &c., were thrown at the speaker, who ultimately had to claim police protection. Mr Primmer has visited all the large towns in Scotland, but he asserts that never before has he been subjected to such treatment. In view of these disturbances on the Sundays, and such maltreatment of a worthy man, it may be fairly questioned if the game played by Mr. Primmer is worth the candle.

That future, however, it may differ from this present, and how much it differs none know except those who are wrapt in its repose, is in essence the same. Yonder, as here,

we become partakers of rest through faith. There, as here, it is trust that brings rest. And no change of bodily environment, no change of the relations between body and spirit, no transference of the man into new conditions and a new world will bring repose, unless there is in him a trust which grasps Jesus Christ. Faith is eternal, and is eternally the minister of rest. Heaven is the perfecting of the highest and purest moments of Christian experience.

So, Christian men and women, the more trust the more rest. And if it be so that going through this weary world you have had but little confirmation of the veracity of the great saying of my text, do not fancy that it is a mistake. Look to your faith and see that it is deepened.

And let us all, dear friends, remember that not death but faith brings present repose and future perfecting. Death is not the porter that opens the gate of the kingdom. It is only the usher who brings us to the gate, and the gate is opened by him "who openeth and no man shutteth; and who shutteth and no man openeth." He opens to them who have believed, and they enter in and are saved. "Let us labour, therefore, to enter into that rest lest any man fall after the same example of unbelief."

NOTES FROM SCOTLAND. (BY OUR OWN CORRESPONDENT.)

The Oldest Scottish Postmistress. THERE has just passed away, at the advanced age of ninety years, a venerable figure in Dumfriesshire life. Mrs. Betsy Swan, the postmistress of Dalton village, is understood to have been the oldest holder of that office in the kingdom. Mrs. Swan received the appointment upwards of fifty years ago, and, although she had "told the tale" of ninety years, continued to discharge her duties until within a few days of her end. When the telegraph system was introduced into her little rural office some two years ago, doubt was expressed as to whether Mrs. Swan would be able to conduct the work. But she quite surprised the head-office officials by the dexterity with which she became an accomplished telegraphist. Another illustration of how perseverance overcomes difficulties.

The Clyde Fortnight. This week witnesses the grand carnival of Scottish yachtsmen when a succession of races will be decided on the magnificent reach of water between Largs and Gourock. The representatives of the eight Clyde clubs will compete. Last year Lord Dunraven's famous yacht Valkyrie was in evidence at these races. She is elsewhere now, but the Fortnight is not to be without its prime attractions. The Emperor of Germany's Meteor is to race for the Queen's cup this week. A Clyde designed and constructed racer, she is regarded as the fastest yacht ever built. The Prince of Wales's cutter Britannia is also competing, and so is our own Britannia. It may be remembered sent manifested yearly in the Fort. . . . classes in the community, and certainly this is a more wholesome sport than some other kinds with which we have recently been made familiar.

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JULY 9, 1898.

AN INTERVIEW WITH
SIR J. WILLIAM DAWSON,
LL.D., F.R.S., F.G.S., C.M.G., &c.

SIR WILLIAM DAWSON is known all over the world as one who has made the questions supposed to be at issue between science and Christianity his special study. His intimate acquaintance with these questions and qualifications for pronouncing upon them place him in a unique position among living men. He not only stands in the front rank of modern scientists: he is at the same time an accomplished Biblical scholar. Born at Nova Scotia in 1820, he was educated at Edinburgh University, and, returning to Canada, from the first devoted himself to the study of natural history and geology. In 1842 and 1852 he accompanied Sir Charles Lyell in his geological explorations in Nova Scotia, and materially aided him in his investigations. Among the important discoveries Sir William has made is that of the oldest known foraminifer—*Eozoon Canadense*. In 1855 he became Principal of McGill University, Montreal, and in 1886 was President of the British Association. During the thirty-eight years of Sir William's principalship the University steadily developed, until it can boast more than a thousand students and between forty and fifty professors. Three years ago, after a severe attack of pneumonia, Sir William resigned the principalship, and is now engaged in putting into order the results of his scientific investigations and, to use his own words, "doing any little good in higher things that I can." Sir William is now visiting England with a threefold object—to be present at the marriage of one of his sons, to discuss with experts in this country some Canadian fossils he has brought over, and to attend the meetings of the Evangelical Alliance. Whilst here he will revise some of his books of which new editions are demanded, and prepare for publication a little work he has in hand on "The Beginnings of Life."

In comparing the findings of science with the Biblical record, Sir William, being a good Hebrew and Greek scholar, has an immense advantage over the majority of scientists. In the course of a conversation I was privileged to have with him a few days ago he urged that any one who aims to interpret the first chapter of Genesis should know something of what is there described, and the great experience of Sir William and Jessie are used. He said, "men of science were also Bible students, and theologians had more knowledge of science, there would be less discussion and more agreement. I believe the time is coming when men will know more of nature and have more of grace. It is a remarkable fact that the men God chose to write the Scriptures evidently knew a great deal more about nature, loved nature more, and looked upon it more as the work of God than most modern religious writers do."

Science and Genesis.

"Is there any real discrepancy between science and Genesis?"

"In my judgment, none. I maintain that so far as an inspired record can be compared with what is at best a record we work out for ourselves, the correspondence between the two is marvellous. I have held that view since 1856, when I published my book 'Archæia' (since replaced by another, 'The Origin of the World') and I think the proofs of its soundness are multiplying daily. To my mind the first chapter of Genesis, in the way which it has anticipated discovery and still holds the ground as something that cannot fairly be cavilled at, is itself a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it or wilfully misrepresent it."

"Then you think the first chapter of Genesis represents solid fact?"

"Decidedly. It represents the order of creation, but from a special point of view, that of a writer who wishes to show that the things that were objects of idolatry to the ancient world are really the works of one Creator. The aim of the writer and of the Spirit of God in guiding him is distinctively religious. In early days men did not distinguish between the creature and the Creator, and the object of the first chapter of Genesis is to show that the Creator is the absolute and eternal spiritual Being and that everything in the world and the universe is His work."

"What do you understand by 'day' in Genesis?"

"A geological day; a day of God, not of man. Man had not appeared, and so it is God's working day that is meant."

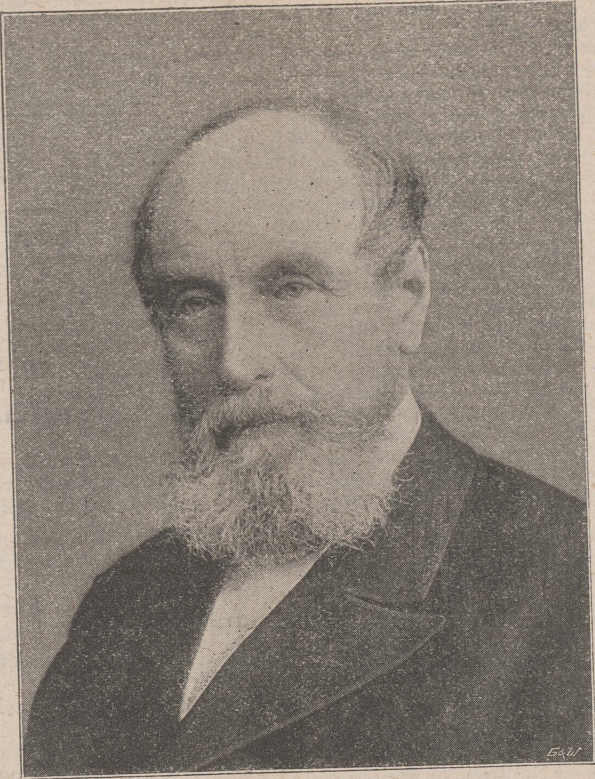
How Old is Man?

"Do you agree with the extreme view of the antiquity of man?"

"That depends," smiling, "upon what you mean by 'extreme.'"

"Well, how far back would you place the advent of man?"

"I cannot go beyond history. I do not think we have any facts that take us farther back than the Bible record. If you suppose



SIR J. WILLIAM DAWSON.

From a photo by

[Parks, Montreal.]

that man originated by spontaneous evolution out of lower animals you have to go infinitely far back: but that supposition is purely hypothetical. The argument for the antiquity of man is entirely analogical and inferential—starting from the idea of man being spontaneously evolved. The theory of the great age of man is not supported by facts so far as at present known. Some things that might seem to point in this direction are immensely exaggerated by men who discredit the Bible record.

"Do not certain fossil remains support the theory of man's great antiquity?"

"The fossils in the crust of the earth indicate a succession of periods of immense duration, but before man appeared. He is a late comer."

"There is, of course, no doubt as to the antiquity of the animal creation?"

"No, no. The animal creation dates back to what Moses in Genesis calls the fifth creative day, and that carries us to a remote age. The questions of the geological antiquity of the earth, back to the time when it was probably a vaporous or incandescent body, and of the date of man's appearance are of course distinct, and must not be confused. One of the doctrines of the first chapter of Genesis is that man was the very last thing made."

The Origin of Man.

"What is your belief as to the origin of man?"

"I know nothing about the origin of man except what I am told in the Scripture—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all. That man is a product, a Divine creation, is all that I can say. So with the first animal, it must have been a product of absolute creation. With man something new is introduced into the world—a rational and moral nature, of which there is no trace in the animal kingdom. That is why in the first chapter of Genesis man is said to have been 'created,' an inferior term, 'made,' being usually used in the case of the animals."

Three Kinds of Evolution.

When I asked Sir William if he would kindly define his attitude to the theory of evolution he replied that so many things pass under that name that an answer was difficult.

"You might," he said, "as well ask me whether I believe or disbelieve in theology. There is a rational evolution, a purely hypothetical evolution, and an irrational evolution, and they are all fighting among themselves. I believe in the evolution of a leaf from a bud, of a chicken from an egg, but I do not believe in the evolution of anything from nothing, or of anything from something in which it was not potentially before. What has been evolved and what has been created science cannot at present determine. It is a purely hypothetical question."

"What is your view of Professor Drummond's two famous books?"

"They are clever books, but they do not express my views in regard to evolution. I do not think he has quite got to the centre of truth. But I am not going to be personal. Drummond is a very good man, and I was deeply sorry to hear of his illness."

Was the Deluge Universal?

"You come from Canada—did the deluge cover America? Was it indeed universal?"

"I do not think any unquestionably antediluvian remains of man have been found in America. But if the Deluge is to be identified with the latest geological subsidence—what the late Sir Joseph Prestwich called the rubble drift period—which occurred after the advent of man, there was undoubtedly a submergence in America as well as in the old world. In France, Belgium, and this country we have remains of undoubted antediluvian man, but though there has been a great deal of talk, I do not think his existence in America has yet been proved."

Sir William and most Canadian geologists hold much less extreme views about the glacial period. The comments that are held by some American and British geologists, and he thinks more moderate views are gaining ground. He does not believe that there is any certain evidence of the existence of man before the glacial period.

I ventured to ask Sir William whether his scientific investigations had affected his religious faith, either strengthening or weakening it. "I should not say," he replied, "that they have either strengthened or weakened it. But they have certainly illustrated it. There is no need of anything to strengthen a man's belief in Christ. My study of nature has certainly widened and enlightened my religious faith."

The Question of Miracle.

"What do you hold in regard to miracle?"

"My view is that the possibility of miracle is enormous, because God's knowledge and power are infinite, and ours very small and limited. Anything God thinks proper to carry out that goes beyond what we know becomes to us a miracle, and He may make it a sign for the advancement of our moral interests. A miracle is really God carrying out His higher designs in ways perfectly within His own power but beyond our power of comprehension of causes. The proximate causes of miracles are, however, sometimes revealed to us in Scripture."

"As a scientific man have you any difficulty in accepting the miracles of both the Old and New Testaments?"

"None whatever. The two must stand or fall together. I do not think a man can logically reject the Old Testament without also rejecting the New. The evidence of inspiration in the Old Testament, considered as the preparatory dispensation for Christ's coming, is just as good, in my judgment, as in that of the New. It is something like our geological periods, we do not think it necessary to reject the silurian period because we believe in the carboniferous that came after it. On the contrary, we know that the one was preparatory to the other."

Looking Backward—and Forward.

A retrospect of his long life makes Sir William hopeful for the future. "I do not take a pessimistic view of things," he confessed at the close of our conversation. "In my time I have seen so many abuses rectified, so many great evils overthrown, and so much done for the material and spiritual welfare of humanity that I look forward to better things to come. I think many things now antagonistic to Christianity will share the fate of similar things in the past. At the same time, there are dangers ahead that may lead to great catastrophes for the time being. Yet somehow good seems to come out of great

wars and other evils. The dangers that just now appear to threaten the world from political and military causes do not alarm me, because I have seen so many things come on like storms, pass away, and leave good behind. I am certainly prepared to testify that, all the time I have been in it, the world has really been advancing both in the removal of great evils and in the propagation of truth and light. The future is in the hand of God, and we may trust in Him; more especially on His work through our Divine Saviour and the Holy Spirit."

For a man of seventy-six, Sir William enjoys remarkably good health. Not many men of his years would have undertaken the journey from Canada, whither he proposes to return in August. His eye is clear and steady, and he speaks with the utmost clearness, readiness, and decision. His voice is unusually pleasant, so soft and musical is it, and by his gentle, kindly manner, he at once makes friends of strangers. Lady Dawson, who was present during the interview, evidently follows all her husband's work with close and sympathetic interest.

SCIENCE AS THE HANDMAID OF RELIGION.

By Sir J. Wm. DAWSON, LL.D., F.R.S.

THE following thoughts are intended to be suggestive rather than exhaustive, and to furnish subjects of reflection to Christian workers who may be concerned by the present attitude of the scientific progress and the popular science of the day towards Christianity, or who may be disturbed by the bold and unwarranted statements often made as to an alleged conflict between science and Christianity. It is further to be understood that they are from the point of view not of a theologian but of a scientific student.

The sciences that relate to the natural history of animals, plants, and minerals, and to the structure and changes of the earth itself, are, in their simplest or most elementary form, concerned with facts relating to material things or phenomena, with their proximate or secondary causes, and with the grouping of such facts and causes under general expressions, which we term natural laws. In all this, while they may have much to do with mental culture and with our material interests and prosperity, they have no direct connection with our religious beliefs or hopes. There is, however, a tendency in connection with the present division of every science into specialities and departments.

It is with the efforts to teach the rudiments of certain sciences to young people, to descend to a low materialistic level, which, while making science itself less attractive, may make it at least a deterrent from faith in higher things, in the same way that an exclusive devotion to any other worldly pursuit tends in this direction.

Yet those who enter with enthusiasm on the study of Nature cannot always be content to remain at this low level. They find rising before them ultimate questions which they cannot solve—questions relating to the nature of causation itself, and of the natural laws to which it is subject—questions as to the origin and import of the structures of natural objects, and to the correlations and combinations of these in the great cosmos or orderly system of Nature with all its adjustments and uses. The attempt to answer these questions from a merely physical point of view will certainly lead far away from the true solution, and may leave the inquirer destitute of faith in the unseen and spiritual.

So soon, however, as the student of Nature arrives at this point, he may be led to see that, in addition to the world of the seen or phenomenal with which he is occupied, there must be another world of the unseen or spiritual inviting his consideration. It, then, becomes an object of the highest importance that his entrance into this new field of thought and feeling should be facilitated rather than hindered. I fear, however, that there is much in the current modes of thought and expression in the religious world which tends to bar his entrance. Of these, one of the most important has been the use or abuse of the term "supernatural," as distinguished from the natural.

The word does not occur in the Bible, nor is the idea which it represents one that is sanctioned by the Spirit of God. In the Bible God is at once over and in all His works, and the distinction between those that we can refer in some degree to secondary or proximate causes, or to natural laws, and those that we cannot so understand, is one purely subjective or human, and in no way expressive of the Divine action. It is, in short, an idea dependent on our imperfect knowledge; and hence, if we make such a distinction, we shall find that as knowledge increases the domain of the so-called supernatural appears to diminish as if about to vanish away. The true distinction which the Bible adheres to throughout is that between the natural as embodied in matter and energy, and the spiritual as denoting the domain of intelligence and will.

When in this lower world we seek for ultimate causes, we find one only, the human will, which cannot be referred to material power nor brought under the dominion of the laws of matter and force. Yet we do not regard reason and will as supernatural, though, like the Creator Himself, they belong to the unseen and spiritual. The First Cause, or Creator, whose existence we must, even independently of revelation, assume, in order to avoid the absurdity of mere chance and

causelessness, must also be spiritual, and His modes of action, though inconceivably greater than, must have some analogy to those of the will of which we are conscious in ourselves. Hence arise two different but not contradictory modes of expressing ourselves respecting material nature. The first is that which relates to secondary causes and natural laws; the second that which relates to the first cause as present in all phenomena. In ordinary elementary science we are occupied with the first aspect of the matter. In more philosophical science and in religious beliefs we rise to the consideration of the latter. So far as we can understand, not only the whole material universe, but even the spiritual world, must be under the domain of Divine law; but in any case we may be sure that God is over all and in all, and this last is the appropriate view of Holy Scripture, which speaks of all things as originating in God, and does not, except on rare occasions, concern itself with secondary causes.

Let us not, then, present to our scientific friends the partial and inaccurate distinction of the natural and the supernatural, but the real and scriptural one of the natural and the spiritual. We shall thus find a true meeting-place for science and religion, excluding atheism and agnosticism, and leading easily and naturally to the Almighty Creator and Living Father and Saviour presented to us by Divine revelation.

Nor should we forget here that revelation sanctions this union of the natural and the spiritual, by claiming for God the creation and constant care of all things in heaven and in earth, and by its appeals to nature as evidence of His being, power, wisdom, and love. Christ Himself, though the great revealer, and asserting that only through Him can we know the Father, does not disdain to call on the sparrows, the ravens, and the flowers of the field to bear witness with Him. Paul assures the heathen people of Lystra that God has not left Himself without a witness in that He "did good, and sent them rain from heaven, and fruitful seasons, filling their hearts with food and gladness." In the noble introduction to his Epistle to the Romans he defines more clearly than any other writer, what we can know of God from His works, when he says:—

"The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity."

These two things all men may perceive in nature—power beyond our conception, and contrivance beyond our comprehension; and the whole eternal, and so far above us that they must be held to be Divine. Paul goes even further than this, and proceeds to argue that those who fail to glorify this Almighty Architect of man and nature, and to give excuse. But he has the authority of the Gospel to add to this the proclamation that even for those who have neglected and despised the manifestation of God in nature, and have turned it into the basest uses, a loving Father offers mercy and salvation through Jesus Christ.

