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Toronto, Feb. 24, 1898.

NOTES AND COMMENTS.

In common with other countries, Canada mourned Miss Willard's death by special public services, on Sunday. In Toronto a large gathering assembled in the Pavilion, under the auspices of the Canadian Temperance League, at which many high tributes were paid to the deceased lady. The Toronto Woman's Christian Temperance Union held a memorial service on Tuesday in Cooke's Church, when the feeling of sorrow prevailing was suitably expressed. It is supposed that the succession to the leadership rests according to the constitution, with Lady Henry Somerset, or failing her Miss Agnes E. Slack, World's Secretary.

The news of Miss Willard's death has been received, the world over, with unfeigned sorrow. She was perhaps the most widely known and admired woman of her day, and she held her place in the hearts of the people, by her deep womanly sympathies, as much if not more than by her brilliant intellectual triumphs. Her life is an object lesson to women who are workers in the cause of temperance and social reform. No small element of her strength lay in her "reasonable moderation" as it has been termed, and in the exceptional wisdom she displayed in dealing with complicated questions.

There is much rejoicing over the withdrawal by Lady Henry Somerset of her letter to Lord George Hamilton, on the C. D. Acts. This was the letter which caused so much divided feeling in the W.C.T.U., and now that it has been withdrawn, no

doubt peace and harmony will once more prevail. Lady Somerset's reason for withdrawing the letter is that it has been greatly misunderstood and consequently caused division and criticism which were proving injurious to the cause she wished to promote.

A vigorous effort has just been made to re-open the Briggs case in the American Presbyterian Church with a view of getting the Assembly to rescind its action and restore the Union Professor to his Status as a minister. The Rev. Dr. Hayden wrote a letter to the papers urging it, and it is stated that they had even selected a certain western minister to be put forward as next Moderator on that issue. Inasmuch, however, as Dr. Briggs has in no way modified his position nor even expressed regret for the harsh and offensive language in which he expressed his views, there is little prospect of success. The leading church papers, even those favorable to Dr. Briggs have counselled peace. In fact, instead of Dr. Briggs being restored there is the possibility that Dr. McGiffert, another Union Professor, may be called to account for his views, as expressed in his recent work on "The Apostolic Age" He certainly has made some statements which it seems hard to reconcile with the Church's creed as to the authority of the Scriptures, and explanations are felt to be in order.

The anniversary celebrations in honour of the poet Burns, brought forth a speech from Rev. Dr. Rankin, Muthil, An Ex Moderator's an ex-moderator of the Established Church of Scotland, which has set the good people of Edinburgh by the ears, and the Scot everywhere, a thinking. Dr. Rankin got off such remarks as these:—"At this moment it is a simple fact that 'freedom and whiskey gang thegither,' while teetotalism is a tyranny and a perversion of the word of God." "Would not I," he continued, "give a year's stipend to get Robin back for a month to take off the Kirk shams of to-day? We would then have the wholesome play of genius over the insane multiplication of churches, of whom 600 or 700 are localized devils—the play of genius over sham foreign missions largely prosecuted to glorify one sect against another at home, and burning satire over the money-raising that is substituted for gospel preaching." Dr. Rankin has quite a following in his church, but indignation is running high over this hysterical outburst.

It is always difficult to find encouraging features in the religious life of France. An English writer, in close correspondence with Protestants in France, thinks he sees very many such features now. Among them he names several societies which are devoted to the conversion and enlightenment of Roman Catholics and the revival of feeble and scattered Protestants; there are many congregations in all parts of the country that consist entirely of those who have come out from Rome: large numbers of people are begging that a pastor or an evangelist may be sent them, people, too, who stand their ground in the midst of severe persecutions. He names several departments in which this is true. We

note that for the most part they are rural. He makes mention of a great movement, which he asserts exists, toward light and liberty on the part of priests, many of whom have sacrificed all their worldly prospects in order to confess the truth in its power and simplicity; and he gives the names of distinguished men who have left the Roman Catholic Church.

CHRISTIAN UNION FROM A BAPTIST STAND POINT

DR. R. S. MacArthur of Calvary Baptist Church, New York, gave a vigorous address to the Baptist Young People's Union in Montreal, on Thursday evening last, which makes interesting reading. His subject was the great Historic Creed and Baptist Churches, but incidentally he touched on the subject of union. He claimed that the battle regarding the word baptism had been fought, and the victory won. "No scholar" said he "in any part of the world could deny the Baptist view regarding that word without impugning his own scholarship. Linguistic science, church history, ecclesiastical art, and New Testament interpretation, alike by the profoundest scholars and the humblest Christians emphatically taught that believers were the scriptural subjects of baptism and that immersion was the scriptural baptism." Baptists alone, therefore, were true to the New Testament and there could be no logical halting place between their position and that of Rome. "If ever there is organic unity," he added, "it will begin at the Baptistery. Every denomination in Protestant Christendom and the entire Roman and Greek churches can agree upon immersion. On no substitute can they all agree."

Now we have a great respect for the Baptist church in most things. It is a thoroughly Evangelical Church, holding the Calvinistic theology and full of zeal for saving souls. It has produced some splendid preachers and done noble work, both at home and abroad, in the mission field for which we honor it. We have a great respect for Dr. MacArthur. As an old Canadian who has made his mark in the American Commercial Metropolis we are proud of him. We could even forgive him a little touch of fanaticism over a pet theory. A dash of fanaticism is sometimes necessary to furnish heat for getting up steam. But we confess statements like the above rather excite a smile than command serious attention.

Even supposing it were true that scholarship was agreed on the point that baptism meant immersion and that the apostolic practice was to immerse, it would not follow that a symbolical rite must always be performed in the same way to make it valid. Apply the same principle to the other Christian sacrament. We presume scholarship is absolutely unanimous in believing that when our Lord instituted the Supper, he and his disciples occupied a reclining posture. Even Dr. MacArthur would not deny it. And yet neither he nor anybody else thinks it essential to the validity of the ordinance that we should assume that attitude now. He used unleavened bread which alone was available at the time. Most Protestant churches, and Dr. MacArthur's among the number, use ordinary bread without any compunction of conscience. The Baptist insistence on one particular mode is nothing but a superstition which no consensus of scholarship could ever justify.

But of course scholarship is not agreed as to Dr. MacArthur's contention, as every unprejudiced student of the subject knows. Dr. McKay, of Woodstock, ought to send the beighted New York divine a bundle of his four page tracts to set him right. Assuredly if we have to wait for union until the universal church comes

round to the Baptist position that union is a long way off, with but faint chance of being realized in our day.

THE CATHOLICITY OF PRESBYTERIANISM.

THE Rev. Dr. Robert Campbell, of Montreal, is doing good service by his calm and sensible replies to Father Pardow's recent sermons in the Jesuit Church, and among other things has punctured the claim of Rome to be the Catholic Church. The term Catholic means simply general or universal as opposed to local. Indirectly from this it comes to mean normal or legitimate as opposed to aberrant or schismatic. Now in neither the one sense nor the other has the Roman Church any right to claim the title.

It is not universal because as everybody knows the larger half of Christendom is outside its pale, and will certainly always continue to be outside. There was a time when it embraced almost all professing Christians and might have hoped to become so nearly universal as to deserve the name. But that was a long time ago, and since then it has added so many impossible conditions as terms of communion, transubstantiation, compulsory confession, papal supremacy, and what not, that there is no more hope of its gathering in the bulk of professing Christians now than there is of re-establishing the Ptolemaic Astronomy. Every decade only makes it clearer that the whole trend of religious thought is away from Rome, and demonstrates more plainly the absurdity of its claim. Presbyterianism, it is true, is not actually universal either but it already numbers 25,000,000, is in more or less close correspondence with churches numbering at least 150,000,000, more, and has laid down such a broad basis of communion that it affords room within its membership for all who make a credible profession of Christianity as judged by the test of their daily lives. It imposes no absurd and narrow conditions but welcomes every true child of God without exception according to the most charitable judgment.

If the church of Rome is not Catholic in the sense of being universal either actually or potentially, neither is it catholic in the sense of being a normal and legitimate form of Christianity. It certainly holds some of the fundamental doctrines of the gospel and has not altogether failed to develop truly Christian characters within its bosom. But by the constant accretion of new and unscriptural doctrines overloading the truth, by the adoption of a multitude of pagan rites corrupting its worship, and by the encouragement of a false asceticism constantly deflecting the true ideal of Christian Character, it has become aberrant and really schismatic. As Gibbon pointed out, if Paul or Peter were to reappear in Rome and enter the temples that are dedicated to their honor they would wonder what was the name of the God worshipped there, so strange would the rites appear. Presbyterianism does not claim to be the only legitimate form of Christianity, but it aims at copying as closely as possible the New Testament ideal, and believes it has largely succeeded. It and other churches can be truly catholic only in the degree in which they correspond to that ideal.

ROMAN CATHOLIC EXCLUSIVENESS AGAIN.

THE Young Men's Christian Association of Montreal is a vigorous organization with a handsome building and an excellent equipment in the way of reading rooms, library, gymnasium, swimming bath etc., etc. The active membership is confined to those who are members of some evangelical church, but the associate membership is open to any young man of

respectable character who pays the fee. The *True Witness* created a sensation a few days ago by asserting that many Roman Catholics were availing themselves of its privileges to the manifest danger of their faith and called upon the ecclesiastical authorities to interfere before the mischief went any farther. Archbishop Bruchesi promptly responded to the appeal and issued a mandement positively forbidding Catholics to have anything to do with the association. Happily the decree was not accompanied by any insulting remarks as in the case of Archbishop Cleary's famous order forbidding the faithful to attend Protestant marriages or burials, but the policy of exclusiveness and separation was again declared to be the policy of the church. Any such intercourse with Protestant is declared to be a sin.

Of course there is nothing new in this, and the Archbishop has only done what everybody expected he would do. But one wonders whether these great ecclesiastics ever reflect on what religion really is, that they should suppose such artificial conditions as being necessary to its existence. Are they afraid that the morals of their young men will be contaminated by frequenting a Protestant institution? The odd thing is that the *True Witness* practically acknowledges the superiority of Protestantism over its own church in providing such an admirable institution for safe guarding the morals of young men without friends in the city. If these young Roman Catholics obey the commands of the bishop they will be practically turned out on the street to face all the dangers that there await them, for their own church, amid all its numerous institutions, has no place where they can find similar escape. The bishop is evidently afraid that these young men may find too much light to allow them to remain docile Catholics, and that must be prevented at all costs. The figments of the Church have never been able to bear the direct light of the Bible and therefore their adherents must be kept away from it under the severest penalties. It is needless to say that any cause which feels it necessary to take that attitude is doomed. In spite of all their efforts the light will penetrate sooner or later and the darkness be scattered.

A MENACE TO ONTARIO.

A CONDITION of things unsuspected and undreamt of has been brought to light by the canvassers working in the political campaign in Ontario. It is well-known that in practical politics it is customary in forecasting the result to take into account the attitude of the several religious interests. Rightly or wrongly, it is admitted that this is done. In the contest now being carried on, the reports of canvassers have disclosed that Mormonism has taken a firm hold of some rural districts, and an estimate has been made that before this year passes away, 100,000 avowed Mormons will be in Ontario. When the PRESBYTERIAN REVIEW learned of this alarming state of things enquiries were made, with the result that thus far the political reports have been confirmed. It is said that meetings are being held in the small halls and school houses and that they are crowded with excited audiences, who are carried away by the eloquence of the Mormon missionaries. The case is urgent and cannot be allowed to rest where it is. Next week we expect to be able to publish more details.

PRINCETON UNIVERSITY AND TEMPERANCE.

PRESIDENT Patton, of Princeton University, is having an awkward time setting himself right on the question of the regulation of drinking among the students. The first explosion occurred over a license to a well appointed saloon, known as the Princeton Inn, which was granted on an

application signed, among others, by three professors of the University. One of these was Dr. Shields, a minister of the Presbyterian Church. Smarting under the criticism which his act provoked from the Presbyterian papers and from a number of Presbyteries, Dr. Shields asked his own Presbytery to remove his name, indicating that he had left the Church. At the annual dinner of the Princeton Alumni held some three weeks ago his friends arranged to make it a demonstration in his favour, and even President Patton used some most unguarded language, resenting the criticism of the University by the Courts of the Church, characterizing it as mere ecclesiasticism. This has called forth a fresh burst of disapproval from the papers, and Dr. Patton has been fain to make his peace by preaching a sermon to the students in favour of total abstinence. The appeal is, however, put very moderately and does not err in the direction of over-statement. A good many are still far from satisfied and it is doubtful whether the end of the matter has yet been reached. The Presbyterians of the United States do not mean to see the institutions which they have founded and encouraged become nurseries of vice for their students if they can help it.

