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ASSOCIATE EDITORS:—Rev. Prof. Scrimger, M.A., D.D., Montreal.

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Toronto, Feb. 17, 1898

NOTES AND COMMENTS.

A hopeful ring ran through Sir Oliver Mowat's address to the Medical Students on Saturday. The subject was Sir Oliver Mowat "Evidences of Christianity" chosen on Christianity. at the special request of the students. One notable passage was devoted to the hold of Christianity on the present age. He argued that the contention that Christianity was a fable and belief in it rapidly dying out was as false as it was foundationless. There never had been a time when so many eminent men were strong believers in Christianity as to-day. The fact that so many great and good men were believers in Christianity did not prove it to be true; but it effectually meets the assertion of the agnostics. Christianity was steadily progressing; a century ago the number of Christians was estimated at 200,000,000, to-day the estimated number was 400,000,000. A great increase had also taken place in the number of organizations working for the cause of Christ, while the amount of energy exerted in the cause and the spiritual enthusiasm which existed was unparalleled in the history of the world.

By the death of Mr George Maclean Rose, one of the most prominent temperance and social reformers of Death of a Tem- Canada has passed away. Mr. Rose perance Reformer. was a native of Caithnessshire and settled in Canada many years ago. A printer by trade his native taste for literature was easily indulged and both as a writer and publisher he served his country well. The temperance cause had no truer friend and during the best part of his active life he brought the influence of wise counsel and sterling example and practical ability

to its aid. As a citizen he was honoured, and his death will be sincerely and widely mourned.

We are pleased to draw attention to the report of successful work accomplished by the Tract Society last The Tract month. The Colporteurs sold 180 Society. Bibles, and 1,221 volumes of religious literature in carrying on their work among the lumber camps and new settlements in the back lands. Rev. Dr. Moffat is busily engaged addressing meetings and directing the good work, having delivered thirty addresses during January, a record probably unequalled in the experience of any other veteran worker in Canada. Mr. Bone is prosecuting his work in western and Mr. Potter in eastern Ontario. The Society deserves well of the Christian people.

Queen's Alumni Conference brought together many prominent ministers of the church who revere Queen's Queen's Alumni University as their Alma Mater. Conference. And the loyalty which is so marked a trait of Queen's men was in evidence throughout the entire proceedings. The topics of the conference were of wide range and variety and the programme, as a whole, was consequently valuable as well as interesting and comprehensive. In addition to the subjects of close theological bearing, there were papers on public and social questions such as Professor Shortt's paper on "The Social Life of the Canadian People," which elicited an admirable discussion touching the national impulses of the people, and other matters. But of course the theological subjects were in the ascendant as far as the clergymen were concerned, and admirable contributions by able speakers never failed at all the Sessions.

The Board of the Halifax Presbyterian College is proposing to make an addition to their building which shall Pine Hill contain a Library, Reading Room and two class rooms. Plans have been advertised for, in the hope that they may be able to proceed during the coming summer with the erection of the building. Our brethren in the East are to be congratulated on such an evidence of prosperity in their educational work

The sixteenth year of the Christian Endeavor Society which closed recently has been the best year of all. Christian Abroad it has seen the inauguration of vor Progress a United Society for India, Burma and Ceylon, the establishment of an Endeavor paper for India and of a number of Unions in South and North India. In South Africa the movements have received a great impetus. Great Britain has passed the 5,000 line; and from all the English colonies come reports of progress. The year shows an increase of 5,000 in the number of societies and of 250,000 in the membership.

Two missionaries, sent by the Presbyterian Home Mission Board of the United States to the Klondike, Mission Work report their arrival and give a vivid in the Yukon. picture of the difficulties of the situation. They were the only American missionaries to get

through, others being stopped at St. Michael and various points on the Yukon River, but they found a Roman Catholic priest and a Church of England missionary. After much difficulty a house was secured for services, all the large buildings being used for gambling or saloons; but that soon burned down. At last some gentlemen built a public hall and gave it to them for use on Sunday. The congregation at the two services represents all denominations, and includes a few women. There are a prosperous Christian Endeavor Society, a Bible-class, a small Sunday-school, and a Young Men's Christian Association, which keeps a reading-room open through the week. The missionaries have also an employment bureau, and have extended their work to include a mission at Eldorado Creek, fifteen miles distant, and do some preaching in a hotel at Grand Forks. Flour they report at \$1.50 a pound, candles \$1.50 each, while groceries can scarcely be had at any price. The mines, they say, continue to pour forth gold in constant streams.

THE CLERGY AND THE EVOLUTION THEORY.

A FEW days ago Prof. McBride, the new professor of Zoology in McGill College Montreal, delivered his inaugural lecture, and in the course of it took occasion to announce his adhesion to the theory of evolution. He at the same time deprecated the attitude of the clergy to the theory as one determined mainly by theological prejudice, and advised them to devote some time to the study of Zoology or Biology in order that they might be able to judge of the evidence from the scientific point of view. He admitted, however, that the theory was not proved and was only a convenient working hypothesis which might yet be greatly modified before it is finally settled.

Now we have no intention of discussing the scientific theory of evolution. That must be left for the scientific papers or rather for scientific men, and when they have agreed on the facts we shall be prepared to receive their conclusions with all due deference. But we cannot help thinking that his advice to the clergy, however well meant, is just a little gratuitous and impertinent.

In the first place we believe we are right when we say that there is no class of professional men, outside the circle of the college professors of science, who are so well posted on this and kindred subjects as the clergy of the different churches. It has been asserted again and again, by those who were in a position to know, that the chief buyers of scientific books, apart from merely technical works, are the ministers of the gospel. And if their opinions are adverse to the theory of evolution these opinions have not been reached without some reasonable consideration of the evidence for and against. They may be mistaken, as all scientific men have themselves been mistaken again and again, but they have at least studied the question with some measure of attention and ought not to be charged with theological prejudice.

But further, it is by no means true that the clergy either in Canada or any where else are a unit in neglecting the theory of evolution. There are very many who maintain an open mind towards the question and who are prepared to accept it without hesitation the moment it is proved to their satisfaction or even to the satisfaction of all scientists themselves. They have no difficulty in adjusting their theology or their interpretation of scripture to that or any other scientific view that may be found sustained by facts, simply because they do not regard the Bible as intended to teach science at all, and therefore not meant to settle any question pertaining to these

subjects. The fact is, that while no doubt some clergymen have written and spoken in opposition to evolution, or Darwinism, the chief opposition has come from scientific men themselves who have based their opposition on scientific grounds. In Canada, at least, the most strenuous opponent of the theory has been Sir William Dawson, Prof. McBride's own predecessor in the chair of Zoology. And it is not so very long since Lord Salisbury, as President of the British Association for the advancement of science, expressed his serious difficulties regarding its acceptance. Under these circumstances it is hardly fair to single out the clergy as the chief hindrances to the progress of scientific views. What they are opposed to, and what it is to be hoped they will always continue to oppose, is the materialistic philosophy that has too often lain behind the evolution hypothesis. But they recognize that there is no necessary connection between the two, and by the time Prof. McBride is able to affirm that evolution as a theory of the origin of species is proved, he will find thousands of clergymen in all the churches who are willing and qualified to examine his proofs. If these are satisfactory they will be prepared to welcome the theory, adopt it as part of their mental equipment, and make the necessary adjustments with other views, as not a few have already done.

CHRISTIAN RE-UNION.

THE reception given to the Anglican delegates, by the Knox College Alumni was an additional proof of the growing feeling of charity and friendliness which has been springing up of late between Protestant Churches. When the question was before the Trinity Alumni last month, the idea of re-union was kindly received. The practical difficulties are however not to be under estimated and nowhere were they more forcibly pointed out than at the meeting of the Trinity graduates. The Provost, for instance, doubted whether anything like re-union was wanted by their separated brethren. He found the real source of difference between the Anglican and other Protestant bodies to lie in the different views then held as to the nature of man. Protestantism, according to Provost Welch, was essentially individualistic and that was not the view of the nature of man taken by the Catholic Church. With this difference was implied a difference as to the nature of God. But the prevailing feeling was friendly to re-union of some practical kind. The Bishop of Nova Scotia voiced that feeling in his remarks. They would never get re-union he said, until they knew one another better. In the process of knowing one another better, would they be justified in frequently and heartily acknowledging the good and blessed work which God had done through these other bodies? If they could in any way co-operate and if anyone amongst them could feel that he would be justified in co-operating in such a way in which they themselves did not feel they would be justified in following, would they for charity's sake give that man the benefit of their prayers and give him as far as possible a helping hand, in the hope that in that manner they and other bodies of Christians might come to know each other better? And might they not think it possible that, through working together on a larger scale than before, they should not only come to know each other better, but a real desire might be evoked for that real union which they themselves desired, which was not absorption in themselves, but the manifestation of the underlying unity which prevails, and which must result, despite all diversity in a great, united church, which would not be the present Church of England? It was worth while praying about, watching and consulting about.

We believe that it is in the Spirit of these remarks of

Bishop Courteney's that the approach was made to the Knox Alumni and it was certainly in the most brotherly spirit the advance was received.

HIGHER EDUCATION OF WOMEN.

IN one respect the question of the Higher Education of Women is settled. They have won the right to receive whatever education they desire and proved their capacity to learn anything that colleges can teach, as well as men of the same age and opportunities. In many cases they have even surpassed men by reason of their greater diligence and conscientiousness. But while they have been eager to follow the same courses as men and prove their capacity it is by no means so clear that the courses and degrees provided for men are the ones they most need or can most wisely pursue.

"For woman is not undeveloped man;
But diverse."

The courses for men have indeed been arranged in part for just such culture as woman needs too; but in very large measure they have been arranged with an eye to his future work in life as well. And for the most part woman's life work is not the same as man's. Some few will endeavor to make it so by entering one or more of the professions. But for the great majority their life work will remain what it always has been—the shaping and the management of the home, the bearing and the training of children, the rendering of the thousand social ministries that sweeten life and make it tolerable. Marriage is not her fate any more than it is man's; but marriage means more for her and claims more from her when it comes, than it can possibly claim from him. If, therefore, the higher education of women is to be determined by the same principles as govern man's it must keep in view this fact and seek to equip her for these duties, rather than for those in which she is likely to have little share.

In a way this has always been recognized. The typical young ladies' seminary has aimed at social accomplishments rather than at bread winning attainments. But the ideal aimed at has been largely a sham, one for show rather than a genuine one that rested firmly on permanent facts. The courses have been lacking in thoroughness and left the mind undisciplined for serious work. Something more was needed to satisfy the intellectual craving for honest knowledge while recognizing frankly the uses to which that knowledge would afterwards be put.

The first institution to make a decided move towards supplying this want is the Ohio State University at Columbus, which last year established a four years' University course in "Domestic Science" which may well be studied with care and perhaps copied elsewhere.

This course is no mere cooking school, or a school in housekeeping, dress-making or millinery. It has a genuine University character and embraces a thorough scientific discipline. Except in the matter of the classical languages the requirements for entrance correspond to the usual matriculation examination. The curriculum extends over four years and embraces chemistry, both theoretical and practical, botany, Zoology, and hygiene in all their departments, physiology, anatomy, floriculture, horticulture, etc. These along with history, literature, modern languages, psychology, aesthetics and logic make up a course that is worthy to be placed alongside any that is now prescribed for an arts degree. Its suitability for woman's life work is apparent from the fact that the syllabus includes such matters as the nutritive value of foods, the chemical effects of cooking, the planning and construction of a house, light, heat, ventilation, plumbing, water-supply, disinfection, nursing, first help to the injured, and others of like nature. A college for women along these lines ought to meet a

permanent want and be rewarded with abundant success. We commend this new departure to the attention of Lord Strathcona whose new Victoria College in Montreal is as yet unshaped, and its curriculum undetermined. It would not be easy to suggest any better way to make it worthy of his generous desires or more serviceable to the community.

LIQUOR IN THE KLONDIKE.

THE government has shown commendable promptitude in providing for the administration of the gold deposits in the Klondike and for the maintenance of law and order by the mounted police. They have also been prompt in arranging for speedy and easy transport to and fro. But they have yet to deal with what is a more important matter still in the interest of the morals of the community viz ; the prohibition of the sale of liquor in the district. There has been some excuse for the delay in the fact that the Council of the North West Territories claimed to have jurisdiction in the matter. All doubt on that subject should be promptly removed by legislation and then the government should absolutely prohibit the importation and sale of all intoxicants and see that the law is carried out. Whatever any one may think as to prohibition as a permanent policy for the whole country this is a case in which there can be no room for doubt as to the advantage of it and therefore no hesitation as to the justification for it. Call it a war measure if you will, the situation is one that demands war measures, otherwise there will be a carnival of folly, vice and perhaps of bloodshed among the miscellaneous multitude flocking thither from the ends of the earth. The conditions are all abnormal and the dangers are serious. Let the government show its wisdom and vigor in dealing with the most fruitful cause of all violence and crime by the absolute exclusion of liquor from the territory. The lines of travel are few and entirely under control. A prohibitive ordinance could be easily carried out and the work of enforcing it would be by far the most effective service the mounted police could render to the cause of law and order. Various organizations have already approached the government on the subject, and it is for the press to utter the mind of the country in such a unanimous and unequivocal way that they will be sure of support in determining on stringent action. We hold up both hands for the movement.

FOREIGN MISSION FUNDS.