Another point on which there seems to be much misunderstanding between writers of popular science and Christians, is that which relates to the nature of faith as distinguished from credulity and superstition, and its place as one of the springs of human action. It has even been said on no mean authority that the progress of science has made faith "a cardinal sin;" while, on the opposite side, we often hear the demands of science for material evidence denounced as hostile to faith. Physical science, no doubt, has to insist on proof of its facts and laws either by observation, experiment, or mathematical demonstration; yet it cannot dispense with faith in its own perceptions and intuitions, and in the testimony of others with reference to facts and processes. Still more are we dependent on faith in the domain of the spiritual. In a question of how much weight a beam will sustain, we may apply a mechanical test, and after this a mathematical calculation; but who can test or calculate the trust of a child in a parent, or of one friend in another? Yet this may be quite as sure and reasonable as the other, though, perhaps, not reasoned out at all, but based on affection or on experience. In this domain a glance, a gesture, or a word may be as trustworthy as a demonstration in matters physical, and without this assured faith the world could not go on for a day. All this applies still more clearly to our relations to God. He is willing to give us physical proofs in material matters; but in regard to our higher spiritual interests He declines to give us a physical "sign from heaven," but He presents to us the testimony of a Divine Saviour, full of goodness, love, and truth, and self-sacrifice, and invites us to trust in Him, as willing and able to save to the uttermost. Our faith in such a personal Saviour as the Christ of the Gospels is our own willing trust; yet it is also the gift of God, who has given us the evidence of it, and the capacity to entertain it and to live by it. Between such reasonable faith and anything deserving the name of science there can be no conflict, however it may have to contend with the world, the flesh, and the devil; but we must beware not to limit the grace of God by any narrowness of our own.

It is often said that students of Nature are, as a whole, inimical to religion. Unfortunately, those who are so have often put themselves very much in evidence in their writings, and so have given occasion to the enemy. In so far, however, as my experience extends, I have reason to believe that as large a proportion of the votaries of science are pious men as of any other class. It is not to be denied, however, that they have been so under some disadvantages, both on account of the constant efforts of infidels and popular agitators to wrest science to their own uses, and of the

intolerance, errors in matters of fact, and unwise concessions of Christian teachers. Such things exercise a very repellant influence, while a more pure Gospel teaching would attract rather than repel.

Much use has also been made of the alleged retreat of religion before the advance of science, and of the persecutions said to have been suffered by scientific innovators. This depends partly on the error, already referred to, of supposing that the reference of effects to natural causes withdraws them from the domain of the Creator. It also results from misapprehension of historical facts. Even quite recently the old story of the persecution of Galileo and of the alleged adherence of theologians—and even of the Bible—to the Ptolemaic system of astronomy have been paraded as examples of the supposed defeats of religion. Now, without insisting on the facts that it was Antichrist rather than Christianity that persecuted Galileo, and that Copernicus seems to have been as much a Christian as some of his assailants, we may explicitly deny that Christianity as represented in the Bible has ever maintained any special astronomical theory either ancient or modern. The Hebrew word represented by firmament in the first chapter of Genesis is well known to have the meaning of expanse, and we have quite as good reason to regard it as an atmospheric or ethereal expanse as one of a solid nature. The Greek and Latin translators, in rendering it *steroma* and *firmamentum*, no doubt supposed that they were conforming the statements to science as held in their time, and did not stop to reflect that the Ptolemaic system originated centuries after the time of Moses. This interpretation could scarcely have occurred to the original writer, though our revisers were so much under the control of old interpretations that they have merely ventured to place the true meaning in the margin. From present knowledge, an atmospheric and ethereal expanse expresses the general fact without committing itself to any of the somewhat conflicting statements which physicists have been obliged to make on the subject, especially in regard to the outer expanse of interstellar space.

Such misapprehensions, based often on the mistranslation of single words, have done great mischief, and they warn us against the danger of committing the cause of religion either to the support of decayed philosophical or scientific systems, or to that of new views certain to be modified in the progress of discovery. The Bible itself, while so explicit as to the Divine creation of, and immanence in, Nature, is perfectly non-committal as to secondary causes and theoretical explanations; and this rightly, because it is revelation and not science. It is of the nature of science to be ever advancing. Its goal to-day is its other hand, the great natural laws which regulate the universe, is unchanging from age to age, yet capable of endless new applications to the wants and conditions of man in every age. Its old truths can never pass away. Its new applications will ever appear till all is fulfilled.

We might retort on those who inveigh against science in its attitude to religion that many of the worst foes of Christianity have been men trained in merely dialectic and philosophical methods, and destitute of the love and knowledge of Nature, while those chosen of the Spirit of God to reveal to man the plan of redemption have been full of sympathy with God's mighty works, and have been guided to use them as illustrations of spiritual things. The study of nature has not indeed yielded a tithe of what it is capable of doing for the study of the Bible. Just as the archaeologist disinters from mounds and ruins proofs of Bible history, so the old Book itself needs much digging yet to disinter its wealth of analogy between things in heaven and things on earth.

Here also appears a special function of the Evangelical Alliance. Nothing in the outward aspect of Christianity is so repulsive to thinking men viewing it from without, as its divisions and strifes within and its conformity in human devices outwardly. Those only who represent the Church of Christ in its Divine unity, and as consisting of those united with Christ by faith and living under the guidance of the Divine Spirit, can present it in its true aspect to our scientific workers. If the Church is the body of Christ then it must be an organism not constituted by man, but by God. No power or skill of man can make or mend the humblest living organism, how much less that which stands at the head of the Divine system of the world. It may be marred or wounded, but cannot be improved by us; and it is only when denuded of the mean and tawdry rags with which men invest it, and respecting which they contend and quarrel, that it can appear in all its heavenly beauty.

Finally, do we ever expect to be altogether free from the natural and material even in the spiritual bodies promised at the resurrection? In that celebrated passage in the first Epistle to the Corinthians, which is said to have had more than thirty different interpretations put on it by commentators, and in which Paul tries to explain that in baptizing outwardly the human body, we are not applying a Christian rite to a thing doomed to decay and dissolution, but capable of an unending life, as well as in the beautiful comparison with a grain that dies to spring up into a new life, we read that there is a sense in which the human organism is immortal. In that passage also in the eighth chapter of Romans, in which he holds that the whole creation is to partake in the final manifestation of the sons of God, we further learn that redeemed and glorified man is to be associated with a redeemed and glorified nature. Thus even the very little that we have learned here of the works of God may remain in that new world as a new and glorified

science. Were it not for this hope, I should have had much less pleasure and interest in inquiring into the wonderful ways in which it has pleased God to build up this beautiful world—beautiful even in that state of suffering and loss to which for a time it has been subjected because of man's transgression.

Home Circle.

TWO.

BY LAURA SPENCER PORTEER.

I DREAMED I saw two angels hand in hand,
And very like they were and very fair.
One wore about his head a golden band;
A thorn-wreath crowned the other's matted hair.

The one was fair and tall, and white of brow;
A radiant spirit-smile of wondrous grace
Shed, like an inner altar-lamp, a glow
Upon his beautiful uplifted face.

The other's face, like marble-carved Grief,
Had placid brows laid whitely o'er with pain,
With lips that never knew a smile's relief,
And eyes like violets long drenched in rain.
Then spake the fair sweet one and gently said:

"Between us—Life and Death—choose thou thy lot.

By him thou lovest best thou shalt be led.
Choose thou between us, soul, and fear thou not."

I pondered long. "O Life," at last I cried,
"Perchance 'twere wiser Death to choose;
and yet

My soul with thee were better satisfied!"
The angel's radiant face smiled sweet regret.

Within his brother's hand he placed my hand.

"Thou didst mistake," he said, in under-breath,

"And choosing Life, didst fail to understand,

He with the thorns is Life, and I am Death."

—Harper's Magazine.

Sunday in a Tramps' Hotel.

If ever a family group is seen in one corner of the kitchen, the children bending over their lessons, the father in the midst of them superintending their work, it may be taken for granted that that is a man who

surroundings; but so pleasing a sight is unfortunately very rare. Generally, the little ones of the lodging-houses are instructed only in the arts of tramping. Most of the women, however, set to work at once. Some suck away at their little black pipes, and at the same time make articles for sale on the morrow, while others begin washing clothes, either for themselves or a working man. Occasionally a "travelling tradesman," as professional vagrants call an artisan who tramps in search of employment, does not care to wash his own shirt. In that case he gets one of the women to do the job for him. A very well-paid job she makes it, for though she does not provide the necessary soap she yet charges fourpence for her services. Other women, again, busy themselves in preparing for dinner. The men, if they do anything at all beyond washing shirts or mending clothes, also hasten to get their meal on the fire, which, large as it is, falls so far short of requirements that those who come late with their saucepans are not infrequently shut out. But male vagrants, take them in the lump, simply rest and amuse themselves. Some occasionally play a silly game, such as "cod 'em," or "shove-penny." "Cod 'em," which is well known in the north of England, is the same in principle as the schoolboy's "Which hand is it in?" though usually a number play at it, and the stake is not a marble, but beer. "Shove-penny" needs no description. It is seldom seen in the north, but at least one table is marked for it in most southern lodging-houses. The other men sprawl about the kitchen, discussing tricks which may profitably be played on the public in particular districts and relating begging exploits and road adventures. It is of no consequence that everybody disbelieves the yarns; they cause a laugh, and that satisfies the narrators. Rarely indeed is any time spent in reading; in fact, you might easily go in a score of wayside lodging-houses, taking them haphazard, without finding a single book or newspaper. I shall never forget how amazed I was to discover a tramp of eighteen propped up in bed and spelling with knitted brows through a first-standard school reading-book—acquiring knowledge by the light of candle-ends which he had collected in the many sleeping-rooms. It was like stumbling upon a pearl in the filth of the gutter! Here was a boy, vagrant-born and vagrant-bred, "sick," as he expressed himself, of tramp life, and laboriously learning to read, that he might leave it! If the discovery was pleasing, it was none the less staggering.—From *The Quiver* for July.

DELICIOUS MAZAWATTEE TEA.
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Children's Column.

Dorothy's Party.

By JULIA M. COLTON.

LITTLE Dorothy D. gave a party one day;
Would you like to know who were invited?
When I tell you their names, I am sure you will say
They are friends who should never be slighted.

The first guest to arrive was Miss Ought-to-Obeey;
She had walked hand in hand with Miss Cheerful.

Bright Miss Happy came skipping along the same way,
Passing by in the street poor Miss Tearful.

Miss Polite and Miss Kind came in one large coupé;
Dear Miss Gentle was waiting to meet them;

And Miss Thankful—who sometimes forgets what to say—
With the sweetest of smiles went to greet them.

Close at Dorothy's side two dear friends ever stay—
Calm Miss Truthful, whom nothing confuses,

And that sweet little peacemaker Love, who each day
Takes the pain out of somebody's bruises.

Oh, so merry they were! Dotty opened declared,

Even though she should live to be forty,
If with these lovely friends every day could be shared,
She felt sure she would never be naughty.

Keep Wax Away from the Sun.

"I lost my temper again to-day," said Madge, dolefully.

"How did it come about?" asked the mother. "Every time that happens it is easier again."

"Oh, I just went home with Sara and Belle, and they teased me, as they always do. They mimicked my voice and made fun of the way I held my hands in giving my recitation. They know I can't bear to be mimicked. I get furious in a minute."

"It seems to me," said Aunt Rebecca, looking up from her work, "that the safest thing for you would be to keep away from those girls. They always stir you up, and you know it. There's an old saying that 'He that hath a head of wax will not walk straight.'"

"I may be remembered to her mother said she was quick-temper grows hot at a teasing word as quick, as wax melts in the sun; and, since you know your weakness, one way to help it is to keep away from temptation. 'Tis the only safe and sensible way, and you will do well to follow it."

Hints and Helps.

An Old-Fashioned Lesson.

By HENRIETTA R. ELIOT.

WHY do the honey-bees suck from the clover Sweets upon sweets through the long summer day?

They work to have honey, a plenty and over,
When all the bright summer has vanished away.

Some day, little ones, you'll be children no longer.

But what you are now will ever be part
Of what you shall be—and stronger and stronger

The seed of the future still grows in each heart.

They fill your young lives full of sunshine and beauty;

Think purely, speak kindly, act nobly each day.

With glad willing hearts do each little duty,
That when childhood is gone its sweetness may stay.

A Large-Hearted Baboon.

THERE was once a baboon that found time to look after not only her own youngsters, but also we monkeys. Nay more, when extra monkeylings were scarce she was in the habit of stealing kittens and puppy dogs, which she carried about with her wherever she went. The curious thing, however, was that in spite of all this show of kindness, she refused to share her food with any of her foster-children. A kitten which she had adopted went so far as to give her a good scratching for denying it food. Although the baboon was greatly surprised at this treatment, she did not lose her presence of mind, but at once inspected the kitten's foot and nibbled off the claws.—From *Little Folks* for June.

We are as yet only the roots of a future beautiful plant. The best man or woman is only a shoot a little way out of the ground. We are God's plants, God's flowers. Be sure that He will help us to unfold into something serenely fair, nobly perfect, if not in this life, then in another. If He teaches us not to be satisfied till we have finished our work, He will not be satisfied till He has finished His.—JAMES FREEMAN CLARKE.

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KINDERGARTEN COT FUND.

Table with columns for item, amount in £ s. d., and total sum of £19 8 4.

Two pleasant items appear this week in our Cot Fund: the donation of 10s. from the West Green College Sunbeams and the 3s. 10d. which was collected at Mrs. Brown's Sunbeam party.

JUNE COMPETITIONS.

CLASS A. Story of an Exciting Adventure.—Prize-winners: KATIE KING, 444, Hanover Buildings, Tooley-street, S.E., and JESSIE McPHERSON, Baptist Manse, Keiss, Caithness.

CLASS B. Drawing of a Lighthouse.—Prize-winner: SYDNEY BEAMAN, 28, Langham-road, West Green, who will receive a book or books to the value of five shillings.

ROBERTA MARION LYNN (Grantham) has sent in rather an ambitious drawing in crayons. The lighthouse appears in the midst of a terribly stormy sea, and, on the left, may be seen a poor unfortunate vessel, which has apparently struck on the rocks.

CLASS C. Paper Ship.—Prize-winner: PHEMIE McPHERSON, to whom a book or books to the value of 2s. 6d. will be sent. Her vessel, the "Pied Piper," is a gallant, ocean-going vessel.

PRIZE ESSAYS.

AN EXCITING ADVENTURE.

It was a stormy night in December. The wind roared, and the rain beat against the bare trees and shrubs, almost battering them to pieces, and making the roads as muddy as could be.

My father, who was a Sunday-school missionary in the State of Wisconsin, U.S.A., one evening, when about three miles from the village of Cedar Fall, which he wished to reach, asked two young men who were fishing in a creek the shortest way to the village.

DELICIOUS MAZAWATTEE TEA. DELICIOUS MAZAWATTEE TEA. Recalls the Delicious Tea of Thirty Years Ago.

ing. He followed their direction, which led him into a thick forest. A little after eight o'clock it got very dark, and he began to think he had lost his way; but still he stumbled on in the dark, and, to make matters worse, a bad thunderstorm came on.

JULY COMPETITIONS.

For particulars of these see last week's CHRISTIAN COMMONWEALTH.

SUNBEAM LETTERS.

J. R. FIRTH writes:—I hope you enjoyed your visit to the Hospital. I think we ought to have two cots—one for boys and one for girls.

NELLIE PIPER writes:—I was so glad to hear that you had such a pleasant visit to the hospital, and that you saw our little cot. I only wish that I lived nearer so that I could have come with you, but I thought about you all on that day.

"PIED PIPER'S" LETTER BAG.

THOMAS CLOUGH.—Thanks for letter. Hope you will have pleasant holidays. Will you leave word for THE CHRISTIAN COMMONWEALTH to be posted on to you while you are away; you might have some difficulty in getting it in the Scilly Isles.

NOTES FROM IRELAND.

(BY OUR OWN CORRESPONDENT)

FIRST Derry Presbyterian Church authorities and the Orange body have had some correspondence lately, the publication of which has created considerable interest in and around the "Maiden City."

Rev. Dr. Harsha, Professor of Theology, Omaha, U.S.A., preaching lately in Ballybay Presbyterian Church, introduced himself by reading a letter written by his great-grandfather to a cousin in 1764.

The Presbyterian Students' Missionary Union, which was formed in 1890 for the purpose of aiding foreign mission work, has for its present object the supplementing of the interest arising from the Stevenson Memorial Fund to the amount required to pay Dr. Taylor's salary, who has been set apart for the special work of training a native pastor.

The contributions for all purposes returned to the Committee on Statistics in connection with the Presbyterian Church amounted to over £203,158, and the contributions for missions represent over 15 2 per cent. of this sum.

Rev. Dr. Kinnear, Letterkenny, had his manse broken into by a tramp one night lately, and a quantity of silver plate stolen, including two silver communion cups belonging to the first Presbyterian Church, Letterkenny.

the plate and cups, which have been recovered, was about £40. The burglar, who is a returned convict, has been cleverly arrested and returned for trial.

What is denounced as the inquisitorial practice of asking managers of schools to say every quarter what is their opinion of the character of their teachers is to be presently brought under the notice of the Chief Secretary, by Sir Thomas Lea, who will ask Mr. Gerald Balfour to consider the advisability of discontinuing the custom.

WHEN CHEEKS BECOME ROSY.

By nourishing the body, the cheeks become rosy and plump, whilst the strength and nervous energy thus gained is the natural outcome of increased vitality.

Health and happiness are to a great extent matters of digestion and nutriment. It is only by the proper assimilation of food that the waste of tissue daily taking place can be stopped.

It cannot be done with medicine. It can, however, be done with a perfect food beverage, such as Dr. Tibbles' Vi-Cocoa, which possesses exceptional vitalising properties.

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Mrs. Budden, Bradwardine, Bournemouth, writes:—"I like Dr. Tibbles' Vi-Cocoa, and shall certainly use it in future."

Nurse Tillotson, Alexandra Hotel, St. Leonard's-on-Sea, writes:—"I shall have much pleasure in recommending Dr. Tibbles' Vi-Cocoa. I like it very much."

Miss S. Percival, Post Office, Burgh, writes:—"I do not think any cocoa can equal Dr. Tibbles' Vi-Cocoa."

All the leading medical journals recommend Dr. Tibbles' Vi-Cocoa, and Dr. G. H. Haslam writes:—"It gives me great pleasure in bearing testimony to the value of Vi-Cocoa, a mixture of Malt, Hops, Kola, and Caracas Cocoa Extract."

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HUNDRED AND NINETEENTH INTERVIEW,

With Mrs. L. DIXON, 22, Wally-street, Great Cheetham-street, Higher Broughton, Manchester.

This case has not been published before.

The lady who is now Mrs. Dixon, living at the address given above, was, a few years ago, Miss Woodfield, and resided at Lutterworth, in Leicestershire. Her health being unsatisfactory, and obtaining no benefit from the local doctor, she was induced to apply to Mr. Congreve, with the result stated below.

"When I first wrote to Mr. Congreve, in November, 1890," Mrs. Dixon told me, "I was very ill. I had been under the doctor twice. My illness started with a cough, followed by pains in the region of the chest, some expectoration, especially in the morning, and occasional night-sweats. Of course I got very thin and weak."

"That being the position when you applied to Mr. Congreve, tell me what the result was."

"From the time I commenced the treatment I progressed favourably, though once or twice, when I had influenza, I fell back a little. But I went on gradually improving until I got quite well. Since that time I have remained in good health, and have had no further trouble with my chest. I believe Mr. Congreve's medicine saved my life. My mother says it is wonderful the great change in me, and the strength I have now to what I used to have."

Before I left, Mrs. Dixon told me that all her family use the medicine for colds, and that her brothers, who are not very strong, have also derived great benefit from it.

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THE Christian Commonwealth.

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THURSDAY, JULY 9, 1896.

NONCONFORMITY A STRIKE.