WIDOWS' AND ORPHANS' FUND.

THERE is perhaps no Fund of the Church which appeals more strongly to our people than the Ministers' Widows' and Orphans' Fund, a Fund which aims at giving to the widows of ministers an annuity of \$150.00. Many of these are the widows of men who were the pioneers of our Church in the early settlement of the country, whose salaries were small and who were, therefore, unable to provide a comfortable maintenance for their widows at death. Last year, the revenue of this Fund was sufficient to meet all claims made upon it. This was owing, however, to special circumstances. Among the receipts of last year were a legacy of \$900.00, and about \$3,000 of interest from former years and arrearages from ministers rates. It will thus be seen that the amount required this year, from the congregations of the Church, is, at least, \$4,000 in excess of what was contributed last year. This ought by no means to be a difficult matter to secure and yet we learn that at the present time, \$5,500 are needed to pay the annuities in full next month whereas, between this date and the close of last ecclesiastical year only \$3,000 were got. It looks, therefore, as if the Committee were face to face with a probable shortage of \$2,500. As the Committee can only disburse the money which the Church supplies for this purpose, and as the Assembly authorized them to reduce the annuities, if necessary, it is earnestly hoped that every minister and Session will see to it that a liberal contribution is forwarded from their congregation within the next few weeks. The present annuity is itself a comparatively small sum, to reduce it would entail hardship and suffering. The very knowledge of this fact should be sufficient to stir up the ministers of the Church to immediate action, to render a reduction unnecessary.

NON-CONTRIBUTING CONGREGATIONS.

ALTHOUGH only about five weeks to the close of the Church year, March 31st., a very large number of congregations have not yet contributed to one or more of the Schemes of the Church. In many of these congregations, the annual meeting has already been held and the money allocated, yet, for some reason or other, it has not been forwarded. The following is the number of congregations in the Provinces of Ontario and Quebec, that have not yet, this year, contributed to the respective Schemes named.—Knox College, 449; Montreal College, 565; Queen's College, 481; Manitoba College, 437; Home Missions, 271; Augmentation, 340; Foreign Missions, 296; Widows' and Orphans', 345; Aged and Infirm Ministers, 344; Assembly Fund, 335; French Evangelization, 303.

In the above list, Mission Stations are not included.

It is earnestly hoped that pastors will make enquiry and see that contributions are forwarded without delay. There are several large sums that have to be met at the Bank within the next fortnight, and it is earnestly hoped that money may be promptly forwarded by the congregations, that have not yet done so, that those liabilities may be met as they mature.

THE ASSURDITY OF AGNOSTICISM.

BY REV. PROF. JOHN MOORE, BOSTON.

For the Review

The word Agnosticism was invented by Prof. Huxley, and has come into wide use. It means literally know-nothingness, especially in relation to nature and the power that lies back of it. It is sometimes very convenient for infidels when hard pressed by argument to escape by saying that they are agnostics. But strange to say the people who claim to be of this class profess to know a great deal. They are often among the most dogmatic, and have much to say about science and philosophy. They generally profess to believe in evolution, which in their sense means materialism and atheism.

The most prominent philosopher of this class is Herbert Spencer, whom Darwin styled, "our great philosopher of evolution." He tells us that all we know is phenomena, or appearances, and the power which is manifested in nature is unknown and unknowable. This power he does not call God—he does not know what it is. But how does he know that such a power exists, unless he knows something about it? He has been engaged for years in writing a work on philosophy in several volumes. As philosophy implies knowledge of fact in connection with their causes, I ask, how can there be any philosophy in the proper sense, if we know nothing but appearances, and these not expressive of the cause or causes that lie back of them? To talk about philosophy under such conditions is absurd. Agnosticism and philosophy are utterly incompatible. If Agnosticism be correct there can be no such thing as knowledge. This implies the existence of corresponding reality, but if phenomena are not expressive of the reality lying back of them, then we have nothing which can be properly called knowledge. Here again appears the most palpable absurdity. Spencer tells us in his "First Principles" that the only ground on which a reconciliation between science and religion can be based, is the recognition of the fact that the power which the universe manifests to us is utterly inscrutable. Here again is a most glaring absurdity. There can be no religion in the true sense without worship, but there can be no worship without some knowledge or recognition of a person. We cannot worship an abstract and mindless law of gravitation or electricity—there must be a person. But, according to Mr. Spencer, such a condition of worship is absolutely wanting. When he picks up an old arrow-head, or a stone hatchet, or a piece of silver coin, he readily sees the agency of mind, but when he looks out on nature and sees indescribably greater manifestations of thought and design, he says we know nothing about it. There may be one or many gods in the universe, but in such philosophy, a personal being is unknown to us, and therefore, there can be no such thing as religion or worship. We know that the religious sentiment is a fundamental and most powerful element in human nature, but Agnosticism does not recognize this. We should remember that man belongs to nature, and that the science and philosophy must be essentially defective that ignore the noblest part of nature. The religious sentiment in man finds its highest gratification and development in the worship of a personal God. How absurd any system of philosophy which ignores this!

According to such philosophy there can be no such thing as right or wrong, as such. Fatalism, or necessity controls everything. John Stuart Mill, without any Christian prepossession, saw this, and severely rebuked such a system in the following words. "A view of religion which I hold to be profoundly immoral—that it is our duty to worship a being whose moral attributes are affirmed to be unknowable by us, and to be perhaps extremely different from those which, whenever speaking of our fellow creatures, we call by the same name. If, instead of the glad tidings that there exists a being in whom all excellences of which the highest human mind can conceive to exist in a degree inconceivable to us, I am informed that the world is ruled by a Being whose attributes are infinite, but what they are we cannot learn, nor what are the principles of His government, except that the highest human morality which we are capable of conceiving does not sanction them; convince me of it, and I will bear my fate as I may. But when I am told that I must believe this, and at the same time call the Being by the names which express and affirm the highest human morality, I say in plain terms that I will not. Whatever power such a Being may have over me, there is one thing which He shall not do, He shall not compel me to worship

Him." The same writer says again: "My opinion of this doctrine (that we can have no knowledge of God) in whatever way presented, is, that it simply is the most morally pernicious doctrine now current, and the question it involves, is beyond all others which now engage speculative minds, the decisive one between moral good and evil for the Christian world."

Though the word Agnostic means literally a know-nothing or ignorant, those who take the name, claim to know something, which I do not deny. The question comes up can we know anything? We certainly have positive knowledge of some things, though we may not absolutely comprehend them. We can be certain of the nature of a thing or being, while the degree of knowledge may be limited. Max Muller truly writes: "The true idea of the infinite is not a negation nor a modification of any other idea. The finite, on the contrary, is in reality the limitation or modification of the infinite; nor is it possible, if we reason in good earnest, to conceive of the finite in any other sense, than as the shadow of the infinite." We know that there is a mighty power in nature, and so far as this manifests itself we have knowledge of it, and this power I call God. In the manifestations I see mind displayed. These are expressions of thought, or as Plato expresses it, "The world is God's epistle to mankind." Where there are law, order and adaptation, there must be intelligence, and this implies thought, and thought implies mind and a thinker, and there cannot be a thinker without personality. Therefore there is either a personal God or no God. We know reason, free will and personality in ourselves, and when we see these manifested in nature around us, we intuitively and logically conclude that there is a great personal power at work—that is, a personal God.

When we notice how credulous Agnostics are, we need not wonder at their absurd reasonings and conclusions. I give an example of this in connection with Prof. Huxley. He invented the word Protoplasm, which he defined to be the physical basis of life, and thus to shut out God. He adopted as a conclusive proof the jelly found at the deep sea bottom, which he christened Bathibyns. This was afterwards found to be nothing but the sulphate of lime, and he publicly abandoned it at a meeting of the British Scientific Association. On his visit to America years ago, he adduced in his lectures as the strongest proof of his Agnostic evolution, the fossil remains of what he called a horse, found in one of the Western States. This was about the size of a small fox, which had several toes, and the process of evolution went on until it had but one toe or hoof. This animal (which never was a horse) lost even that one toe, and perished, for no horses were found in America when the Europeans came here. This I give as one of many examples of the blind credulity of some men from whom better might be expected. In view of the evidence on the subject, it is no exaggeration to speak of Agnosticism as an absurdity.

"THE HIGHER CRITICISM AND THE MONUMENTS."

BY D. MCKENZIE.

This is one of Dr. Sayce's more recent works. It first appeared four years ago and, though the progress of discovery in the department with which it is concerned has been exceedingly rapid, is still of great interest, worthy the careful perusal of every intelligent Bible student.

As the title implies, the book deals with the bearing of Archaeological discoveries in the East, on the speculations advanced by Radical critics in reference to the literature of the Old Testament. That well known school of critics has done much to cast doubt upon the authenticity of the Old Testament narrative. The purpose of this work is to show that the records unearthed from the mounds and ruins of Oriental lands leave no ground for such doubt. It has nothing to do with the important question of Inspiration. It regards the Old Testament as so much literature to be examined and subjected to ordinary literary tests and its conclusion is that the discoveries referred to establish the substantial authenticity of that literature. The author entertains great expectations from discoveries yet to be made. He thinks, however, that sufficient information has been already gained to justify the conclusion to which he has come.

The method adopted throughout is to make use of the discoveries made in the different Bible lands to confirm the factor of the narrative derived from those lands. For instance in the third chapter it is shown how the discoveries in Babylonia confirm the Babylonian element in the book

of Genesis, in the fourth how those made in Palestine and Egypt confirm the Egyptian and Canaanitish element and in the sixth how these of the Delta and surrounding districts confirm the story of the Exodus. In this way the whole field is surveyed and its bearing on the entire Old Testament narrative made to appear.

In the present condition of Old Testament studies the most interesting part of the production is that which deals with the Pentateuch. One might infer that the author himself was of this opinion from the relatively large space which he devotes to that part of his task. The question, therefore, that the intelligent reader will put, with the greatest amount of eagerness is how far the book establishes the authenticity of the Pentateuch. The matter will stand with him thus: Supposing the discoveries to be what Dr. Sayce says they are, how far do they establish the authenticity of the record in the Pentateuch. The unskilled reader must take Dr. Sayce's estimate in regard to the worth of the Archaeological material to which he refers, but every thoughtful mind can pass judgment on the conclusions drawn from that material. For instance only the specialist can decipher a monument or fix its place in history but every trained thinker can draw his inferences once these labors of the specialist are accomplished. Not everyone for instance could decipher the tablets of Abed Tob or discover the age in which they were written, this done, however, any one would infer that Jerusalem was at that time a prominent city. The practical question then is not in regard to the facts but to the conclusions that they justify.

One thing will appear at once that if the facts are what they are said to be then the conditions of the period covered by the Pentateuch are approximately the same as are pre-supposed in the narrative of the Pentateuch. If one takes the conditions implied in the Bible narrative between the call of Abraham and the Exodus and compares these with the conditions revealed by the monuments of that period he will find that the two sets of conditions are essentially the same. From the narrative in the Pentateuch we learn that such cities as these flourished in Abraham's day: Ur of the Chaldees, Haran, Jerusalem, Hebron and Beersheba, that these were the following states: Ellam, Shinar, Ellasar, Canaan, Egypt, and that of the Hittites, that there was easy communication between Babylonia and Palestine, and between Palestine and Egypt, that caravans and armies made frequent passage between these different countries, that a comparatively high material civilization had been attained which also produced a literature of no mean extent, that idolatry and polytheism prevailed in Babylonia, and that human sacrifices were frequently offered in Palestine. In the monuments there is found abundant evidence of all these conditions. Jerusalem we learn was a capital of considerable prominence, Haran was a sort of distributing centre between the West and East, Hebron was the home of some confederate tribes, Beersheba was a religious centre of some repute. The Hittites were a mighty people extending their influence towards the confines of Egypt and able to wage equal war against that land; Ellam, Shinar, Ellasar are well known names in the Babylonian literature of that day. Babylonia had developed into a high material civilization, Egypt was advancing rapidly in the same direction, and Canaan was following some distance in the rear; the art of writing was as universal as in Europe during the middle ages and large libraries were found in many a centre. Idolatry and polytheism with an elaborate sacrificial system flourished in Babylonia and human sacrifices were offered throughout the East. In short the same conditions as are found in the Scripture narrative.