A NOTE of hope is always encouraging. "It is good to give thanks unto the Lord." We cordially unite with all the lovers of Foreign Missions in giving thanks for the brighter financial outlook. Many congregations have taken the situation to heart and have given so liberally as to encourage the Committee to hope that the debt will be considerably reduced, if not entirely extinguished. The result will of course depend upon the liberality shown during the next six weeks. We feel that the heart of the Church is right upon this question. We are persuaded that what is needed is, some method of systematically acquainting Christian people with the awful condition of so many of our fellow creatures. Let men but see the suffering, the destitution, the hopelessness of so many immortal souls and they will be touched, and respond. None whose lives have been warmed by the love of Christ can be diverted, by any other considerations, from the supreme duty of evangelizing the world. "Go ye into all the world" cannot be effaced. It is indelibly inscribed in bold type in the Christian's Code, and nothing but spiritual blindness can escape the appeal. If the Church would turn aside for a little from the lesser things that so much engross attention, and calmly consider her responsibility activity would be mightily increased and the blessing promised to them who devise liberal things, would be hers. That day will come. It will come the sooner by doing present duty, and the duty of the hour is to be as generous as possible until the foreign mission debt shall be no more. The Treasurer's books close on the last of March this year a month earlier than in the past. Let congregations take note of that fact.

CAUSES AFFECTING CONTRIBUTIONS. I. BIBLE CRITICISM.

BY REV. D. D. McFORD

For the Review.

The contributions of the people to the *Scheme*s of the Church are influenced by causes which may not be so fully before the mind of the Church as they should be. What ever injures the spiritual life of the people will manifest its influence in diminishing their contributions. Among those causes which have an injurious influence on the religious life is the criticism to which the Scriptures of the Old Testament are being subjected. I do not refer to the Higher Criticism proper only, but to what may justly be called the off-spring of that. A spirit of criticism has been awakened in the Churches as well as outside of them. Those who have no fitness for that work are tempted to indulge in it. The opinions of men upon the statements of Scripture are accepted as facts. The views of writers hostile to the position taken in the Church are accepted without due consideration. Reverence for the Word of God even in the mind of ministers of that Word is shaken. The firm belief in its divine authority which has hitherto characterized our people is weakened. The foolish idea is entertained that by discarding difficult passages or regarding certain portions as mythical men will make a Bible which will more readily commend itself to the unspiritual. The old devices of a hundred years ago are introduced under the abused name of criticism to depreciate the Scriptures. Difficulties that have been met and explained a century ago are paraded as if newly discovered. The testimony of our Lord Himself is regarded as not of any value in comparison with the opinion of modern scholars. Now such a spirit as this manifesting itself in our pulpits, magazines, and other writings, cannot but create an atmosphere in which reverence for the Divine Word will languish, and in which regard for the authority of Scripture will diminish. We have not felt the full effect of it, but unless it is exorcised by a renewal of spiritual life, it will ere long be felt in its baneful influence in our congregations. For an intelligent apprehension of the Divine Word is essential to an intelligent faith, and to a healthy religious life. There is an error prevalent in certain circles on this subject. That is, that it is only modern scholars and writers who have wisely studied and interpreted the Scriptures. The truth taught, for example, by the writers of the age of Jonathan Edwards and by him, that the Bible is in the main the history of Redemption is heralded as if it were a new discovery. The comparatively new word "evolution," is harped upon as if the idea which it expresses had never been known till these modern days. While the truth, that Revelation is the unfolding of the mind of God to man, proceeding from age to age as man was able to bear it, which is the idea involved in evolution, as applied to Scripture, is a truth taught centuries ago. There are several things which should be born in mind by us in this critical age. First, that as scientific criticism proceeds, and after all its flights, the Scriptures remain in the opinion of those most competent to speak, very much as the Church has believed concerning them in the past. The poly-chrome Bible is a picture of human opinion, not of the Word of God as established. In it criticism has reached its zenith so far as our day is concerned, but the poly-chrome Bible is not the Bible upon which the Church has been built, it is not the Bible which has been the means of civilizing and Christianizing heathen nations; it is not the Bible which fed and enlightened the Church in the past, it is not, I believe, the Bible that will survive. Another thing to be remembered is that men must have a "a sure word of prophecy" to build their faith upon, "a more sure word" than is left to us by the critics. When verses of Scripture are divided so that one line is believed to be spoken by Isaiah and another by some unknown scribe who was not inspired, but who has appended his own words, then we are brought face to face with a "word" which is not "sure." It may be said that the word is more sure, the genuine being separated from that which is not genuine. But if the Scripture has come to us thus mingled and marred so that only very learned men can tell what part of it is Scripture, then it ceases to have any practical value for the great bulk of mankind, then it is no longer a "lamp to our feet, for we do not know what it teaches. If mythical matter is so intermingled with facts, as to make it impossible for an ordinary reader to know what is fact, and what is myth, then the Bible is not the infallible guide to common men which we have been accustomed to regard it. We must

look at the practical effect of all this criticism upon the mind of intelligent men who have not opportunity to study these questions, and the practical effect is to diminish respect for the Bible. It is no longer regarded as infallible. It is no longer an authority for human conduct. New critics may arise and take from us what remains with as much apparent reason as the present critics have who have taken from us the part which they have discovered to be a mere human appendage. In short, the practical effect is, say what you will, to undermine the authority of God's Word upon which alone all saving doctrine is built. The unity of the Book also should be born in mind, for it is impossible to invalidate one part of it without affecting the whole. The critics take away or margle one part of it, and would persuade us that it is not at all what it professes to be; that our Lord was mistaken in His apprehension of the writing which spake of Him, and yet, that they leave us a Bible as useful and authoritative to us as it was when we believed it to be a true record of inspired truth, and relied upon the correctness of Christ's interpretation of His Own Word, but this cannot be, the Book is a unity, one part of it proved to be unreliable and of mere human authority affects the view with which we regard the Book as a whole.

The criticism to which the Bible has been subjected, has dissipated in many minds the feelings of confidence with which it was once regarded. It has done harm to the faith of those who have neither sufficient knowledge nor sufficient piety to protect them from its influence. Unless it is counteracted the result of it will ere long be felt in the falling off of the contributions to the work of the Church.

The boastful claim that all scholars agree with the conclusions of the Higher Criticism in its extremest views, is one which cannot be maintained. More than a hundred years ago the world was told there were two or more Isaiahs, and two or more writers of Zachariah's prophecies, and many other things which are now brought forth as quite modern and more than that, the Bible was dissected and its supposed weaknesses and errors displayed and indicated with both learning and wit. To-day criticism is turning up again these objections. This additional claim being made, to-day criticism is based on a scholarship which did not formerly exist. It is curious that the latest scholarship should fix on the same objections that were taken a century ago to the Bible. Modern scholarship has done much to elucidate Scripture, it has also done much to injure the Scriptures because of its occasional hostility to them. We should welcome every increase of learning and knowledge that bears upon the Bible. We should also be sure that every statement which we receive is well founded. For loud pretenders and great admirers of the modern make very confident statements in regard to Scripture which have no foundation in fact. We must then do all in our power to encourage in the people their traditional respect for God's Word. We should assure them that the Bible, like the burning bush, remains substantially unchanged through a fire of modern criticism. The Church is built upon the Word, any knowledge we have of God is through the Word. Christianity is the treasure which the Word brings us, and to think that we can lacerate and break up that Word, so that we will no longer read it with confidence, or find in it an authoritative enlightening, "Thus saith the Lord," and yet remain unimpaired the truth which it reveals is a fatal mistake. It appears to me that there is required at present the hearing of a warm testimony to our people on behalf of the Word of God assuring them that it remains unimpaired and unchanged after all its assailants have spoken that they can trust in it as their fathers did, and that they must still find in it the nourishment of their faith.

MR. MEYER AND HIS MESSAGE.

BY REV. MARCUS SCOTT, B.A., DETROIT.

For the Review.

The churches of this city have gotten a wonderful uplift by the three days mission of Mr. Meyer which is just completed. Mr. Meyer, as everyone knows, is the successor of Newman Hall in London. Some time ago he gathered his office bearers together and told them how God had laid it on his heart to carry his message abroad over the English speaking world. For this purpose he offered to resign his pastorate. This his people would not consent to, but furnished him at once with a colleague, and so set Mr. Meyer free for several months each year for this larger mission. He is at

present in this country. Next year he intends visiting South Africa, and possibly Australia and New Zealand, returning by way of India and China. No religious teacher is better known to-day than Mr. Meyer, and no one is more respected and trusted than he. His books and tracts—some sixty in number—have gained for him the ear of the English speaking world. He is, as far as we know, the most helpful and practical teacher of the present day. His work is the product of a man of scholarly habits and attainments, and in close touch with the life of the people to whom he appeals. He is evidently a student and a scholar, and yet he is simple and plain in manner and speech; he is a man of strong convictions, and yet he is no dogmatist; he has a distinct message to deliver, and yet he is no hobbyist.

On Wednesday, Jan. 19th, Mr. Meyer stepped ashore from the Magestic and the next day he began his mission at Albany N. Y., preaching twice a day for two days. Travelling over night he conducted a two days mission in Bay City Michigan. Monday, Jan. 24th, brought him to Detroit by a joint invitation of all the evangelical pastors in the city. The services were held in the Central Methodist Church which seats over 1200 people. The afternoon services were preceded each day by a union prayer meeting conducted by the city pastors. Mr. Meyer preached six times—twice each day. The church in spite of the severest storm of the season, was crowded at each service, and at the last meeting while some 1600 were packed inside, hundreds were turned away from the church doors.

As a speaker Mr. Meyer is most interesting. Fifty-one years of age, though he looks sixty, he is tall, lithe and goodlooking. He has a splendid voice, though not strong, and he has it entirely in command. He makes no attempt at oratory, and yet he is an orator. To the ministers he said: "I have neither silver nor gold. I have not the silver of eloquence nor yet have I the gold of learning." After hearing him address these six large audiences we would say he has both.

What, then, is the message of this man to the churches? A loud, clear, distinct call to a higher life. A summons, at times intensely pathetic in its vehemence, for believers to put the Holy Spirit in His proper place in the heart and in the church. "As you took forgiveness from the hand of a dying Christ, take the Holy Ghost from the hand of a living Christ." And again—"Pentecost differs from regeneration. In regeneration the Holy Spirit is described as being *within*, but in Pentecost and ever after the Holy Ghost is described as being *upon*. He anoints, He falls upon, He equips; and I ask that before this meeting shall close, every one in this audience who has been regenerated by the Holy Ghost shall become anointed, filled, empowered with the Holy Ghost." Much more, of course, was there in the same line of this God-given, much-needed message, which if it is not followed by a splendid work in our churches here will not be the fault of this honored servant of God but of those of us in whose hands the work lies.

NEW STORY OF THE DELUGE.

The *Independent* in a recent number contains a most interesting paper on Pere Scheil's discovery of a new tablet relating to the Deluge found by him in the Constantinople Museum, dating from a time long antecedent to the time of Moses. Every Biblical scholar, as it says, knows that the Hebrew account of the Deluge found in Genesis has been paralleled by two Babylonian accounts, one that of Berosus, a Babylonian historian whose narrative has been handed down to us by early Greek Christian writers, and the other that found on Assyrian tablets by George Smith. Both resemble, and yet both differ from, the Genesis story. Biblical critics have differed as to the age of the Biblical story, the more conservative holding that being written by Moses, it is older than his time and was incorporated by him into the Book of Genesis, while the newer school of critics were, until the discovery of the Tel-el-Amarna tablets, inclined to believe that the story was borrowed from Nineveh or Babylon at the time of the Captivity or not long before it, at which time the Book of Genesis was written.

The discovery by George Smith of a full poetical account of the Deluge, on tablets in King Assurbampal's

library at Nineveh, was of immense interest; but it did not assure us of the age of the Deluge story among the inhabitants of the Euphrates Valley; for it was on tablets written in Assurbampal's reign, that is scarce six hundred years before Christ. To be sure these were said to be copied from tablets in Babylonian libraries, but we did not know how old these original tablets were. Besides, the Deluge story was on the eleventh tablet in a long poem, compiled in twelve books, one for each month, in a quite artificial way, and might belong to a comparatively late period of religious and literary syncretism. The original Babylonian tablets, from which the Assyrian copies were made, were much desired.

Now Pere Scheil has made the discovery. To be sure the record on the tablet does not amount to much, it is such a fragmentary bit; but it is large enough to make it sure that the tablet contained the story of the Deluge; and, most fortunately, the most important part of all is preserved, the eciophon, with the date. It is dated in the reign of Ammi-zaduga, King of Babylon; and we know that he reigned about 2130 B. C. That is, we have here a precious bit of clay on which was written a poetical story of the Deluge, seven centuries before Moses and about the time of Isaac or Jacob. That is enough to make the discovery memorable. We learn positively that the story of the Deluge was familiar to the common people of Babylonia, and therefore of all the East from Syria to Persia. The reader will see that this is an entirely different redaction from that of George Smith; and Pere Scheil suggests that different cities would have their different poetical editions of the story. This fragment belongs to the story current at Sippara, where the fragment was found; and we may suppose that the account given by Berosus was also from the Sippara edition, for Berosus tells us that Xisuthrus (Noah), before the Flood, buried in Sippara the records of the world's antediluvian history. The cuneiform account discovered by George Smith seems to have originated in the city of Surippak; at any rate the Noah of that story came from the Surippak. There are in that account no such passages as we have in this new fragment, which shows that we have to do with another version, we do not know how old, for it is itself a copy from a partly effaced original.