OF the frequent misrepresentations of Nonconformity, not the least egregious—one might even call it ludicrous—was that of the Norwich vicar, who in a paper read recently at a friendly meeting of Nonconformist ministers, described it as "like a strike." "No doubt," he said, "Nonconformity was occasioned by grievances that existed at the time, so that perhaps the Church was as much to blame for Nonconformity as those who seceded. But it was like a strike. Grievances might justify a strike, but when the protest was made and the grievances removed, there should be an end of the strike." Perhaps it would be impossible to pack more error into the same number of words than this apology for Dissent, with its seemingly unconscious touch of arrogance, contains. The idea that "Nonconformity was occasioned by grievances," and that Free Churchism is the result of secessions from a State Church, shows either gross ignorance or wilful perversion of facts. Every careful student of history and the New Testament must be aware that Nonconformity, as a religious and ecclesiastical principle, originated in the teaching of CHRIST and the Apostles, which fulfilled, but did not destroy, that of the Jewish prophets, and dates its existence not later than the Christian era. Grievances, no doubt, helped to swell the number of existing Nonconformists, but they had nothing to do with the origin of Nonconformity. The names Dissenter and Nonconformist do not mean that there were no Free Churchmen before there were secessions from the Establishment, but that the Free Church principles represented by these names constitute a perpetual protest against it. The *raison d'être* of Nonconformity does not lie in any mere protest against error, but in its positive and faithful embodiment of CHRIST'S Gospel and teaching. The cool assumption of this Norwich Vicar that the English Church—which, according to his principle, was "a strike" from Romanism—is the exclusive representative of the Christian Church is unpardonable and as false to fact as it is offensive in sentiment. Free Churchism, in its embodiment of the spiritual Church, really comes nearest to CHRIST'S ideal of the "two or three gathered together in My name."

As Dr. FORSYTH truly says: "The idea of Nonconformity, if we look away from its foreign and imperfect forms, is the autonomy, supremacy, and ethical quality of the spiritual principle. . . . The antiquity of Dissent is thus something more hoary than our protest against the English State Church. It dates from . . . CHRIST."

There are at least three distinct kinds of proof that the Evangelical Free Churches represented by the Moravians, Huguenots, Presbyterians, Wesleyans, and Congregationalists, have the very highest claim to be regarded as a part of the Christian Church—their religious vitality, their national services, and their defence of the truth. When PAUL was challenged by false teachers, he pointed to his spiritual powers—"truly the signs of an Apostle were wrought among you"—and, certainly, if Nonconformists be questioned as to their claim to be an integral part of CHRIST'S Church, they can triumphantly point to the thousands at home and abroad who, through their agency, have been brought to CHRIST and enabled to live a Christian life; many of whom, but for their teaching, would never have been Christians at all. But only second to the religious power of Nonconformity has been its social and political service. As the bulwark of political and religious liberty—the pervading spirit of the New Testament—it stands absolutely unapproached by any other section of Christendom. What the Christian Church would have become, and would have continued to be, but for the protest of Nonconformity against persecution, injustice, and superstition baffles imagination to conceive. As Dr. FAIRBAIRN truly says in the *June Contemporary*, "It is certain that, without elements which it [Christianity] owes to the so-called Dissenting Churches, neither the English Colonies, nor the English State, nor the English people, as a whole, would be what they are to-day." Similarly, the one impregnable barrier against false doctrine—against infidelity on the one hand, and sacerdotalism on the other—has been Free Churchism. This has kept truer to the primitive simplicity of the teaching of CHRIST and the Apostles than any other section of the Christian Church. There is no doubt that the Nonconformists of the present day are largely to be looked upon as the spiritual heirs of the Nonconformists of the past. It is to the Evangelical Nonconformists that we must look for the practical application, as well as for the doctrinal maintenance, of the essential truths of Christianity. Considering the pretensions of Freethinkers to be staunch defenders of liberty of conscience, it was certainly a surprise—though one not without its admonitory lesson—to find Mr. MONCURE D. CONWAY welcoming the Education Bill, and actually taunting orthodox Dissenters with their narrowness in opposing it. On the other hand, the absolute hopelessness of looking to the State Church, which has been belauded as "the bulwark of Protestantism," for any determined stand against priestly assumption and Papal encroachment, is made convincingly manifest by the Education Bill, and still more by Mr. GLADSTONE'S famous "Letter to the POPE." That this venerable statesman should so completely have misconceived the true position of Nonconformists as to treat "those widespread religious communities" as lying outside the Christian Church, cannot but be cause for surprise and protest. But how he could come to attach any value to the POPE'S opinion as to "the validity of Anglican orders," can only raise on our faces a regretful smile. Never was there a time when the testimony of the Free Churches against every interference with religious freedom and all tampering with evangelical doctrine was more urgently demanded. The distinction between a spiritual and visible Church is crucial, and no carping at defects in the working of Dissent—which can easily be retorted with interest—can hide the fact, which even BISHOP LIGHTFOOT admitted, that the Nonconformist conception of the Church is the Scriptural one. It is not a little singular that in JOHN'S Gospel, where the spirit and principle of the Christian Church are the most clearly defined, the word "Church" does not once occur; its place is taken by *Love*. "Men," says Dr. HORTON, "are always anxious to define the Church beforehand by some easily produced marks, such as orders or sacraments. Jesus insists on defining it solely by *Love*. . . . Love will immediately produce a Church."

EDITORIAL NOTES.

THE TRUE EVOLUTION.

THERE are welcome signs that our rising preachers will now begin to shake off that incubus which the Darwinian craze has clapped on so many of their minds. Rev. E. Griffith-Jones, a popular North London Congregationalist, writes an article, which notably adorns the current issue of the *Evangelical Magazine*, on "Evolution in Christian Life." We like this article, because it shows how a cultured young preacher can discourse on Evolution without distracting his hearers by mixing up man with monkeys, oysters, ascidians, and protoplasm. Henry Ward Beecher's final mistake was the incorporation of the ape-man theory as a pulpit topic. But it must be remembered that there is a theory of evolution which is a lofty and legitimate subject of Christian study. Spiritual evolution is a great subject. It is the secret of the text, "Ye are complete in Him." A seed must evolve into plant, flower, and fruit. Yet no two flowers are alike. The evolution proceeds on double lives of determined type and of varied individuality. The human race is evolving the type of the ideal man. Jesus Christ is the perfect ideal man, the consummation after which the race vainly aspired till He came. All history has taken a new departure since He disappeared into the unseen world. Here is the one great distinction between the spiritual and the physical life. The latter cannot help or hinder its conformity to type, nor its failure to conform to it. We cannot add a cubit to our bodily stature. But in spiritual life conformity to type is a voluntary fact. Seeing the goal we can press on to it. Looking to Jesus, we can follow after Him, emulate Him, love Him.

THE NEW STYLE CREED.

A MAN'S creed is simply what he believes. But to get at this is often just the difficulty. Mr. Thomas Spurgeon has published in the *Sword and Trowel* his Conference address on "What we Believe." It is a very lively paper, for it consists of a little collection of spicy anecdotes. We greatly admire this new departure in creed making. Hitherto, nobody could accuse our numerous creed manufacturers of being amusing. Mr. Thomas Spurgeon is about the first man who has ever issued a doctrinal creed with some fun in it. Imagine how very different the course of history would have been if the Apostles' Creed had been threaded on a nice little assortment of stories, if the Nicene Creed had been compiled with the help of half-a-dozen sprightly anecdotes, and if the Athanasian Creed had been filled with tit-bits of fictitious narrative, instead of with metaphysics winding up with a curse. We began to read this address on "What we Believe" with a subdued feeling, expecting some solemn utterances in the orthodox manner, and a shock as illustrated by the story—rather an antiquated one—of Johnnie, who fell into a pond up to his ankles. Of course, poor Johnnie had fallen head first. The doctrine of the antiquity of the Gospel is upheld, but only by another anecdote about a lady who bought at a very high price an image of a cat at Karnak. This Egyptian antique, when accidentally broken by the housemaid, was found to be stuffed with a recent issue of the *Birmingham Post*. It is to be feared that this new style of credal declaration is as much too light as the old style has been too heavy. The illustration hides the truth which is to be illustrated. The reader's impression is likely to be that he has been treated to a string of anecdotes, fresh and stale, which might as well fit one sort of creed as another; while nothing is clearly defined. It is always interesting to know what a popular preacher believes, or what is believed by those whom he represents. The age we live in is suffering from a lack of dogmatic theology in consequence of the reaction from an age when there was too much of it, and when it was founded not in the Bible, but on prejudices of endless variations.

A NATION WITHOUT RELIGION.

JAPAN is already an interesting object lesson. Perhaps nothing has marked the latter part of the nineteenth century more distinctly than the rise, progress, and remarkable success of the new Japan. It has been as if the nation were born in a day. It is most interesting to study the causes which have produced the startling result; but it will be still more interesting to watch the future history of Japan. At present everything is more or less in a state of transition; and the only thing that is certain is, the present condition cannot remain as it is. The *Daily News* publishes an informative interview with the Marquis Ito, the Prime Minister of Japan. In the course of this interview, the Marquis was asked concerning his views of religion. His answer was as follows: "I think most of the educated Japanese prefer to live by reason, science, and the evidence of their senses. I have secured absolute toleration for all religions, and, to a certain extent, I would encourage a spirit of religion; but I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation? Some years ago our great newspaper editor and schoolmaster Fukuzawa, the Dr. Arnold of Japan, whom you ought to see if possible, wrote a series of articles based on Mr. Wallace's theory of 'protection by mimicry,' in which he maintained that Japan must realize that if she is seeking admission into Christendom she ought to adopt Christianity as a State religion. I favoured

the idea to a certain extent for political reasons. At the same time I sympathised with many of our more thoughtful people, who urged that no country could be benefited by playing fast and loose with religion and the deeper matters of the soul. I do not regret the tendency to free thought and atheism which is almost universal in Japan, because I do not regard it as a source of danger to the community; so long as they are educated they will be moral, and Shintoism, which for centuries has been the religion of the upper classes, has always taught that right living will secure the protection of the gods without prayer to them." In another part of the interview the Marquis shows conclusively that he is by no means certain as to how this national life without religion will work out. He expresses considerable fear as to the character of the boys and young men of the future. He says: "I much fear that the lessons of reverence and duty towards parents and seniors taught so carefully by Confucianism will be lost to the rising generations, and so they may eventually be a serious source of danger to the community; for no religion is taught in our great schools." As a matter of fact this evil has already become dominant in Japan, and it may soon be uncontrollable.

HOW ITS REPRESENTATIVES LOOK.

THE MARQUIS ITO lets us into the secret of the failure of Christianity in Japan. When asked how far the national character had been affected by the Europeanisation of the Japanese Constitution, he said, "You must divest yourself of the idea that we are becoming entirely Westernised. We are developing possibly, but only on the lines of our own ancient civilisation. We are most anxious to preserve our historical continuity. We are far too patriotic ever to dream of such a thing as denationalisation. We are by no means whole-souled admirers of Western civilisation. Had it been imported here in its abstract essence without bringing with it living Europeans I grant you the result might have been to weaken the national spirit, but coming into contact as we do with a certain class of Europeans, we do not regard their civilisation with that respect we should otherwise have been inclined to do. You send us missionaries who tell us we are very immoral. Possibly, but what about the lives of many of the English merchants living here, or the English tourists who visit our country? I can assure you that pure-living Japanese deeply resent their mode of life." Now, it is possible that the Marquis draws entirely too dark a picture of European life in Japan. But, no doubt, there is considerable truth in what he clearly intimates. If our Western civilisation is ever to triumph in the East, there will, assuredly, have to be a better representation of it in the personal character of Western visitors. We doubt whether the intimation concerning the missionaries is altogether true. Nevertheless, when such a man as the Prime Minister of the country speaks such words as we have quoted it is certainly worth while to look carefully into the mode of living by those who go to Japan to convert the people. We cannot go with the Gospel in one hand and whiskey or opium in the other, and expect the people to be impressed with the sacredness of our mission.

TABLE TALK.

WE are confident that our interview with Sir William Dawson and his article in this issue will be read with more than ordinary interest. The questions discussed are of fascinating interest and of great practical importance. Sir William speaks with authority, and his words will give assurance to many perplexed minds.

SIR WILLIAM DAWSON'S replies to the queries of Our Special Commissioner strike a somewhat different note from that to which we are in these days accustomed. The effort of some scientists to discover the origin of things has been interesting, if not very successful. There is always a fascination about an undiscovered country or thing. The struggle to reach the North Pole is an illustration in point. It is not, therefore, an unworthy endeavour to find a scientific explanation of the origin of the universe. But Sir William Dawson tells us that scientific facts take us no further than the Bible record, and that he does not know anything beyond this, and he does not believe that anybody else does. This is certainly candid, but it is no more than many of us have long contended.

IT is interesting to notice the healthy reaction which has set in with respect to the Bible. The old Book still stands, and is becoming more enshrined in the affections of the people than it ever was before. Both the scientific, or rather unscientific, assault on the Bible and the extreme contention of the higher critics are rapidly coming to grief. No one ought to object to anything trustworthy which comes from honest investigation of any kind. There is certainly no conflict between true science and the Bible when it is faithfully translated; neither is there any conflict between true and fair criticism and the Bible. It is guesswork to which we object. Sir William Dawson has spoken not only intelligently but authoritatively. His words cannot but have a very influential effect upon some phases of present controversy. We believe we have done a public service in securing the interview which we publish in this issue.

UNUTTERABLY singular are the arguments of some of the moderate drinkers who attempt to talk logic against the teetotallers. The United Kingdom Alliance has been publishing some "local drink bills." The Battersea drink bill is £547,812, which is twelve times the sum spent on the new Town Hall on Lavender-hill. The net debt of the County of London is £19,215,000, the whole of which could be paid off in one year by the sum spent in strong drink. A strong Tory editor picks up the gauntlet, and says that this is no argument, for the

people of London do not want to pay off the debt by any such sacrifice. He asks why the members of the Alliance do not devote to education and the relief of the poor the enormous sum they spend on tea, tobacco, jewellery, and fine raiment.

THE reply to this childish attempt at ratiocination is really too easy. The editor must have gone for a holiday, setting the office boy to write for him. He knows that the members of the U.K.A., or of any other humane society, would gladly abstain from tea if tea caused men to kill their wives, or mothers to smother their babies; if tobacco turned men in a few hours into beasts; if jewellery converted beautiful women into bloated sots; if fine raiment brought ladies into the gutter and the divorce court by troops; then, undoubtedly, the present abstainers from "liquid fire and distilled damnation" would also deny themselves these commodities.

IT is reported that an American doctor has discovered a cure for insanity. We should think he might find plenty of patients just at this time among his own countrymen who have gone mad on the silver question. We know of no craze in modern times which more seriously affects the business affairs of the United States than what is called the silver craze. If Dr. Warren Babcock wishes to make his name immortal, let him begin at once to apply his "cure" to the silver malady.

MR. ANDREW LANG'S edition of Burns appears at a very opportune time, if for no other reason than the influence the introduction ought to have upon the forthcoming Burns' Centenary Exhibition, to be held in the Royal Institute of Fine Arts, at Glasgow. Whilst Mr. Lang writes sympathetically of Burns, he does not fail to recognise some features in his character not usually referred to by Scotchmen. "It is hardly conceivable," he says, "that in any rank, without any education, Burns could have preserved his balance as Wordsworth, Scott, Goethe, Shakespeare, and the majority of their classical peers succeeded in doing. He never could have been happy, no more than Shelley and Coleridge. . . . The world of all these great men, Byron, Coleridge, Shelley, Burns, was not a secure society, like that of Aeschylus and Sophocles, but was rent with earthquake and darkened with eclipse. Hence, perhaps, came their relentlessness and revolt. Yet, had Burns been the contemporary of Sophocles, fancy can hardly picture him as tranquil; stirring he would have been, a reveller, a leader of the Demos, a friend of the new heretical ideas, in society an Alcibiades, in politics a Cleon, in religion and literature an Euripides, never a man who, like Sophocles, saw life steadily, and saw it whole. . . ."

SOME reader at the Sunday School Union Library apparently appreciates the *International Outline in THE CHRISTIAN COMMONWEALTH*. Last week the page containing the Outline, when wanted by a subscriber, was found to be missing, and its fellow bore signs of contact with a penknife. It is, perhaps, a pity that the filched lesson did not have for its subject either Honour or Honesty.

IT is quite useless to hope that betting and gambling will be discontinued until the strong arm of the law is invoked more vigorously than it now is. Nevertheless, it is our duty to keep the evil of these practices before the people. Here is the letter of a suicide, and the pathos of it ought to touch even the heart of those who make such men their dupes:—"Dear Sister Betha,—Don't be frightened by my letter, as I am tired of my life. I cannot get on in this world. It's remarkable, but it's best that I finish my life. I am a good-for-nothing who has cost a deal of pain to father and mother. Playing cards and backing horses has been my ruin. Would to God I had never seen London. God will pardon me for taking my life. Tell father and mother I died suddenly." Thus wrote Ferdinand Hamer, a young hairdresser of twenty-three, who used to live at Pentonville-road, just before he drowned himself in the Thames.

MR. MOODY has decided to make an important departure from his present methods of work. He announces his intention to devote the remainder of his days to ameliorating the condition of prison life in the United States. It is stated that 750,000 pass through the doors of penal institutions in that country every year, and now Mr. Moody proposes to devote his energies to supply religious literature to these men, to whom, by reason of its rarity and their own solitude, the printed page is an inestimable boon. To this end the Bible Institute Colportage Association was formed and Mr. Moody is raising funds to carry on the work. Every sheriff of the two thousand seven hundred jails in the United States was written to for permission to place books in each cell and only one refused to grant the request.

THE appearance of cholera among the troops in Egypt is not a very pleasant fact. It is true that the disease has prevailed in that country for some time, but Europeans have so far been exempt from it. The epidemic has now, however, appeared at Wady Halfa, and twenty-seven cases and nine deaths are reported among the Egyptian troops there. It is to be hoped the scourge may not reach our own land. But obviously the inevitable intercourse between our troops there and this country is a source of danger that should be carefully guarded against.

CANON WHITEHEAD distinguished himself at the luncheon of the Agricultural Show at Ramsgate. He made a "toast oration" in honour of the Prince of Wales, exactly in the manner of the decayed school of fox-hunting parsons of the last century. He triumphantly proclaimed that the Prince was a downright good agriculturist and a downright good sportsman. He had recently secured a prize of 1,000 guineas for a shorthorn bull, and he had won the Derby. Long might His Royal Highness live; many years might he exhibit in these shows; many prizes might he win; many thousand guineas might he pocket; many Derbys might he win.

Pulpit and Pew, Platform and Press.

THE greatest eagerness was shown by the regular attendants at the meetings of the Evangelical Alliance, and by many who came on this occasion only, to hear Sir J. W. Dawson read the brilliant and practically helpful paper on natural science as the handmaid of revealed religion which appears on another page. Sir William spoke in a quiet but distinct voice that was well heard, and altogether made a very happy impression upon the assembly. His testimony, after an experience of three generations of scientists, that he has found among them as many really and truly pious men as he has found in any other walk of professional life was received with evident satisfaction. Another interesting impromptu remark was "Those of us who know most know how very small it is. It takes a great deal of time to learn one's own ignorance in this world."