A similar harmony is found between the conditions pre-supposed the Bible account of the Exodus and those revealed by the monuments of that period. The monuments show that there was then a Semetic population in the Delta, that they were oppressed by the Egyptians, that bands of them frequently broke away into Asia, that famines were not unknown in those early days, that there was a district in the Delta, named Goshen specially adapted to pasturage, and cities named Pithom, Ramases, and Succoth, that there was a fortress on the way to the land of the Philistines, that there was a land tenure in Egypt similar to that introduced by Joseph, that there were strong tribes in the lands between Egypt and Palestine, that the Canaanites were then in the reduced condition that made their conquest comparatively easy, that there was then a peace between Egypt and the nations of the East and

North that made it possible for Israel to take root in the subdued land. All this was much more brought to light by the monuments is pre-supposed in the story of the Exodus. Thus the monuments show the closest harmony between the conditions implied in the Bible narrative between Abraham and the Exodus and the actual conditions of the time.

This we take it goes far to establish the authenticity of the record. The whole narrative fits so perfectly into the actual conditions that its story must have grown out of these conditions. The author is so true to life in portraying the back ground that we must think of him as true to life also in the incidents that he depicts. That part of the record is seen to be historic which is covered by the monuments, this makes it highly probable that the remaining part also is. It is true that if there were discovered a record parallel to the narrative of Scripture the evidence would be much stronger even than it is, if for instance there were discovered a Babylonian cylinder describing Abraham's sojourn in Palestine or Jacob's visit to Padanaram. Without such detailed confirmation, however, the evidence as has been stated is strong indeed.

Some have objected that without the actual discovery of such parallel records the monuments can do little to authenticate the Scripture record. Such an objection is unreasonable. It forgets that to establish the authenticity of the conditions as the monuments do is to establish largely the authenticity of the entire narrative that finds its setting in these conditions. We could hardly conceive an Oriental author in writing a fictitious story going to the vast trouble of securing the actual conditions even if he were able to do so. Western authors of fiction generally try to secure the actual conditions and sometimes meet with considerable success in their efforts, but the historic instinct was not sufficiently strong in the Oriental to impel him to such a task or to give him success if the effort was made. The fact, therefore that the conditions geographical, social, educational, political and religions implied in the narrative of the Pentateuch were the actual conditions of the time must be regarded as virtually establishing the essential authenticity of the narrative.

Nor is it to be forgotten that the Radical critics have regarded the history contained in the Pentateuch as fictitious largely because it has been thought that the pre-supposed conditions were not nor could be the actual. For instance they held at one time that the art of writing was not known in the days of Moses and consequently that the Pentateuch could not have been written in his time; they hold at the present that the Pentateuch pre-supposes a higher civilization than that which existed in those early times and that consequently it must have been the product of a later age that lived to read back the conditions of the present unto the remote past. When, therefore, the monuments showed that the implied conditions of the Scripture narrative were the actual objections of the Radical critics are met, and so, as far as they are concerned, at any rate the authenticity of the narrative is established. For instance the Radical critic would say: The story of Abraham must be fictitious because the conditions that are implied belonged to a much later period, to this the Archaeologist might answer, the monuments show that the implied conditions were, as a matter of fact, the actual, and that consequently as far as you are concerned the authenticity of the story is established. With perfect safety, therefore, one can say that the monuments establish the authenticity of the Pentateuch narrative, at least, to the extent of meeting objections that Radical critics have raised against it.

In regard to the story of the Creation and of the Fall and of the Flood all that the monuments show is that there existed a very early tradition in regard to these great events. This fact, however, has as much to do with the authorship of the Pentateuch as with its authenticity. The only evidence that it affords of its authenticity is that afforded by a very early and almost universal tradition, which however is in itself evidence not to be despised.

Concluded next week.

When Saladin looked at the sword of Richard Cœur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said, "It was not the sword that did these things, it was the arm of Richard." We should be instruments that the Lord can use, and when He has used us, the glory should all be His.—*Christian Endeavor World*

MISS FRANCES E. WILLARD DEAD.

which we feel sure will be appreciated by the readers of THE REVIEW.

At a late hour on the evening of February 18th, the following despatch was received from New York: "Miss Frances E. Willard, President of the Women's Christian Temperance Union, died here to-night from pneumonia." The following morning the daily papers throughout the length and breadth of the land and in distant continents heralded the sad news that the W.C.T.U. had lost one of its strongest, most consistent and self-denying members. Miss Willard was most intimately known in Toronto from her connection with the World's Convention held here in October last. She was President of the World's organization and directed the business of the Union with a tact and ability rarely to be found even among men of experience.

Miss Willard was born September 28th, 1839, at Churchville, near Rochester, N.Y., and was the daughter of the Hon. Josiah F. and Mary Thompson Hill Willard. She was a graduate of the North-Western University, Chicago, and took the degree of A.M. from Syracuse University. In 1862 she was professor of natural science at the North-West Female College, Evanston, Ill.; 1866-67 she was preceptress Genesee in the Wesleyan Seminary, Luma, N.Y.; 1874, Corresponding Secretary of the National Women's Christian Temperance Union; 1877, was associated with D. L. Moody in revival work in Boston; 1878, President of the Women's Christian Temperance Union of Illinois, and Editor of the Chicago *Daily Post*; 1879, President of the National Women's Christian Temperance Union, the largest society ever organized, conducted, and controlled exclusively by women. She made the tour of the Southern States in 1883, and founded, and everywhere introduced, the Women's Christian Temperance Union. She travelled thirty thousand miles that year in the United States, visiting every State and Territory, accompanied by her private secretary. Miss Willard gave to the National Women's Christian Temperance Union its motto:—"For God and Home and Native Land," and classified its forty departments of work under the heads of preventive, educational, evangelistic, social, legal and organizing. In 1884 she helped to establish the Prohibition (of intoxicating drinks) party. In 1885, Miss Willard was elected President of the Women's Council of the United States, formed from confederated societies of women, and in the same year she was elected to the General Conference of the Methodist Episcopal Church, and in 1887 she was elected to the General Conference of the same Church.

We publish herewith a plate representing the last group taken of the officers of the World's W.C.T.U.,

DEATH AND LIFE.

A Christian in this world is but gold in the ore; at death the pure gold is melted out and separated, and the dross cast away and consumed.—*Flavel*.

THE BLESSEDNESS OF TEARS.

BY MRS. M. A. HOLT.

There is a blessedness in tears. They are the flood-gates of the deep fountain which threatens to overflow the soul. They often keep the heart from breaking and the eyes from blindness. They purify the soul and wash away the stain. They lift up and exalt the weeper.

There is a sacredness in tears, for weeping is often worship. We weep when we meet the Master "face to face." Exclamations of joy are out of order then, and tears, silent tears, express what words cannot. Even when the joy-bells are singing in the soul they are more expressive than shout or smile. Jesus wept, and surely we may weep also. The angels in heaven weep and so we know that there is a blessedness in tears.

Tears make humanity human, or rather the cause which inspires them. Was there no cause for weeping human hearts would be as cold as an iceberg and as hard as the ocean rocks. So the loving Father sends sorrow, deep dark sorrow to the world. He keeps the death angel busy in touching sweet bright faces that become strangely still and white as his hand rests upon them. Oh, how thickly the hot tears fall upon the beloved dead face! He sends the wild storms of afflictions in a thousand different ways to human beings, that they may weep and be lifted up to Himself.

It is also necessary that the whole world shall weep at times. So the rain descends, the waters burst from their barriers and some fair city is swept away. The cyclone sweeps through the air, disease and famine touch some portions of the earth, and then the great world weeps, and the heart of humanity is moved by tender sympathy that springs quickly into being. The ships go down at sea, tyranny and cruelty oppress some helpless people away in the distance, and then the world's gold is poured out at the shrine of suffering. Oh, how strangely sympathetic and human the soul of humanity becomes when it weeps at the sorrow of others struggling in the depth of affliction!

"Weeping may endure for the night but joy cometh in the morning!" Oh, how sweet the joy, how deep the peace and how great the happiness that follows the night of mourning. Truly "Blessed are they that weep, for they shall be comforted"—*Presbyterian Journal*.



GENERAL OFFICERS OF THE WORLD'S W.C.T.U.

Agnes E. Slack, Sec'y.

Lady Henry Somerset, Vice-Pres.

Frances E. Willard, Pres.

Anna A. Gordon, Ass't Sec'y.

Mary E. Sanderson, Treas.

MINISTERIAL SETTLEMENT AND TENURE.

IMPORTANT DISCUSSION BEFORE THE TORONTO PRESBYTERIAL CONFERENCE.

The utility of what has become known as the Presbyterian Conference has been often proved by the helpful discussions which have been freely participated in at these meetings. This week the topics before the Toronto Conference were of more than usual interest, two of them dealing with the system of "calling" ministers to vacancies and the other with the length of the term of service. That improvements will come in the methods now prevailing as to filling vacancies may be taken for granted; but that the well-*ad vitam, ad culpam*, rule of tenure will be invaded and upset for an itinerancy is an unlikely thing to happen in so sane a church as the Presbyterian Church in Canada. But without discussing the merits of the case at present, we place before the reader a summary of the remarks made by the several speakers at the Conference.

Rev. J. A. Grant, who has given much attention to the "probationer" question, and Rev. J. A. Brown, M. A., introduced the subject referred to in two able papers, in which it was shown that the present system does not give satisfaction. We desire for evangelistic services, as an auxiliary, or as a relief from the stated services of the church, was touched upon also and it was pointed out that the yielding to this desire has resulted disastrously to some congregations, causing discord and disruption.

Rev. J. A. Brown held that ministers should not touch the Church finances, and should not when settled in a pastorate apply for a new one after a short term. Rev. J. A. Grant said that ministers, congregations, and Presbyteries were equally to blame for the restlessness spoken of. The two former were too eager to change, and the latter too lenient in giving their assent. A real evil was probed by Rev. W. G. Wallace, who said students were not sufficiently impressed with their responsibility. They should understand that they must work and teach as well as preach. "Many ministers come to the end of their tether after two years. They have no more ideas. Thus both they and the congregation want a change," he declared.

This sentiment was followed up by Rev. Principal Caven's statement to the effect that students were sometimes settled in charges before they were sufficiently prepared by thoroughly wide reading and proper knowledge. This evil was intensified by the course of the Home Missions in regard to the North-West, who encouraged students to undertake mission work during their theological course, thus depriving them of their opportunities for study and mental equipment.

As to the restlessness, they must remember that they were in a new era, one of movement and strong impulse. A man would be foolish not to recognize this, and to decry the age in which he lived. Regarding evangelism, the reverend speaker declared that ministers should never hand their congregations over to evangelists. It was a great mistake. All pastors should have the zeal of the evangelist, but it should be allied with knowledge. "Avoid the peripatetic evangelist," said Principal Caven, in conclusion. "He has no place in a settled congregation, his work is not in a settled district."

In the same strain spoke Rev. Dr. Parsons, who spoke with no uncertain sound as to the present condition of things; and Rev. Dr. Gray who described some evangelists to a fire passing through a bush "raising a momentary conflagration and leaving nothing but charred embers behind."

A committee composed of Rev. Dr. Parsons, Revs. Messrs. Wallace, Frizzell, Turnbull, Grant and Brown was appointed to formulate a plan which will be dealt with by the Presbytery. The plan, it is understood, suggests that all calls and applications be referred to a committee composed of the Moderator of the Presbytery and three conferees, who will pass favorably or adversely upon the cases before them. The length of a pastor's term, it is suggested, should be limited to a period of say five years, which would mean that the Presbyterian Church would be following the lines laid down by the Methodist Church. It also means that ministers may no longer look upon a congregation as their's for life.

LOOKS INTO BOOKS.

PIERRE AND HIS PEOPLE." By Gilbert Parker. Toronto, Copp, Clark Co., Limited. Price \$1.25.

Our readers will remember that we announced some weeks ago that the enterprising firm of Copp Clark Co., were about issuing at intervals of a few weeks, the works of Gilbert Parker. Of this series, "Pierre and his People" forms the second volume. As this work deals with our own country in the far North and the early history of the Hudson Bay Co., it should meet with a ready sale among our readers.

VARIOUS FRAGMENTS. By Herbert Spencer. Price \$1.25. New York, D. Appleton & Co.

This work contains some eighteen magazine and review articles written by Herbert Spencer from time to time. In his brief preface he explains that some of them may be worthy of more permanent preservation than in their original Magazine form, and that in order to complete the volume he has added some which in his judgment are of lesser value. Certainly the rising generation of book readers must thank Mr. Spencer for the publication of "Various Fragments" as of course the Magazines and Reviews of the fifties are almost ancient history to the present generation. It is unnecessary to comment upon the excellence and variety of the collection but merely to state in conclusion that lovers of Herbert Spencer's writings will have great pleasure and profit in perusing this book.

KOREA AND HER NEIGHBORS." A Narrative of Travel with an account of the Recent Vicissitudes and Present Position of the Country. Isabella Bird Bishop, F.R.G.S. With a Preface by Sir Walter C. Hillier, K.C.M.G. With Illustrations from Photographs by the Author, and Maps, Appendixes and Index. Price \$2.00. Fleming H. Revell Co. Toronto, New York and Chicago.