This text is in poetry. It proves that the poetic construction was fixed more than two thousand years B. C. Each line is divided into two hemistichs, as in Hebrew poetry. Literary form was no unfamiliar thing in the time of Abraham.

We learn nothing more from this fragment than we knew before as to the origin of the Deluge story. The history neither of Egypt nor of Babylon finds any place for an historical deluge. The fragment is large enough to show that it is a poem full of polytheistic and mythical details, of which the Genesis version has been thoroughly purged, giving us a tale purely monotheistic, absolutely ethical, and fit to give religious instruction to an unscientific people in the infancy of civilization.

CONVICTION OF SIN.

This means more than the mere consciousness of having done wrong. It includes some sense of having offended God by our wrongdoing—whether any fellow-man has been injured thereby or not. It also involves a recognition of the propriety, and even the obligation, to confess the sin, to make recompense, if that be possible. This recognition may be incomplete, but the seed of it, so to speak, must be an element of genuine conviction of sin. For we must be convicted of sin as *sin*, as something involving moral guilt and to be forsaken and abhorred. The mistake sometimes is made of supposing that real conviction of sin is felt when there is nothing but a vague, superficial sense of discomfort due to evil-doing, which does not involve any real, adequate appreciation of its wickedness and harmfulness.

The value of true conviction of sin lies largely in the fact that it is essential to a deep, vital Christian experience. No one can understand properly the meaning of the atoning life and death of the Redeemer to whom, because of a feebly developed consciousness of his own guilt before God, the need of such an atonement fails to appear profound. And no one can expect to

enter fully into the inner life of the Holy Spirit, that which is the real life of the loyal believer, to whom the sacrificial, redeeming work of Jesus Christ is not a fact of supremest significance.

Nevertheless, conviction of sin may be far from demonstrative in its self-manifestations. It may be genuine when it is that experience of actual agony through which some, especially in times past, used to go. It may be equally sincere and trustworthy when it merely takes the form of a calm admission of sinfulness and a firm, purposeful resolve to live henceforth in Christ and for his sake. By its fruit may each example of it be tested, and no other test avails.

One fact is certain. The prevalent type of piety varies somewhat from generation to generation, and now one feature of Christian experience becomes conspicuous and then some other. But there never was, nor will there ever be, any true conversion to the service of God which wholly lacks the element of conviction of sin.—*Congregationalist*.

THE GRACE OF GIVING.

REV. WALTER B. VASSAR, HAMILTON, N.Y.

He who gives grudgingly has not learned the first letter of the alphabet of benevolence. Charity, a virtue of the heart, not of the hands—the most charming of the graces—is likewise the most blessed.

"In Faith and Hope the world will disagree,
But all mankind's concern is Charity."

We cannot be said to possess the grace of benevolence until it has become a habit of the life. It is a grace only in a very limited sense, until it is more easy as well as more blessed to give than to receive. And there is no grace in which the church is more deficient. No good cause would go a-begging, no missionary society would need to make its wants known twice, in fact there would never be any strain anywhere, if instead of having to depend on uncertain impulse, we could rely upon a fixed habit of life.

How shall so good a habit be acquired? It goes without saying that first the grace of God must be in the heart, but this grace must needs display itself in the most intelligent way, and intelligence is a matter of growth. For many there will be seen an aptitude here as in all else, but there are those who are not apt to learn; shall they remain in ignorance? Not so in other training, and it is training that tells. In cases of sickness we call now for none but a trained nurse, and they are in great demand. So to be efficiency in benevolent ways as in other affairs of life.

Many a man finds he can now bestow a thousand dollars with more ease than he did the first dime, but the thousand would not be given had not a dime preceded it. We are beginning to acquire the alphabet of the knowledge of benevolence—have learned the letter A—when we make our first gift.

But when the child is making its contribution to the Sabbath school it should be as soon as possible out of its own money, or money it calls it own; not simply to be the agent of the parent. To act as the agent of another can scarcely make for benevolence any more than some one has said, the ground can become fertile by water passing over it in a lead pipe. It is but the semblance of giving when the child receives from the parent the pittance which it passes on to the beggar at the door. Parents deceive themselves in thinking that in some way the child is involved and disciplined in the childish impulse. Wait and see if the child goes to its little bank and removes a cent from its hoard. That will test it.

When God our Father gave us Jesus, He gave us Himself. Herein lies the efficacy of the atonement. When we pass out to a needy cause our precious gift, or our life, then we are growing in grace and in the knowledge of our Lord and Saviour, who, for our sakes became poor, that through His poverty we might become rich,

"For his bounty
There was no winter in 't; an autumn 'twas
That grew the more by reaping His delights
Were dolphin like."

VACANT CHARGES AND THEIR SUPPLY

The Presbytery of Toronto announces a Conference for Tuesday the 22nd inst., with the subject at the head of this article as the topic for discussion. The Committee has chosen a live issue, and the time is ripe for discussion. The supply of vacant charges has degenerated into a scramble for an opportunity to gain a hearing, and the methods used to secure that opportunity are such that a man runs great risk of sacrificing his self-respect to obtain it. There are exceptions, both in the vacant charges and in those seeking supply, but that which should be normal is becoming exceptional.

It is needless to give examples. The consciences of some will call up instances, the experience of others, who have been Moderator of vacant charges, will supply more. In the course of conversation with one of these Moderators, it was stated recently that for one vacant charge under his care there were seventy applicants. The prevalent note in the applications seemed to be "It is one of the best charges in the market." Then followed commendations of the candidate, open or implied, *ad nauseam*. We assume that the candidate for the position, for one can call him nothing more fitting, carries the same spirit into his ministrations when he appears before the people to conduct services upon the Lord's Day. It is not preaching, it is not the declaration of the Evangel, it is an effort to make a favorable impression, and to that end text has been chosen and truth is presented, and public service is conducted. The pulpit may be prostituted to a hustings from which a candidate seeks the suffrages of the congregation!

A train of evils is the unhappy result. If the Moderator of Session be a small man, the temptation to exercise patronage is irresistible. Indeed in the majority of settlements, a little root of bitterness that shews itself at the beginning of the new pastorate is the statement that the minister secured the position because of patronage and favoritism more or less freely exercised. Some congregations expect it, and ask that a certain man shall be appointed Moderator during the vacancy. He has influence and will secure them their man, who may also be the man The Head of the Church has chosen, but at any rate he is the man for them. We heard of one set of commissioners who praised their interim-Moderator effusively on the day they were presenting a call before their Presbytery, because he had so effectively weeded out the list of applicants, and sent them only eligible men, *whom they liked*.

The congregation also suffers. The spirit of the candidate communicates itself to the men and women before him. They wait to be pleased, and if they are not, that decides the question. They profess to believe that the Great Head of the Church has already decided upon the servant whom He shall place over this flock, and that He is looking to them to carry out His choice yet with supreme indifference to the will of the Divine Master, they dismiss thought of a man because he did not please them. The communication of real spiritual truth under these circumstances is all but an impossibility, and there is little wonder that many a newly settled minister faces a great congregation with a spiritual life at its lowest ebb.

The man who candidates suffers most. If he be a man, a Christian man, keenly sensitive to the importance of his Master's business, and eager to carry out his Master's purpose, he will suffer in his race with other men. His modest application will often be set aside, because it has come to be the custom to attend to a candidate's application because of its insistence. This man is not insistent, he cannot yet be clamorous, he will not degrade the sacred calling yet by bringing pressure to bear, or parade his own qualifications. He offers himself, and waits. He usually continues to wait, "till there is an opening," for at rare intervals there is a dearth of candidates. Should he become more bold, necessity being his excuse, it is he knows at the expense of his better nature. He may trample upon it so far as to become a professional candidate, or he may seek employment in some other work. Upon the church rests the blame in that case of driving from his true place one who in Christ has chosen to be His ambassador. Can we not remedy the evil.

We are indebted to the *Presbyterian Messenger* of Pittsburg, Pa., for the very interesting articles "The Ruin of India," by Rev. Dr. Kellogg which appeared in our issues of Jan. 27th, and Feb. 3rd.

OUR YOUNG PEOPLE.

SERVICE.

Something, my God, for Thee,
 Something for Thee;
 That each day's setting sun may bring
 Some Penitential offering;
 In Thy dear name some kindness done;
 To Thy dear name some wonderer won;
 Some trial meekly borne for Thee,
 Dear Lord, for Thee.

Something, my God, for Thee,
 Something for Thee;
 For the great love that Thou hast given,
 For the great hope of Thee and heaven,
 My soul her first allegiance brings,
 And upward plumes her heavenward wings,
 Nearer, my God, to Thee,
 Nearer to Thee.

The Young People's Union of the Toronto Presbytery held their annual meeting and conference in the lecture-room of St. James' Square Presbyterian church, Toronto, on Monday last. The Rev. J. McP. Scott, President of the Union, occupied the chair at the morning Session. Business and Nominating Committees were appointed to present reports at the afternoon Session. A paper of much interest upon "Deeper Spiritual Life" was read by the Rev. R. P. McKay, which was followed by a conference upon the paper, led by Mr. W. H. Frost.

The report of the Executive Committee showed the affairs of the Union to be in a flourishing condition.

The following officers were appointed—President, Rev. J. A. Brown, Agincourt; 1st Vice-President, Dr. R. G. McLaughlin, Toronto; 2nd Vice-President, Miss Kirkwood, Brampton; Corresponding Secretary, Miss Isabel Christie, Toronto; Recording Secretary, Miss Anna Flaws, Toronto; Treasurer, Mr. J. Arbuthnot, Toronto; Committee, Mr. James French of Unionville, Rev. J. C. Tibb of Eglinton, Mr. T. L. Moffatt, jun., of Weston, Mr. McKenzie of Toronto, Miss Ida Armstrong of Toronto. Rev. J. McCaul read a paper on "Higher Standard of Giving, and How to Develop It." A Conference on Committee work followed at which three-minute papers were read as follows:—Missionary, Miss C. Kirkwood, Brampton; Temperance, Miss E. Attwood, Toronto; Lookout, Miss C. Dickson, Newmarket; Prayer Meeting, Mrs. I. Hos. Hood, Markham; Social, Mr. Wilson, Bloor St. church, Toronto; Sabbath school, Mr. A. B. Moffatt, Weston.

Rev. Mr. McKinley, of Toronto, then delivered an address on "Good Citizenship." The report of the Business Committee followed, after which the meeting was adjourned until 8 o'clock in the evening.

During the evening a public meeting was held in the church. The Rev. Dr. Gregg, Moderator of the Presbytery, presided, and addresses were given by the Rev. Dr. Warden and the Rev. Dr. McTavish.

The Rev. Dr. Warden spoke more especially of the work of the home missions. The Young People's Societies he said, are doing a great work. There is a large field for the home mission and he thought that the Presbyterian Church of Canada was doing more and better missionary work than any other branch of the Church of Christ. In the Northwest Territories alone there are about 400 Presbyterian mission stations. This work was greatly aided by the grants received from the augmentation funds. The small mission fields, which are attended to by students, have in many cases become so prosperous as to give a large sum towards the maintenance of a pastor, and with the aid of the augmentation funds have contributed large sums to help on the mission work. In its foreign mission the Presbyterian Church had been more blessed by God than any other church. Dr. Warden gave many instances of the church's success in Trinidad, Demerara, India, China, Formosa, and the New Hebrides. \$150,000 had been raised and expended on this work during the past year.

The Rev. Dr. McTavish spoke of the responsibility of the young Presbyterians to the mission works of the church. The increased opportunities brought increased responsibility. The opportunities must not be allowed to pass. An instance of the danger of so doing was given by the western States. When the great tide of population was flowing into that country the people of the east were building great churches and surrounding

themselves with every comfort and were occupied with theological disputes the western settlers were becoming barbarians. He hoped this would not be repeated in the case of the settlers in the Klondike gold fields. He urged the young people to make use of their opportunities and resources for the furtherance of the Mission cause in these far-off lands before it was too late.

MISSION FIELD.

NEED OF CHRISTIAN EFFORT.

In Christianity this is pre-eminently the age of opportunity. Never before did the world offer to her anything like the same open field as at this moment. The call to the Church is "Go forth and preach the Gospel to every creature."

The missionary societies of the United States, Canada, Great Britain, Continental Europe, Asia, Africa, and Australia number 249, with 4,004 stations and 15,200 out-stations. There are 11,659 missionaries, 64,299 native laborers and 1,121,009 communicants. There are 413,478 persons under instruction and the income in all these countries is \$12,988,687.

Many souls in India are waiting for freedom to confess Christ. A high caste Hindu Nicodemus came by night to Dr. Chamberlain recently, and in leaving said: "Sir I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion, but in my heart I dare not deny the claims of the Bible." Caste, wealth, position, family, all hold him back. In the end he acknowledge he would have to accept Christianity at all cost. "But how can I do it now and bring ruin upon my family?" Will you pray for that man? There are thousands like him in the far east.

There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the unchristianized nations which I have seen, have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given one.—Isabella Bird Bishop.

Is it impossible for all men to be reached by a few men unaided. There are millions of souls who will never hear the Gospel unless they hear it through the rank and file of Christ's followers. The truth that every Christian must become a missionary is thus altogether rational. It is only through the medium of all His disciples that our Lord can touch all parts of this great, sinning world.