SOME amusement, not unmingled with admiration, was occasioned shortly after Sir William Dawson had commenced his paper by an elderly gentleman of sturdy figure who made his way close to the table at which Sir William stood, and, placing the mouth of a huge ear-trumpet within a few inches of the speaker's lips, stood a most intent listener throughout the delivery of the entire paper, seemingly quite oblivious of the fact that he was the cynosure of all eyes. When Sir William had finished, the old gentleman borrowed the MS., and, still standing, began carefully to read it. He was accommodated with a seat, and when he had finished the perusal turned back to the beginning of the paper and proceeded to read it through again.

SIR WILLIAM DAWSON was followed by Dr. Sylvester F. Scovel, President of Wooster University, Ohio, who read an elaborate paper on Christianity's Opportunity and Duty in the Press. He dwelt at length on the power of the Press, and declared that "we shall never have the world until we have the Press." Touching on the fascinating theme of a religious daily, he expressed the opinion that in many places the enterprise might be at once begun and carried on to success. Nothing, he thought, so sacred as a daily journal ought to be left in Christian communities to the haphazard of being conducted by any one without fealty to Christ. As regards capital, "the money can be found, sirs," he exclaimed, "for anything which clearly proves its own supreme importance as a reforming, ameliorating, uplifting, and converting agency." He was confident that a religious daily would be read, though he did not say what should be its scope. One of Dr. Scovel's sentences was "Creed is essence: deed is efflorescence."

MR. THOMAS SPURGEON, after his visit to Wales, occupied the Tabernacle pulpit last Sunday. He seemed to have gained vigour by his sojourn in the Principality. At the morning service he preached an excellent sermon for the class of people he addressed. A visitor could not help feeling what a benediction the Tabernacle is to the great population of working people in Newington and the district. Mr. Spurgeon made no effort at erudition, and, if possible, less effort at anything like declamation. He talked straight on, and all the time with a purpose. While the sermon, in intellectual force, was not remarkable, it was undoubtedly permeated by a spiritual force which must have deeply impressed his hearers. It was interesting to one who had not been present at the Tabernacle for some time to note the character of the congregation. Evidently changes have taken place. Some faces were missed, but those absent ones have had their places taken by others. The congregation was only slightly less than in the days of C. H. Spurgeon.

DR. PENTECOST preached on Sunday evening for the last time before his summer vacation. He sails for America on Saturday next. At the morning service the ordination took place of fifteen new elders and deacons. On these occasions Dr. Pentecost, in shaking hands with them at the close, says a few appropriate words to each one individually. To-morrow (Friday) evening there will be a social gathering in the lecture hall to say "Good-bye" to the pastor and to welcome Dr. Lorimer. In the monthly journal Dr. Pentecost says he goes away "in the full assurance" of the love and confidence of his people.

I WAS late at the Temple Church on Sunday morning (writes a correspondent), and on arriving at the iron gate in the Strand I found that the master of the house had arisen and shut to the door. I did not, however, begin to stand without and to knock, as the policeman suggested I might do, but immediately took a

conveyance for Westminster, where, happily, I arrived while the doors of St. Margaret's were still open. The church was full, but I was courteously shown to a seat whence, by peering through the beautiful rose gardens on the ladies' hats, I could get occasional glimpses of the preacher, Rev. Canon Eytton.

His text was, "Nevertheless, when the Son of Man cometh shall He find faith on the earth?" He said that in view of the progress of modern science in bringing to view the agency of secondary causes, we are obliged to make restatements of our religious beliefs, and until these readjustments are made we must expect to meet difficulties to our faith. It would be well if those who were obliged to doze through the discussion of such subjects would go in peace before the sermon begins. That would make the task of the preacher much easier. He should not be deterred by any threat of leaving, but, on the other hand, would be very glad to have such people go. Honest-thinking men were obliged to consider these subjects. Someone had recently said to him that the statements of Paul were good enough for him, forgetting that if Paul had lived in our day these same statements would not have been good enough for Paul. Old statements will not do for the present. The late Papal Encyclical sounds like a voice from the Middle Ages.

OUR difficulties, the Canon continued, are increased by the fact that those from whom we should expect leading and guidance are maintaining an attitude of silence and expectancy, apparently waiting for some further development. But when the Bible is a puzzle to us we can turn to God's other great book, the book of Nature. If we leave the turmoil and confusion of the city and go into the woods, we shall at least learn that some things are real. The changing seasons, the bursting of the bud and the fall of the leaf are sure and constant. Nature is always the same. Then we shall find also that the natural affections, friendship, love, joy, suffering, are real. And lastly we shall find that duty is real. That which is spiritual is not first, but that which is natural. And if any man will do his will he shall know of the doctrine. Here is certainty. And if after this tutelage of Nature, the natural affections, and duty, we then turn to spiritual things, we shall find that Man cometh, He shall find faith on the earth.

MUCH interest is attached to the election of the President of the Wesleyan Conference. The following are the foremost names mentioned:—Rev. Dr. Randles, of Manchester; Rev. H. Price Hughes, Rev. F. W. Macdonald, one of the missionary secretaries, and Rev. Thomas Allen, of London. The annual Connexion committees are in session this month preparatory to the Conference, which opens at Liverpool, on Tuesday, July 21st. The Stationary Committee is in session this week.

DR. AMORY BRADFORD, of Montclair, New Jersey, who was due at Liverpool yesterday (Wednesday), has arranged to preach the next seven Sundays at Allen-street Congregational Church, Kensington.

OF the many sermons recently preached on the Pilgrim Fathers one of the best was delivered last Sunday evening in East Finchley Congregational Church by the Rev. Duncan Grant. Within the space of half-an-hour he gave an admirable sketch of the history of the Pilgrim movement, pointed out its significance, and enforced its lessons. He called the *Mayflower* "the blossom of a plant which had long struggled in an uncongenial and rigorous atmosphere, and which, had it not been of God's planting and rooted in the soil of the enlightened consciences of men who lived in benighted days, could not have survived the persistent and cruel attempts made upon its defenceless life." One of the initiators of the Pilgrimage which has just been completed in this country, Mr. W. F. Whittemore, was present, and afterwards congratulated Mr. Grant upon his sermon.

THE new minister of the East Finchley Church is evidently not a lazy man. The other Sunday he preached at 8 a.m., 11 a.m., and 6.30 p.m., and then took part in the open-air service which is held opposite a large public-house every Sunday evening. The church is to be congratulated on having secured so earnest and devoted a pastor.

THE REV. JOHN A. BROOKS, who recently assumed the pastorate at the West London Tabernacle, has had a somewhat remarkable career in connection with the Temperance movement in the United States. Mr. Brooks was once the Prohibition candidate for Governor of the State of Missouri, and subsequently he was nominated on the National pro-

hibition ticket for Vice-President of the United States. He has occupied some of the most important pulpits of America. Last Sunday evening he preached to a fairly good congregation on "The Glory of Christ." He showed that this glory is dual—first, the glory which He had with the Father before the world was; and, secondly, the glory He had won for Himself through the redemption of man. The sermon was delivered in a simple yet impressive style, and at the conclusion some hearers went into the inquiry room.

DR. JOHN CLIFFORD, London, was the guest of Mr. Alfred Thomas, M.P., during his visit to Wales last week. The Doctor was in his best form at Pontypridd, and especially at Aberdare. He was accorded a most hearty reception, and was very much appreciated by the vast audiences that had the pleasure of hearing him.

THE REV. J. W. MATTHEWS, of Cadoxton, aptly described a Liberal meeting on Friday night last at Barry Dock, as an inquest on the Education Bill, at which a verdict was agreed upon of "Death from exposure!"

A LARGE brass memorial tablet to the late Dr. Dale upon a massive granite bed has been placed over the centre doorway (leading into the chapel) in the vestibule of Carr's-lane Chapel, Birmingham. This memorial was decided upon last September, but has only just been put in position; the cost of it was borne by the general funds of the church. It bears the following inscription: "This tablet is erected in loving memory of Robert William Dale, M.A., D.D., LL.D., by the church and congregation to whom he ministered in this place during a pastorate of more than forty years. Born December 1, 1829. Died March 13, 1895."

Our Young Men's Column.

I HAVE received a long and interesting letter from a reader in Natal, who tells me that he writes out of "friendly feeling." He has been a constant reader of THE CHRISTIAN COMMONWEALTH for over five years and receives great benefit and enjoyment from reading it. "This colony," he says, "is having a very rough time of it just now. Wars, pestilence, and famine stare us in the face, and every one round about here is collecting all the corn he possibly can. We trust mostly to the sweet potatoes—a very good food, which the locusts do not eat at all. There is some disease among the potatoes, but it is not so bad as it used to be. My chief neighbours are Kaffirs. It is quite a treat when some white man drops in for a yarn. But the Kaffirs make very good neighbours as a rule, if you only treat them as such; there are those who treat them like dogs, and then appear to be surprised if they get bitten." He thinks there is more religious feeling among the Kaffirs than among the white folk, and there is a sort of bashfulness about the latter that spoils what religion they have. "We feel the want of fellowship. It is about thirteen years since I was in a church or chapel of any sort. The nearest English parson lives about fifteen miles from here. I do not know of any house where Divine worship is held, nor do I know of anybody round here that would care to talk on religion. So you see we are very much left to ourselves." He has been on the sick list for about five years, and after trying everything that he knows of is still making no headway. "When I was strong and well no one ever rejoiced more in their strength and activity than I did, but being a bit vainglorious I overdid it, and the consequence was 'a thorough breakdown'; the muscles of his back gave way, and this makes it impossible for him to stand up for long or to sit upright in a chair. "All that I prided myself on was taken away from me."

Our South African friend left home about fifteen years ago, "and like a great many others neglected nearly all my early training. I have, no doubt, that if I had been allowed to go on as I was, trusting to my own strength, it would have ended in some calamity or other, from which I feel that I have been saved. I am sure that I am on the right road at last. I feel under great obligation to THE CHRISTIAN COMMONWEALTH. I look on it as one of my best friends. I was very pleased to see a likeness of Dr. McLaren in this last week's paper, I have often wondered what he was like." Although very close on forty, my correspondent considers himself a young man, and I am sure none of us who are younger will dispute his claim. He has been a teetotaler his life, and the only other teetotaler he knows "about here" is his wife. "I had the fortune," he says, "to marry a wife that could not read, nor had any religious training whatever, and the task of reading the Bible and explaining it fell on me, and this has been our mainstay through all our troubles. No man could possibly be better off than I am as a family man; I have a loving wife and four lovely children." My correspondent believes that both his troubles and his joys are above the average lot of mankind. But he says—and this is the part of the letter I like best; it conveys a lesson to all of us—that his joys "quite outbalance" his troubles.

Those of my readers who followed the recent references in this column to the Glasgow young man who wanted to be a missionary, may be interested to know that he has secured a better situation, and has evidently settled

down to work in that state of life in which it has pleased God to place him, though he frankly confesses that he finds it very hard to give up his will for God's in everything. (Who does not?) He mentions that he has received a very helpful letter from the Rector. This young man's life, like that of the most of us, has been largely blended with sorrow. He was once a hater of Christianity and of Christians, and is still pained at the recollection of "the Satanic delight I took in scoffing at Christianity in presence of my father, who was a man of God." This may be a timely warning to some who need it. My correspondent has put his experiences into verse, which, whatever it may be as poetry, certainly breathes the right spirit.

Even an athletic association may be a means of grace. Dalston Junction Baptist Church, into whose fellowship on a recent Sunday thirty new members were received—making 100 in six months—has one of the strongest athletic associations in London. It numbers 100 members, and comprises football, tennis, and swimming clubs. Since its formation, the young people have shown more *esprit de corps* in church work than they ever did before. Anyone looking in at the Dalston Church this (Thursday) evening would discover a fine band of young men attending first to matters of the soul and then to those pertaining to the body: after listening to a sermon by that living example of the advantages of physical exercise, Dr. Newman Hall, the young men go into committee on football. I have not the pleasure of personal acquaintance with Mr. R. O. Johns, the minister, but from accounts of his work that reach me, I am confident young men have in him a true friend.

For the tenth consecutive year the Wells Fargo Express Company have made each of their clerks members of the San Francisco Y.M.C.A. at a total cost of 1,360 dol. . . The American Year Book, which has just been published, contains the information that during the past year situations for upwards of 10,000 young men were found. . . The Belfast Y.M.C.A. new buildings form a magnificent pile, and will soon be completed. The great tower that crowns the main building rises to a height of 140 feet, commanding a fine view of the country around. Out of a total outlay of £16,000 only £3,000 is now required. The growth of this splendid association has been remarkable.

Dr. Lorimer, of Boston, U.S.A., who is to occupy the pulpit of Marylebone Presbyterian Church during this month and August, will preach in the evenings a course of special sermons to young men on "The Young Men of To-Morrow." The Doctor is an inspiring preacher, and is sure to have something to say worth hearing.

JUVENUS.

[All communications in connection with this column should be sent to "JUVENUS," CHRISTIAN COMMONWEALTH, 10, Abchurch Lane, London, E.C. 4.]

NOTES FROM WALES.

(FROM OUR OWN CORRESPONDENT.)

The Eisteddfod.

THE National Eisteddfod of Wales, held at Llandudno last week, is acknowledged on all hands to be quite a "record" Cymric Festival. The ceremonies of the Gorsedd of "the Bards of the Isle of Britain," held daily in the Happy Valley, were most imposing; these bardic gatherings were presided over by the Archdruid of Wales, the venerable Rowland Williams, "Hwfa Môn" of Llangollen. The winner of the Bardic Chair for the best poem on "Beyond the Veil" was the Rev. Ben Davies, minister of the Congregational Church at Panteg, Ystalyfera. On the literary side the Eisteddfod was disappointing in many respects. Several substantial prizes, offered for essays and handbooks of a useful type, had to be withheld owing to lack of merit. The same thing happened in reference to the Heroic Poem on "Llewellyn the Great." This seems to indicate either a falling off on the part of the competitors, or a raising of the standard of requirement. If it be the latter, it is to be thoroughly commended, for the national Eisteddfod is degraded when its rewards are given to encourage the production of platitudes. The Eisteddfod has done much for Wales in the past, and it is becoming every year a greater power for good in the national life of the Principality.

Bala Theological College.

Last Thursday the annual meetings of the Theological College, Bala, were held under the presidency of Mr. J. R. Davies, J.P., of Treborth. The report of the Principal of the institution—the Rev. Dr. T. Charles Edwards—stated that the College was solving the problem of open colleges in the only satisfactory way by admitting all students on equal terms, but at the same time fixing strictly the character of its teaching. This portion of the report has attracted considerable attention in Welsh educational circles. The general idea of the public is that the college, notwithstanding its "open doors," remains a denominational institution in reality, both teachers and students (with one or two exceptions) belonging to the same section of the Christian Church. But the throwing open of the doors of the college is a step towards one institution for the teaching of theology in Wales.

The Vicar of Dolwyddelen.

The Rev. Robert Williams, B.A., "Illyd," the vicar of Dolwyddelen, who is well-known throughout the Principality as one of the leaders of the anti-establishment movement, has just been appointed professor at the St. David's College, Lampeter—the only institution in the Principality for the training of young men for the Church of England ministry. Mr. Williams is one of the few popular preachers of the Church of England in Wales; he is a frequent contributor to the Welsh press; and the author of several Welsh works dealing with the history of the Church. Mr. Williams will commence his duties at Lampeter next September.

DELICIOUS MAZAWATTEE TEA.
DELICIOUS MAZAWATTEE TEA.
From the Sweet-scented Island of Ceylon

SERIAL STORY.

Edward Durant;
OR,
Till Shadows Flee.

BY
ADELINE MARY BANKS.

CHAPTER XXIX.
AN AWAKENING.

ONE lovely morning, early in September, Agnes and her friend, Edith Durant, sat together talking earnestly. It was Edith's wedding day; and albeit joy was the keynote of its hours, a feeling of sadness stole in, as it is apt to do at the close of any chapter in life, even though its pages may have been marred by tears and sorrow. The author had placed his house at their disposal for the wedding breakfast, and having presented Mrs. Durant with a grey silk dress for the happy event, that lady was more than reconciled to parting with her daughter. Edith's choice would have led to a very quiet wedding, but as her mother insisted on having as much display as possible, she, of course, gave in to what was, after all, a minor point with her.

The wedding ceremony was fixed to take place shortly after ten, Richard and Edith leaving soon after for a sojourn among the lakes before taking up their new duties in Buckinghamshire. Just before ten Esther Fairdean joined the circle. It was the first time they had seen her without her black dress, and in the soft white cashmere robe with small lace bonnet she wore in Edith's honour she might have passed for a bride herself. Esther and Sidney, as usual, went together, they had drifted into a kind of friendship, one—Esther fondly dreamed, without any idea of love—calm, restful, and satisfying. Sidney, although still cherishing the wish of calling her wife, was wise enough to see that the time had not yet arrived for him to speak, and in the meantime he used all the arts of which he was master to make himself necessary to the new existence she had cut out for herself. As she entered the church leaning on his arm, he recalled the lines of Longfellow—

Thy dress was like the lilies,
And thy heart as pure as they,
One of God's holy messengers,
Sent with me to this world.

The marriage service was performed by Mr. Mansell, who, though a bachelor, was a firm believer in the joy that comes through true union of heart, and his face seemed to beam with gladness and goodwill when he gave a brief address to the newly-married couple, sounding to his hearers more like a short prose poem than a sermon.

The breakfast over and most of the company gone, Edward wandered out for a walk in the park in the vain hope of quelling the restlessness of spirit that had been growing upon him all day. It was, however, useless; the mood was upon him, and would have its way. Returning, he occupied himself until the evening arranging books and writing materials in the room once occupied by Richard, and then, as the early September twilight stole in, he gave himself up once more to thoughts of the past—his meeting with Richard on the Embankment and all the wondrous chain of events, leading up to the marriage of that morning, with which even yet he did not feel thoroughly satisfied. The window stood open, and the sound of low murmuring voices occasionally reached his ear. The garden was now in its autumn glory, but some of that sadness inseparable from the year's decay stole over his spirit. "This will never do," he mused; "I'll get to work and scatter these vague fancies." Just then, however, he was startled by hearing his name pronounced in a loud key by someone underneath. The voice belonged to a rising literary light who had been to Kensington several times of late, and his companion was an insipid young man who generally followed in his train.

"Durant must be blind," said the first speaker; "it is easy to see that Miss Lester just worships the very ground he treads on. Women with eyes like hers soon show what they feel."

"Ah! that is the reason of her refusing other offers. She has received two lately, to my certain knowledge."

This was dreadful, the idea of Agnes having her name dragged into such conversation. He would fain have knocked down the first speaker, his tone was so coolly arrogant.

"Mr. Edward Durant is here, gentlemen," he called from the window.

Muttering something, to which Edward paid no heed, the two wandered up the garden, and soon after made their exit.

"I'll let Morris know what kind of fellows they are," murmured Edward, closing the window with a bang. Was there any truth in what they had said? Was it possible that Agnes cherished for him any deeper feeling than mere friendship? Oh, that it might be true; the very thought scattered away all loneliness and depression. Most likely it was mere idle gossip; but a wild hope had been stirred, and he thought of Agnes that night as he never had before.