Mrs. Bishop needs no introduction to our readers. Her books upon Japan, Persia, the Hawaiian Islands and the Rocky Mountains are known and read throughout the continent. Mrs. Bishop is an indefatigable explorer. Few men have penetrated so far into unexplored portions of many semi-civilized countries. Her Korean experiences were quite out of the ordinary, and they are related in the pleasantly familiar way which has given her former works so wide a reading. In her preface and notes she says that her four visits to Korea between January, 1894, and March, 1897, were for the purposes of studying the leading characteristics of the Mongolian races. During these visits, however, she became deeply interested in Korea and this volume gives the results of prolonged and careful observation. In her introductory chapter she speaks of the general lack of information in regard to the geographical position and general makeup of this important country. She has not spared toil or hardship in her journeys into the interior of Korea in order to obtain the information which is presented in so simple and attractive a form in this volume. Fortune favored her in the time of her visits, for some of the most important events in Korean history have taken place during the years when Mrs. Bishop was in the Hermit Nation. The book gives full descriptions of the country and its inhabitants, their characteristics, customs, government and relations to other nations. It details the revolutionary period and the assassination of the Queen, the social position of woman education, and foreign trade and gives vivid pictures of Seoul, the Korean Mecca and Song-do, the royal city. Mrs. Bishop has furnished a variety of photographic views of places and habits of living which illustrate the book, and carefully drawn maps show the topography of the country and the routes over which she travelled. To the general reader the book can be commended as a timely and interesting book of travel, and to the Christian student the observations and conclusions respecting missionary work will have more than a passing interest.

The *Expository Times* for February opens with its regular brief and scrappy chat as to some of the more prominent books and discussions of the month and as to some books that are not yet published. We suppose we can hardly blame the editor, Dr. Hastings, for telling us so much about his new Bible Dictionary that is about to appear, but we shall have to wait until some one else sees it before we know what it is really worth. The problem of the "Logia of Jesus" still receives a good deal of attention and also Dr. McIlvort's book on "The History of Christianity in the Apostolic Age." An article by Dr. Van Maren, of Leiden, shows that the Dutch school of criticism is determined to outdo the Tubingen school in its radical treatment of the New Testament. Baur and his successors left us at least the four great Pauline Epistles as genuine. These writers would sweep away the whole collection. They are not likely to meet with greater success than their predecessors. T. & T. Clark. Price 6s.

MISSION FIELD.

CONSECRATION.

What is Thy will, my Father?
How can I serve Thee best
When now, athwart my pathway,
The deepning shadows rest?

Just where Thou wilt, Lord, lead me;
Thy voice I will obey.
At every step I need Thee,
To guide me in Thy way.

Just as Thou wilt, Lord, use me.
Immerse my will in Thine.
Myself, my life, my highest powers,
I fully resign.

All life's bright hours; each conquest
The duty of to-day;
Each effort—true and earnest—
At Jesus' feet I lay

ANNETTE AMANDA DAVIDSON.

FIRST CHRISTMAS IN SKAGUAY.

Christmas was ushered in, not by the pealing of bells but by bang, bang of the guns. At 12 o'clock on Christmas eve some one fired a shot. Within a few minutes it seemed as if every gun in the city had shouted forth its defiance to the Angel's song "Peace on earth." The noise was soon over, and soon after came floating on the midnight air music. Strong, sweet music, in an unknown tongue, and those who heard, listened in wonder. Thoughts wandered back again to that grand anthem that the angels sang eighteen hundred years ago to the shepherds as they watched their sheep on the far off fields of Bethlehem. Then the music took shape in the joyous hymn, "Joy to the world." The mystery of the music was solved next day. It was the native Christians carrying out the good custom that their beloved missionary, Rev. Mr. Duncan, of Metakahla, had taught them, singing their Christmas carol at the Church. All honor to that great man, forty years ago he threw off the trammels of the Church, that dictated a narrow policy; he cut himself adrift from the government, and with a band of semi-civilized Indians, went away to found a new home. He has through all these years been their guide, philosopher and friend. And surely the godly lives and bright example of the dozed Indians here proclaim that his life has not been in vain.

Christmas dawned bright and clear for this country, for it must be remembered that we see little of the glorious sun, though we have more or less of his light for about six hours daily. The day was exceedingly mild and pleasant in every way. The people of Skaguay did not forget the turkey and plum-pudding. The writer had several invitations but was unable to accept them all. The United States Marshal was the man to whose lot it fell to satisfy his Alaskan appetite. No better dinner could any man desire, no pleasanter company could sit around a Christmas table. The Marshal is a splendid specimen of a man—a Canadian by birth—over six feet high. He has many hard duties to perform, being the only law officer in a town of over 2000 inhabitants. He is always the same—quiet, kindly, philosophic. But often in looking at him and his genial wife, one is forced to think they have some thoughts they share not with others. Once only was the veil lifted and we got a glimpse of their sorrow. The Marshal showed us his Xmas gift which he valued above everything he had ever received, and yet he wished he had not got it. It was a tastefully made hair chain, bound with gold. As he held it up his great hand trembled and his kindly eye was moist. All he said was, "It is our little girl's hair—she left us when she was four years old."

The great event of the day as far as the Christians were concerned was the Christmas tree. For weeks past the children had been under the careful training of Mrs. Strong, a lady of rare tact and great skill in the management of children. The ladies with the assistance of a few gentlemen decorated the Church and tree in a tasteful and creditable manner. The Star of Bethlehem hung above the platform. Underneath it a great scroll twenty-two feet long was unrolled bearing the words "Glory to God in the Highest," and underneath it a neat banner with "the King has come." There were a number of mottoes round the walls. The whole church was festooned with evergreens. The tree was the great centre of interest. It was a graceful, drooping fir-tree, hung with pop corn, candlor, cornucopias, etc. and on it was a present for every child in Skaguay, now about fifty in number. Among the presents were two Klondyke dolls dressed in fur from head to heel, one for the pastor and one for the contractor of the church, Mr. C. Broomfield. The pastor was also the recipient of a purse from the Ladies Aid Society, and three ladies presented a handsome chair and table for the platform. The church was filled to overflowing—not half of those present could find seats, though additional seats had been secured.

Many were turned away unable to get in at all. The verdict of all who had the good fortune to enjoy this first Xmas tree in Skaguay is that it was a great success. It was a strong resisting force to the attractions of evil on every side. For here as elsewhere, the devil's agents try to prostitute our great Xmas festival and make it day of debauchery. One saloon even went so far as to give a free turkey dinner to every one who came.

R. M. DICKEY.

HOW MANY CHRISTIANS IN CHINA?

BY THE REV. J. A. SLESBY.

Various estimates are given of the number of Christians in China; but there seems to have been no careful compilation of statistics since the publication of the "China Mission Handbook," in which statistics were gathered for the year 1893. In the table published in that work we find that the number of communicants reported were 55,093, and the number of "inquirers" were 12,495. These "inquirers" are generally understood to be men and women who have applied for baptism, but who are neither baptized nor admitted into full communion until they have stood the test of a probation lasting from six months to a year and a half, and have been instructed in such a way that they can intelligently receive the Sacraments and give a reason for the hope that is in them. They are sometimes termed "probationers," and sometimes "applicants for baptism." Many societies do not report this class, and 12,495 is far below the true number. Adding this number to the 55,093, we would have 67,588 professing Christians reported for the year 1893, whose names were enrolled by the various Protestant missions either as full members or as candidates for admission.

In the year 1890 statistics were carefully prepared for the records of the Missionary Conference at Shanghai. The number of communicants reported (for 1889) was 37,287. This gives an increase of 17,806, or more than 47 per cent. for the four years ending 1893. If the increase for the next four years was at the same rate we would have 81,263 communicants at the close of the year 1897. As the most encouraging reports have been coming in we may feel confident that the rate of increase has been even greater than in the previous four years, and the estimate of 80,000 communicant members and 20,000 applicants for baptism, or 100,000 professed believers enrolled upon the books of the various Protestant missions of China, would be in all probability below the true number.

The increase of the thirteen years which intervened between the conferences of 1877 and 1890 (or, more correctly, between the years of 1876 and 1889), was more than 175 per cent.

The following figures are given to show the rate of increase since 1807, when Robert Morrison began his work at Canton, as the first Protestant missionary to China: Communicants.

| | |
|--------------|---------|
| In 1807..... | 0 |
| " 1842..... | 6 |
| " 1853..... | 350 |
| " 1857..... | 1,000 |
| " 1865..... | 2,000 |
| " 1876..... | 13,515* |
| " 1886..... | 28,000 |
| " 1889..... | 37,287 |
| " 1893..... | 55,093 |
| " 1897..... | 80,000 |

These 80,000 communicants will be found scattered throughout all the provinces of China, and in Formosa, which, altho belonging now to Japan, may be reckoned as a part of the China mission field. Supplying the lack of up-to-date reports by estimates based upon a careful study of the field, I have arranged the following table to show their distribution.

| | |
|----------------|--------|
| Communicants | |
| Chekiang..... | 9,000 |
| Chili..... | 7,000 |
| Fukien..... | 17,000 |
| Hainan Id..... | 80 |
| Honan..... | 300 |
| Hunan..... | 100 |
| Hupei..... | 3,500 |
| Kansuh..... | 150 |
| Kiangsi..... | 1,000 |
| Kiangsu..... | 3,000 |
| Kwangsi..... | 20 |
| Kwangtung..... | 12,700 |
| Kweichan..... | 80 |
| Manchuria..... | 7,200 |
| Nganhowei..... | 600 |
| Shansi..... | 1,500 |
| Shantung..... | 12,000 |
| Shensi..... | 550 |
| Szechuen..... | 660 |
| Yunnan..... | 60 |
| Formosa..... | 3,500 |
| Total..... | 80,000 |

Most of the statistics which we see published in America are at least a year old before they are given to the public, and nearly every list is incomplete, important missionary organizations, with hundreds of communicants, being left out entirely. Present indications lead us to believe that a full report for 1900 will give 100,000 in full communion, connected with the Protestant Church in China.—Independent.

UNDER THE EVENING LAMP.

FROM SHADOW TO SUNSHINE.

I learn as the years roll onward
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I long for
Had a hidden thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.

The clouds but cover the sunshine,
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done;
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts' away,
And those who have never known sorrow
Cannot find the infinite peace
That falls on the troubled spirit,
When it sees, at last, release.

We must live through the weary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing,
The flowers must be buried in darkness
Before they could bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness
The sweetest songs will fall,
For as peace comes after suffering,
And love is reward of pain,
So after earth heaven—
And out of our loss the gain.

THE ATMOSPHERE OF THE HOME.

"I can always tell," said a man of wide experience of the world, "what has been the home training of the man or woman I meet on the train, or in the street, in business, or in social life. The subtle air we call good-breeding is not to be attained by education or travel; it comes from breathing the atmosphere of a refined home." The unfailing courtesy to others without regard to condition in life, the tact which turns discordant social notes into harmony, the ability to see things in their true proportion, the self-poise which enables one to preserve his own rights from encroachment, while scrupulously observing those of others, all this is a matter of years of living in a home where constant and delicate consideration is shown for the feeling of others, and the ideas of personal honour are those worthy of the Court of the King. In such a household rude criticism is unknown, the sacredness of possession is recognised as an alienable right, no more to be assailed in the property of the child than in that of the State, while no unkind hand tears ruthlessly away the veil of privacy from outer or inner life.

I know children so happily nurtured, that never in all the years of their childhood have they heard a sharp reproof, or injudicious criticism; and the result is a gracious self-possession, a sweetness of temperament, which all the world's bitterness cannot sour. The heart that is never wounded in the house of its friends wears an invulnerable armour in the company of its enemies, untouched by the poisonous arrows of contempt or distrust. Far otherwise is it with the child whose every action has been under surveillance, whose daily food has been seasoned with fault-finding words. I recall one little soul whose shrinking manner and beseeching eyes seemed to crave sympathy, and whose every mouthful was swallowed in fear and trembling of sarcastic comment, or stern reproof on manners or morals, from his over-anxious parents. One day an honoured guest was at the table, and in the charm of his conversation the shortcomings of the small member of the household passed unnoticed. At the close of the meal he folded his little hands and exclaimed with pathetic content, "It's been such a pleasant dinner!" Alas! that "pleasant dinners" were not of more frequent occurrence in that

family. A sensitive child is forced into life-long invalidism of character by such subjection, while one of spirit, obliged to yield his rights to superior force, will either be driven to deceit or into open rebellion. A plant may be set in good ground, well tended and watered, but if the air around it be filled with poisonous gases it cannot thrive; unless, like the flowers in Hawthorne's tale, it adapts itself to its unhealthy conditions, to become in its turn a menace to wholesome life.