THE PHONOGRAPH FOR MISSIONARIES.

Mr. Alfred Storey has written in a London paper a proposal for teaching languages by means of the phonograph. The idea has caught on apparently. It is to have primers with progressive lessons, from the alphabet onward, impressed on the recording cylinders of the phonograph, which are then read off again and again by the learner until he has mastered the lessons. If this plan can be utilised for the teaching of languages, it is suggested that use could be made of it for missionaries in some such way as this. Primers of Chinese, Hindustanee, and Arabic would be prepared in those countries by educated natives. The record cylinders would be sent home here, and the intending missionary could learn much of the language by passing them through the phonograph, and attentively catching the sounds of the words and sentences, besides learning the grammar. Thus the first year, which is now spent abroad at great cost of money, and sometimes of life, would be spent at home cheaply and safely, and the missionary would go out the next year capable of speaking to the natives and knowing all that an ordinary grammar or primer can convey. The expense of preparing the "records" abroad, and providing a machine at home for the reading and learning is inconsiderable compared with the loss and outlay under the present system. The suggestion comes from one of our ministers, and seems well worth serious consideration by the Missions Board and the Conventions.

FIFTY YEARS AGO.

BY DOUGLAS DUNCANSON.

For the Review

I.

THE HOME COMING.

(Conclusion.)

While taking a short rest clinging to the keel of the boat, he had seen the unhappy cause of the disaster struggling weakly for life. He watched the unequal conflict for a moment and seeing what the issue inevitably would be he plunged the third time into the cruel waters, and so sacrificed his life, the worthy for the unworthy. His friends had entreated him not to make the attempt in his already exhausted condition but to allow what seemed to be destiny to take its course. It was all in vain, he had never allowed prudential considerations for self very much place in the motives that governed his movements, he would not do so then. With a face lit up with the tenderest affection for those which he might never see again, and transfigured by a holy resolve to do his part, he relaxed his grasp and was soon battling with wind and wave for the possession of an others life. The well meant persuasion of his friends seemed to him a temptation to lower the ideal to which he had hitherto aspired, and viewing it in that light he did not yield to it not even in thought, no not for a moment. And well it was that he did not. Better far to die in noble effort than to live in the ignoble consciousness of having yielded to selfish fears. Such a death was far more in line with Roderick Kennethson's past than a life prolonged at such a cost could possibly be.

The loss was a terrible blow to Kennethson. For three days and nights he beat the shore taking little food and no rest, generally alone, almost silent. He shed no tears, he uttered no complaint, as well he might, at the native and induced stupidity that had encompassed his loss, he even scarcely felt regret in all his pain as he thought of the noble life so nobly spent now borne into the blessed land beyond the reach of seas. On the evening of the fourth day with the help of strong and sympathetic arms he was able to bear back to his widowed, and now doubly bereaved mother, all that remained behind of her youngest and fairest son. It was a pathetic sight as the extemporized bier bearing its manly form hid from view passed through the ranks of the uncovered and waiting company into the now darkened home. The veiled and silent mother met the sad procession a few paces from the door and followed it with faltering step until it reached its place within. Exercised in self control she made no outcry that might ease the pressure on her burdened heart. Involuntarily she sometimes moaned like a wounded dove and frequently under her breath was heard to whisper: "my matchless, matchless boy, worthy in life and worthy in death." That was all, but the strong self restraint imposed only made the indescribable grief all the more tangible and the scene all the more pathetic.]

Roderick Kennethson was a splendid type of manhood, vigorous and well proportioned in body, strong and beautiful of soul. He stood six feet two inches in height, erect and unconstrained, measured forty inches about the chest, turned the scales at two hundred pounds, was blessed with limbs as true and symmetrical as were ever chiseled in Grecian marble. His eyes were dark and soft except when darting fire at some traitor hand or tongue, his head was amply crowned with a mass of raven hair; health flowed through every vein and vitality glowed in every fibre. Nor would his body put his soul to shame. He was brave and gentle, strong and tender, capable of withering indignation and of the deepest compassion. He was not educated, in the modern sense of the term, but he had the vigorous sort of mind that turns every experience into a school of learning. Little wonder that his broken hearted mother moaned, "my matchless, matchless boy"!

For Kennethson the tragedy had its compensation. It secured for him undisputed possession of the heart which he had so long sought to win. His brotherly devotion and calm manly bearing under his great loss succeeded where the unceasing efforts of an eventless past had failed, so much does the heart respond to anything approaching the heroic, especially in the more lowly walks of life. It was made to appear, moreover, that all unknowingly his brother Roderick had more than shared the regard which

Kennethson sought to possess unshared. The result of the untimely death therefore was the rapid ripening of the now undivided affection into the supreme regard which can alone honorably unite two lives into one. And now, twelve months after we find Colin Kennethson and Ann Maclegan on the threshold of their new home entering on a new life in which the history of the two personalities would be blended into one.

The reception given was quiet in the extreme, without any approach to a demonstration, the mother and brother alone standing by to offer their greeting. It was the very sort of reception that Kennethson would desire. Never after that fatal October did he have any liking for gaiety. The fountain of tears that was then opened out in his heart was never exhausted. Up till that time he had been the gayest of the gay, the merry maker at every gathering, no voice so often heard in the airs of his native hills, no feet so swift to move in the hearty Highland dance. Aged patriarchs in his native glen beyond the seas could still tell amazing tales of merry glee and boyish pranks. But from that eventful evening he was the most sober of the sober. Those melancholy hours of watching by the shore proved a turning point in his life in this regard as in others. He was then brought so near the heart of things that he ever after had a vivid sense of the real in life, so that on occasions he might with some show of truth be charged with severity but never with frivolity. Never again did he lend his voice in any song less sacred than David's Psalms nor did he seek for pleasure beyond the path of duty and association with his fellows which to the last he loved so well.

The only event of the evening worth the mention was the institution of Family Worship which was observed from that time forward every morning and evening, in summer and in winter, in seed time and harvest, with which neither birth nor death leisure nor haste was allowed to interfere. His custom afterwards was to sing and read in course. He would begin with the first verse of the first Psalm and sing two verses morning and evening until the last verse of the last Psalms was enjoyed, and with the first chapter of Genesis reading a chapter morning and evening until the last chapter in Revelation was read, omitting neither the vindictive Psalms in which he found religious significance nor the genealogical tables of Numbers and Chronicles which, innocent of Radical Criticism be prized as the Word of God. On this evening he departed from that practice. He sang from the thirty-seventh Psalm the words

Set thou thy trust upon the Lord,
And be thou doing good,
And so thou in the land shalt dwell
And verily have food.

down to

Rest in the Lord, and patiently
Wait for Him, do not fret
For him who prospering in his way,
Success in sin doth get.

And to the tune Coleshill, which was not perhaps the most appropriate melody for such a soul-strengthening Psalm but which he loved and could put to good use in any part of the Psalter. Husband, wife, mother, brother were not a quartette of skilled singers and would not prove a drawing card in a modern Church. They sang with effect nevertheless that evening for their song was heard above the stars and the exercise strengthened the sinews of the soul and stiffened the back-bone of their resolutions. The selection read was the ninety-first Psalm which has so often proved the guardian angel of the home, driving back invading fears and inviting peace to enter. Kennethson was a stranger to the laws of elocution but that evening the thoughts which the inspiring Spirit breathed into the text laid kindly hands upon him so that he read promise after promise with the elocution of the heart, which in such circumstances is of the most telling kind. "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shalt thou trust. . . . Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." The prayer was brief but comprehensive, returning thanks to God for His many mercies, offering supplication for His blessing upon family and friends church and state, the unfortunate and the unhappy, and make a full and a frank confession of sin.

THE HOME CIRCLE.

NEARER TO THEE.

They were singing, sweetly singing,
The song melodiously ;
On the evening air was ringing,
" Nearer, my God, to Thee !"
In my eyes the tear-drops glistened
As it stirred the twilight dim,
And I wondered as I listened
If it brought them nearer Him

Were they like the wanderer, weary,
Song and life in sweet accord,
Resting through the darkness dreary
In that nearness to the Lord ?
Had His Spirit ever sought them,
To be slighted or denied ?
Had that dear song ever brought them
Closer to the Saviour's side ?

I have heard its music often,
Felt its meaning deep and sweet,
And my weary heart would soften,
Singing at my Master's feet !
" Nearer Thee"—oh, precious feeling !—
Nearer Thee in gain or loss ;
Nearer Thee when I am kneeling
In the shadow of Thy Cross !

Nearer Thee when love, descending,
Falls in blessings on my head ;
Nearer Thee when I am bending
O'er the graves that hide my dead ;
Nearer Thee, in joy, in sorrow,
'Tis the same where'er I roam ;
Nearer Thee to-day, to-morrow,
Oh, my King, my Christ, my Home !

THE LAST MESSAGE HOME.

BY THE REV. WM. PIERCE.

I wonder if ever there were a more noble and a more pathetic message sent back to the living from the brink of the grave than that which young Dawson, of the fated ship *Caller Ou*, sent to his mother. The words are few and simple. On the verge of eternity, his vessel trembling like a living thing, as if conscious of impending destruction, the heart's passionate message has to be gathered into one simple and hurried utterance. And there it stands on the piece of driftwood—"May the Lord comfort my mother. *Caller Ou* run down by an unknown steamer. Dawson. No more time. Sinking."

All the great primitive passions of the heart are moved by the ship-boy's message. Brave lad! The pen that now writes of him moves at the impulse of tears. He was a hero, every inch of him. She that bore him and mourned him departed, might dry her tears in her pride of being the mother of such a son.

It is in the great moments of life that men reveal their true and sometimes hidden character. Then the mask is dropped, the affectation ceases; the soul is surprised into being its actual self. The drawl and the cant wither in the presence of the august realities. When swift death startles the crew, mark the bully—first to yield to the pangs of terror, his abject spirit is now seen in its true light.

And it is in such a dread moment that the great-hearted also reveal themselves. There is this boy, perhaps the only one on board with sufficient presence of mind to write a brief message home as the vessel sinks beneath the dark wave. In the tumult and panic of that dread time, he is sufficiently master of his own soul to think of the chance of sending a message home, and to write his few words "with a hand so firm that the letters have not been quite obliterated by twelve months' knocking about at sea."

I do not suppose that it entered into young Dawson's mind when he pencilled his few words—his prayer for his mother—that he was imitating the action of our great Lord and Master. He too in the hour of calamity forgot His own vast sorrows, thinking of others. His thoughtful care of His mother when in agony He hung upon the cross has invested even the sacred record of His last hours with an added tenderness. And this poor ship-boy on the *Caller Ou* is repeating, in his own humble sphere, the story of the "Captain of our salvation."

For Dawson forgot himself. He has a greater grief than the fear of death. "May the Lord comfort my mother"—that was the message which the sudden peril

wrung out of his heart. It would be strange if He who showed on the cross of anguish and shame such tender solicitude for His own mother did not hear the prayer, and minister secret comfort to this brave lad's mother.

There is a tragic note in the words, "No more time. Sinking." Deeper than the thundering waves and the roaring winds one hears in them the reverberation of doom. "No more time." Time is the commodity of which most of us are prodigal. We carry our watches in our pockets near our hearts, but are quite oblivious to the ticking of the one and the pulse of the other. "We spend our years" as though we were drawing on an eternal bank.

But there is something which startles and awes us when we read concerning the end of our tumultuous and passionate life, that "there shall be time no longer." We feel the silence of eternity creeping upon us. The sailor boy had reached the verge of the tranquil sphere. Even to pen messages home there was "No more time." Perhaps by his calamity we may learn to prize more highly such time as remains to us. For whether we travel to the distant region by land or sea, we shall soon have to cut short our journey and hurriedly write, "No more time. Sinking."

"Sinking!" The simple expression is dramatic enough in its way. It brings the whole scene as vividly before the imagination as though many pages were occupied with the details of the night of calamity. We do not choose to carefully picture the last moments of life and vital consciousness of his youth. For we are in the presence of a glory which gilds and transfigures his story. The "sinking" is only a passing pang, and our faith cannot tarry over it. It is the "rising" which fills our thoughts.

I do not know what kind of welcome the glorified "Church of the First-born" gives to heroes when they draw nigh to the "ivory gate and the golden," but we are taught that there is a correspondence between virtue and its eternal reward. The recompense of God shall answer to the character that claims it.

So I let my fancy picture Dawson's home-going with sounds of victory filling heaven's sunny air. And if it be not irreverent, as I trust it may not be, to express in secular terms the thoughts which irresistibly suggest themselves, I can see the Lord fasten the cross on Dawson's breast, given to those only who, on the earthly fields of battle, "have shown conspicuous bravery under fire."

INVISIBLE CHRISTIANITY.

Invisible Christianity seems to be a favorite doctrine with many people. The doctrine it would appear, is this; that you may be saved and nobody know of it. You may get to heaven nicely without any "ado"—so quietly, in short, that nobody will suspect where you are going. Such is a fair statement of the doctrine so many people like. By all means get to heaven, they say, but don't alarm anybody about it. Keep it all to yourself—the quieter you go to heaven the better. This is the doctrine of invisible Christianity.