The dinner party consisted only of the author, himself, Agnes, and his mother. Edward noted with a keen pang that Agnes

looked somewhat thin and careworn, and with his deep love, which, like his faith, had been of gradual and slow development, but which nothing could change for evermore, he realized at length how much she had helped and guided him in the past. Meeting his eyes, as he gazed with new tenderness of expression, Agnes dropped her own in some confusion, for, though by no means self-conscious, she had learned to love him deeply and truly. That Edward would ever return her affection, she seldom imagined; her love, she knew, must have its crown of thorns. That was a detail from which she had no thought of shrinking, for in love, as in aught else, she believed it more blessed to give than to receive. Over this new sentiment she drew the veil of quiet reserve, going about each duty as bravely and cheerfully as heretofore—never for a moment deeming her life spoiled, for, among other doctrines, she held to the one that no man or woman has the power to spoil the life of another, if that other be content to face duty and love in the brave spirit the words suggest.

Edward felt that he would like to tell her all at once, but his thoughts were in such a tumult that he thought it better to wait. This new hope might be without foundation. It had been arranged that the author and his friends should start the following day for Deepwell; so directly after dinner Edward retired from the dining-room in order to get his friend's paper in readiness for the morrow's journey, a journey that might be fraught with vast issues. For at the very first chance he would learn from Agnes what reply she would grant to his new-born desire.

CHAPTER XXX.
GREAT HAPPINESS.

I did hear you talk
Far above singing. After you were gone
I grew acquainted with my heart; and searched
What stirred it so! Alas! I found it love.

At the back of the old house in Buckinghamshire, restless and anxious, paced Edward Durant. To him the day had proved long and disappointing. In the first place, instead of travelling down with Agnes and the author as he had hoped to do, a note came from Sidney early in the morning asking him to wait until later in the day in order to keep him company "during the long melancholy ride." What a ride it was to both; how it stood out in their memory for years after as a gigantic sign-post on life's highway! Hope, like a pillar of fire, went before them; but at times the pillar turned its dark side, and they went, not knowing what should befall them in the way. On arriving at the house, Edward learned that Agnes had been very unwell on the journey, and would, therefore, not come down to dinner. Like most of his temperament, Edward's nature was assailed with a snafu of superstition, and he regarded all obstacles as so many ill omens, that, like coming events, "cast their shadows before."

Agnes upstairs in her own little room was quietly resting. The long summer had tried her strength, but here where the air was cool and bracing, and the wind whispering among the pine trees, charged with life and health, she hoped to regain more vigour. Hyperion lay open on her lap, and as she glanced at the following familiar passage, it suddenly seemed to glow with new meaning:—"Tell me my soul, why art thou restless? Why dost thou look forward to the future with such strong desire? The present is thine—and the past—and the future shall be. Oh, that thou didst look forward to the great hereafter with half the longing wherewith thou longest for an earthly future, which a few days at most shall bring thee!—to the meeting of the dead, as to the meeting of the absent. Thou glorious spirit land! Oh, that I could behold thee as thou art—the region of life, and light, and the dwelling-place of those beloved ones, whose being has flowed onward, like a silvery clear stream into the solemn-sounding main, into the ocean of eternity!"

Feeling somewhat refreshed and strengthened, she stole down the long narrow staircase, out into the quiet woods, where night was already stealing—and thus it was that Edward, hearing gentle footsteps among the fallen leaves, looking up beheld the being of his thoughts. His heart gave a great bound; how spiritual, how far removed from his own sphere she looked standing beneath the leafy canopy.

Of course, you have discovered long ere this that Edward was by no means that most delightful character "a keen, practical man," but one rather apt to wander off on vague fancies.

Agnes was also taken by surprise at this unexpected encounter. As she came forward hope and courage revived—after all, he would try his chance. Ah! what blissful fate had thrown them together in the dewy September twilight under the shadow of the weird pines.

"Agnes," he exclaimed—the tone was infinitely passionately tender; all the longing of his soul seemed breathed forth in the utterance of her name. She started and was about to make some commonplace observation, when, taking both her hands in his, he said quietly: "Agnes, my love—my life, may I hope to win your true heart for myself?"

"It is thine already," she replied, unconsciously using the quaint Saxon. As she answered, her voice trembled slightly. It meant so much, and yet was so quickly told. As she spoke, Edward drew the small figure close to himself, and thus they stood hand clasped in hand for a few brief holy seconds. Overhead the stars shone forth, and the wind whispered among the leaves, as though the spirit of love and peace were abroad to smile upon their union. The world was far away—everything was forgotten, save the supreme rapture of the moment.

Presently Edward broke the silence by exclaiming, "My love, you're too kind. How little I understood your worth."

"It is all right, now," and a few happy tears quivered on her eyelids. "Nothing can hurt me any more. Oh, Edward, I never thought—"

"What?" he asked, bending down to catch the low confession.

"That such happiness would be mine."
"Surely this blessedness is a gift from God," said Edward. "How unworthy am I of such a gift. Do not go in yet," he added; and so they strolled together, another happy pair walking through the Garden of Eden—to them a land of promise.

"This is the best news I have heard of for a long time," said Charles Morris, in his usual hearty fashion, when, later in the evening, Edward, in a few words, announced his engagement. "I knew what a gem of a woman she was from the first. Come upstairs with me a moment; I have something which you must give her."

Edward followed in some amazement. "Sit down," he exclaimed, turning up the gas; and going to his desk he took from thence a small ring. "With this," he said, "I betrothed Mary, and I have always meant it for Agnes, who so often reminds me of my darling." The ring was chased with gold, with a centre of pearls. "Pearls, you know, signify tears," he exclaimed, raising the trinket to his lips before handing it to Edward. "Oh, sweet Mary, far away in yonder blessed clime; thy free and happy spirit seems hovering in our midst at this gracious hour. Let us give thanks," he added, in a voice thrilled with emotion, and kneeling down he uttered words of devout thankfulness and prayer on behalf of his friends: "Take them at all times under the shadow of Thy wings, most tender Almighty, All-seeing God," he cried; "grant them every blessing, even the blessing of denial when it is for the good of their higher nature, or the benefit of other souls. Now," my boy, he said on rising, "take this to Agnes with my love."

CHAPTER XXXI.
GOLDEN HOURS.

Love took up the glass of time, and turn'd it in his glowing hands;
Every moment, lightly shaken, ran itself in golden sands.
Love took up the harp of life, and smote on all its chords with might;
Smote the chord of Self, that, trembling, pass'd in music out of sight.

The soft magical September mist hung like a veil over woods and fields, shutting out all dark objects, or touching them with fingers of gold, made beauty of decay. So the love of Edward and Agnes in those first blissful days, shut out from view all the discord and jarring warfare of the past. They only knew they had suffered—that now they loved and all was peace. Their friends rejoiced with them, and even Mrs. Durant experienced a certain warmth of feeling as she marked her son's elastic step and his awakened interest in life. His mornings were spent in quiet study, the afternoon in writing for his friend, and then early in the evening he and Agnes would wander forth into the country lanes for a quiet stroll, and then returning home Edward would continue his studies until a late hour. He had much to accomplish and this brief season could not be spent in idleness.

One evening, as they wandered forth as usual, Agnes remarked, after gazing on the beauty of the scene spread out before them—"All the old dreams of my girlhood are being renewed, only more intensified and real. Truly I might say, 'my cup runneth over.' Life, it seems, could hold no more of happiness."

"The past has prepared our hearts for the present good," returned Edward. "We have both suffered deeply from the treachery of those who, in the hour of adversity, were not brave enough to face the consequences. But that was not love—no, only a foolish mistake."

They know not love who sip it at the spring;
Youth is a fragile child that plays at love,
Tosses a shell, and trims a little sail,
Mimics the passion of the gathered years,
And is a loiterer on the shallow bank
Of the great flood that we have waited for."

Presently they strolled into the little church where Agnes had listened to the sermon concerning Jacob's vision. Standing by the marble cross that marked her mother's last resting-place, in the little churchyard the thought of those other years swept over her spirit with almost overwhelming force.

"How little I imagined," said Edward, "on that dreary Sunday afternoon in Beck-street, that I should ever wander with you over those scenes you then so vividly described; or that I should be brought to realize that by the loss of what I then considered necessary to happiness and usefulness God was teaching me, leading me to a higher level of both. I should like us to be married here," he continued, glancing back at the church, now lit up by the light of the setting sun. "I wish our engagement could terminate at once. It seems to me we have waited long enough."

"It must continue until you finish at King's. I would not have your mind hampered in any way at such a season."

"Perhaps you are right. I hardly know. Life is so short, so uncertain."

"Not the life. This is only the beginning."

"There they neither marry nor are given in marriage."

"Christ adapted His language to the comprehension of His audience. What could those Sadducees, materialists as they were, understand of spiritual truth? That sentence was finished by—'but are as the angels.'"

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May not that include all holy fellowship and true communion? He who made the heart capable of so much love does not mean to disappoint it in the next world."

"You always see the inner meaning, and throw comforting ideas over what before looked cold and repelling."

"Ah!" she said, in a low tone, "time was when the externals of life threatened to crush me. For years I mourned because I was not able to bring father here and bury him in the spot he so dearly loved. Now I know it matters little what becomes of the body. It is the spirit, the life, the soul that is all in all. When one has learned that and can teach it to a few others they have not lived in vain. They will not value this life less because of its transitory nature, but more, because one's opportunities for doing anything are so fleeting."

Thus fled the fortnight before the return of Richard and Edith, and when at length they came back, and the others returned to Kensington, Sidney had gently hinted to Esther somewhat of his hopes and desires. All in vain; she seemed scarcely to grasp his meaning, and still he waited—trying to be patient.

(To be continued.)

International S. S. Lesson.

SUNDAY, JULY 19.

THE ARK BROUGHT TO JERUSALEM.—2. Sam. vi. 1-12.

GOLDEN TEXT.—Palm LXXXIV. 12.

INTRODUCTORY.—The taking of the stronghold of Zion (see last lesson), broke the power of the Philistines, and made David master of Jerusalem. As soon as his throne was secure, the King's first care was to make his capital the religious as well as the political centre of the nation. In order to do this it was necessary that the Ark of the Covenant should be brought thither. "Long had the Ark and Tabernacle been separated, and the most sacred treasure of the covenant people still remained at Kirjath-jearim, where it had been deposited after its restoration by the Philistines (1 Sam. vii. 1)" (Hurlbut.) The events narrated in the lesson verses took place about six or seven years after David became King over all Israel.

OUTLINE FOR TEACHING.

RELIGIOUS ACT—Setting out to fetch the Ark to Jerusalem.
ASH ACT—Touching the Ark.
ROYAL ACT—Removing the Ark to the holy city.
EVERENT ACT—Fetching the Ark to Jerusalem in accordance with the Divine regulations.

EXPLANATORY.—1. AGAIN.—The national assembly had been twice previously convened (a) at David's coronation (chap. v. 1-3.), and (b) when war was breaking out against the Philistines (chap. v. 17-25). 2. FROM BAALE—i. e. to Baale, as in 1 Chronicles (chap. xiii. 6). Baale, or Baalah, otherwise called Kirjath-jearim, was on the border of Judah and Benjamin, eight miles west of Jerusalem. THE ARK.—"A chest of acacia wood, 3ft. 9in. long and 2ft. 3in. high and wide, placed within and without with gold. The lid was of solid gold, and was called the mercy-seat. Within the Ark were deposited the two tables of stone engraved with the Ten Commandments (Deut. x. 2). According to Heb. ix. 4 the Ark also contained Aaron's rod that budded and a golden pot of manna. It belonged the Holy of Holies, the innermost room of the Tabernacle, and was to be visited only by the High Priest, and by him only once a year, the Day of Atonement" (Peloubet). THE CHERUBIM were two golden figures of winged cherubim, with their wings stretched out over the ark and their faces turned toward one another. 3. A NEW CART.—It had been divinely ordered that the ark was to be carried upon the shoulders of priests; Numb. iv. 5-6, 16-19. But the Philistines had used a cart (see Sam. 6, 7); and David followed their example. However, they showed their reverence by using a new cart. SON.—Possibly grandsons, for the Ark had remained seventy years in the house of Abinadab (1 Sam. vii. 1). 4. THEY BROUGHT IT OUT OF THE HOUSE.—With a show of reverence, but evidently without due regard to the ceremonial which God required in all religious acts. Possibly the Ark had become almost a common object in the priestly household, and familiarity with it, according to the proverb, may have produced some contempt. 5. PLAYED BEFORE THE LORD.—With expressions of joy; it was a happy occasion, and with obedience it would have been auspicious also. For a different rendering of the statement of this verse see parallel passage in Chronicles, which reads, "With all their might, and with singing." 6. NACHON'S THRESHING FLOOR.—Location unknown. Put forth his hand. A well-meaning act, but a thoughtless one; he forgot the prohibition against touching or even gazing upon the Holy Thing (Num. iv. 20; 1 Sam. vi. 19). SNOOK IT. R. V., "Stumbled." 7. HE DIED.—Swift, severe punishment. We cannot think that the punishment was only for touching the Ark: it was also for committing the act of carrying it in any but the appointed way. David and all the people were guilty; but they were not priests. God required exact obedience from the priests. 8. DAVID WAS DISPLEASED.—Not with God, but with the unhappy turn of events. He had set his heart upon carrying out this great religious act, but sin and disaster stepped in and marred everything. What a picture in miniature of many another page in national and personal history! 9.

AFRAID OF THE LORD.—A wholesome experience. The highest love, the most sublime worship must have its roots in true reverence, or godly fear. **10 WOULD NOT REMOVE THE ARK.**—There may have been some pettishness in this decision, but perhaps also David desired to wait until the will of God should be more clearly revealed. **OBEY-EDOM.**—A Levite belonging to the family of Kohath (1 Chron. xxvi. 1, 4-8; Numb. xvi. 1) who was appointed to have charge of the Tabernacle and Ark (Num. iv. 41). Not more than three or four miles from Jerusalem, possibly very close to the scene of Uzzah's death. **11. BLESSED OBEY-EDOM.**—Where the presence of God is there is blessing. And this is as true to-day as in the age when Obed-edom lived. **12. IT WAS TOLD KING DAVID.**—A good King will hear good tidings, but evil words are repeated to the unworthy ruler. Those in high position are kept informed of matters which are thought to specially interest them, and by watching what manner of news is communicated we can often judge of a man's character. **DAVID WENT AND BROUGHT UP THE ARK.**—From 1 Chron. xv, 22 it appears that David this time took the trouble to learn what were the Divine regulations in connection with carrying the Ark. He learned and he obeyed. Thus it was evident that the punishment of Uzzah was not without the desired effect.

LIZZIE MACE-MATTHEWS.

LITERARY NOTICES.

The Supernatural. By KATHOLICOS. (STOCK.)

PREBENDARY REYNOLDS, of St. Paul's, having written the preface to this book, it ought to be a good one. So it is. But it is a book not for the crowd, but for the devout student or for the thoughtful recluse. It would be a fine discipline for some of the multitude of idle young men and women who have steeped their minds in novelettes to read this volume. The author might have treated us to his name, for he has no cause to be ashamed of a book crammed with learning. It is a very curious book indeed as well as a very beautiful one. Written by an evident mystic, it is just the thing for a week's retreat in some quiet spot. "Katholikos" gives us the results of years of reading, and of reflection on what he has read. He is an expert in natural history and biology, and writes of these in theological application in a style equal to that of Professor Drummond himself. Fortunately, he is free from that brilliant writer's tendency to reckless conclusions.

The Revelation of the Christ. By DOUGLAS MACKENZIE. (S. S. UNION.)

Fortunately, this is not one more book of Apocalyptic puzzles. It is simply a series of "Familiar Studies in the Life of Jesus," according to the sub-title. The author is a professor in Chicago Theological Seminary. The work consists of a series of papers already published in the *Sunday School Chronicle*. It is, therefore, likely to be useful to teachers. The author makes no parade of erudition, but understands the art of stepping down from the professional pedestal when simplicity is the first need. Mr. Mackenzie is apt at pertinent quotation. Thus, he refers to a passage from Professor Eric S. Robertson's delightful introduction to "The Children of the Poets," in which it is pointed out how hard it is for us to find through ancient literature many echoes of youthful laughter or glimpses of youthful smiles. The child as a study for the artist is an invention of the moderns. We observe that this treatise is a really orthodox old-fashioned one. Though a Chicago Professor, the author has evidently no sympathy with the new fashionable theory of adopting the Higher Critical teaching to children. The book is beautifully got up.

Down to the Sea. By THOMAS SPURGEON. (PASSMORE AND ALABASTER.)

We have always thought that if Mr. Thomas Spurgeon had not been a busy pastor he would have made a first-rate literary man. This elegant book confirms us in this conviction. The son and successor of the renowned preacher possesses much of his father's faculty as a ready and versatile writer. Every typical Englishman who may read it will enjoy a feast, for every such Englishman loves the sea with something of the same passion to which Mr. T. Spurgeon confesses. He has been a great traveller and has been much on the wide ocean. There are whiffs of the briny in every page. It is only a few writers who can write a really manly religious book about the sea. Didactic writers are apt to lose their naturalism and to degenerate into insufferable prosiness. On the other hand, really naturalistic authors are given to the elimination of even natural theology from their pages. Mr. T. Spurgeon gives us sea-sermons which are worthy of being regarded as models in their way. One of C. H. Spurgeon's finest sermons was on the text, "There go the ships." Several of the sermons in this volume by his son deserve to be ranked on a level with it. Considering that the British are the greatest sailors of the world in this age, it is singular how very little religious literature now being published bears on the sea. Therefore is such a book as this a genuine treat. It is full of gleaming illustrations and bright anecdotes. The discourse founded on the text "They lowered the gear" (Acts xxvii. 17) is a good specimen of homiletic ingenuity. In the sermon on a "Fair Wind" we are reminded of some of the disappointments which result from the best earthly hopes. Says the preacher, "What's in a name, indeed? It is interesting to recall the names of some vessels that have been wrecked. The *Happy Return* never came back. The *Prosperous* never paid a dividend. Just before I left

Auckland, New Zealand, I saw floating in the Harbour, with a yawning gap in her bows, the *Triumph*. What a misnomer, to be sure, for a vessel that ran right upon a rock under the rays of a lighthouse, and was with the greatest difficulty floated again. So they call their ships, but the winds and the waves triumph over them, and play with them like toys. And so we name our schemes and resolutions, and dote upon them, forgetting that God can break our ships and bring our counsels to nought." Tender and sweet passages, sweet to many a reader, such as the following abound in these pages:—"Ship-masters frequently find, a few days out from port, stowaways on board; but they do not turn back on that account; they cannot well get rid of them by throwing them overboard. What do they do, then? Why, they make them work their passages, and so contribute something towards their own maintenance. Thus, when I found on board my craft tender thoughts about my dear ones, and could not hurl them from the hold, I thought within myself, 'Why should I?' These are God-given thoughts, surely. I will make them work their passage." We believe that over-worked preachers, who occasionally want something really fresh and original to furnish them with suggestive starting-points, will often with profit take a dip into this book, which is, it ought to be stated, beautifully illustrated to a very copious extent. It would be a very appropriate present to a youth leaving home for a sailor's life. It might be an unspeakable blessing to some poor sailor's soul if some generous friend would bestow on him a copy.