Children are hurt by jar, and fret far more than older persons dream of. If a nervous, irritable teacher makes a restless, unruly set of pupils, as practical educators assure us, then the character of the house-mother and the house-father must determine the dominant spirit of the home, whether it be the above of peace, or the dwelling-place of the lords of misrule and discontent.

One of the greatest philanthropists and writers of England tells us that the main blessing of his childhood was the quite priceless gift of a peaceful home. Peace not of outward conditions, for crowded London was his birthplace, but peace of the inner life. "I never had heard my father's or my mother's voice once raised in any question with each other," he writes; "nor seen an angry, or even slightly hurt or offended glance in the eyes of either. I had never heard a servant scolded; nor even suddenly, passionately, or in any severe manner, blamed." Those who know something of the smoothness with which the domestic machinery moves in an Christian home, will credit his next assertion. "I had never seen a moment's trouble or disorder in any household matter; nor anything whatever either done in a hurry, or undone in due time." Perhaps the love of order, and the exceeding patience with which he prosecuted his own life work, was a gift not of nature, but of environment. Such households are not uncommon, but the whirl of city life with its engrossing duties and pleasures has a tendency to ruffle the pinions of the angel of Peace, and make her more nearly resemble the wind swept plumage of the winged Victory of Samothrace.

In childhood's days I heard a song which still lingers in my memory;—

"There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home."

And love it is, after all, which is the main requisite of the atmosphere of the ideal home. I recall one household in which I have been a frequent guest. From the moment you entered the door, until your reluctant leave-taking, you felt its sweet restfulness. It seemed always sunshine and fair weather there, for it was one of the homes where Christ abode, not merely sojourned occasionally. It could not help but be the house Beautiful, and the Delectable Mountains of the promised land seemed always in view.

Of all the famous pictures which Ruskin has made us see, none has so impressed me as the one of the family of Paul Veronese, in the Dresden Gallery. The painter wished to represent his dear ones as happy and honoured. "The best happiness and highest honour he can imagine for them, is that they should be presented 'to Christ and His Mother.'" The father stands a little apart in prayer. The mother well in front, kneeling, but looking up steadfastly, not afraid to meet the gaze of the Holy Family, for she has brought up her children in the fear of the Lord. The two elder children are a little in front of her, in attitudes of rapt devotion. One of the younger children, somewhat frightened, has run to its mother, and she has thrown her right arm about and over him, with exquisite instinctive action, as one whom his mother comforteth. The other children are shy, or interested in their play, the youngest of all playing with his dog. The composition of this picture is highly characteristic of Venetian sacred art, when Venice was at her best in both art and religion. In it, as in others by the contemporaries of Paul Veronese, we find that, "The madonnas are no more seated apart on their thrones, the saints no more breathe celestial air. They are on our own plain ground—nay, here in our houses with us. All kind of worldly business going on in their presence, fearlessly; our own friends and respected acquaintances, with all their moral faults, and in their mortal flesh, looking at them face to face unalarmed;

ney, our dearest children playing with their pet dogs at Christ's very feet.

I once thought this irreverent. How foolishly! As if children whom He loved could play anywhere else! What the Venetian sought to portray in his pictures of the true relation, the true harmony, between things celestial and things terrestrial, we are just now beginning to realise. For a long time the idea of the other Italian school of art was ours also, and we kept our religious feelings and aspirations in a specially rarified and glorified atmosphere, apart from our daily life, with its commonplace duties and material needs. Ideas and feelings, so divorced, had a way of etherialising into vagueness and fading away altogether. We are wiser now, and cry,

All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul.

Each age brings its portion of truth wrested from experience, to the cairn of the past, and ours is this:—The true food of the celestial is the right ordering of the material life, for since "God dwells in all, from life's minute beginnings up at last to man," we can cast far behind us the asceticism of the mediaeval Christian; and if we have lost the enjoyment in life of the Greek, we have entered into something far better, the liberty in Christ which makes us free indeed, and our homes as happy and joyful as that one in Bethany whither the Master loved to go.—"Christian Commonwealth."

THE HOME CIRCLE.

THE UP-TO-DATE WOMAN.

Here lies a poor woman who always was busy;
She lived under pressure that rendered her dizzy.
She belonged to ten clubs, and read Browning by sight,
Showed at luncheons and teas, and would vote if she might.
She served on a school board with courage and zeal;
She golfed, and she kodaked, and rode on a wheel;
She read Tolstoi and Ibsen, knew microbes by name,
Approved of Delsarte, was a "Daughter" and "Dame."
Her children went in for the top education,
Her husband went seaward for nervous prostration.
One day on her tablets she found an hour free—
The shock was too great, and she died instantee!
—Philadelphia Record.

THE INTERRUPTED LESSON.

It was a sultry Sunday in July, oppressive with the suggestion of coming thunder. All day long the sky had been heavy and threatening, and the faint breeze which had arisen heralded the near approach of the storm. Inside the little ivy-covered schoolroom at Ellesmere groups of hot, restless children fidgetted and yawned, while tired-looking teachers tried in vain to captivate their wandering attention. Even the eyes of the third class boys were eagerly watching the clock, and the lads were whiling away the time with sly pinches and winks to the fourth class who adjoined them. And when the minister's gentle little wife failed to keep her class attentive, there was small chance of success for anyone else, for Mrs. Grey was acknowledged to be the most capable teacher on the books.

"Boys," she pleaded, "listen to me a moment. I know this lesson sounds uninteresting to you now. Most of you probably know very little of trouble yet. You have never longed for the sympathetic touch of the Lord, for the consolation He only can give. But one day you will each have to walk side by side with sorrow, and learn the lessons which she sets for you. In that hour you will need His comfort—"

As she spoke a vivid flash of lightning lit up the room, followed by a crash of thunder. A sobbing cry of "mamma," a hurried patter of little feet, and Leslie Grey had reached the mother's arms, and had hidden his face on her shoulder.

"As one whom his mother comforteth," Mrs. Grey said, softly, "My little boy has illustrated our lesson for us."

The—Rifles had had a still day's work, and had come off victorious, but heavy-hearted. Little knots of men hung around the tent where their gallant young

colonel was lying mortally wounded, eagerly waiting for some glimmer of hope from the doctor.

The doctor looked pityingly at the patient. "Poor fellow," he said, "he cannot last out the night. Such a pity. A plucky chap, and so young."

"Mother."

The man who was watching by his bedside bent down sadly.

"What is it, Colonel?"

"I want my mother."

"Shall I send her a message from you?"

The blue eyes opened wearily. "Is that you, Ford?" he said. "I have made such a hopeless tangle of my life, and I want her to come and talk to me, and tell me how to start fair again. Can't you tell me 'Ford?'"

The bronzed face beside him lost some of its hard lines, and the eyes grew softer. "I haven't thought much about things of that sort lately," he said, huskily. "I knew once, though. I remember one lesson. I can never forget it—of our teacher telling us how God was waiting to take our tangled lives, and make them all fair and square again."

He paused for a moment, and a low "go on" came from the wounded man.

"And how Jesus came to look after the people who had gone wrong, and bring them back to the right way again. Sometimes she told us how ready He was to help when we were in trouble of any sort."

Another pause, but the pleading glance started him again.

"Once, Colonel, she talked about the future; about the days when sorrow or death would come near to us and we should need someone to take care of us, and comfort us. That day her lesson was cut short, for a storm came, and her little boy got frightened, and slipped away from his class, and ran into her arms. That helped us to understand the lesson. We didn't know much about sorrow or trouble, but when we saw the little chap rush sobbing into his mother's arms, we thought of our own mothers, and how good it was to have someone to tell when things went wrong,—somebody who knew how to comfort a fellow. And then she turned our thoughts up to God again, with the verse she gave us to learn, "As one whom his mother comforteth, so will I comfort you."

The Colonel shivered slightly. "Ford, that was my mother, and I was that frightened little lad."

A long deep silence fell on the two men. Neglected, half-forgotten truths came crowding in upon them, and conscience, long stifled, spoke again.

Presently there was a slight movement, and the white lips parted. "God," he murmured, faintly, "my mother's God, have mercy upon me, a sinner."

Another silence, then he spoke again, "Ford, tell mother."

Overhead the stars were shining calmly, and the earth lay still and peaceful. Inside the tent, two men had passed into the peace of God, but the river of death flowed between them.—S. S. Chronical.

SUNSHINE.

The secret of a happy life is to have sunshine in the heart. If there is no sunshine in our lives, all will seem dark to us wherever we go. Some one has expressed this in a fable:

"A cold fire-brand and a burning lamp started out one day to see what they could find. The fire-brand came back and wrote in its journal that the whole world was dark. It did not find a place, wherever it went, in which there was light. Everywhere there was darkness. The lamp came back and wrote in its journal: 'Wherever I went, it was light.' What was the difference? The lamp carried sunshine with it and wherever it went it illumined everything. The dead fire-brand had no light in it, hence everywhere it went everything was dark. If we would be happy ourselves, and make others happy, 'scatter sunshine.'

A little girl was sitting at the breakfast table; through a crevice in the wall of the dining-room the sun was shining on the table. The little girl chanced to lift a spoonful of rice to her mouth, upon which the sun was shining, whereupon she exclaimed: 'O mamma, I swallowed a spoonful of sunshine!' Our lives and homes would all be brighter if we would swallow some sunshine occasionally."

OUR YOUNG PEOPLE.

TACT.

BY HENRY BECKWITH, M.A.

The shortest words tell the most, as the strongest blow is given on the instant. When men have long mused on a certain class of things, having a common thread of connection, they at last crystallise their thoughts in a short word, which comes like the sharp report of a firearm. Such a word is Tact.

Yet these short words, those teeming monosyllables, are the hardest to explain. Turn up any ordinary dictionary and you will find that the attempted explanation is really a transference of the short word, which you fairly well understand, into a longer one which you do not understand. You say at once of such and such a person, "He has tact." If I ask you what you mean, probably the answer is, "Oh, every one knows what tact is." And then one can go no further. What every one knows is, as a rule, what nobody can fully define or describe. Every one knows the sunlight, but who can grasp its intangible rays? Every one knows God, but who can by searching find Him out?

For a young man, tact is a thing worth thinking of carefully, and not for merely selfish ends alone. The noisy author of the book called "Tact, Push, and Principle" has insinuated the thought that tact is a needful element of worldly success. But I have always felt as if that were doubtful; one sees so many successful men in all lines who are wanting in tact. The "Push" generally kills the "Tact." If you are elbowing your way through a crowd, you must make yourself disagreeable. Tact would keep there, for tact would bid you respect your neighbour's ribs and toes. For purely business ends, tact is perhaps less necessary than tireless industry and fearless self-assertion. But let us put the selfish aim aside. Tact is a most reliable quality or accomplishment from a moral and social point of view.

The young man who respects the decencies of life has tact. In gatherings of men one sees how soon the artificial polish scales off. A fashionably dressed youth who is all grace and courtesy to the opposite sex, or on a special occasion, very often betrays coarseness and a sort of brutality among his fellows. True tact leads us to keep up a uniform kindliness and a considerate courtesy at all times. For true tact means being in touch with the best elements around you, not giving way to careless or coarse abandon, but being always manly and high-minded.

But, says some lively young reader, you are describing something like a prig—a solemn, tedious, starch-ass! Not, says my young friend; the possession of tact excludes either starchiness or tediousness. Some of the brightest lads I have known, and the most popular, showed the happy quality so hard to define. They were always in touch with their company, yet never did I hear them say a word which was not pure and good.

Tact, however, is more than talk. It nestles like some soft, bright-eyed bird in a thousand corners of manner and conduct. It is the gift, the grace, of doing the right thing at the right moment, so that every one feels easy and no effort is experienced in carrying on social movement. There is tact in a smile, in a hand-clasp, in an offered chair. There is often infinite tact in perfect silence. A tactless youth must always be talking. To be quiet when that is best for others, to be active and lively when your friends need to be roused: what a charm is such a power in the young!

If you but know it, my youthful reader, you are never so handsome or attractive as when you are trying honestly to make others feel happy and at ease; and never so ungainly, whatever be your natural advantage, as when you stupidly and selfishly overlook your neighbour's comfort and interests, and drive ahead on your own concerns.

Oh, the ugly good-looking young men one sees! What is the cause of their repulsiveness? It is the want of tact. It is the absence of kindly unselfish ways and high moral tone. And what irregular, even unlovely, faces we know which are all-glorified by this quality! Tact is a wonderful cosmetic. It is as the Psalmist's oil which maketh even dull faces to shine.