I wonder what the world would think if some man told them he has invented invisible gas? Why they would say the man's mad—the very thing gas is for is to give light; it *must* be visible. And, strange to tell, this is just what God says of the Christian—that is, of the soul that's saved. Invisible Christianity is not in the Bible. Quite the opposite. If you are saved, your light should be as easily seen by the world as a city built on a hill.—*Prairie Witness*.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it is so wise to be reticent and hide their light under a bushel. They intend to lie low all the war time, and come out when the palms are being distributed. They hope to travel to heaven by the back lane, and skulk into glory in disguise. . . . Rest assured, my fellow-Christians, that in the most quiet lives there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and His truth. . . . You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven *incog*.—Spurgeon.

UNDER THE EVENING LAMP.

THE HEART'S OWN INGLENOOK.

Who does not love of a winter's night,
To sit by the blazing fire,
And see, in the glowing embers bright,
Pictured his heart's desire?
For him, though the piercing winds may blow,
Are beauty, and warmth, and bloom;
And winter has lost its terror, for lo!
It is summer within the room.

Summer! for roses and jasmynes bring
Their perfumes upon the air,
And in the grace of their blossoming,
They bring a contentment rare.
With the curtains drawn, a mellow light
Lies softly within the room;
And it crowns a head with an aura bright,
And brings out a cheek's rose bloom.

And a little slipper-tee touches yours,
As it rests on the fender there,
While a smile on a lip responsive allures,
And whispers "Begone dull care."
So the ache in the heart soon slippeth away,
As the old world worries flee,
And silence is sweet; though no word you say,
Life seems again good to thee.

For the flowers, the light, and the "winsome" one,
Have woven a wondrous spell,
To win the heart, as naught else has done,
To hold and to charm it well.
O, feet may wander, and heart may stray,
And life's earth's trials brook,
But sweetest pleasure is found alway,
In the heart's own inglenook.

Dart Fairthorne in Vick's Magazine.

WHAT THE ANGEL RECORDED.

BY R. A. DUBOIS

There is a story told of an angel, fair, but invisible to the eye, who came to earth, and walked the streets of a city, there to behold the actions of those who chanced to be passing. A little boy sat unnoticed upon a low step, a package of unsold papers beside him, and a small crutch lying across his knee. Evidently the child had been weeping heartily, for there were still traces of tears upon his wizen face. It seemed strange to the pitying angel that no one should notice the boy, his whole attitude was so full of despair; but the busy throng unheedingly rushed by, and the child still sat with fresh tears coursing down his cheeks.

By-and-by a fair young girl turned the corner, her cheeks crimson with health, her eyes aglow with light and love. The smile, characteristic to the face, died upon her lips, her eyes were resting upon the form of the boy, and she drew close beside him. "Take this," she said softly, and left a shinning silver quarter in his hand. That was all, the girl passed on in the crowd, and was quickly lost to sight, but an old gentleman, who had witnessed the act, stepped to the boy's side, laid a pitying hand on his shoulder, spoke a few helpful words, and left a shinning piece to keep company with the gift the girl had bestowed.

Then a young man, with an air of elegance and refinement, smilingly bestowed a gift of money. And a woman of fashion and beauty followed the others, and said, "Poor child, why don't you go home; it distresses one to see you."

Now the angel had noted all these acts, and was aglow with joy. "It is well," he said, as he winged his flight heavenward. He was greeted on the threshold by the recording angel. "I know all you would tell me, and it is recorded." Then the book was shown, and lo! only the names of two appeared, that of the fair young girl and the kind, old gentleman. "But there were others," the angel said, "a young man and a handsome woman both bestowed gifts." "That is true," was the answer, "but they were not bestowed in the name of Christ. The young man gave because it pleased himself to do it, and the fashionable woman to be in keeping with the others. Man looks upon the outward deed, but God looks upon the heart and rewards accordingly."

DOES IT PAY TO SAVE A CHILD?

Professor Peelman of the University of Bonn has recently been conducting a series of investigations which bear directly upon this subject. The results rival the

case of the notorious Margaret Jukes. Beginning with a single profligate woman, he traced personal records of her children and their descendants through six succeeding generations. There were 834 descendants, and of that number complete records of 709 were obtained. It was discovered that 100 were of illegitimate birth, 162 were professional beggars, 64 of them died in almshouses, 181 women lived lives of open shame, 76 were convicted and imprisoned for crime, and 7 were executed for murder. Professor Peelman estimates that the descendants of this one woman within one hundred years have cost the state, in support of paupers and punishment of criminals, an average of \$1,200,000 a year, or a total of \$1,200,000.

Suppose this mother of criminals and paupers had, when an infant, been placed under the influences and training of a kind, wise, Christian woman. It would have cost but a few hundreds of dollars. The child might have been wholly reformed. At all events, a strong impulse toward reformation would have been given, and in a generation or two of wise care the offspring would have stood a fair chance with other children. It need not have cost more than the average expense for one year of the paupers and criminals.

But the money cost of this neglected child is the least dreadful part of the record. Imagination shrinks from attempting to measure the moral influence of these debased lives,—the thousands of other lives tainted with sin, the impulse they have given the world toward ruin and death. When shall we learn—we who part with our dollars so reluctantly—that there is nothing in the world so wasteful and extravagant as sin?

THE DUTY OF BEING CHEERFUL.

We speak much of the duty of making others happy. No day should pass, we say, on which we do not put a little cheer into some heart, make the path smoother for some one's tired feet, or help one fainting robin unto its nest again. But we are not so accustomed to think of the duty of being happy ourselves. Yet the one duty is taught in the Bible as clearly as the other. Jesus said His disciples should have tribulation in the world, but He said in the same sentence, "Be of good cheer."

That is the problem that is set before us as Christians. We are to live cheerfully. The fact is, however, that not all Christians are cheerful Christians at all times. Some are scarcely ever cheerful—are habitually uncheerful. Others are cheerful only at times, when the sun shines and all things go well with them.

How can we learn to be of good cheer, even in times of trouble? It does not come naturally. Nor does it come even to a Christian without being learned. All the fine things of Christian culture have to be gotten through discipline. We have to learn to be of good cheer.

Some practical suggestions may aid those who are sincerely desirous of learning this lesson. One is, that we should train ourselves to see the good things, the bright things in life. There are few habits more common, even among Christians, than this of seeing and remembering unpleasant things and being blind to and forgetting the pleasant things, and there is no habit which is more inimical to cheerfulness.

The truth is, there are in the ordinary life a thousand pleasant things to one that is unpleasant. It is a shame, therefore, to let the one roughness or pain spoil for us all the gladness of a thousand good things, the one discordant note mar for us all the music of the grand symphony.

THE MAN AT THE DOOR.

Light attendance upon the evening service, may have causes within the walls of the sanctuary, as well as without.

As a rule, the congregation is, at this time comprised partly of semi-strangers who are not habitual church-goers, and who generally decide whether or no shortly prior to the time of preparation, meditatively recalling past experiences of the sermon, the singing, the devotions, yes,—and there was that man at the door. I'll go there. The three former may be attractions, but the cordiality of the man at the door, is the power that settles the question, in many instances.

Ministers, who feel the falling off of attendance, pray that God will place a man at the door.—*N. Y. Evangelist.*

MATERIAL FROM ENGLISH LITERATURE

ILLUSTRATIVE OF THE INTERNATIONAL SUNDAY SCHOOL LESSONS

I. OUR FATHER'S CARE. II. MATTHEW'S CALL. III. THE TWELVE SENT FORTH. IV. WARNING AND INVITATION.

By PROFESSOR MYRA REYNOLDS, Ph.D.,
The University of Chicago.

I. *Our Father's Care.*—The first lesson in February has a two-fold theme. Christ advises His followers to lay especial stress on such things as bear directly on the life and growth of the spirit, and He urges them not to be unduly burdened or anxious about temporal matters, and not to borrow trouble about the future, but to trust in their Heavenly Father's watchful care. He uses the lilies and the birds as apt illustrations drawn from nature. Victor Hugo draws a similar lesson from the bird:

Be like the bird, one instant lighted
Upon a branch that swings,
Who feels it give, but sings on unaffrighted,
Knowing that she has wings.

This thought of trust finds expression also in Bryant's "Lines to a Waterfowl":

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

There is most exquisite symbolism in the words of the lily of the valley in one of William Blake's poems:

And I am very small, and love to dwell in lowly vales,
So weak the gilded butterfly scarce perches on my head.
Yet I am visited from heaven; and He that smiles on all
Walks in the valley, and each morn' o'er me spreads His hand,
Saying, Rejoice, thou humble grass, thou new-born lily flower,
Thou gentle maid of silent valleys and of modest brooks,
For thou shalt be clothed in light and fed with morning dew.

The closing verse of this lesson gives wise practical advice as to the surest way of gaining serenity of life. In this connection is an epigram translated by Emerson from the French:

Some of your hurts you have cured,
And the sharpest you still have survived;
But what torments of grief you endured
From evils which never arrived!

Sidney Smith says that one remedy against melancholy and worry is to take short views of life:

Are you happy now? Are you likely to remain so till this evening, or next month, or next year? Then why destroy your present happiness by a distant misery which may never come at all, or you may never live to see? For every substantial grief has twenty shadows, and most of them shadows of your own making.

A little poem by Mrs. M. F. Butts gives the same scheme of life:

Build a little fence of trust around to-day,
Fill the space with loving deeds, and therein stay,
Look not thro' the sheltering bars upon to-morrow,
God will help thee bear what comes, of joy or sorrow.

II. *Matthew's Call.*—In this lesson we have one of the most interesting and critical situations possible in the human life. Matthew must decide, at this moment, between the claims of his old, well-understood, fairly prosperous life and the new claims made upon him by the personality of Christ and all for which that personality stood. All of Matthew's past inner life contributed to his decision in this crisis moment, and all his future was determined by this decision. Browning dwells much upon these supreme moments in "By the Fireside" he says:

How the world is made for each of us!
How all we perceive and know in it
Tends to some moment's product thus,
When a soul declares itself—to wit,
By its fruit, the thing it does.

I am named and known by that moment's feat.
There took my station and degree.

In "Christine" he emphasizes the thought of the reality and importance of moments of insight:

Oh, we're sunk enough, God knows!
But not quite so sunk that moments,
Sure, tho' seldom, are denied us
When the spirit's true endowments
Stand out plainly from its false ones,
And apprise it if pursuing
On the right way or the wrong way,
To its triumph or undoing.

There are flashes struck from midnight,
There are fire-flames noondays kindle,
Whereby piled-up honors perish,
Whereby swollen ambitions dwindle.

From other literary parallels of Matthew's decision to follow Christ at whatever cost compare Tennyson's "Gareth and Lynette," when Gareth says to his mother:

Man am I grown, a man's work must I do.
Follow the deer? Follow the Christ, the King.
Live pure, speak true, right wrong, follow the King.
Else, wherefore born?

See also Tennyson's "Merlin and the Gleam."

III. *The Twelve Sent Forth.*—In this lesson is Christ's sketch of what He thought a minister should be. The leading idea is that the men to be sent out had received much from Christ and should, therefore, be willing to spend lavishly of their time and strength and spiritual force in His service.

Lowell well describes those who go forth into an alien world with a new message as hermits

of that loneliest solitude,
The silent desert of a great new thought,
and comments on the "devilish subtleties of doubt" that press in upon souls so set apart.

Whittier's "The Voices" presents the difficulties and discouragements which the tempter suggests to the men who urge "the long unequal fight" against sin, scattering their lives as seed in a thankless soil.

Browning's "Two Camels" is a brief, trenchant allegory of two theories of service. Each camel dedicates himself "from hump to hoof" to his master's service. But just before a long journey over the sands one camel resolves to save his master all expenses, and so refuses the food with which his manger is crammed. This "too-abominous brute" dies on the plains, and his pack is seized by thieves. The other camel rejoices in the crib piled high with provender; the liberal meal makes him ready for the journey, and he lets down his lading safely in the market-place.

How far the rules given by Christ to the Twelve were transgressed by their successors is shown by such studies as that of the sixteenth century bishop in Browning's "The Bishop Orders His Tomb at St. Praxed's Church," and by Chaucer's scathing satires on the churchmen of his day in his *Canterbury Tales*. As an offset to this his "Good Parson," in "The Prologue" to *The Canterbury Tales*, is one of the most beautiful characters in literature. So, too, later in the midst of the drinking, card-playing, fox-hunting parsons of the eighteenth century, we come upon a character so exceptionally pure, steadfast, and high-minded as Goldsmith's Vicar of Wakefield. Still more attractive is Goldsmith's village preacher in "The Deserted Village."

In Victor Hugo's *Les Miserables* the good bishop is another dramatically vivid and powerful picture of the servant of God who works in the exact spirit of his Master. Wordsworth's great poem "The Happy Warrior" represents a character that, with the change of a phrase or two, might well stand as the type of the ideal warrior in the Kingdom of God. See also Matthew Arnold's picture of his father in "Rugby Chapel":

But thou would'st not alone
Be saved my father! alone
Conquer and come to thy goal,
Leaving the rest in the wild.

Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand.

and his description in "East London":

I met a preacher there I know, and said:
"Ill and o'erworked, how fare you in this scene?"—
"Bravely," said he "for I of late have been
Much cheered with thoughts of Christ, the living bread."

IV. *Warning and Invitation.*—It is the second portion of this theme that finds fullest response in literature. Giles Fletcher, in "Christ's Victory and Triumph," says of the power of Christ to fulfil all human need:

He is a path, if any be misled;
He is a robe, if any naked be;
If any chanco to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He!
To dead men life He is, to sick men health,
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

George Herbert has a quaint poem called "The Pulley," in which God is represented as pouring out on man all blessings, riches, strength, beauty, wisdom, honor, pleasure:

When almost all was out God made a stay,
Perceiving that, alone of all His treasure,
Rest in the bottom lay.

