

luminating message. It does come with a great shock of surprise that the author of 'Ecce Homo,' after having given us so engaging a likeness of Christ, should in 'Natural Religion' invite us to worship the moon and the stars, and that scientific men should turn from the saints and doctors of the Christian church to spiritualistic charlatans rapping on tables with their toes. Had Maskelyne and Cooke, instead of following the business of honest and ingenious conjurers, set up a religion, one is haunted with the idea that they would have swept the field of uabielief, and gathered in by the thousand that kind of person whose delicate culture and remorseless reason have not been able to accept Christianity.—Positivism, Theosophy, Spiritualism, Christian Science, and the others, which are just coming out, and no doubt will be in fashion next season? Is it not that faith alone satisfies, and that denial affords no rest?

In conclusion, Dr. Watson states that Christianity "takes for granted that every man desires to believe, and in offering Christ for the satisfaction of his soul lays down three grounds of religious certitude." These he states to be first, "authority, or let us say the Bible"; second, "testimony, or the voice of the Church"; third, "the experience of the soul." On the last point he writes:

"After all, however, the final ground of certitude must be experience. There are only two provinces of absolutely sure knowledge; one is pure mathematics and the other is the experience of the soul. When trustworthy men write the life of Christ, and that life bears internal signs of truthfulness, the probability that Christ is the Savior of the world stands very high; when this gospel is confirmed by those who have proved it in their own lives, then the probability is raised another degree; and when one makes the experiment and finds that what the gospel and the saints have declared is true, then the highest probability passes into absolute certainty. The witness is now in the man himself, and he is as sure of Christ as he is of his own existence."

With the last week's issue of the Canadian Baptist Rev. W. J. McKay, B. D., assumes the editorship and Mr. R. D. Warren, the business management of that influential journal. Both gentlemen are well qualified for their respective duties, and we wish them the largest measure of success in carrying out the important work devolved upon them by the denomination.

KRISHNA OR CHRIST.—By the Rev. John P. Jones, D. D., published by the Fleming H. Revell Co.; Price \$1.50 net. This is one of the best books on India in print. It is an exhaustive treatise by an able man, and one who writes of what he knows. Dr. Jones, a missionary of the A.B.C.F.M. in South Africa for more than 20 years, knows India, and helps the reader in this book to know it too. You read it with great intellectual relish. In his subject-matter arrangement and authority, it is complete, and compels conviction in regard to India's need. In lucidity and good English, it is a strong book. As a text book on India, it should find a place in every missionary library.

FOREIGN MISSION COMMITTEE NOTES

The F. M. C. met on Tuesday. Of the twenty members of Committee nineteen were present. In response to the request of the Commission of Assembly that the action of the committee in Jan'y last re Dr. Wilkie, be reconsidered, much earnest consideration was given to the case—about one half the three days the committee was in session having been devoted to this problem. The following finding was adopted—five members disavowing.

The Committee, in accordance with the recommendation of the Assembly's Commission, has reconsidered its resolution of the 20th January ult., and finds:—

1 That Dr. Wilkie early in 1902, shortly after his return to the field, from a furlough in Canada, declared his inability to work with his fellow Missionaries, asked them to take over his work, left India, and came home to Canada

2 That the Foreign Mission Committee after a full examination of the whole case, was constrained with regret to terminate Dr. Wilkie's connection with the Central India Mission.

3 That the General Assembly confirmed the above decision.

4. That the Commission of Assembly appointed to investigate the affairs of the India Mission, decided that Dr. Wilkie cannot, with advantage to the Mission, resume his former work in Central India.

5 That the Committee in accordance with the instruction of last Assembly made efforts to secure for Dr. Wilkie some suitable field, among others, one in the Mission of our own Church to the East India immigrants in British Guiana.

6 That after correspondence and personal conference, Dr. Wilkie intimated to the Committee that the only proposal to which he would give favorable consideration, would be the opening of a new field for him in India.

7 In the judgment of the Committee a new Mission established by our church in India, having no connection with our present Mission, not on account of distance, but because of alienation, would be wrong in principle, and would not be in the interest of the cause of Christ in India or in Canada, and the Committee cannot therefore recommend to the Assembly the opening of such a Mission.

8 In view, however, of the fact that final action in the opening of new fields does not lie with the Committee, but is, by the regulations, reserved to itself by the General Assembly, and in view of the whole history of the case, the Committee asks the Assembly to give an explicit and authoritative pronouncement in the matter.

Rev. J. A. Mowatt and Rev. W. A. Lochhead were appointed missionaries to Honan. Mr. Mowatt is to be supported by Erskine Church, Montreal, and Mr. Lochhead by a gentleman in Montreal who wishes to have his name withheld. Rev. J. S. Mackay, a graduate of Manitoba college, was appointed to Central India, Mr. Mackay is to be supported by St. Stephen's church, Winnipeg.

The appeals for more workers from Honan and Central India are very urgent, but even these appointments would not have been made, were the salaries not guaranteed. That the lack of funds should arrest the work, with such opportunities is a cause of much concern.

The Assembly is to be asked to organ-

ize a Presbytery in Formosa, and steps will be taken to effect co-operation between the Canadian Mission and the English Presbyterian Mission in the southern part of the Island.

It is hoped that two ladies will be appointed to develop the Girl's school in Tamsui. The Japanese are giving much attention to the education of women and we must keep peace. It may also prove possible to cooperate with the English Presbyterian church in Collegiate work for the education of a native ministry.

The report of the work amongst famine children in India is quite encouraging. There are at present about 1100 in the mission, and, 277 have become self supporting, of these 19 are teachers, 7 Bible readers, 56 have gone to various trades, etc. The many who contributed to maintain these children have done a good work.

R. P. MACKAY.

Sir Archibald Geikle, the famous geologist, has for sixty years been storing his note-book or his memory with disappearing social usages and illustrations of native Scottish humour. In a moorland track of South Ayrshire, says Sir Archibald, a member of the Geological Survey was storm-stayed on a Saturday night in a farmhouse. He had borrowed the farmer's razor on the Sunday morning, and, finding it very blunt, asked the maid to find a strop for him. She came back with the message, "Please, the maister says this is the Sabbath, and ye're jist to put jith to the razor. Ye canna get the strop."

Somebody asked Spurgeon if a man could be a Christian and belong to a brass band: "Yes, I think he might," Spurgeon replied, "but he would make it very difficult for his next door neighbor to be one."

The persistency with which Mr. Chamberlain's figure appears in the cartoons attests his place in the public eye. A brilliant estimate of his possibilities, entitled "Mr. Chamberlain's Future," is republished from The Fortnightly Review, in THE LIVING AGE for April 30.

Mention has been made more than once in these columns of the Sunday School of Knox church, Portage la Prairie, Man., of which Mr. J. Millar has been for so many years the faithful and efficient superintendent. Here is how it struck a recent visitor from the East: "I was met at the door by one who was I thought an usher, and who gave me a warm welcome. Later I learned it was the superintendent. I observed that he had a kind word for little and big as they came in. If this is a sample of Manitoba Sunday Schools, I will become a regular member. The order was good, the exercises were bright from the opening to the close and everything appeared to be done harmoniously. The secretary with two assistants were kept very busy. I congratulate this school on their up-to-date methods. The attendance was 378, a beautiful sight to see so many young people. The offering was much larger than we could get in the east, being \$18."

The missionary spirit is the very life-blood of the disciple of Christ. There is not a grace or affection in the Christian character upon which the missionary enterprise does not operate with invigorating and reviving influence.