Were I desirous to attempt short definition, I should say that Tact is truth, because it cannot be put on or pretended; it must be a real part of us, a native product. It is tenderness, because it consists in realising the position of others, and adjusting yourself to it. "Put Yourself in His Place," was a title chosen by the great Charles Reade, and it is the motto of a tactful man. And what shall we say of temper as an element of tact? Why this—that it is the very condition, the *status quo*. A bad-tempered lad is hopeless. He cannot possibly succeed in producing that agreeable glow and quiet comfort which are diffused by the presence of tact. So let us, above all, see to our temper. Victory here will mean victory along the whole line.—*Christian Leader*.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON X.—JESUS AND THE SABBATH MARCH 6

(Matt. xii: 1-14.)

GOLDEN TEXT.—"The Son of man is Lord even of the Sabbath Day." Matt. xii. 8.

TIME AND PLACE.—Spring or Summer, A.D., 68. Capernaum and vicinity.

LESSON OUTLINE.—I. Work of Necessity, 1-6. II. Lord of the Sabbath, 7-9. III. Works of Mercy, 10-13.

INTRODUCTION.—It is probable that the incidents recorded in this lesson occurred prior to the commission of the twelve and the Sermon on the Mount. The fact that the grain was ripe for plucking, places the time either in April, when the barley harvest was gathered, or in May or June, when the wheat was ripe.

VERSE BY VERSE.—1. "At that time."—This expression probably means, at this period of His ministry. "The Sabbath Day."—The Jewish Sabbath, the seventh day of the week. "Through the corn."—Fields of grain, barley or wheat. "Began to pluck."—The law permitted the passer-by to take thus what was needed to satisfy hunger.

2. "That which is not lawful."—Because it involved some labor, and so was breaking the Sabbath according to the Pharisees.

3, 4. "What David did."—(See 1 Sam. xii. 16.) "House of God."—The Tabernacle where the Ark was kept. "Shewbread." This consisted of twelve loaves placed fresh every Sabbath day on the table in the sanctuary. "Not lawful for him."—Under the ceremonial law it could only be eaten by the priests.

5. "The Priests . . . profane the Sabbath."—That is, do work which would be a violation of the Sabbath if the law did not make it their duty. "Are blameless."—Because doing their duty.

6. "One greater than the Temple."—Meaning the Son of man, who in the eighth verse is called *Lord of the Sabbath*.

7. "I will have mercy, etc."—Quoted from Hosea vi. 6.

8. "Went into Their Synagogue."—He may have been on His way there as He passed through the corn field, or this may have occurred on another occasion.

11. "Will He not lay hold on it."—The rabbinical law permitted a man to do what was necessary to save it on the Sabbath day. This is implied by Jesus' question.

12. "How much then is a man better."—If a sheep may be saved, how much more may a man be healed. "Lawful to do well." That is, to do good to others.

THOUGHTS.—The Sabbath is a season for doing good to men. The Sabbath-school is then quite timely: the prayer-service is then appropriate, preaching the Gospel and telling men of Jesus is in tune with its holy hours. sowing the fields of the human soul with the good seed of divine truth is proper: private prayer and meditation upon the Word of God is a part of its breath. All its time should run in golden sands of good deeds; all its chords should vibrate with divine music.

John Newton wrote:

"Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in His courts to-day:
Day of all the week the best,
Emblem of eternal rest.

"May the Gospels' joyful sound
Conquer sinners, comfort saints,
Make the fruits of grace abound,
Bring relief for all complaints:
Thus may all our Sabbaths prove,
Till we join the Church above.

The stumbling-block of the Pharisees "was that conflict between the Spirit and the dead letter, between the Gospel and traditionalism, between salvation and unbelief, righteousness and hypocrisy, and holiness and proud self-seeking, which Christ represented and embodied." They stored up everything that they could in any way use against Him. Their greatest disappointment was in that He would not be a Messiah according to their ideas, and therefore they would not have Him at all. In strict consistency with the view of the Pharisees, who represented the disciples as having done what amounted to harvest labor, it might have been argued that the priests were engaged on the Sabbath in the occupation of butchers and bakers, and thus in the temple itself. It was not to the Old Testament that Jesus objected, but to the interpretation which the Pharisees put upon its laws. He did more to defend it than they did. He showed forth the fulfillment of its precepts, while the Pharisees only quoted it as their standard, and while their lives were entirely in opposition to the rules and regulations laid down therein. By setting forth the defects they imagined

were found in the disciples they were introduced to their own actual hypocrisy. When they clamored about devotion they were charged with ignorance. They were posed as instructors, while they needed instruction in the very matters about which they professed to know so much. There was no real Sabbath-breaking, no sinful practice instituted, and therefore the alarm of the Pharisees was ungrounded. Their effort was a failure, and their motive disclosed before those whom they had charged with guilt. The light of instruction fell on them, showing who it was that was working evil on the Sabbath day. Their minds were blinded by sinful self-sufficiency. They who should have been most ready to worship the Lord of the Sabbath were the ones who most severely and persistently accused Him. Teachers of righteousness so called, but destitute of the Spirit of love and mercy. Such were the enemies of Christ and the Gospel.

Truths illustrated continued to be given the Pharisees. Jesus went into their synagogue. He honored the Sabbath by seeking the place of worship. He blessed the day by doing works of mercy. Yet He so carefully refrained from any physical effort that He used only the Word of His Power in healing a withered hand. He who would refrain from eating to avoid any ground for criticism also used no display in restoring a palsied or withered hand. That the maimed man might receive good on the Sabbath day Jesus extended His help in doing him the good that no man could do. To look upon suffering that we may soothe, and to pass by without extending help is sin. Leaving undone things that would bless is as great a sin as doing what would bring harm. There needed to be a transforming of the lives and characters of the criticizing Pharisees. The more they pursued the sinless Saviour the more they were made acquainted with their own sins. He was always able to answer their arguments. They were never able to vindicate themselves. Jesus continued to show mercy. The Pharisees continued to show hostility. He sought to win them from the error of their ways. They sought to destroy Him from the face of the earth. No other plan was so eagerly laid as that to put to death the One who revealed even their evil thoughts unto them.

Unanswered questions furnished proof that the Pharisees were baffled. They had no resort to prayer for comfort. They spent no time in beseeching God to lead them unto victory, but they rather sought counsel of each other how they might silence the questioner and continue their superiority as leaders in religion. There was no feeling of humility among the scribes, because they were not perfectly versed in the Scriptures, or because they could not explain the quotations put before them. They left all that to scheme against the Messiah. Narrow indeed were their minds, to suppose they could put to death the Son of man and yet retain the favor of God.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Jesus and the Sabbath.—Matt. xii. 1-21.

Second Day—"The Sabbath was made for man."—Mark ii. 23—iii. 6.

Third Day—Correcting False Views of the Sabbath.—Luke vi. 1-11.

Fourth Day—Releasing the Bound on the Sabbath.—Luke xiii. 11-17; xiv. 1-6.

Fifth Day—Opening Blind Eyes on the Sabbath.—John ix. 1-41.

Sixth Day—Rebuking Blasphemy against the Holy Ghost.—Matt. xii. 22-37.

PRAYER MEETING TOPIC, Mar. 6—"What is a Profitable Sabbath?"—Ex. xx. 8-11. Isa. lviii. 5-14.

TOPIC THOUGHTS.

That is a profitable Sabbath which has given us some new thought about God.

The Sabbath that has rested the body and put new peace into the soul is a profitable Sabbath.

If the Sabbath has not seen our heart uplifted in true worship, it has failed to be profitable.

Each Sabbath should make clearer and more real the hope of the eternal Sabbath.

That is a holy Sabbath which sees some good done in the name of Jesus.

The best Sabbath is the one on which Christ is made most real to the world.

A desecrated Sabbath is more than unprofitable. The hallowed day is in danger of desecration at the hands of its friends. We cannot be too careful of our own observance of the Sabbath, if we would have others honor it. —*Christ's Sabbath Master.*

Enjoyment is a fair test of a profitable Sabbath, and a well-spent Sunday will be anticipated as the happiest day of the week.

A Sabbath begun with prayer will end with praise.

To be profitable to you, your Sabbath must be profitable to some one else also.

Very often our Sabbaths are not profitable because they are merely extensions of our Saturdays or forebodings of our Mondays.

The Lord's house is the reservoir of Lord's-day peace, and there are few sub-reservoirs.

A profitable Sabbath will leave one stronger in body, richer in mind, and more jubilant in spirit.

If your Sabbaths have been unprofitable, it is because they have not been selfish. —*Endeavorers Daily Companion.*

There is no profit in the Sabbath that is not a holy Sabbath. Above all else, this is a hallowed day, set aside for sacred purposes, and its end is not achieved unless it is observed as such. The only Sabbath that is freighted with blessings is the Sabbath that is kept holy to the Lord.

The quiet and rest and solemnity of the Sabbath should lift our hearts nearer to heaven, and make more real and close to us the endless Sabbath in the new home. This is one of the good things that each returning rest day should bring us—a clearer understanding of, and greater love for the heavenly life and the heavenly world.

The cares of the week, and the affairs of every day, should be put aside on Sunday. That should always be a special day. The difference between the first day of the week and the other six days ought to be clearly manifested. Fill Sunday with new interests. Reading and conversation and apparel and meals and conduct in the home should all bear the impress of this particular day. By every available means endeavor to give a Sabbath character to the day that has been set apart for the honor of God.

Every Sabbath should be fragrant with memories of the Saviour. It commemorates His resurrection and His life, and should speak to us of His example and the new life that He has made possible for each of us. —*Forward.*

TRUE SABBATH KEEPING.

The only way to increase true Sabbath keeping is by increasing the spirit of devotion and worship which requires such a day. It is needful to lift up the spirit of man to higher and nobler realms, and to prepare for immortal life. Man needs it as a day for moral training and instruction; a day for teaching men about their duties, for looking at life from a moral standpoint. It is of great value as a means of improving the mind. The study of the highest themes, the social discussion of them in the Sabbath school, the instruction from the pulpit, the expression of religious truth in the prayer meeting, give an ordinary person more mental training in the course of his life than all his school-days give. A boy will average 10 years of school 8 months in the year, or 1,750 days. A man of 60 years has, since his tenth year, had 2,600 Sabbath days. If he spends them studying the best of books, and thinking on the highest themes, he cannot but become intelligent and cultured. The Sabbath rightly used is the greatest institution for learning and culture and soul growth the world has ever known. Hence the neglect of the Sabbath is the surest road to ruin.

There is need of special guarding against anything that tends to weaken the effect of the Sabbath law. To break down this safe guard is to open the door for the oppression of the poor, and of all the working classes. It is a terrible fate to be compelled to work seven days each week with no chance for better things, for home, for rest, for culture, for religion. There can be no permanent slavery or oppression or degradation where the Sabbath rights are reserved to all men and women who are employed by others. A holy Sabbath day is the jubilee of freedom. One of the most hopeful signs of the times is that both in this country and in Europe the working men are waking up to their rights and privileges in the Sabbath.

Jesus gives us the true principle of Sabbath keeping. It must be for the whole of man, body and soul. It must be helpful to man. Whatever uplifts, comforts, enlarges man, is adapted to the Sabbath. There are times when this law of help is larger than the law of rest, as in the cases Jesus referred to. With such exceptions the rule is that since the Sabbath was made for man, *i. e.* for all men, we must so keep the Sabbath as not to take away its blessing from others. No recreation is right on the Lord's day which deprives either of the benefit of the Sabbath, either for body or soul. One of the first essentials of true humanity and brotherhood and true Sabbath keeping is to give others as well as ourselves the benefit of the Sabbath. Works of mercy are peculiarly fitting on the Sabbath. Seven of Jesus' recorded miracles were performed on that day. —*Philet's Select Notes.*

THE LITTLE FOLK.

WATERPROOF FOLK.

I looked from my window,
And, dancing together,
I spied three queer people
Who love the wet weather.
The turtle, the frog, and the duck all joined hands
To caper so gayly upon the wet sands.

The turtle was coated
In shell, to defy
The pattering rain-drops,
And keep him quite dry.
The frog in green jacket as gay as could be,
"My coat will shed water—just see it!" said he.

The duck shook his web feet
And ruffled his feathers;
Cried he, "Rain won't hurt me!
I'm dressed for all weathers.
And when I can see the clouds frown in the sky,
I oil my gray feathers and keep very dry!"

—St. Nicholas

THE SPARROW IN THE RAIN.