"For if I should," said he,
"Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in nature, not the God of nature,
So both should losers be

"Yet let him keep the rest—
Yet keep them with rejoicing restlessness:
Let him be rich and weary, that, at least,
If goodness lead him not, yet weariness
May toss him to my breast."

Rest is not quitting this busy career;
Rest is the fitting of self to its sphere.

'Tis the brook's motion—clear without strife,
Fleeting to ocean after this life.

'Tis loving and serving the highest and best;
'Tis onward unswerving—and this is true rest.

—Gotha.

God's greatness flows around our incompleteness;
Round our restlessness, His rest.

—Mrs. Browning.

See also Newton's "Lord, I am Come," Darby's "O Eyes that are Weary, and Hearts that are Sore," Monzell's "Rest of the Weary, Joy of the Sad," Stone's "Weary of Earth and Laden with Sin," Mrs. Barbauld's "Come, Said Jesus' Sacred Voice," Moore's "Come, Ye Disconsolate," Hammond's "Cast Thy Burden on the Lord," Bonar's "Calm Me, God" and "I Heard the Voice of Jesus Say," and many others that might be named indicate how strongly this passage of Scripture appeals to human needs.—*Biblical World*

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IX.—WARNING AND INVITATION.—FEB. 27.

(Matt. xi: 20-30.)

GOLDEN TEXT.—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. xi. 28.

TIME AND PLACE.—A. D. 28, Summer. Probably Capernaum.

LESSON OUTLINE.—I. Woe unto thee, 20-24. II. Even so, Father, 25-27. III. Come unto me, 28-30.

INTRODUCTION.—The precise place, chronologically, of the discourse from which our lesson is taken is not absolutely certain, but it seems to have been connected with the discourse concerning John the Baptist, which followed upon the interview with the disciples of John, recorded in the beginning of the eleventh chapter. Jesus had spoken of John's mission, his character, and his work, and the reception which had been given to his ministry in comparison with that which had been accorded to his own. This leads him to the warnings which we find in the first part of our lesson.

VERBS BY VERBS.—20. "Upbraid."—To chide, to reproach, for wrongdoing. "The cities."—Chorazin, Bethsaida, and Capernaum, mentioned above, with others that had also been highly famed. "Mighty works."—His Miracles. "Repented not."—Jesus' preaching which was confirmed by His mighty works, was a call to repentance.

21. "Woe unto you."—Not a wishing of woe, but a prophetic statement of fact. "Chorazin."—A city about two miles north of Capernaum. "Bethsaida."—(House of fish.) A fishing town on the north shore of the Sea of Galilee, at the mouth of the Upper Jordan. "Tyre and Sidon."—Two celebrated cities on the coast of the Mediterranean Sea, north of Palestine. They were heathen cities and very wicked. "Sackcloth."—A coarse cloth of camel's hair, or goat's hair, used for bags. It was worn as a symbol of sorrow. "Ashes."—They used to straw ashes on the head as a sign of mourning.

23. "Capernaum."—Then a flourishing city on the west coast of the Sea of Galilee, then the chief city of Galilee, now a ruin. "Exalted unto heaven."—In privilege. Jesus had taught them, and more of His miracles had been wrought there than anywhere else. "Down to Hell."—Will be punished because they despised their privileges.

24. "Sodom."—Once the chief city of Palestine, just south of the Dead Sea. It was destroyed by fire and brimstone. (Gen. xviii: 1-19.)

25. "Hear him."—Because they would not receive them. "Wise and prudent."—Wise in their own conceits. "Babes."—Childlike persons, teachable.

27. "All things."—The things concerning the establishment of His kingdom.

28. "Come unto me."—By the exercise of faith. "Ye that labor and are heavy laden."—Those who are burdened with sin and sorrow.

29. "Yoke."—The sign of service. We are to take Christ's service upon us. "Learn of me."—By hearing my word and following my example.

THOUGHTS.—The Master's Word. This was not Christ's first visit to the cities of Galilee. He began to preach to them long before (chap. iv. 1-17), but did not begin to upbraid them until now. Wisdom first invites, but when slighted she upbraids. (Prov. i. 20, 21.) His first words among them were, "repent, for the kingdom of Heaven is at hand," but when they were unheeded a cry of woe, of pity, came. A picture of their future was presented to secure, if possible, their attention and arouse desire for

repentance. They who had flattered themselves to believe in their own goodness and superior strictness were now ready to know why heathen cities should be held in higher esteem than they. Again and again the proud Pharisees were daring in their questions as to Christ's authority, either in word or deed. But withal they were unable to discover any fraud in him.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—"He that hath ears to hear, let him hear."—Matt. xi. 2-19.

Second Day—Warning and Invitation—Matt. xi. 20-30.

Third Day—"He beheld the city, and wept over it"—Luko xviv. 41-48.

Fourth Day—"Whom he hath sent, him ye believe not"—John v. 24-47.

Fifth Day—"His own received him not"—John i. 1-14.

Sixth Day—Christ our example of Humility—Phil. ii. 1-16.

PRAYER MEETING TOPIC, Feb. 27—GETTING CLOSE TO CHRIST—Luko x. 38-42, John xvii. 20-26.

CHRIST WITHIN.

Christ does not offer to be simply an occasional shower of blessings to the faithful believer. He promises to be a *living well*. "The water that I give him shall be in him a well of water springing up into everlasting life." The deepest and the most urgent wants of the heart He promise to satisfy.

In true conversion Christ enters the soul. This is the very essence and touchstone of conversion. With Him comes light; with Him comes love; with Him comes peace. The radical change of heart in conversion is just as truly a supernatural work as was the resurrection of Lazarus from the cave in Bethany. Christ, then, enters the soul, not as a transient visitor, but as an abiding guest. While He abides there He gives perennial life and beauty and strength to the believer. "Because I live, ye shall live also." "Yet not I," said the happy, hale-hearted apostle, "but Christ that liveth in me." And that was the reason why Paul remained a Christian (a Christ's-man) long after the first excitement of the scene at Damascus had passed away. A well was opened in Paul's heart that day, and its deep, cool, living waters never ran dry.

Men could always predict how Paul would act in any emergency, because the principle that ruled him was always the same. "The love of Christ constraineth me." "For me to live is Christ." The only reason why any good man continues to be a good man is that the well-spring never runs dry. Reckless, slave hunting John Newton ceases to swear and scoff, and begins to pray. Twenty years later John Newton is still praying, still preaching, still overruling in beneficence among the haunts of busy London; and solely because the Lord Jesus dwelt in him, a source of holy affections, and an inspirer of noble and godly actions. On Sunday he preached to rich bankers and their titled ladies. On a week-day even he would sit on a three-legged stool, in his blue sailor jacket, and open up his rich experiences and wise counsels to the poor who came to visit him. "I was a wild beast on the coast of Africa once," he used to say; "but the Lord Jesus caught me and tamed me, and now people come to see me as they would go to look at the lions in the tower." What people came to see and to hear and to love in the sturdy sailor-preacher was the Christ who dwelt within John Newton.

Here is the secret of Christian perseverance. Wesleyans and Calvinists alike agree in this, that a true Christian holds out for no other reason than that Christ holds out. The Fountain-head of all holy affections, and all generous deeds, and all heroic, self-denying endurance, is down deep in the man's heart; because Christ lives, he lives also. You can no more exhaust the graces of a John Wesley, or an Oberlin, or a Chalmers, than you can pump the Thames dry at London Bridge. What a transcendent idea that is in Paul's prayer for his brethren: "That ye might be filled with all thefulness of God!" What, therefore, we meet with a man or woman who almost never disappoints us; who is always "abounding" in the work of the Lord; who serves God on every day as well as the Sunday; who is more anxious to be right than to be rich; and who can ask God's blessing on the bitterest cup, when we meet such a one, we know that down in the clefts of the soul is the first, the well-spring!

In a thousand ways will the inward fountain of Christian principle make itself visible. We see it in the merchant who gives Christ the key of his safe, and never soils it with a single dirty shilling. We see it in the statesman who cares more to win God's smile on his conscience than a re-election to office. We recognize it in the minister who is more greedy for souls than for salary. We see it in the young man who would rather endure a comrade's laugh than his Saviour's frown; in the maiden who obeys Christ

sooner than fashion. I sometimes detect this well-spring of cheerful piety in the patient mother, whose daily walk with God is a fount of holy influence amid her household. I know of poor men's dwellings in which grows a plant of contentment that is not so rarely found in marble mansions. Its leaves are green and lustrous; it is fed from the Well.

In dying chambers we have often heard this spiritual fountain playing, and its murmur was as musical as the tinkle of a brook,

"In the leafy month of June."

Perfect love had cast out fear. Peace reigned. Joys sparkled in the sunlight of God's countenance. There was a well there which death could not dry—the "well of water springing up into everlasting life."

Bonar, the sweet singer of Scotland, has rhymed this thought into beautiful metre:

"I heard the voice of Jesus say:
Behold I freely give
The living water; thirsty one!
Stoop down and drink, and live.
I came to Jesus, and I drank
Of that life-giving stream.
My thirst was quenched, my soul revived,
And now I live in Him."

TOPIC THOUGHTS.

The farther we are removed from selfishness the nearer we are to Christ.

Our hearts may touch Christ's heart in the garden of suffering. Each conquered temptation draws us nearer to Him who came to conquer sin.

If we get close to Christ, humanity will be nearer than ever before.

Nearer to the Master is not separation from the affairs of the world.

The closet of prayer is one of the places where we meet the Redeemer intimately.

The closet communion comes through the sacred Word.

There must be no sin hidden in the bosom that rests on Christ's breast.

Every commandment obeyed is a step toward Jesus.

The measure of our Christian life is not our standing before men but our nearness to Christ.—*Christian Endeavor Manual.*

Man has many needs; yet all are one, for Christ is one.

The Christian, when he gets close to Christ, gets close to all his goals.

No one can be close to Christ that is not close to Christ's followers.

Earthly friendships are made of time and thought; so the heavenly.

Draw nigh to God, and he will draw nigh to you; and oh, how glad he is to go more than half way!

You are not close to Christ if you are lonely or unhappy or doubtful.

Close to Christ on earth means close to Him forever.—*Endeavorers Daily Companion.*

LOOKS INTO BOOKS.

In November last we referred to the initial number of "The Tames Illustrated," a picturesque journeying from Richmond to Oxford, by John Lyland, and published by George Newnes, Limited, Southampton St., London, Eng. This series is now complete, the later numbers ending with No. 12 are before us. The high character of the illustrations which was referred to in our earlier notice is sustained throughout, and the closing number is in every respect equal to No. 1. The district is so familiar not only to the Englishman, but also to all tourists that a description is unnecessary. Besides letterpress and handsome small engravings there is an average of 12 full page half-tone engravings, size 6x8½ inches in each part. This series is sold at the small price of 7d. per part.

"The Significance of the Westminster Standards as a Creed" is a neat little volume published by Charles Scribner's Sons, at 75 cents, containing an address delivered by Prof. B. B. Warfield, of Princeton, before the Presbytery of New York at the celebration of the two hundred and fiftieth anniversary of the completion of the Westminster Standards. It is written in good style and vindicates the evangelical character of the Standards as opposed to Sacramentarianism on the one hand and Arminianism on the other. The statement is mainly historical but contains no references to the recent history of Arminianism. This might have modified the writer's position somewhat but it would have given

greater value to the discussion. All the same we thank Dr. Warfield for giving us a good strong assertion of the evangelical character of the Westminster theology.

The concluding parts of "All About Animals," published by George Newnes, Limited, 11 Southampton St., London, Eng., are to hand, the early numbers of which we noticed in our columns some few months ago. This series which is complete in 12 parts, published at the low price of 6d. per part, contains in each number twenty handsome full page, half-tone engravings averaging 7½x11 inches, with descriptive articles referring to the habits, characters, and peculiarities of the various animals illustrated. It will form an exceedingly instructive addition to children's libraries and should meet with a large sale and ready orders from those who take an interest in the instruction of youth.

MAGAZINES.

The February numbers of Partridge & Co.'s popular monthlies including *The British Workman*, *Family Friend*, *Friendly Visitor*, *Band of Hope Review*, *Children's Friend*, and *Infants' Magazine* are received. Among the articles that will especially appeal to our readers would be "Remember the Sabbath Day," by Chas. Hill, Secretary of the Workingman's Lord's Day Rest Association, in *The British Workman*.

The *Homiletic Review* for February contains the usual amount of valuable sermonic material and practical discussion of questions of moment to ministers. In this respect this Magazine stands at the head of its class. We regret, however, to see the place of honor given in this number to an article on the "Credulity of Sceptics" which is utterly unworthy of its pages. We trust that no Sceptic will ever stumble upon it for he will almost certainly be confirmed in his scepticism. We notice also that in an article containing a number of Greek words about half of them are improperly accented. This may seem a small matter, but it would be better to leave out the accents altogether than to put them in the wrong place. Funk and Wagnalls \$3.00 per year.