Daily Light Birthday Book: A Devotional Text Book for every Day in the Year in the very Words of Scripture. (S. BAGSTER AND SONS, LTD.)

This tastefully got up little book contains well-selected Scriptures under topical headings with blank page opposite.

The Victory of Defeat, and other Poems. By WILLIAM HALL, M.A. (SWAN SON-NENSCHEN.)

The author of these poems is hardly to be congratulated on this attempt to rhyme portions of the Bible. These poetic exercises and transpositions contrast so unfavourably with the great original music, the wonderful rhythm of our Authorised Version that one feels it a pity such an attempt has been made. Compare the passage from Job: "When the morning stars sang together and all the sons of God shouted for joy," with its concentration, sonority, simplicity, with Mr. Hall's version of the same:—

The morning stars were jubilant with mirth,
Loud shouted all the sons of God for joy.
Fancy the stars being "jubilant with mirth!" Notwithstanding this, there is much to be said in the book before us. Mr. Hall has a strong sense of rhythm, a correct ear for rhymes and other details of versification, and much facility of vigorous and musical expression. "Suspira," if it did not remind us of a certain hymn, would seem to be the best poem on the whole.

The Glorious Person and Work of the Holy Spirit. (E. STOCK.)

Six addresses are printed in this booklet which were delivered at Devonshire-square Chapel, London, last March. They were preached by Revs. A. G. Brown, W. F. Gooch, E. G. Gange, W. Cuff, F. B. Meyer, and G. P. McKay. These names are sufficient to guarantee the excellence of the addresses. They are so good that it seems a pity that there was not another. The lacking subject is the Baptism in the Holy Spirit. Baptist ministers generally in this country misunderstand that subject, and a sermon upon it would have been in place in this little series. Mr. Meyer's sermon on the "Outpouring of the Holy Spirit" might have answered the purpose, but unfortunately it shirks it, and mystifies the matter in the usual way.

Isaiah's Old Maids Sought and Found. By TOBY NOVEL. (BANKS.)

We have read this singular book with mixed emotions. The writer is abundantly clever; but it is difficult to be sure when he is joking and when he is earnest. We suspect he is one of the increasing class of preachers who preach able sermons, but spoil them by filling them with oddities. The book is, like the title, grotesque and eccentric. It is full of readable passages, and is the work of a man who has evidently read much, but is given to fits of literary indigestion. We cannot understand what he is driving at in page after page. History is hashed up in the most bewildering manner. Jacob, "Queen Bess," Assyria, the Ancient Britons, the famine in the reign of Edward II., Rome, Paris, and Isaiah are all mixed up in one chapter. Isaac's crops and the *Mark-lane Express*, Henry George and Zechariah, the fall of Jerusalem and the price of hay nowadays, all help in another chapter to confuse the reader who starts to find out whether "Isaiah's Old Maids" are dead or alive, lost or found. If anybody wants to find one of those ancient ladies he will not be helped much by Toby Novel.

Loving Whispers. By E. M. PLEDGE. (ELLIOT STOCK.)

A small and prettily got up book of verse, whose sub-title explains that it is intended for "lowly workers." We may say at once that such will readily enter into the spirit of the thing, which is pervaded throughout by sincere religious feeling. The verses are melodious, but lack that grip and distinction which evidence the highest mastery of the poetic heart.

DELICIOUS MAZAWATTEEA.
DELICIOUS MAZAWATTEEA.
The Popular Tea of the Day, Dainty and Delicious.

A Box of Nails for Busy Christian Workers. By C. EDWARDS, the Soldiers' Home, Winchester. (H. R. ALLENSON.)

A valuable selection of Bible readings and outline addresses used by the author in an extensive work. Arranged under topical headings are well-selected Scriptural references throwing light on the subject considered. The busy Christian worker will find the book full of helpful suggestiveness.

What Shall I Tell the Children? By REV. G. V. REICHEL, M.A. (H. R. ALLENSON.)

The author gives his answer to this question in the "Object Sermons and Teachings," which go to make up the book, and which he states have been "fostered by actual use in practical Christian work in a large parish." We could wish more space and attention had been given to the fundamentals of Christian faith, for these alone are able to make our children wise unto salvation. We are rejoiced to see evidences on all sides of greater attention given to the young in our church services, but fear that the aim is too often to catch their fancy with pretty stories rather than to impress upon their hearts some Divine truth. The book before us contains such a wealth of illustration that the Christian worker will have no difficulty in selecting material which will be helpful in securing the attention of his young hearers and leading up to and enforcing the great rock truths of Holy Scripture.

The Bible and the Blackboard. By F. F. BELSEY. (LONDON: SUNDAY SCHOOL UNION.)

The name of F. F. Belsey upon the frontispiece of any work for Sunday-school teachers is in itself a sufficient recommendation. English Sunday-school teachers are lastingly indebted to Mr. Belsey for opening up larger possibilities connected with their work than they had heretofore dreamed. In "The Bible and the Blackboard" Mr. Belsey places before the reader a comprehensive set of Sketches and Outlines of Sunday-school lessons, taken both from the Old and New Testaments. These have been carefully worked out with a view to appealing to the eye and the ear of the pupils. Simple, illustrative drawings, such as any teacher could quickly learn to use, are given; novel, striking methods are suggested for the treatment of passages likely, on account of their familiarity, to fail to arrest attention. We can heartily recommend this little volume to all teachers.

The Captain on the Bridge. By NEWTON JONES. (7, Poplars-avenue, Willesden-green, N.W.)

In this volume we have the most effective of the addresses used by this evangelist in his mission services up and down the country. His aim has been to furnish the framework of addresses on Scriptural basis, so affording scope for thought rath than to give complete discourses. And he has succeeded admirably. Christian workers among both old and young will find these pictorial outlines full of suggestive thought. A copious appendix contains a selection of some 250 anecdotes.

Correspondence.

TO CORRESPONDENTS AND CONTRIBUTORS.

1. Letters must not exceed 400 words, unless in very exceptional cases. Long letters are almost sure to be rejected.
2. As a rule all articles should be short enough to appear in one issue. Ordinary articles cannot be continued through two or more issues. Two columns is about the limit of such articles. There are about 1,000 words in a column of briefer type, in which most articles are set.
3. We cannot be responsible for manuscripts, and do not promise to return them on any consideration, though, if a stamped envelope is sent with the manuscript, we will endeavour to return the MS. if not used. But all risks must be assumed by the person sending the MS.

NONCONFORMIST RESPONSIBILITY.

To the Editor.

DEAR SIR,—In view of the present crisis in Nonconformist policy and history, and in the face of the undoubted fact that the enemy is at the gates of the citadel, it behoves Dissenters to inquire how far they alone are responsible for the present situation; and, if they have done nothing else, the promoters of the Education Bill and the whole entourage of militant Anglicanism have rendered (albeit unconsciously) a signal service to Nonconformity in challenging it to a vital examination of its religious and political principles.

For far too long a period Dissent has been content with a negative testimony, and has been content to employ ancient watchwords without at the same time infusing them with the old-time energy and consecration that was ever the prelude and earnest of victory. We have had the framework indeed, but little or no vitality, and consequently Anglicanism, with its reiterated and affirmative witness, has made sad inroads on our numbers, and now aims to "capture" the schools also.

These are facts not to be denied; and if modern Nonconformity is to equal the dissent of the Cromwellian period—if it is to be a worthy son of a worthy sire—it must seriously bestir itself and not be above adopting some of the machinery that has brought success to its rivals and opponents.

There is, to begin with, the education of its young people in the *raison d'être* of Dissent; for it is to be feared that a large number of its nominal adherents have no better groundwork for the faith they profess than that their parents were Dissenters before them, that they do not like the Church "parson," or some other equally vague and unsatisfactory apology. What wonder, then, that Anglicanism proselytises in our midst with such success? The fault is entirely our own.

Now, we have a history as sacred and heroic as that of the Church of England. We have doctrines, and dogmas, and traditions equal in profundity and majesty to any that are cherished by members of that communion; but, alas! we have not "trained our children in the way they should

go"—we have kept back the heritage of knowledge, and when we are called to pay the price of our neglectful folly we do not like it.

Again, forgetful that two cannot walk except they be agreed, we have coquetted with the Church that is bent on our absorption or annihilation. Not content with neglecting to train our boys and girls in the principles of Dissent, we have sent them to Church schools, been most anxious for them to join Church choirs (for the sake of "respectability"?), and have even declared, in the spirit of false charity which masks indifference, that it did not matter whether they went to church or chapel, so long as they went somewhere. "Does not matter" forsooth! though, surely even those who are indifferent to details will admit that a catastrophe matters a very great deal.

So, then, we are in for a life-and-death struggle with our ancient foe; and, whatever the issue of the conflict, it is to be hoped that, when it is over, Nonconformists will return whole-heartedly to their old, unflinching allegiance, and cease to advocate schemes of "Compromise" and "Reunion," which, however fair in theory, can only end in the extinction of Dissenting principles.—I remain, dear sir, faithfully yours,

W. G. FLEWIN.

25, Ralph-street, S.E.

THE AMERICAN CONGREGATIONALISTS RETURN THANKS.

To the Editor.

SIR,—The American Congregationalist Pilgrims, on leaving England, desire to acknowledge through the Press their sincere gratitude for the continued courtesies they have received from the time of their landing at Plymouth, June 11, till the day of their departure, July 2. The Congregational Churches, the committee, and co-operating friends, have wisely planned and publicly extended to them warm welcome at every place they have visited. Free Church councils have, through their committees, offered formal and carefully prepared but not less cordial greetings. Receptions have been given in several towns and cities. Bishops, deans, canons, and other clergy have afforded to them every facility for inspecting the cathedrals and churches they have visited, and have besides extended to them hospitalities which have been greatly enjoyed. Masters and professors in the Universities of Oxford and Cambridge have freely given their services to make the visits of the Pilgrims to these ancient seats of learning most profitable and enjoyable. The English newspapers, editorially and in news columns, have given generous space to our pilgrimage, and have treated its purpose with great intelligence and discrimination. They have honoured the Pilgrim Fathers who settled New England and have duly recognized the principles of religious liberty for which they stood and which have been incorporated into the United States of America. The British public, so far as it has recognized our presence, and it has done so wherever we have passed on our journey, has shown a cordial interest in us as Americans and a warm esteem and friendship for our nation.

We take this opportunity of expressing our gratitude to the many whom we could not personally address for the kind attentions which have deepened our love for our Mother Country and our esteem for its people. Our sense of kinship for them has been strengthened and our wishes made more earnest for the prosperity of Great Britain in all that is worthy of her history and her name. We leave these shores reluctantly, but with the assurance that the homes of the homes of many esteemed friends in England.

A. E. DUNNING,
Editor of the *Congregationalist*,
Norwich, July 2, 1896.

"IMMORTALITY."

To the Editor.

SIR,—Your correspondent, Mr. Hulbert, appears to misapprehend Scripture in his quotations, viz.:—"If a man die, shall he live again?" "The trumpet shall sound and the dead shall be raised." "All that are in the graves shall come forth." "The dead in Christ shall rise." Evidently these Scriptures refer to the body. And he asks, "If they went to heaven the moment they died, a resurrection is unnecessary," which appears to me foolish in the extreme, and especially from one possessing more than ordinary intelligence. He asks, "If they are in heaven how can they be dead in Christ? They would be alive with Christ." It does not require a profound thinker to understand these plain Scriptures. An unbiased student would say, "All the good, and the pure and holy, go to heaven when they die"; and that which St. Paul refers to as a "house"—namely, the body—is laid in the grave, and it is to this body common sense says the sacred writers refer in the passages above quoted. I do not wish to enter into a discussion with Mr. Hulbert, first, because in the end it would amount to nothing; and, secondly, your most excellent paper can furnish your readers with something more helpful to them than what evidently Mr. Hulbert can give them, or myself either. But, still, as a Scripture reader, and seeking after truth, as he speaks about, I should take it as a favour if he would explain to me the following passages of Scripture—Genesis xxi. 33, St. Matthew xxv. 46. The term everlasting occurs in each verse. The first refers to the Eternal God, the second to the punishment of the finally impenitent; what I am wishing to know is, wherein is the difference of these terms? I am asking a plain, honest question and ask your correspondent for a straightforward, honest answer. No equivocation. I shall protest against his quoting such passages as Habakkuk 3 and 6. But to give a plain, straight answer as to what the sacred writer meant when he coupled "everlasting" to the name of God; and what Christ our Lord intended us to understand when He used the term "everlasting" as applied to the wicked.

I shall feel my obligations for your insertion of this inquiry in your next issue, and oblige,

July 6th, 1896. J. WALKER.

To the Editor.

DEAR SIR,—Would it not be well just to see what the Scriptures say about Immortality and rest content therewith? Your correspondent, Mr. A. Hulbert, moots the subject, the basis of a recent article of your own, and thinks that some further correspondence on the matter would prove helpful. Whether what follows, by your kind permission, may conduce to this or not remains to be seen.

The "original sin" of Eve (not Adam) bore instantaneous fruit. The erstwhile innocent pair, now both guilty, knew that they were naked. On that very day the moral affinity first existing between the Creator and the creature ceased, and a condition known to Scripture as death "in trespasses and sins" immediately found place. The body, caught in the ruin (Rom. viii. 20-21) suffered

subsequently physical death in consequence, and returned to dust according to the fiat (Gen. iii. 19).

Here, we have death in two forms, the result of disobedience, plainly before us. The separation in a moral agent from the image of God, in which man was created, constituting the one, and the separation of the soul or the life principle from the body forming the other. Jesus and Paul recognize the former: "Follow me; and let the dead bury their dead" (Matt. viii. 22); "But she that liveth in death" (1 Tim. v. 6); "Then said Jesus unto them plainly (without metaphor) Lazarus is dead" (John xi. 14); those who "interred Ananias found Sapphira dead, and carrying her forth, buried her by her husband" (Acts v. 10). We read elsewhere in Scripture of national death and national resurrection (Ezek. xxxvii. 1-12); and of a metaphoric resurrection from a metaphoric death (Rev. xx. 1-6). These are wide of the mark, but serve to show the necessity of carefulness in dealing with Bible phrases, as Mr. Hulbert in his varied allusions to "life" and "death" takes no note of Bible distinctions.

Two things will, I think, be easily granted.—That the words, "immortality" and "resurrection" are not predicates of the soul or spirit, but of the body only. Men dead in trespasses and sins, when raised to life from sin, are said in Scripture to be quickened or made alive (Eph. ii. 5), not resurrected, and their bodies raised from the dead in incorruption: "This mortal must put on immortality" (1 Cor. xv. 53)—the one being to his spirit the transcendent gift of God—eternal life through the knowledge of His character (John xvii. 3); the other to his body—the glorious, deathless casquet of that peerless gem—through resurrection from the dead (1 Cor. xv.). This is hereby boldly affirmed, though at first sight in the teeth of John v. 25, which, read in the light of the popular gloss, is taken to mean conversion. A sinner turns to God through moral means, the Gospel being the instrument. "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). But in the hour that then was, Lazarus in his grave, and others literally dead, heard the oral voice of the Son of God and lived. His hearers wondered at the saying. Jesus adds, "Marvel not at this, for the hour is coming in the which all that are in their graves," &c. (verses 28-29).

I take it that when some theologians speak of the popular idea of "immortality" they mean the ceaseless existence of the spirit as a direct emanation from God (Gen. ii. 7), and because of that. And what they mean is right. But this is not styled in God's Word immortality, and no wonder. I have already tried to show that the phrase "immortality of the soul," as tested by Scripture, expresses a misconception, and consequently, as Mr. Hulbert states, "is not the Bible." But this is small comfort to Annihilationists, "Conditionalists," and others of that ilk. For, if increasing perpetuity be attributed by the Scripture to the body—the mere casement—the lowest and least important part of man's complex being—the endlessness of the soul its occupant, is infallibly guaranteed. The Bible, it seems to me, takes this for granted, and, assuming its self-evidence does not, so far as I know, state it as a dogma; failing which some theologians reject it altogether. In so doing they lay themselves open, in my judgment, to the charge of being both illogical and unscriptural.

Job's question, "If a man die, shall he live again?" was in connection with the body purely. It was the great desideratum of his early day, and for long after, as the ideas evolved during the subsequent ages—the Patriarchal and the Mosaic—gave little help in this direction, for they but dimly hinted at, or very obscurely referred to, the resurrection from the dead. It belonged to the Christian era and remained for the great Apostle to the Gentiles in the delight of his overflowing soul to produce both an illustration and solution of the problem, through the resurrection of the Messiah. He writes thus of our Saviour Jesus Christ "who hath abolished death, and hath brought life and immortality (incorruptibility or deathlessness) to light through the Gospel." (2 Tim. i. 10.—

ADAM PATERSON.

141, Martello-terrace, Merrion, Dublin, July 5, 1896.

THE DESTRUCTION OF SODOM.

To the Editor.

SIR,—There are particulars about the Lake of Sodom that will, some day, I am convinced, bear out the Biblical statement that it was lowered, not by earthquake, but by fall of fiery meteorites from the sky. The strata sinks, as if depressed on each side, in approaching it, which is not the case, I believe, at any other valley. Then, the soundings of the alluvial deposits indicate a deeper deposit some miles north of Jericho than under the present sea; as if the lake had formerly been north of its present position, and had been fed by longer streams from the south, and the catastrophe suddenly depressed the present sea-bed. The material of the meteorites would seem to have been salt, and the Jebel Usdum at the south end to be one of them. I take the fate of Lot's wife to mean that, as she lingered, and the others looked back, they saw, instead of her, a heap of salt that had fallen upon and buried her.—Yours truly,

E. L. GARBETT.

25, Claremont-square, N.

A CHESTER INSTITUTE.

To the Editor.

DEAR SIR,—In your issue of June 25th I see an announcement that the Carey House Deaconess' Institute Mothers' Meeting was reopened on June 15th, when the president, Mrs. E. H. Jones, gave an address, and that in the future it is proposed to carry on the work of the institute in the lecture hall in Bridge-street, &c.

Will you allow me to inform your readers that this statement is not correct, and is very misleading.

Owing to Mr. W. S. Jones having filed his petition last November, and the serious complications arising, and his refusal to withdraw from the committee, the institute was closed in the spring, and has not been re-opened since.

Efforts have been made to resuscitate the work of the institute, and a conference was held in Chester some weeks ago with this object in view; owing however, to the remaining liabilities, and the social stigma resting on it, the effort was unsuccessful.

Letters were read at the conference from many leading Baptists, and all were agreed that such an institute, worked on right lines, would be the

DELICIOUS MAZAWATTEE TEA. DELICIOUS MAZAWATTEE TEA. The Most Luscious Tea in the World.

means of great good, but the difficulties we had to face were insurmountable. The work in the lodging houses, &c., referred to, has been carried on by Mr. W. S. Jones and some of his friends, since the deaconesses left Chester.

No doubt Mrs. E. H. Jones, who is the wife of Mr. W. S. Jones, was at liberty to start a Mothers' Meeting if she chose, but to announce it as connected with an institute which ceased to exist some months ago, is, to say the least of it, inaccurate. Regretting having been unable to write before,—Yours faithfully,

CHAS. L. THORP. Financial Secretary to the late Institute. 32, Catherine-street, Chester. July 6th, 1896.