Recently during a severe rain-storm a family heard the cry of a young sparrow. A search was made, and the sparrow was found in a puddle of water, too chilled, apparently, to move. He was brought into the house and put in a box near the kitchen stove. After a time he chirped cheerfully, then he hopped about the box, and finally flew about the room. He seemed able to care for himself, and the window was opened, when, with a gay little chirp, the sparrow flew out in the rain. Not long after that the cry of a sparrow was heard again, which seemed to ask for help. A search discovered a sparrow in the same puddle of water, wet and miserable. Again the little stray was put in the box by the kitchen range, and in a little time he, too, was flying about the room, very happy and contented. When the window was raised he seemed in no hurry to fly away, but after a time he did leave us. Four times a sparrow was rescued from that puddle of water, each time showing a greater reluctance to fly out in the rain. Afterward we decided that it was the same sparrow, that he did not like the rain, and learned how to get indoors where it was dry. Do you think it was the same sparrow?



MONKEYS AT CHURCH.

That monkeys, and wild ones at that, should be able to set an example of decorous conduct at a religious service seems an extraordinary thing, but that they once did so is attested by the Rev. Jacob Chamberlain, in his book, "In the Tiger Jungle."

The missionary was holding a service in the streets of a town on the Telugu coast. The preacher stood on a little raised platform on one side of the street against the house walls. On the opposite side of the narrow street was a long row of trees, the branches of which stretched out over the flat roofs into the street.

"One of our native assistants," says the missionary, "read a portion from the Gospels, and another preached, while I watched

the audience of natives, to study the countenances of the people among whom I was to work for many years.

"Chancing to raise my eyes, I noticed many branches of the trees beginning to bend downward toward the roofs, and saw the faces of some old jack-monkeys peering out through the foliage. Soon some of them jumped down and came forward to see what their 'big brothers' in the street were about.

Springing upon the parapet of the low roofs of the houses opposite, they seated themselves, with their hind feet hanging over in front, and gazing fixedly at the preacher, as they saw the people in the street doing.

Other monkeys followed, until there was a long row of them on the parapet. The late comers I could see walking along behind the parapet, looking for space between the monkeys already seated; they would put up their hands, and, pushing another monkey sideways, would seem to say, 'Sit along, please, and give a fellow a chance,' until the 'bench' was crowded.

"I had noticed that many mother-monkeys had brought their babies to church with them. The baby monkey would sit upon the thigh of the mother whose arm was twined around it in a very human fashion.

"But the sermon was evidently too high for the little folks' comprehension. I saw one of those little monkey's cautiously reach his hand around, and, seizing another young monkey's tail, gave it a pull. The other struck back; whereupon the mother monkeys, evidently disapproving such levity in church, each gave her child a box on the ear, as much as to say:

"Sit still! Don't you know you must behave in church?"

"The little monkeys thus reprimanded, turned the most solemn faces toward the preacher, and seemed to be listening intently to what he was saying.

All thus sat demurely until the preacher finished his sermon and until we had distributed Gospels and tracts among the audience and had started for our tents. Not until then did the monkeys walk back and spring up into the trees.

"There were no 'monkey capers' as they went; they were as serious as any congregation leaving a church; and they sat awhile on the

branches as though thinking over what the preacher had said."—*Youth's Companion.*

GREETINGS.

The Arabians shake hands six or eight times. Once is not enough. If, however, they be persons of distinction, they embrace and kiss one another several times, and also kiss their own hands. In Turkey the salute is to place the hand upon the breast and bow, which is both graceful and appropriate.

In Barmah, when a man meets a woman, he puts his nose and his mouth close to her cheek and draws a long breath, as if inhaling a delicious perfume. He does not kiss her cheek, strange to say. A man is greeted in exactly the same way.

In the greater part of Germany it is considered an act of politeness, not of gallantry, for a man to kiss a woman's hand. In Italy it is allowed only to near relatives, while in Russia it is extended to kissing the forehead.

The men of Continental Europe have a custom that would seem queer, not to say laughable, here. They greet one another with a kiss, if they be friends, not on the cheek, but right on the lips.

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 Inaugural Lecture of Prof MacBride, of McGill University, given recently, in which he announced himself as an evolutionist, has aroused a good deal of criticism in the local papers from various standpoints. The new professor is virtually the successor of Sir William Dawson in the chair of Zoology, and as he had always championed the other side it was natural that some of those who agreed with him should express their dissent from the new attitude now assumed by the present occupant. Some statements were also made in a needlessly offensive way which provoked hostile remark. The professor who has been laid aside for a few days with a sprained ankle took no notice of any of these criticisms by any communication to the press. But on resuming his classes took occasion to repudiate any sympathy with the materialistic philosophy which is so widely associated in the public mind with evolution views. The following were his exact words and are worth reading:—"During my illness, as you are aware, many criticisms have been levelled against sentiments supposed to have been contained in my inaugural lecture. It has been insinuated that by implication I denied the existence of an Intelligence in Nature. This insinuation I wish to repudiate with the utmost indignation. And I cannot avoid expressing my amazement at the attitude which some of my critics have taken up. They seem to imagine that the existence of a Divine Being is denied if law or order are described where formerly caprice, discontinuity and arbitrary pleasure had been supposed to reign. If we believe in a God we must believe Him to be the great underlying Cause of everything that happens in the universe; but my critics seem to imagine that unless the view is accepted that every species of animal came into existence in a wholly unnatural and inconceivable way a Divine agency is denied. They do not seem to see that the logical consequences of such a position is that God cannot be inferred from the laws of Nature, that the Heavens do not declare the glory of God, nor the firmament show forth his handiwork." This is a satisfactory statement of his position and will allay any fear that the teaching given in this class will be hostile to religion. The fact is that Prof. MacBride is a Presbyterian and has been active in Christian work.

The religious tone of the University is very fairly indicated by the success and growing prosperity of the College Y.M.C.A. At the annual meeting held a few days ago there was a good attendance of both students and professors. While the report showed that the Association had now become well established as one of the institutions of the

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ill, easy to take, easy to get at

University. Sunday last a special service was held to emphasize it as the day of prayer for colleges, in which also some of the professors took part.

The Rev. M. S. Orley, of Westminster church is laid aside from work by a severe attack of pleurisy. His services were taken last Sunday by the Rev. John McCarter, of the Jewish Mission, and Mr. S. McLean, of the Presbyterian College. Even under the most favorable circumstances Mr. Orley will be unable to resume his duties for several weeks.

On Sunday morning last the Rev. Mr. Mowatt, of Erskine church, read from the pulpit a long and interesting letter from Dr. P. C. Leslie giving an account of the journey across the continent and of his arrival in China, on the way to Honan. At the time of writing he and his companions, MacKenzie and Griffiths, were still some days from their destination, but were already learning much as to the nature of their future work. The feeling that great political changes were at hand he found to be general and the missionaries cherish the hope that through the political upheaval a more open door might be found for the Gospel.

It is announced that the vacancy on the Protestant Committee of the Council of Public Instruction, caused by the death of the late Dr. Cameron, has been filled by the appointment of William McLaren, of Huntingdon. Mr. McLaren is a brother of John I. McLaren, Esq., the eminent Toronto barrister. Like him, he was at one time a Methodist, but for some years back has attended St. Andrew's Presbyterian church.

NOTES FROM KAMLOOPS PRESBYTERY.

A special meeting of Presbytery was held at Enderby on Jan. 28th when the call from Mt. Pleasant church, Vancouver, to Rev. Geo. A. Wilson of Vernon was considered. Much to the relief of his co-Presbyters Mr. Wilson stated his decision to remain in Vernon. The call from Mt. Pleasant was a very unanimous one but for the present Mr. Wilson believes his work to be in Vernon.

A special meeting was held in Sandon on Feb. 9th, to ordain Mr. John A. Cleland, a graduate of Montreal Presbyterian College of the '97 class. Mr. Cleland has been in Sandon two months and has done good work. The prospects for the future of this interesting field are the brightest.

From Sandon the Presbytery adjourned to Kaelo where Mr. A. D. Menzies was ordained. The field has been vacant since October when the missionary Mr. James Nairn left to resume his studies at Montreal. Mr. Menzies was a Queen's man, of '97 class, and has been in British Columbia during the past eight months supplying different vacant fields.

Nelson Presbyterian congregation held its annual congregational meeting on Feb. 10th. Every department shows good work. Nelson is the commercial metropolis of the Kootenay, and its future is assured. The town has grown greatly during the past year, and Presbyterianism grows apace, since the induction of Rev. Robert Frew last October great progress has been made, and the people are greatly attached to their pastor. Two lots have recently been purchased by the Ladies' Aid for the erection of a manse.

Slocan city celebrated the sacrament of the Lord's supper last month, ten new members were received. The present missionary Mr. W. Erskine Knowles leaves in a month to attend the summer Session at Winnipeg and it is expected that his successor will be an ordained man. This is a self-supporting mission field, and as the Presbyterian is the only Church in town the field is a comparatively strong one, and flourishing—Roseland closed its year, with a balance on the right side, after paying considerable arrears of debts. The pastor Rev. D. Gandier has reason to be greatly encouraged. The Roselanders purpose commencing a new church in the spring, to be in a central location.

GENERAL.

Rev. J. W. H. Milne, of Mansewood, will accept the call tendered him by the Glebe church, Ottawa.

The Rev. Dr. George Bryce, of Winnipeg, is the nominee of the Whitty Presbytery for Moderator of General Assembly.

Rev. Dr. Grant, of Orillia, has gone to Clifton Springs in the hope that his health may be benefited by the rest and change.

Mr. W. B. Findlay, a graduate of Knox College, has accepted a unanimous call from Erskine church, Claremont, and his ordination will take place the second week in March.

Scotetown church has this year added 24 new members to its communion roll. This speaks well for the diligent pastor the Rev. A. King, and for his eloquent and lucid preaching.

Rev. D. Anderson, Guelph, has accepted the call to the Presbyterian church, Milverton, and will be inducted about the end of next month. Arrangements will be made at the regular meeting of the Presbytery, to be held on March 8th.

The Rev. Mr. Logan was inducted at Chelsea, Que., Tuesday, Feb. 15th, over the united congregations of Chelsea and Cantley. Rev. M. H. Scott, of Hull, presided. Rev. D. M. Ramsay, of Ottawa, preached a thoughtful and searching discourse from the words: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Rev. Mr. Gamble, of Wakefield, addressed the newly inducted minister; Rev. Dr. Armstrong, of Ottawa, addressed the people.

On Sunday morning last Rev. Dr. Moffatt, of Toronto, preached at the First Presbyterian church, Chatham, taking as the subject of his address 2 Timothy ii. 1: "My son be strong in the grace that is in Christ Jesus." The reverend gentleman applied his discourse to young men and spoke earnestly to them. He pointed out that they needed this strength in hours of weakness, in days of darkness, in years of trial and in a living loving Christ. The sermon was a most helpful one.

There was a splendid attendance at the semi-annual meeting of the Toronto Presbyterial of the Woman's Foreign Missionary Society, held in St. Andrew's church, Toronto, on Friday last. The morning Session opened with a devotional service, led by Mrs. MacBride, Miss Playfair, and Mrs. Carlyle. This was followed by the address of the President, Mrs. Gray, who spoke briefly of the splendid work accomplished by the Society during the past six months, and exhorted the members to continue their efforts in the work of spreading the Society's influence and increasing its usefulness. Reports were read by Miss Craig, Secretary; Miss Reid, Treasurer; Miss Bradshaw, Supply Secretary. All the reports were encouraging and were adopted. At the afternoon Session, missionary addresses were delivered by Rev. Mr. McGillivray, of Honan, China; Mrs. J. A. Paterson and others.

NORTH AMERICAN LIFE.

The result of the business for 1897 of this progressive home company, as published and particularly referred to by *The Montreal Times*, Canada's leading financial journal, in its issue of January 23, 1898, clearly shows the unexcelled financial position to which this company has attained, and is a guarantee that the company is a good one for its policy-holders.

| | |
|--|-----------------|
| New policies issued amount to..... | \$3,856,024 00 |
| Cash income (interest and premiums)..... | 693,559.49 |
| Total assets..... | 2,773,177.32 |
| Net surplus after providing for all liabilities..... | 477,121.33 |
| The reserve fund stands at.... | 2,215,990.00 |
| The total insurance in force is..... | \$18,945,878.00 |

The assets of the company are in excellent shape and well looked after—indicated by the increase in cash income from interest, etc., showing an increase of \$15,092, while the interest and rents due and accrued at the end of the year show, we are told, a decrease. Notwithstanding that \$271,000 was paid to policy-holders during the year, the company is able to show an addition of more than a quarter of a million to reserve.

The annuity and reserve funds now amount to the large sum of \$2,245,920, a handsome showing.