The January number of *The Critical Review* is filled from cover to cover as usual with notices of all the important new books in Theology and Philosophy on both sides of the Atlantic, and as these notices are written by some of the most prominent and most competent scholars in Britain they are all worth reading. Some of the chief books reviewed in this issue are Bruce's "Providential Order of the World," Tielo's "Elements of the Science of Religion," Lidyeth's "Spiritual Principle of the Atonement," Forest's "Christ of History and of Experience," Tyler's "Bases of Religious Belief," Bliss's "Acta Apostolorum," Fiske's "Myths of Israel," Bruce and Dodd's "Expositors Greek Testament," Dillmann's "Genesis," the late volume of the "International Critical Commentary," and many others almost equally interesting. No one can read all these books. It is a satisfaction to get some idea of them through qualified writers who have read them. T. and T. Clark, Quarterly, Price 1s 6d.

MAGAZINE ARTICLES YOU SHOULD READ.

"Faction of Canadian Money-Lending." By V. L. R., in "Chambers' Journal."

"British Problems and Policies for 1893." By W. T. Stead, in "The American Monthly Review of Reviews."

"The Steerage of To Day." With pictures by A. Casaigne, By H. Phelps Whitmarsh, in "The Century."

"The Evolution of the Mind." By President David S. Jordan, in "Appleton's Popular Science Monthly."

"The Monetary Commission and its Work." By the Hon. Charles S. Fairchild, Late Secretary of the Treasury, in "North American Review."

"The Police Control of a Great Election." By Avery D. Andrews, Police Commissioner, New York City. With drawings from actual scenes of the recent election in Greater New York, by Clifford Carleton, E. Pottbaat, Edwin B. Coild, Henry McCarter, and Victor Perard. In "Scribner."

"Projects for an Isthmian Canal." By The Hon. David Turpin, in "Harper's Magazine."

"How 'The Brownie' Put on Weight." By Ambrose Collyer Dearborn, in "St. Nicholas."

"McClure's Magazine" contains a series of historical life portraits of Lincoln—portraits showing his features at particularly important epochs in his career.

"Principles and Paradoxes of Singing." By John Dennis Mahan, in "The Music Magazine."

Church News

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

MONTREAL NOTES.

The chief event in the religious world here during the week has, of course, been the visit of Mr. Moody and the services in St. James' Methodist church. This large edifice has been well-filled at every service whether afternoon or evening, and the noted evangelist has spoken with all his old time force and directness. It is too soon to speak of definite results, but the themes presented were of such a character that they could not fail of producing a deep impression on the minds of eager listeners. If this effort is followed up in any real way by the regular church organizations it must mean the rescue of not a few from lives of selfishness or sin and the strengthening of the forces that make for righteousness. Mr. Moody left on Friday evening.

At a special meeting of the Presbytery held on Tuesday last, the call from Taylor church in favor of the Rev. G. H. Smith, of Thamesford, was sustained and ordered to be forwarded to the Presbytery of London. Prof. Ross, the Moderator of the Session, was appointed to plead for the translation before that court at its meeting on the 8th March, when it is earnestly hoped that Mr. Smith may see his way clear to accept the call. Taylor church is the only Presbyterian church in a large district of the east end of the city with a growing Protestant population. The church building is a new one with modern equipment for Sunday school work and other organized effort. There is a good nucleus of a congregation already in admirable working condition, and ready to aid an earnest pastor in all his endeavors. The sooner it is settled the better.

The call from Streetsville, Ont., in favor of the Rev. G. C. Pidgeon, having reached the hands of the Clerk, the Presbytery ordered that his congregation at Montreal West should be cited to appear for their interests at a meeting on the 21st inst., when the call will be disposed of.

On Tuesday evening, Feb. 8th, took place the induction of the Rev. W. T. Morrison at Norwood. This had been postponed from the previous Tuesday owing to the snow storm which had made all the roads impassable. There was a good attendance of the congregation on the occasion, some of the summer residents having made a point of going out to be present. A chaste and comprehensive sermon was preached by the Rev. T. W. Winfield of Westmount, at the close of which the formal induction took place. The minister was most appropriately addressed by the Rev. James Fleck, his former pastor, and the people by the Rev. G. C. Pidgeon. The new pastor was heartily welcomed by the congregation, and a pleasant hour was spent by all before returning to their homes. Refreshments were provided by the ladies. This little congregation has been unfortunate in the loss by death of two of its official members in the short time that has elapsed since the call was given to Mr. Morrison. Mr. Rollo C. Muir, one of the elders, being buried on the day of the induction. But in most respects Mr. Morrison begins his work under hopeful circumstances, and with every reason to expect a successful pastorate.

The Rev. Dr. Campbell continues his replies to Father Pardow, and in his sermon on Sunday evening, Feb. 6th, carried the war into Africa by pointing out the marked contrast between the legal Pharisaic spirit dominating the Roman Catholic church and the liberty that is set forth in the Gospel. Dr. Campbell is rendering good service to the cause of Protestantism by these sermons. Father Pardow is somewhat of an exception to the usual type of Jesuit pulpit controversialist. These courses of sermons addressed to Protestants have been delivered in the Jesuit church every winter for many years back but for the most part they have been so contemptible both in matter and tone that no one thought it worth while to take any notice of them. Father Pardow was at once able and courteous, thus winning attention in quarters that otherwise would have paid no heed. Conversations to Roman

Catholicism usually take place for other than religious reasons, but it is not well to leave the impression that Protestantism has nothing to answer to Rome's pretensions, especially when these are somewhat extensively reported in Protestant papers.

The Rev. Dr. Bryce, of Winnipeg, has been in the city during the week purchasing new apparatus for the University of Manitoba, to replace that destroyed by the recent fire in the McIntyre Block where the University classes in Science were held. He left for home after completing his selection.

BRITISH COLUMBIA NOTES

A neat church, capable of seating about 100 people, has recently been erected at Colwood in the Presbytery of Victoria, and on Sabbath, Jan. 16th inst., was dedicated to the public worship of God. The opening sermon was preached by the Rev. W. Leslie Clay, of St. Andrew's church, Rev. Dr. Campbell, of the First church, also took part in the service, while the praise was led by the choir of St. Paul's church, Victoria. Mr. Lyman Thomson, a student of Manitoba College, is in charge of this Mission.

The Union Evangelistic Service in Vancouver under the leadership of Dr. L. W. Munhall, are being largely attended and much good is being done. Over 300 have already signified their anxiety for a more Christ-like life and the interest deepens as the work progresses. After Dr. Munhall has completed his engagement in Vancouver he is to go to Victoria to enter upon a similar campaign there.

One by one the annual meetings of British Columbia congregations are being reported by the local press. Judging from these reports our Church seems to be generally alive to the demands of the day and keeping pace with the development of the country. Among the last of these annual gatherings to be held was that of St. Andrew's church, Victoria, which took place on Jan. 26th. The report of the Board of Management showed an expenditure for the year of \$9,930, but as about \$1,900 of that amount was in the hands of a special committee at the opening of the year the actual contributions for the year were about \$8,000. The membership was reported to be 282.

GENERAL.

Rev. Murray Watson, pastor of St. Lambert (Que.) Presbyterian church, has resigned his charge.

Rev. W. H. Brokenshire has entered upon his work as pastor of the mission stations of Eastman, Coal Fields and North Portal, (Man.)

Rev. J. C. Smith, D.D., of St. Andrew's church, Guelph, has not been well for some time past and his physician has ordered complete rest.

Rev. Hugh McLean, of Casselman, Ont., is open to appointments for preaching in vacant Churches with a view to a call. Address, Casselman, Ont.

Rev. J. L. Small, of Keewatin, will be present at the Presbytery of Toronto on the 22nd inst., to plead for the translation of Rev. W. M. Rochester to Rat Portage.

Rev. J. C. Wilson was ordained and inducted as pastor of St. James church, S'ouffville, and Melville church, Markham, on Tuesday by the Presbytery of Toronto.

The Presbytery of Toronto holds its next regular meeting on Tuesday, the 22nd inst., in order that the call to Rev. W. M. Rochester may be dealt with at as early a date as possible.

The congregation and the C. E. Society, of First church, Tilbury, presented Rev. J. Hodges with an illuminated address and a parlor clock respectively prior to their leaving for Oshawa.

The Glebe Presbyterian church, Ottawa, has extended a unanimous call to Rev. J. H. W. Milne, of Manwood, Ont. Mr. Milne has been pastor of the Manwood church about ten years.

The Presbytery of Whitby meet at Oshawa on Tuesday, Feb. 8th, to induct Rev. J. Hodges, B.A., late of Whitby, as pastor of Oshawa Presbyterian church. The Moderator, Rev. R. M. Phalen, occupied the chair; Rev. J. Abraham preached, Rev. J. A. McKeen addressed the minister and Rev.

Mr. McLaren the congregation. In the evening a reception was held and Mr. and Mrs. Hodges were given a hearty welcome. During the evening an address and purse were presented to Rev. Mr. McLaren who has been Moderator during the vacancy.

On Friday evening last the Mimico Presbyterian choir met at the house of the pastor, Rev. J. Hamilton, and presented Mr. French, the choir leader, with a beautiful seal morocco Book of Praise as a token of their appreciation.

Rev. A. McMillan, pastor of St. Enoch's church, Toronto, conducted anniversary services in St. John's church, Whitby, on Sunday, Feb. 6th, and on Monday evening delivered a lecture on "The Scottish Covenanters." All the services were well attended.

The Presbytery of Montreal will hold a special meeting on Monday, the 21st inst., to consider the call addressed to Rev. G. C. Pidgeon, from Streetsville in the Presbytery of Toronto. The latter Presbytery meets on the 22nd inst., and will complete all arrangements.

At a congregational meeting held in Southampton church to consider matters pertaining to the vacancy, the members pledged themselves to raise \$600 a year for the maintenance of a pastor. The matter will come up at the next meeting of the Presbytery of Bruce.

The congregation of Knox church, Galt, has extended a unanimous call to the Rev. R. E. Knowles, pastor of Stewarton Presbyterian church, Ottawa. The stipend is \$2,500 and a free manse. Mr. Knowles has been seven years in Ottawa and during his pastorate the membership has increased from twenty-six to nearly three hundred.

Rev. J. G. Shearer has completed seven years of his pastorate in Eskimo Presbyterian church, Hamilton, and special anniversary services were held Sabbath, Feb. 6th, to celebrate the event. Rev. D. McGillivray, of Honan, China, preached in the morning, and Rev. Neil McPherson, of St. Paul's church, preached in the evening.

Toronto Presbytery has arranged for a most interesting Conference on Monday afternoon and evening, 21st inst., and on Tuesday evening, 22nd inst. The meetings will be held in Knox church and will begin at 2 p.m. and at 8 p.m. The topics are:—Monday afternoon, "The Supply of Vacant Charges and the Employment of Ministers without Charge." In the evening the various phases of Church Life and Work will be discussed.

Last Sabbath was Anniversary Day in Wentworth Presbyterian Sabbath school, Hamilton. Rev. Dr. Fletcher preached to the parents in the morning. The School was addressed by Rev. Mr. Wilson and the pastor, the Rev. A. MacWilliams. This school has about 600 scholars and over 40 teachers. Tea was served the children on Monday evening, after which an excellent programme was rendered by the pupils. It is estimated that not less than 1,500 were present, both the church and large school-room being full. The programme had to be repeated.

We regret that the annual meeting of Knox church, Winnipeg, as given in our issue of the 3rd, was misleading, as the amount raised for congregational and missionary purposes was very much larger than reported. The Board of Management reported that \$9,802 had been contributed to meet current expenses. The Ladies' Aid Society reported a most successful year. For the charity fund \$253.09 was raised; in aid of the Managers \$1,323.50, and for the Scheme of the Church, \$812.20. The Sabbath school raised \$752, and the Bible class \$61. The total amount raised for missions was \$1,565.55. The total contributed for all purposes was \$12,335.

The annual meeting of St. Paul's congregation, Peterboro, was held Feb. 9th. The reports presented were as follows:—There are 755 members on the roll, ordinary revenue was about \$1,000, amount contributed for Missions \$908.47, W.F.M.S. reported \$116.05, including amounts contributed by the Fraser and Faithful Worker's Bands. Y.P.S.C.E. reported 69 members, receipts about \$105; Sabbath School 410 names on the roll, average attendance 277; amount raised for missionary was \$316.16.

The reports showed that while the membership was the same as last year the contributions had been considerably less than in 1896. A pleasant feature of the evening was the presentation to the pastor, Rev. E. F. Torrance, D.D., of a handsome silk gown and cassock from the ladies of the congregation. Sheriff Hall made the presentation.

Rev. Wm. Christie, M.A., (retired) formerly pastor of Chippawa, Mono Centre, Louise, etc., but latterly resident in Ottawa, died on Sunday last aged 78 years. Mrs. Christie pre-deceased her husband by one week.

The anniversary services of the Edmondville Presbyterian church were held on Sunday and Monday, 13th and 14th inst. The weather was delightful. On Sabbath Rev. T. Wilson, of King St. church, London, preached excellent sermons to large and appreciative audiences. On Monday evening the church was again filled. After tea in the basement, a good programme was enjoyed in the body of the church. Rev. N. Shaw, the pastor, presided. Rev. Mr. Wilson again delighted his audience with an entertaining and profitable lecture on "Tramps." Interesting addresses were also given by Rev. Messrs. Bond, Muirgrave, Acheson and Muir. Excellent music also added much to the enjoyment of all present. The proceeds of both days amounted to about \$132.