ONE hardly expects a cotton dress to appear so stylish and attractive as a stuff costume, but a catalogue just issued by Messrs. John Noble and Co., of Manchester, contains some designs in cotton costumes which are really worthy of note. Messrs. Noble have succeeded in producing a dress which is easily washed, the style and make of which leaves nothing to be desired. For comfort and a delightfully refreshing appearance nothing can equal a well-made cotton costume, and during the warm weather these goods should prove very attractive.

RELIGIOUS NEWS.

[We are always glad to receive short paragraphs of religious news. These should be sent as soon as possible after the occurrence of the event. Those intended to appear the same week must reach us not later than Tuesday morning. Only items of special importance can be received later in the day. Stamped addressed wrappers will be supplied to regular correspondents on application. Ministers and others are invited to send prompt intimation of pastoral changes, &c.]

CHURCH OF ENGLAND.

—Liliuokalani, the ex-Queen of Hawaii, who, although a regular attendant, has never been a member of any Church, has been confirmed by Dr. Willis, the Anglican Bishop.

—One of the oldest working clergymen in England, is Rev. Carr John Glynn, rector of Whitechampton, Dorset, who has entered upon his 98th year.

—About £5,000 more is required for the repair of Salisbury Cathedral spire; 2 men climbed the spire and oiled the weathercock last week.

—The Bishop of St. Albans states, in an appeal which he has just issued, that at the end of 1895 there were 163 benefices in his diocese under £200 per annum, and that the incumbents throughout the diocese receive less by £51,000 than they did 13 years ago. In answer to his appeal £3,000 has been already collected, and about £800 has been distributed amongst the most urgent cases.

—£250 has been subscribed by a number of peers and members of Parliament for the purpose of providing ornaments for the communion table at Westminster Abbey. The Dean and Chapter have consented to accept the offering.

—Rev. F. Lawrence has announced that July 19th is suggested by the Church Sanitary Association as a suitable day for stimulating from the pulpit the efforts now being made by sanitary authorities and others in the direction of providing wholesome surroundings for all.

—The Church Missionary Society, whose annual report is to be issued to subscribers this week, has now 462 stations, and 6,382 workers, of whom 970 are Europeans. The remarkable fact about the European workers is that 512 of them are women (299 being wives of missionaries). The remainder consist of 364 clergy and 94 laymen. The society's income for the year under review was £268,526. An anonymous donation of £2,000 has just been received. The committee has decided to send out another party of missionaries to Uganda in August.

BAPTIST.

—Calls: Mr. Jos. Fox, Manchester College, to Haslingden. Accepted: Mr. John Love, Pastors' College, to Arthur-street Chapel, King's Cross; Rev. James Baillie, to Tredegarville Church, Cardiff (ministry at Bloomsbury Chapel closes July 19); Mr. A. Gray, late of Gospel Training College, Dunoon, to Pinchbeck; Rev. M. Day, Bridgewater, to Bridport (ministry commences in September). Resignation: Rev. T. Brimley, Braunton, Northants, has accepted a call to Little Brington, Northamptonshire.

—A baptismal service was held at Junction-street Church, Derby, on July 1st, when Rev. Philip A. Hudgell, pastor, after preaching from "Teach me to do thy will," immersed 6 candidates.

—Rev. Edward Medley, B.A., Downs Chapel, Clapton, has been invited to the Chair of Apologetics and Church History in Regent's Park College.

—The estimated cost of the enlargement of the Sunday-school buildings in Sharp-street, Manchester, is £2,670, of which £2,100 has been secured.

—In connection with the work of the Poor Ministers' Clothing Society, the annual meeting of which is to be held at the Metropolitan Tabernacle in July, it is stated that many of the pastors who are supplied with clothing do not receive more than £50 a year, and some less than £40.

—Rev. J. C. Jones, M.A., Spalding, last Sunday preached his jubilee sermons, that day being exactly the 50th anniversary of his first sermons in Spalding.

—Mr. A. H. Baynes, secretary of the Missionary Society, has gone to Brussels to confer with the Government of the Congo Free State upon matters affecting the interests of the Congo Mission.

—On July 1 Pastor J. H. Markham, Princes Risboro', baptized four candidates.

—There was a large gathering in the grounds of Stockwell Orphanage on Saturday afternoon and evening, the occasion being the third annual garden party arranged by the Young Men's Missionary Association.

—Rev. T. Graham Tarn, on leaving Cambridge for Harrogate, has received many substantial tokens of the esteem in which he is held, not only in his church, but in the town and university as well.

—Five missionaries, on Monday, left England for spheres of labour on the Congo. Two are going out for the first time, while the remaining three are returning after a holiday. Next month, Rev. J. A. Clark also returns to the Congo, accompanied by his wife, whom he has recently married.

CONGREGATIONAL.

—Calls: Rev. John Oats, Southsea, to North Finchley. Accepted: Rev. W. R. Jackson, late of Trowbridge, to Rose-street Church, Macclesfield; Rev. J. M'Clune Uffen, Dorchester, to Sawston, Cambridgeshire (where he ministered several years ago); Mr. G. C. Leader, Oakley-street branch Chapel, Kettering, to Burton Latimer; Rev. Henry Crane, Middlesbrough, to Grimpo, Oswestry; Mr. Arthur Cannon, New College, to Gaisborough. Declined: Rev. J. G. Henderson, Heckmondwike, to Queen-street Church, Sheffield.

—The centenary fund of the London Missionary Society has reached £103,000. The contributions of the Australian auxiliaries are not yet to hand; they are expected to reach £10,000.

—The foundation-stone of a new church was laid at Kirkham last week.

—The foundation-stone of Wheatheaf Hall, South Lambeth-road (Mr. W. S. Caine), was laid last Saturday afternoon by Dr. Guinness Rogers.

—The scheme agreed upon 2 years ago for removing Western College, Plymouth, to Bristol, cannot be carried out, owing to the provisions of the trust deed.

—New Sunday-school premises have been opened at Fleetwood.

—The Birmingham Council of the Association of Congregational Churches has decided to recommend the immediate raising of £6,000, to provide churches for three localities in which at present there is no Free Church.

—During the past fortnight Rev. J. W. Atkinson has conducted two large parties of 800 and 300 respectively, for the day to Southend-on-Sea in connection with his East London Mission and Country Holiday work. Other parties are being organised.

—Mr. William Forbes preached last Sunday at City-road Chapel for Rev. J. F. B. Finling, and addressed the P.S.A. in the afternoon.

—Rev. Henry J. Huffadine, late of Hackney College, commenced his pastorate at Commercial-street Chapel, Northampton, last Sunday.

—Rev. J. Bernard J. Snell, M.A., Brixton, preached last Monday in Victoria-road Chapel, Northampton, in connection with the fifteenth anniversary of the pastorate of Rev. H. J. L. Matson.

—The church at Bury St. Edmunds has just celebrated its 250th anniversary.

—It has been decided to hold in 1898 another Theological Conference on the lines of that which was held last month at Lancashire College, and a committee has been appointed to make the necessary arrangements.

—Statistics show that the present average length of Congregational pastorates is 7.8 years. The average of the counties varies considerably—from 11.8 in Shropshire to 5.2 in Buckinghamshire. After Shropshire comes Bedfordshire, with an average of 11.7. Essex, 10.6; Herts, 10.5; Dorset, 9.9; Somerset, 9.6; Derbyshire, 9.5; Cheshire, 8.3; Leicestershire, 8; Yorkshire, 7; Lancashire, 6.8; Worcester, the same; Sussex, 6.6; Durham and Warwick, 6.4; and Hunts, 6. London, though it can boast of several long pastorates, has an average of not more than 8 years. 562 ministers now in pastorates have been in their churches between 1 and 10 years, 150 have been four, 113 five, 113 six, 93 seven, 74 eight, 60 nine, 70 ten, 315 between ten and twenty, 125 have seen their ministerial silver wedding, 45 are between thirty and forty years, 5 close upon fifty, and 1 has celebrated the jubilee of his pastorate at one church. As compared with 16 years ago, the present average is higher by about 7 months.

METHODIST NEW CONNEXION.

—Mr. G. G. Hornby, son of Rev. G. S. Hornby, Dewsbury, has obtained the degree of B.A. in the Victoria University (Yorkshire College).

—Rev. T. G. Seymour, who was made a supernumerary a few years ago owing to failing health, has been appointed to an Irish mission station.

—The Sunday-school anniversary at Moseley-street, Birmingham, was held on Sunday. The preachers were Revs. J. K. Jackson, J. Robinson, and W. Cooper.

—Sunday being the first Sunday of the Connexion year, many ministers commenced their labours in new circuits. Over 50 ministers have changed circuits at the last Conference.

—At Woodhouse-lane Chapel, Leeds, Rev. A. H. Marshall, of London, was married, last week, to Miss Hepworth, daughter of Alderman Hepworth, of Headingley House, Leeds. The ceremony was a brilliant one. The officiating ministers were Revs. Dr. Marshall (father of the bridegroom) and B. S. Chambers.

—Presentations: Copy of the Oxford Bible to Miss Hope, daughter of Rev. H. Hope, by the Sunday-school teachers at Lynn; a handsome gold watch to Rev. H. James on leaving Birmingham.

PRESBYTERIAN.

—Rev. John Anderson, London probationer, has accepted a call to the church at Bradford.

—Canning-street and Mount Pleasant congregations, Liverpool, will unite for worship during the next two months. In July the Sunday services will be held in Mount Pleasant Church, and in August in Canning-street Church. Rev. R. S. McPhail will officiate the first month and Rev. R. McLean the second.

PRIMITIVE METHODIST.

—Cardigan-street Chapel, Luton, is to undergo considerable alterations, including the erection of new class-rooms and schoolrooms, at an estimated cost of £600.

—Last week memorial-stones for a new chapel at Blotchley were laid. Proceeds, £147 12s. 8d.

—At Northwood, on Wednesday, memorial-stones for a new chapel, to cost upwards of £1,000, were laid. Addresses were given by Revs. R. N. Connell, T. Mitchell, Harvey Roe, and others.

—In a pleasant suburb of Birmingham a furnished house, free of rent and taxes, has been generously placed at the service of the Connexion for the use of a supernumerated minister or returned missionary. It is expected that Rev. H. Buckenham and family, who are expected to arrive in this country from the South Central African Mission this month or the next, will be its first occupants.

—The Connexion Book Depot is in a very prosperous condition. During the past quarter the returns of business done show an increase on the corresponding quarter of last year of £630.

—High Town Chapel, Luton, bazaar, held last week, towards the funds for new chapel and schools, realized about £120.

—Rev. J. W. Lisle, who is leaving Spalding this week, preached valedictory sermons in the St. Thomas's-road Chapel, last Sunday, and on Monday Mr. and Mrs. Lisle were presented with a handsome epergne.

—Rev. Edwin Dalton, Leeds, preached and lectured in Alston Chapel on Tuesday, last week, and on Wednesday preached two sermons in the chapel at Neutisbury.

—The following fixtures for 1897 have been made:—Rev. J. B. Bissell (Oswestry), Leeds First, as junior minister; Rev. F. Pickett (Croydon), Beverley; Rev. James Griffin (Hull), Goole; Rev. R. Bryant (Grantham), Nottingham Third; Rev. T. M'Kenzie (Littleborough), Grantham.

—Rev. J. Yearsley is leaving Manchester Fifth Circuit for Oldham. During the 5 years he has been in Manchester the debts on the trusts estates at Sale, Ashton, and Stretford have been reduced by £1,250.

—Rev. J. Griffin, Hull, has accepted an invitation to Goole Circuit; Rev. F. Pickett, Croydon to Beverley; and Rev. J. M. Bissell, Oswestry, to Leeds First.

—The protest of the Douglas Circuit against the action of the Conference in removing Rev. G. T. Fawcett to Aldershot, and appointing Rev. J. M. Brown, was presented to the General Committee last Friday. The Committee replied that it had no power to interfere with the appointments made by Conference.

—Nearly 300 ministers are now on holiday-changing circuits. They are due at their new appointments July 18th.

—Public services were commenced by the Stoke Newington Church at Olinda-road Hall, Stamford-hill, last Sunday.

—Foundation stones of a new Sunday-school were laid at Hindon last week.

—Anniversary sermons were preached at Tisbury last week by Rev. J. H. Green, Gillingham.

—Rev. J. Alderson (Malton), preached at Allen dale Cottages (Shortley Bridge Circuit) last Sunday, in connection with the re-opening of that church.

—Mr. E. Evans, Black Hill, candidate for the ministry, conducted the anniversary services in connection with the school at Buttsfield. The collections exceeded all those of previous years.

—Rev. H. Carden, Peterborough, preached school anniversary sermons in Kettering-road Chapel, Northampton, last Sunday.

—Rev. S. R. Woodall unveiled, last Sunday, a memorial—the portrait, in black and gold frame, of the late Mr. William Worley—in the Sunday-school, Horsemarket, Northampton, where Mr. Worley had been a teacher.

SCHOOL TEACHER IN DANGER.

A SUNDAY-SCHOOL teacher, Miss Octavia Bacon, of Lincoln House, Wykeham-street, Strood, has (says the Chatham News) been in serious peril.

Questioned in regard to it, Miss Bacon said she had never been in any danger.



she was a teacher in St. Nicholas Church Sunday School, and would be twenty on the 2nd November next. "Until some three months ago, I had hardly known for five years," she said, "what it was to be well. I suffered very badly. I was positively afraid to eat any food at night-time, because I could not get any rest. I used to sit up half the night, and walk about the room in awful pain. I could scarcely get my breath, and felt that I should choke."

"My other daughter," interpolated her mother, "went into a decline just the same, and died."

Miss Bacon added—"I was very low-spirited and melancholy. I couldn't bear anybody to speak to me. I used to sit and cry all day. I had no appetite whatever. I wished I could die. I was attended by quite half-a-dozen doctors and at St. Bartholomew's Hospital in London. All the doctors told me that I was consumptive. Nothing that I took effected any change until—"

"Until what?" queried the reporter.

"Until I tried Dr. Williams' Pink Pills for Pale People," replied Miss Bacon.

"What induced you to try them, after everything else had failed?"

"Well, sir, three months ago my father suggested that I should try them. One of the workmen at Messrs. Tingy's cement works on the Medway told him of the great benefit his daughter had derived from them. I went and bought a box at once. Believe me, sir, I felt great relief before the first box was gone. Since I began to take them I have not suffered at all from indigestion or otherwise. My friends remarks upon the change in my appearance, and say how fat and well I am looking. My appetite has returned, and I eat well, sleep regularly, and can attend to my duties as a teacher."

Dr. Williams' Pink Pills cure not only cases like the above, but all the many disorders which arise from an impoverished state of the blood and nerves, such as anæmia, pale and sallow complexion, general muscular weakness, loss of appetite, shortness of breath, pains in the back, nervous headache, early decay, all forms of female weakness, hysteria, paralysis, locomotor ataxy, sciatica, palpitations, low vitality, and wasting strength from any cause. These Pills are genuine only with the full name, Dr. Williams' Pink Pills for Pale People, and are sold by chemists and by Dr. Williams' Medicine Company, 46, Holborn-viaduct, London, E.C., at 2s. 9d. a box, or six for 13s. 9d. They are unrivalled as a tonic and strengthening medicine for both sexes.

UNITED METHODIST FREE CHURCH.

— Rev. F. Bavin removes from Nottingham Central Circuit in August, 1897, at which date Rev. A. Jones passes from Norwich to Littleborough, Rev. T. Nightingale stays at Saxon-street, Lincoln, till 1898. Rev. J. Billington stays a third year at Oldham. Rev. W. C. Hope, of Camelford, goes to Manchester Second Circuit after the next Assembly.

— An effort is to be made to clear away the debt now resting on Chapman-street Chapel, Manchester; £300 is already promised.

— Rev. J. Prondfort has reached this country from Bocas-de-Toro. He spoke at the public meeting just held at Derby, and is expected at the Assembly at Newcastle-on-Tyne. He left this country about 11 years ago.

— Rev. J. H. James, Leeds, has just secured the B.A. degree.

— Mrs. Swallow, wife of Rev. Dr. Swallow, of China, has just reached this country from China.

— It is proposed to erect new church and school premises at Plymouth at a cost of £4,000; £1,200 is in hand or promised.

— Wenchow Mission, China, reports an increase of 114 members for the year.

— The church at Barrow, long hindered in its work by inconvenient premises, has, since the opening of new church and school premises, which cost £2,200, made very pleasing progress.

— Dr. Hogg reports that during the year 4,400 cases have been treated in his dispensary at Wenchow, China. Altogether there were 7,000 consultations, and, taking the cases dealt with elsewhere and by his assistants, some 10,000 people received medicine.

— Rev. Dr. Swallow, Ningpo, China, reports that a small mission has been started in Japan, at a place called Nagasaki, where a Chinese convert has settled.

— An offer of service for West Africa—in place of Rev. W. Vivian—is requested by the Missionary Committee.

— The Connexional Committee began its meetings on Wednesday, its work being to prepare business for the annual Assembly, which begins on the 14th inst.

— Rev. B. J. H. Shaw, Louth Circuit, has announced his intention to leave within the next month.

— Rev. James Barker, Denton, who has been chairman of the Manchester district for the past 12 months, has intimated his intention to leave the circuit in 1897, completing 5 years' service.

— The ceremony has been performed of cutting the first sod prior to the erection of a new Sunday-school in Walmersley-road, Limesfield, Bury. The building is expected to cost £1,200, of which there is £900 in hand.

— A new church has been built at Hyson Green, Nottingham. Sir S. G. Johnson (town clerk) presided at a musical service in connection with the opening.

Apocalyptic puzzles. It is simply a series of WESLEYAN.

— A new chapel was opened at Paignton on Friday by Mrs. Lambhead, wife of the donor of the site. The present debt on the building is £300.

— Looe (Cornwall) quarterly meeting was presided over by Rev. E. H. Sumner. There is an increase of 67 in the membership, but a small adverse balance.

— At Penry Church on Thursday evening Rev. John Howard, London East End Mission, gave an address on the mission libel action brought against him and Rev. Peter Thompson last February. A collection was taken in aid of the expenses of the trial.

— Rev. D. Rycroft, of Sleaford, is leaving that circuit for Denby Dale at the next Conference. Revs. John Boulter (Bradford) and C. J. Hoskin (Sheffield) are to succeed the Revs. G. H. Barker and W. Howarth in the Grimsby Circuit.

— The quarterly meeting of the Gravel-lane circuit, Manchester, has adopted a memorial to the Conference in favour of Rev. Dinsdale T. Young being allowed to remain in the circuit beyond the regulation 3 years.

— Arrangements are being made for a simultaneous mission in 16 or 17 chapels in Bradford, to be held in January and February next; 3 of the Connexional Evangelists have been promised by the Home Mission Committee, and in addition Rev. W. Dackhouse, B.A., Bolton; Rev. J. Surman Cook, Leicester; Rev. W. Heap, Manchester; Gipsy Smith and others will conduct missions. Rev. Thomas Champness, Rochdale, will address a great central gathering and meetings for business men.

— Mr. Lancelot, Middleton, has been conducting a tent mission in Rochdale, with the assistance of the evangelists and local preachers resident in the "Joyful News" Home.

— The Southport Holiness Convention was held last week. A meeting of welcome was held in the Mornington-road schoolroom, and the convention has met in a large tent adjoining the chapel. Among the speakers have been Revs. D. Jenkins, Thomas Cook, Edward Davidson, W. H. Tindall.