The Rev. James Dow, B.A., was ordained by the Presbytery of Barrie and inducted to the charge of Gravenhurst on the afternoon of Jan. 25th. This settlement gives much satisfaction to the members of the church, many of whom as well as friends of other churches were present and filled the building. The ordination service was impressive. In the evening a social meeting was held to welcome the new pastor. Mr. A. P. Cockburn was called to the chair. Refreshments, addresses, and music provided by the choir occupied the evening. The address of Mr. Campbell, of Oro, was the chief feature of the meeting. It was suited to the occasion, very able and profitable. At the close Mr. Dow modestly and feelingly expressed gratification for the warmth of his welcome.

Rev. John Young, of Hamilton, delivered a lecture on "Mission Work in Trinidad," in Knox church, Guelph, last Thursday evening. By means of a number of lime-light views, a vivid conception was given of the island, its inhabitants, their customs and chief industries, and then views were given, illustrating both the need of mission work among the coolies and what has already been accomplished by the Presbyterian Church. There are now four Canadian Presbyterian ministers and four Canadian ladies working on the island, besides over fifty coolie catechists, and four ordained coolie ministers. There are about 60 public schools and over 60 Sabbath schools carried on by their staff of workers, besides a theological college. The number of coolie communicants is over 600.

The fifteenth annual meeting of the Lanark and Renfrew Presbyterial of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, was held in St. Andrew's church, Perth, last week.

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Hood's Pills cure all liver ills. 25 cents.

From first to last the five Sessions were notably successful. There was a larger attendance than on any former occasion in the history of the organization. The Lanark and Renfrew Presbyterial is one of the strongest in Canada, the amount raised for Foreign Missions for 1897 being three thousand three hundred dollars. All the Sessions were largely attended. Many were turned away from the church at the closing Session. Rev. A. H. Scott, pastor of St. Andrew's church, Perth, presided at the closing service. Mrs. Shortreed, of Toronto, spoke, and Mr. Woodside, of Carleton Place, delivered an address. Mrs. C. H. Cooke, of Smith's Falls, has been appointed president for the third time. Miss Sinclair and Mrs. MacKay were re-elected secretary and treasurer respectively. All the other officers were changed. The next meeting will be held in Almonte.

Annual Meetings.

Saltfleet annual meeting was held on the 11th. In all departments this congregation is in advance of any year in her history. No debt. Balance \$181.54. Givings \$21 per family.

The annual meeting of Knox church, Lancaster, was held on January 20th, and despite inclement weather there was a good attendance, and all manifested a deep interest in the encouraging reports presented. The total revenue for 1897 was about \$2,600 of which over \$1,200 was given to missions and benevolent purposes. The W.F.M.S. raised \$226 all by voluntary subscriptions. Rev. A. Graham, B.A., who has just finished the third year of his pastorate, occupied the chair.

The annual meeting of the united congregations of Knox church, Reidville, and St. Andrew's, Tamworth, was held at Knox church on Feb. 7th. Rev. Mr. Ballantyne, pastor, presiding. An important feature of the meeting was the announcement of the entire clearing off of a debt that remained on Knox church and the manse at Tamworth. This debt amounted in all to \$1,077.

The annual meeting of the Presbyterian church, Point Edward, was presided over by the pastor, Rev. J. Eadie. There was a large attendance of members. The Managers report all liabilities met and a small balance over. The amount expended for all purposes during the year 1897, was \$1,025. Of this amount \$106 was raised by the Sabbath school, which is in a flourishing condition. The contributions for missions exceed by 50 per cent. that of any former year, which is an encouraging feature. The Session report five members received, three by profession and two by certificate.

The annual meeting of Zion church, Brantford, was largely attended. Rev. Dr. Cochrane presided. The reports showed that in every department of Christian work, there was gratifying progress. The amount reported by the Treasurer for the year was nearly \$9,000; of which \$3,092.94 was given to the various Mission Schemes of the Church, and in addition the sum of \$1,844.52 had been expended on the two Missions connected with the congregation, making a total of \$3,937.36 for Missions and Sabbath school purposes. During the year 116 have been received into full communion by profession of faith, and certificate, leaving the membership at 862. The Sabbath school report showed a roll of 89 teachers and 757 scholars. The Ladies' Benevolent Society reported \$127.19, and the Ladies' Aid Society \$93.90. The church Sabbath school, between maintenance and Mission contribution, reported \$156.64 for the year. The question of appointing a minister to take charge of the Missions of St. Andrew's and Balfour occupied a large portion of time, and finally a motion was carried, that such an appointment should be made, and also that Dr. Cochrane's stipend should be increased. The Dr. asked that this should be dropped, but it was carried with the other recommendations.

Mr. John Imrie, of Toronto, will deliver a lecture entitled "The Poet's Workshop," in College St. church, Toronto, on Friday evening, Feb. 18th. Silver collection in aid of the Sunday School Library.

HEALTH LOST AND FOUND.

The Story of a Young Boy's Trials.

Was Growing Too Rapidly and His Health Gave Way Several Months Doctoring Did Him No Good His Parents Almost Discouraged.

From the Napanee Banner.

It is truly pitiable to see boys just beginning to realize the possibilities of life stricken down with disease, the escape from which is sometimes thought to be little short of a miracle. Hearing of such a case a reporter called on Mr. J. J. Smith, living near Frederickburg Station, in Lennox Co., and interviewed him regarding the cure of his son who was in bad health and regained it by the use of Dr. Williams' Pink Pills. Mr. Smith is one of the oldest residents in the locality, of direct U. E. Loyalist descent, and has resided all his life on the farm on which he lives. He is consequently well known throughout the district. In reply to the scribe's query he gave the details of the case. "My son, Stanley, was taken sick about the first of February, 1895. He became very deaf and had a dull constant pain in his head. He grew very weak, such a condition being more properly described by the term "general muscular weakness." He was troubled with severe pains in the back and had no appetite, continuing to steadily grow weaker and finally lost all ambition. He had little more color in him than a bit of white paper. A physician was consulted on the first appearance of the trouble. He carefully examined the case stating that the hearing was affected by catarrhal deafness, the pains in the back originating from muscular rheumatism and the constant tired feeling and general weakness was caused by over growth. These difficulties together with the after effects of a gripe left him a physical wreck. He had the benefit of careful medical attention for four months. The doctor had carefully treated him for the deafness and succeeded in restoring his hearing, but in other respects was no better. He ordered that he should be carefully nursed which was about all that could be done. To make things more clearly understood I might say he was at this time past twelve years of age, having grown very fast, was large enough for one six years his senior. The doctor said medicine could not benefit him and all that could be done must come by nursing. We naturally felt greatly discouraged at the prospect, not knowing what course to pursue in the future. At this juncture one of the druggists of Napanee who had previously compounded many prescriptions, recommended a trial of Dr. Williams' Pink Pills. It was then the first of June when we purchased three boxes and commenced the treatment. When he had finished the second box his appetite, previously fickle and unsteady, had wonderfully improved. He continued taking the pills until seven boxes had been used. His strength returned with renewed vigor, and all signs of muscular rheumatism had vanished and he steadily regained a strong healthy color, and was able to do considerable light work in the harvest field such as riding the mower, reaper or horse-rake. He has since attended school regularly and though a year has elapsed, he has had no symptoms." Mrs. Smith spoken to about the matter readily concurred in all that had been said relative to her son's case, and was very decided in her views regarding the health giving properties contained in Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are a blood builder and nerve restorer. They supply the blood with its life and health-giving properties, thus driving disease from the system. There are numerous pink colored imitations, against which the public is warned. The genuine Pink Pills can be had only in boxes the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Refuse all others.

TORONTO PRESBYTERY.

This Presbytery had a good docket of business for February, but despatched it rapidly. Dr. Gregg, Moderator, presided. A Committee was appointed for East To-

ronto congregation, at the request of the pastor, to investigate certain charges preferred by one of the members. The matter of printing an annual report of Hospital visitation was referred to the Hospital Committee. Messrs. Heyland and Boyd presented discourses and were certified to the Senate of Knox College. The matter of the Supply of Knox College was laid over till the next regular meeting. Streetsville congregation submitted a call to Rev. G. C. Pidgeon, B. D., of Montreal west, which was sustained and its transmission ordered to Montreal Presbytery. St. James church, Stouffville, and Melville church, Markham, again united in a call to J. C. Wilson, which was accepted, and Presbytery will meet on the 15th inst. at Stouffville for his induction. Knox church, Kat Portage, transmitted a call, through the Presbytery of Superior, to Rev. W. M. Rochester, of Cowan avenue church, Toronto. The call was laid upon the table till the Session and Congregation Committee be cited to appear in their interests. It being intimated that Rev. A. R. Linton's resignation would take effect on the 16th inst., Rev. R. Leask was appointed to declare the pulpit vacant and Rev. G. M. Milligan was appointed interim Moderator of Session. A committee was appointed to confer with Mellen and with Dixie congregations with respect to arrears of stipend due Mr. Linton. It was agreed to adjourn to meet on Tuesday the 22nd inst. for the transaction of all business usually taken up at the March meeting, the election of Commissioners to General Assembly being held at 3 p.m. The Conference appointed for the 28th inst. will be held on the 21st inst.—R. C. Tibb, Clerk.

OTTAWA PRESBYTERY.

This Presbytery met in Bank St. church, Ottawa, on 1st February, at 10 o'clock a.m. There was a good attendance of ministers and elders. The Rev. Orr Bennett was appointed Moderator for the next six months. A request was presented from Chelsea and Cantley Mission-Field, to be placed on the list of Augmented charges, and after due consideration the request was granted.

Two calls were disposed of. One from Chelsea and Cantley in favor of Rev. A. Logan, present ordained missionary on the field, which was accepted by Mr. Logan, and arrangements made for his induction at Chelsea, on 15th February, at 3 o'clock p.m., the Rev. M. H. Scott to preside, Rev. D. M. Rimsy to preach, Rev. R. Gamble to address the minister, and Rev. Dr. Armstrong to address the people. The other call was from Portage du Fort, Starks and Shawville in favor of Mr. W. G. Back, licentiate. Mr. Back accepted, and arrangements were made for his induction at Shawville on 17th February, at 2 o'clock p.m., Rev. T. A. Nelson to preside, Rev. Wm.

Black to preach, Rev. Geo. Crombie to address the minister, and Rev. J. McNichol the people.

It was agreed in each of these cases to ask for a grant from the Augmentation Fund to bring the stipend up to the minimum.

The Rev. Dr. Robertson, Superintendent of Missions in the North West, addressed the Presbytery regarding the claims of this work, after which the following resolution, moved by Rev. W. T. Herridge and seconded by Dr. Moore, was unanimously agreed to: That this Presbytery has listened with great pleasure to the instructive and stimulating address, delivered by Dr. Robertson, in regard to the missions of the North West, and pledges itself to zealous efforts towards their maintenance and further development in the interests of true patriotism and Christian morality throughout the bounds of this Dominion.

Commissioners to the General Assembly were appointed as follows: Messrs. J. E. Cole, R. E. Knowles, Geo. Crombie, Orr Bennett, H. T. Kalem, Dr. Armstrong, Dr. Moore, W. T. Herridge, C. A. Doudiet, R. Gamble, ministers, and J. C. Campbell, W. Hamilton, Geo. Hay, Geo. Rochester, R. Nelson, Jas. Baillie, J. J. Byrnes, J. Cuthbertson, N. McKinnon, Dr. Thorburn, elders.

The Rev. Prof. Bryce, of Winnipeg, was nominated as Moderator of the next General Assembly.

A resolution of sympathy with Mrs. G. M. Clark, of Halifax, in her recent sore bereavement in the death of her husband, the late Rev. G. M. Clark, who was for many years an esteemed and faithful member of this Presbytery, was adopted.

The Annual Report of the Presbyterial W.F.M.S. was presented, and a resolution passed, expressing appreciation of the great services rendered to the Church by the Society, and its prosperity and advancement in the Presbytery, as set forth in the report. The evening orderant was devoted to a Conference with the Society, at which addresses were given by Rev. Dr. Moore, of Ottawa; Rev. Dr. Robertson, Superintendent of Missions in the N.W., and Rev. N. H. Russell, of Central India Mission.

MARRIED HIM TO REFORM HIM.

I knew a young lady who had everything which usually constitutes the happiness of those who have not yet climbed the golden stairs of matrimonial paradise. Her age was twenty; she was a brunette, of graceful figure, with peculiarly animated expression of countenance. Her complexion was rich and warm, her large gray eyes were merry, and her features would pass muster among sculptors. At receptions held in the armoury of the Twenty-third Regiment she was always observed with admiring interest, and she had beaux by the score. Well, at last she came to a decision, and I heard of her marriage. I knew the young man she chose, and was startled. That was five years ago. A year ago I was riding up town on a car. The car was crowded and I stood by the front door reading. I heard my name pronounced and looked down but did not at first recognize the face that was faintly smiling on me. It was weirdly pale and wrinkled and careworn. I looked puzzled for a few moments, and then it dawned on me that this was the wreck of one of the prettiest girls in Brooklyn. I accompanied her as far as the door of her house. It was a tenement house.

"I won't invite you in to-day," she said; "my rooms are somewhat disordered."

I said nothing, but I understood. It was pitiful to see her try to keep up the pretence of being light-hearted, happy, and prosperous. Not long since I heard her husband was in the lunatic asylum and her baby dead.—Brooklyn Eagle.

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