— The Brunswick Chapel, Liverpool, in which the Conference will meet, has been closed for renovation. It was re-opened last Sunday, Mr. Wm. Craze, one of the treasurers of the Conference Fund, preaching in the evening.

— Rev. Campbell Jefferies, one of the most popular preachers in the North of England, has been suffering from an affection of the eyes. He returned to work last Sunday, and preached Sunday School anniversary sermons at Frizinghall, Bradford.

— Shepton Mallet Chapel held its 95th anniversary last week; Rev. E. Brentnall preached.

— The 76th anniversary services of the Melbourne Port Sunday-schools were held last week, Rev. J. A. Inkle, of Taunton, preaching the special sermons.

— Rev. J. P. Gledstone preached and lectured last week in the Consett New Church. The schools were opened on Wednesday.

— Bootle quarterly meeting reports an increase of 20 members on the quarter and 74 on the year. The amount contributed to connexional collections was £465, an increase of £17. Rev. E. Omar Pearson, Birmingham, has accepted an invitation to the circuit at the ensuing Conference.

— Sheffield Carver-street Circuit has appointed an influential committee to consider and report upon a circuit extension scheme. Revs. E. H. Jackson and J. Anthony Barnes are expected to succeed Revs. Thomas Nicholson and Frederick J. Briggs, who remove at Conference. Consent was given to the erection of a new chapel at Bradford, to cost £1,300, the present building to be altered to suit the requirements of the Sunday-school. The debt on St. John's Chapel, Crooke's Moor, has been reduced by about £1,300, leaving less than £200 to raise. There are 12 Sunday-schools in the circuit, with 3,319 scholars and 454 teachers. For missions the juvenile collectors last year raised £369. The Band of Hope membership is over 1,000.

— The War Office has made grants from £5 to £50 to the Garrison Church at Chatham, the Soldiers' Home at Pirbright, Fortune's Well Chapel, Portland, and Guildford Chapel. At each of these places provision is made for military services.

— The Wesleyan Army and Navy Committee has resolved to engage a young minister from the President's list of reserve for a year at Aldershot.

— The local preachers of the Blenheim-street Mission, Newcastle-on-Tyne, believing that the opportunities for field preaching were never greater than to-day, have submitted a proposal for a simultaneous outdoor mission throughout the whole of Great Britain, the date to be fixed by the President of the Conference.

— The committee of the Auxiliary Fund for Aged Ministers and Widows, at its recent meeting, found itself embarrassed by the number of special claims sent forward for consideration by the annual Synods. The consequence is that, in order to prevent an accumulation of debt, it was decided that there must be a reduction all round in the amounts granted.

— The Missionary Committee has resolved to send a minister to Ashanti to take charge of the mission which has recently been re-opened.

— The 7th Anniversary of the Manchester Free Trade Hall Sunday evening services, under the direction of the Central Hall Mission Committee, was celebrated on Sunday by special services at the Central Hall and Free Trade Hall. Gipsy Smith and Rev. S. F. Collier took part in all the services. There was a congregation of about 1,000 in the morning, the Central Hall was crowded in the afternoon, and at night hundreds had to be turned away from the doors at the Free Trade Hall.

— Rev. T. H. Barratt, B.A., Stamford, has accepted an invitation to the Kendal Circuit after next Conference.

BIBLE CHRISTIAN CONNEXION.

— The complete returns are not yet before us. But a decrease in membership of about 200 in the home circuits will probably be reported at the forthcoming Portsmouth Conference. Against this an increase in South Australia and an unusually large one in Victoria have to be placed. The heaviest decrease is in the scattered Northern or Bradford district; 105 less than last year are returned as full members. The decrease seems due to the falling off in the number admitted during the year rather than to unusually heavy leakage. There has been an absence of great gatherings throughout the Connexion during the year.

— Rev. J. Stephens is invited to succeed Rev. John Ballhatchet, deceased, in the Barnstaple Circuit. A third minister will probably be appointed to that circuit.

— Rev. J. Hender has accepted an invitation to Bridgewater.

— Chatham district meeting was held at Sheerness; a decrease of 22 full members was announced; missionary income £25 10s. 1d. more than last year; circuit receipts have increased £59 6s. 10d.; chapel debts reduced by £287 10s.; Sunday scholars increase, 46—one teacher less; Rev. E. Faull preached the sermon to the district meeting. The following topics were spoken to at the two public meetings by the speakers whose names are adjoined:—"Hindrances to Christian Work," Rev. J. Hender; "Temperance," Rev. T. Quance; "Religious Education," Rev. C. G. Hawken; "The Christian Spirit," Rev. G. W. Angwin (chairman of district); "Revivals and how to secure them," Rev. S. Rowe; "Literature and its relation to life and work," Rev. W. J. Michell. Delegates to Conference, Revs. G. W. Angwin, W. J. Michell, T. Quance, C. G. Hawken, and Messrs. W. J. Hodges (legal), C. Parsons, and J. W. Cooper.

— 320 Penzance teachers and scholars and 46 choristers picnicked at Penalvern on Friday.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

— Ipswich Association is now out of debt, the recent Y.M.C.A. festival having produced a nett amount of £740. The whole premises, including gymnasium, cost £3,300.

— An interesting fête has just been held at Pierremont, by invitation of Mr. Henry Pease, under the auspices of Darlington Y.M.C.A. Prizes were given by tradesmen of the town.

— The enlargement of the premises at Totnes is now very near completion.

— A most encouraging account is given of the work in France during the past year. "There has been a substantial increase" in the number of branches, and generally speaking, an all round increase of membership and activity on behalf of young men.

MISCELLANEOUS.

— Dr. Griffith John, Hankow, states that whilst in 1842 there were only 6 communicants in the whole of China belonging to the Protestant Church, now connected with the various Churches, there are 70,000, and he predicts that at the present rate of increase of number will have risen to 100,000 by the end of the present century.

— The Long Sutton Nonconformist Council has been extended by taking in the Free Churches of Holbeach and Sutton Bridge and the neighbouring villages.

— The Christian Union for Social Service has opened a Colony of Mercy at Lingfield. A farm of 268 acres has been secured, and plans have been approved for the house of the hon. director, the homes for crippled children and for inebriates, and the extension of the farm premises so as to accommodate fifty men. Other buildings are to follow as funds may come in. Archdeacon Sinclair, the vicar of Lingfield, Rev. F. B. Meyer, Rev. Peter Thompson, Rev. Dr. Monro Gibson, and Rev. J. Tolfree Parr took part in the opening ceremony. Deep regret was expressed at the absence of Dr. Paton, who has been the moving spirit of the project, but who was detained at the meeting of the Home Reading Association at Chester.

— At the invitation of Mr. Alderman Evan Spicer and Mrs. Spicer, a representative gathering of Nonconformist ministers and laymen took place on Saturday afternoon at Dulwich, the object being to establish Evangelical Free Church Councils for the Parliamentary divisions of Camberwell and Lambeth. Rev. Hugh Price Hughes, president of the National Free Church Council, presided. Several resolutions were passed formally establishing the councils, appointing a committee to draft a scheme, and appointing the Rev. A. D. Jeffery (Presbyterian) and Rev. F. James (Baptist) as secretaries pro tem. Rye-lane Baptist Chapel was chosen as the centre for the Camberwell Council, and Brixton Independent Church as the place for the first meeting of the Lambeth Council. The resolution founding the Councils was moved by Rev. F. James (Baptist), seconded by Rev. Bernard Snell (Congregational), supported by Rev. S. W. Sparks (Methodist) and the Rev. Reid Howatt (Presbyterian). Other speakers during the afternoon included Mr. Albert Spicer, M.P., the Revs. Dr. Marshall, T. G. Selby, and A. Roberts.

— Saturday being founder's day of Dr. Barnardo's Homes, a large number of visitors assembled at the institution to celebrate the event. Smart drills and exhibitions were given by the inmates of the homes, and the buildings were duly inspected by the visitors. In addition to gymnastics, drilling, cricket, and other pastimes, there was a sale of useful and fancy articles, from which it was hoped to realize a goodly sum towards the maintenance of nearly 5,000 children supported by the homes. During the afternoon a meeting was held, when addresses were delivered by Dr. Barnardo and others interested in the work of this valuable institution. Visitors were also afforded an opportunity of inspecting Her Majesty's hospital for waif children and the workshops, where the various trades were to be seen in full operation.

— The formal opening of the Industrial Farm Colony for Inebriate Women took place at Duxhurst, Surrey, on Monday. Princess Mary, Duchess of Devonshire, laid the foundation-stones of three cottages. An elderly lady, who has been blind since birth, there being already six cottages, a school, a building, a church, a hospital, and a manor house for ladies of means. Purces of money from White Ribbon women and others in all parts of England were presented to Her Royal Highness in aid of the institution. Prayer was offered by the Dean of Hereford, and Lady Henry Somerset gave an address of welcome. This Home was founded by Lady Henry Somerset, and is the first attempt to provide for inebriate women the ameliorative surroundings of country air and outdoor occupation in homes rather than corrective institutes. Lady Henry Somerset entertained a large party at luncheon at Reigate Priory.

NEWS FROM WALES.

(FROM OUR OWN CORRESPONDENT.)
BAPTIST.—Calls: Rev. E. Owen, Rhymney, to Bethlehem Pwll, Llanelly. Accepted: Mr. D. George Price, Bangor College, to Pengam, Glam.; Resignation: Rev. E. Evans, Calvary Church, Raven-hill, after a pastorate of nearly 11 years.—Rev. G. A. Morris, principal of Aberystwyth College, has been honoured by the William Jewell University with the D.D. degree.—A testimonial is being made to the Rev. Benjamin Watkins, Casllwchr, near Swansea.—Dr. John Clifford, London, addressed a large audience at the Temperance Hall, Aberdare, on Thursday, on the Education Bill.—The annual meetings of Glamorgan and Carmarthen (English) Association were held last week at Hops Chapel, Bridgend. The President (Rev. E. E. Probert, Pontypridd) presided. The hon. secretary reported that there were 76 churches in the association, and that there were no returns from 13 churches. In the Bridgend district there was a decrease of 19 in membership; in Cardiff, with 19 churches, there was an increase of 201; in Pontypridd there was an increase of 63; and in Swansea of 160. The net increase was 433. Resolutions touching the chief questions of the day were passed with unanimity. Rev. E. E. Probert, the President, delivered an address on "The Attitude of our Churches to the Cause of Total Abstinence." The Baptist Union Annuity Fund and the Baptist Foreign Missionary Society were cordially recommended to the support of the churches. The association sermon was preached by Rev. J. W. Williams, D.D., Swansea.

CONGREGATIONAL.—Calls: Mr. R. Derfel Roberts, North Wales College, Bangor, to Bronllyn Church, Pontypridd; Rev. W. Glandor Morgan, Waellydy, to the English Church at Rhyader, Radnorshire.—Mr. Charles Morley, M.P. for Breconshire, has accepted the post of chairman of Committee for 1896-7 of the Brecon College. Mr. D. D. Williams, Merthyr, was made the recipient of a testimonial by the committee of the Merthyr Welsh Gymnaia in recognition of 5 years' faithful secretarial work.

WESLEYAN.—The new English Chapel in Gelli-wastad-road, Pontypridd, was formally opened for public worship last Thursday. The building has cost about £5,000 to erect, and is one of the largest and finest Wesleyan Chapels in the Principality.

CALVINISTIC METHODIST.—Rev. John Griffith has resigned the pastorate of Ardllun Church, Salop.
PRIMITIVE METHODIST.—Rev. B. Walton, has just finished four years' ministry in the Aberdare Circuit, and is removing to a vacated meeting was held in Monk-street Chapel; when a large number met together to wish their minister goodbye.

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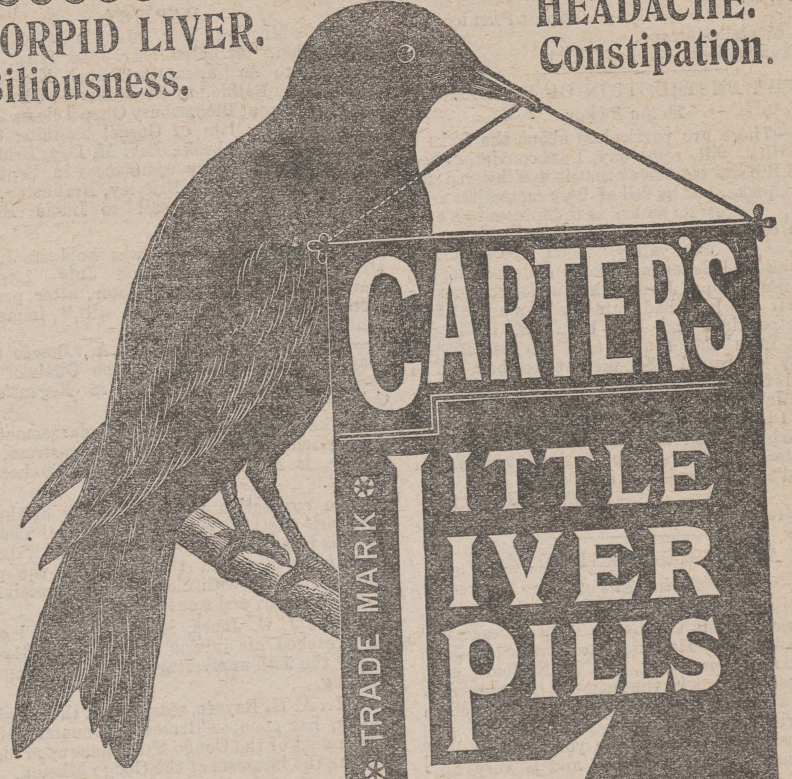
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NEWS FROM SCOTLAND.

(FROM OUR OWN CORRESPONDENT.)

ESTABLISHED CHURCH.—Milngavie Church shows an income of £134 and £145, from pew rent. Steps are being taken to erect a new church at Cowdenheath.—Rev. G. R. Aitkin, M.A., has been ordained at Kirkintilloch.—Rev. R. Gardener, B.A., Alloa, has been ordained at Bo'ness.—Motherwell Church has to be altered and extended. The parishioners of Blairgowrie, on Friday, presented Rev. R. Kemp, M.A., with a silver service.—New halls, costing £1,800, were opened on Saturday at Irvine.

FREE CHURCH.—Rev. R. B. Taylor, M.A., has been elected minister of London Church.—A new hall costing £400 has to be erected at North Berwick.—Rev. D. Mackenzie, Dingwall, has been appointed minister of Halkirk Church.—Rothien Church alteration, costing nearly £1,000, are completed.—Rev. A. Galloway, Orme, has celebrated his semi-jubilee as a minister.—The new hall has been opened at Hopeman.—Rev. A. Campbell, Errol, on attaining his ministerial semi-jubilee, last week, was presented with a gold watch.—The Church enters upon the year 1896-7 with 157 missionaries—101 men and 56 women,—who are at work at 49 stations in various parts of the world.—Stoneham Church was reopened on Sunday.

UNITED PRESBYTERIAN.—Milngavie Church issues encouraging reports for the year.—Rev. D. Malloch, for 36 years pastor of Largo Church, died last week.—Rev. D. K. Alexander, B.D., has been called to Urr Church.—A new church is to be planned in Murrayfield District, Edinburgh.

CONGREGATIONAL.—Mr. P. Brown, student, Edinburgh, is to take charge of the church at Foulis.—Rev. James Gregory is leaving Edinburgh for England.—The anniversary sermons of Dalry Church, Edinburgh, were preached on Sunday by Profs. Dodds and Orr.

MISCELLANEOUS.—Rev. T. M. Taylor has been re-elected superintendent of the North-West Methodist Mission, Glasgow.—A gentleman in the East of Scotland, having expressed a wish to build another house in aid of the Orphan Homes of Scotland, has handed over £1,000 for that purpose to Mr. Quarrier. The rest—another £1000—is to be given when needed.

NEWS FROM IRELAND.

(FROM OUR OWN CORRESPONDENT.)

The death has occurred of Rev. Wm. Graham, over 40 years minister of Scotstown Presbyterian Church, Monaghan; also of Miss Margaret Forrest, one of the earliest Zenana missionaries of the Irish Presbyterian Church; also of Mr. Lawson A. Browne, president of the Irish Temperance League, and a member of University-road Methodist Church, Belfast; also of Mr. Wm. Mooney, over 50 years elder in Gortnessy Presbyterian Church, Londonderry.—Belmont (Rev. J. MacDonnell's) Church, Belfast, shows a total income for the past year of £1,263.—Rev. A. and Mrs. Torrens, Carrland, Dunganon, have been presented with a cheque for a handsome sum from their congregation.—Mr. R. Smyth, Licentiate Route Presbytery, has been ordained to the pastoral oversight of Curran, Co. Kerry.—Rev. S. McCombe, B.D., Belfast, has received an address and presentation from the ladies of Wellington Park House School, for the Methodist Conference concluded its sittings in the Centenary Church, Dublin, last week, ministers' stations in Ireland, being fixed for the ensuing year.

Temperance Outlook.

Great Britain's drink bill last year would have paid the rent of all the houses in the country.—Of the working men who have won their way to the British House of Commons, only one was not an abstainer.—Branches of the "Temperance Ironsides" movement, initiated by Mr. Tennyson Smith last April, have been started in every town visited by the founder, as the result of his missions. The organization it described as an "inner circle" of Christian Teetotalers, pledged to secure the freedom of the Church from all complicity with, and responsibility for, the Liquor Traffic. Mr. R. V. Holton, who has been connected with active Temperance work for many years, has been appointed secretary.

Epitome of General News.

The Metropolitan Hospital Sunday fund amounts to £33,500.—Incessant earthquake shocks are being felt in Cyprus, causing general alarm.—The will of Mr. Donald Larnach, Bramblitz, shows a personality to the amount of £610,452.—Princess Maud of Wales and Prince Charles of Denmark are to be married on the 22nd inst.—The Tear and Tsarina were warmly welcomed on their entry into St. Petersburg on Saturday.—The net value of Colonel North's personal estate in the United Kingdom has been sworn at £453,091.—The Dean of Westminster has selected a spot in Poet's Corner for the erection of a memorial bust of Sir Walter Scott.—There is an extraordinary plague of mosquitoes at Blackheath. A number of people have been virulently bitten, and the swellings which have followed have been abnormally large. Patients have even had to keep their beds for several days.—Mr. Gladstone has received "How to be Well" from the Vicar of Brigstock, Thrapston, and written:—"Dear Sir,—I thank you for your renewed courtesy and hope your work may largely promote the important purpose for which at a first glance it seems so well calculated." Yours very faithfully, W. GLADSTONE."

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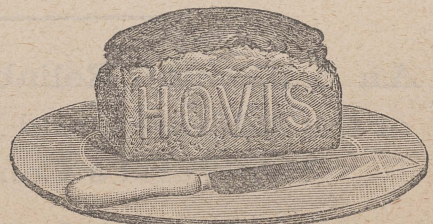
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6	12 0	9 0	11 6	18 0
7	12 0	10 6	12 0	18 6
8	12 0	10 6	13 6	20 6
9	15 0	9 0	14 3	22 6
10	13 6	10 6	15 3	24 0
11	12 0	12 0	15 3	24 0
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