We referred last year to the company's marked earning power as shown in the favorable results attained under its investment policies. And there is still further to be noted, the "clean" character of its assets. The table submitted in Hon. Mr. Allan's speech, showing details of the assets and the percentage of each class among them, presents this in an interesting way. The North American Life has in various respects made an enviable name for itself. As a progressive, carefully-managed and sound company, it is entitled to rank high, and this year it is able to show a noteworthy share of the aggregate increase of business by Canadian companies. The company deserves congratulation on having secured, in its new premises on King street west, offices which are difficult to surpass in beauty, modernness and convenience.

Annual Meetings.

At the annual meeting of Knox church, Cunningham, Rev. A. E. Duncan, M.A., minister, all reports showed the Societies connected with the church to be making good progress. The balance of the church debt amounting to \$1,062 was paid, and the ladies of the Women's Guild should be complimented upon having paid of this debt \$650 during the years 1896, 1897. Total receipts \$2,309.11; total expenditure \$2,148.97. With attendance satisfactory, harmony and good will prevailing the outlook is very encouraging.

The annual meeting of the First Presbyterian church, Brockville, was held last week. The opening exercises were conducted by Rev. W. A. McKenzie, the pastor, after which Mr. N. Cossitt was called to the chair.

The Session report stated that fifteen had joined the church during the year, eight on profession of faith and seven on certificate. Five members had been removed by death.

The Sabbath school report showed 200 scholars on the roll with an average attendance of 161 scholars, 20 teachers and 6 officers. The collections amounted to \$141.88.

The Y. P. S. C. E. report was a most encouraging one. The average attendance of members was 41, and a large amount of work has been done. The Junior Society membership had more than doubled during the year, being now 101, and much enthusiasm is manifested in the work. The Society had raised \$40 for the Indian Famine Fund; had \$61.20 on hand and had also raised money for missionary purposes.

The W. F. M. S. raised \$203 for Missions, of which \$131.70 was contributed at the Thankoffering meeting in October.

The Young Ladies' Mission Band raised \$17 during the year.

The receipts from all sources for the year amounted to \$5,480.48, of which \$906.60 was for missionary purposes.

CORRESPONDENCE.

Editor *Presbyterian Review* :

St. John, N. B., Feb. 14th, 1898.

DEAR SIR,—Knowing the value of space to an editor I shall be as brief as possible in my reply to the inquiries of Mr. W. B. Camming.

The net amount received from Sabbath schools—i. e. the balance after deducting the cost of issuing programmes, appeals, etc.—since May 1st to January 21st, is \$2,203.89. Most of this has been received since Children's Day, September 29th. This has all been applied to the reduction of the liability assumed by the four gentlemen named in the circular he refers to, and the amount now covered by their note is \$3,167. The contributions received up to November 30th were acknowledged in the January *Record*, and another list will appear in the April Number.

Our Sabbath Schools have responded to our appeal with great liberality, but we shall have to tax their generosity as far as they will permit if we are to succeed in our effort to relieve the friends who have aided us by their endorsement of the committee's note.

Yours sincerely,

T. F. FORTHELY-DUNN.

A SUCCESSFUL EVANGELIST.

Rev. W. A. Dunnett, a Man Whose Good Work is Widely Known.

He Relates Events in His Career of General Interest For Years He Suffered from Heart Trouble, and Frequently from Collapse On One Occasion Five Doctors Were in Attendance He is Now Freed from His Old Enemy, and Enjoys the Blessing of Good Health.



REV. W. A. DUNNETT.

From the *Smith's Falls Record*.

Throughout Canada from the western boundary of Ontario to the Atlantic Ocean, there is no name more widely known in temperance and evangelistic work than that of the Rev. W. A. Dunnett. Mr. Dunnett has been the Grand Vice-Councillor of Ontario and Quebec in the Royal Templars, and so popular is he among the members of the order that in Montreal there is a Royal Templars Council named "Dunnett Council" in his honor. For more than ten years Mr. Dunnett has been going from place to place pursuing his good work, sometimes assisting resident ministers, sometimes conducting a series of gospel temperance meetings independently, but always laboring for the good of his fellows. While in Smith's Falls a few months ago in connection with his work he dropped into the *Record* office for a little visit with the Editor. During the conversation the *Record* ventured to remark that his duties entailed an enormous amount of hard work. To this Mr. Dunnett assented, but added that in his present physical condition he was equal to any amount of hard work. But it was not always so, he said, and then he gave the writer the following little personal history, with permission to make it public. He said that for the past thirteen years he had been greatly troubled with a

pain in the region of his heart, from which he was unable to get any relief. At times it was a dull, heavy pain, at others sharp and severe. Oftentimes it rendered him unfit for his engagements, and at all times it made it difficult to move. His trouble was always visible to the public and frequently when conducting services he would give out and doctors had to be called in to attend him. This occurred to him in the Yonge street church, Toronto; the Baptist church, Woodstock, N.B.; the Methodist church, Carleton Place, Ont. On another occasion while preaching to an audience of 2,500 people in the Franklin street Congregational church, at Manchester, N.H., five doctors had arrived and were in attendance before he regained consciousness. In all these cities and towns the newspapers freely mentioned his affliction at the time. Mr. Dunnett said he had consulted many physicians, though he said, to be entirely fair, he had never been any great length of time under treatment by any one doctor because of his itinerant mode of life. In the early part of the summer of 1896, while in Brockville assisting the pastor of the Wall street Methodist church in evangelistic services, he was speaking of his trouble to a friend who urged him to try Dr. Williams' Pink Pills, and the next day presented him with a dozen

boxes. "I took the pills, said Mr. Dunnett, "and I declare to you I am a well man to-day. I used to worry a great deal over the pain about my heart, but that is all done now, and I feel like a new man." All this the reverend gentleman told in a quiet conversational way, and when it was suggested that he let it be known, he rather demurred, because, as he put it, "I am almost afraid to say I am cured, and yet there is no man enjoying better health to-day than I do."

At that time, at Mr. Dunnett's request, his statement was only published locally, but now writing under the date of Jan. 21st, from Fitchburg, Mass., where he has been conducting a very successful series of evangelistic meetings, he says "I had held back from writing in regard to my health, not because I had forgotten, but because it seemed too good to be true that the old time pain had gone. I cannot say whether it will ever return, but I can certainly say it has not troubled me for months, and I am in better health than I have been for years. I have gained in flesh, hence in weight. I would prefer not to say anything about my appetite; like the poor it is over with me. Yes, I attribute my good health to Dr. Williams' Pink Pills, and you have my consent to use the fact."

BRITISH AMERICA ASSURANCE COMPANY.

Sixty-Fourth Annual Meeting.

The Annual Meeting of the Shareholders of the British America Assurance Company was held in the Company's Offices, Nos. 18, 20 and 22 Front street east, Toronto, on Friday, the 18th February.

The President, Hon. George A. Cox, occupied the chair.

Mr. P. H. Sims was appointed to act as Secretary, and read the following report, which, on motion, was adopted:

ANNUAL REPORT.

In presenting the Sixty-Fourth Annual Financial Statement of the Company, the Directors have pleasure in calling attention to the following results of the year's business.

The balance of income over expenditure, as shown by the Revenue Account, is \$100,832.74.

There has been a net appreciation in the market values of Securities of \$15,117.93.

The Reserve Fund has been increased from \$528,883.81 to \$591,364.51, after providing \$52,500 for two half-yearly dividends, at the rate of seven per cent. per annum.

The estimated liability on current policies is \$511,982.86, an amount more than ample, according to the Company's past experience, to run off all existing risks, and after providing for this there is a net surplus over capital and all liabilities of \$79,381.65.

In all departments a decrease is shown in loss ratios as compared with those of the previous year.

The Directors express their appreciation of the efficient services of the Officers, Special Agents and Representatives of the Company during the past year.

All of which is respectfully submitted.

SUMMARY OF FINANCIAL STATEMENT.

| | |
|--|----------------|
| Total cash income | \$1,470,339 10 |
| Total expenditure, including appropriation for reserves under adjustment | 1,369,506 06 |
| Balance | 100,832 74 |
| Dividends declared | 52,500 00 |
| Total assets | 1,510,827 89 |
| Total liabilities | 169,453 37 |
| Surplus to policy holders | \$1,341,364 51 |

The following gentlemen were elected to serve as Directors for the ensuing year: Hon. Geo. A. Cox, J. J. Kenny, Hon. S. C. Wood, S. F. McKinnon, Thos. Linn, John Hoskin, Q. C., L. D., H. M. PePatt, R. Jaffray, A. Myers.

At a meeting held subsequently Hon. Geo. A. Cox was elected President and Mr. J. J. Kenny, Vice-President.

KLONDIKERS.

Steamer reservations made; a handsome map of Alaska and all information furnished by addressing F. J. Moore, General Agent, Nickel Plate Road, 23 Exchange St., Buffalo, N. Y.

KINGSTON PRESBYTERY.

Before going on to now matter, to speak of our presbytery in the extensive bounds of our Presbytery, let me make a correction. In condensing a portion of what was last sent you, you virtually make me speak of the County of Huntingdon. Now, there is no such County in this part of the Province, or indeed in Ontario, so far as I know. The Township is Huntingdon, but the County is Hastings. Your correspondent is jealous for a reputation of accuracy.

We now pass east from Tweed along the G. T. R. to the intersection of the road which runs from Kingston to Renfrew. Here is the Station of Sharbot. The traveller, who comes there for the first time sees, at least in the summer, abundance of water and rocks galore, but very little else so far as natural advantages are concerned. There is a lake, there are islands of all sizes on which are summer residences and there are fish in the lake. There is some lumbering done, for there is a saw-mill on the shore of the lake. When the face of the country is scanned there is no promise of where potatoes or grain can be grown and you are in despair of where pasture can be got for a goat. There are fertile spots nevertheless.

Our Church was the first to begin operations at Sharbot we had the first Church building in the place. As our adherents were few and the population was floating, we have had a keen fight of afflictions to keep that Church. More than one of our beloved sister denominations at different times were confident of getting possession of our little building and ousting us out of the place, but we have it still, we do not often surrender a place when we get a footing in it, we believe in the doctrine of perseverance. There are now two other Churches on the hill as well as ours, a Methodist and a Roman Catholic. The Anglicans, so far, are indebted to us for Church accommodation.

Sharbot is a sort of headquarters of a large mission field. It is not the centre of the field however, it is at one end of the extensive diocese. The mission district extends at least thirty miles towards Kingston and there are at present two preaching stations besides Sharbot. Years ago there were two students in the field and there was territory enough for each. In such a region however extent of territory is no guarantee for extent of population. For a few years past there has been an earnest desire both on the part of the people and on the part of the Presbytery to have an ordained missionary, and at length that has been secured. There was one in the field during most of last year but some months ago he accepted a call to another charge, since then a young man, who was licensed last summer, was appointed to the field, and last week he was ordained by the Presbytery.

Rev. G. E. Dyde, the young man referred to is a Kingston boy, a brother of Professor Dyde and a nephew of the venerable Dr. Wardrope of Guelph. On the evening of the 11th Jan. the Presbytery of Kingston met by appointment in the Church at Sharbot to ordain Mr Dyde. A full meeting of the Presbytery comprises a membership of 77, but they were not all there on the occasion. There were three men there, good men and true, and so there was a quorum. Two of them were from the city of Kingston, one who for a decade or more was the pastor of the young men who are now to be set apart to the sacred work, the third is pastor of a charge not far from Sharbot and he will be Mr. Dyde's nearest neighbor on that side. As an ordination was a very great novelty at Sharbot, all classes and denominations were out in force. The little church was crowded to the door by a deeply interested congregation. Some had driven as much as a dozen miles to be present.

When the hour of service came the Rev. James Bunte preached the sermon, which

MANUFACTURERS LIFE INSURANCE COMPANY.

| Income | Assets | Business |
|---------------|-------------|-------------|
| Dec. 31, 1907 | \$1,087,757 | \$2,000,000 |
| Dec. 31, 1906 | 1,025,000 | 1,900,000 |
| Dec. 31, 1905 | 1,000,000 | 1,800,000 |

Geo. Goodfriend, President. J. E. J. Smith, Gen. Manager.

was able earnest and appropriate to the occasion. The Rev. S. Houston, who had been appointed to preside, explained the nature of ordination, showing that our practice is in accord with apostolic usage and after putting the questions prescribed asked Mr. McGillivray, Mr. Dyde's former pastor, to offer the ordination prayer, during which the young man was set apart to the ministry by the laying on of hands. Then the Moderator gave the charge which throughout was the outcome of a large experience in ministerial work and was touchingly sympathetic in its tone. After that Mr. McGillivray addressed the people asking them to be attentive to the services, to be considerate, to be prayerful, to be helpful. The whole service was most appropriate and impressive.

The service of last Tuesday evening will not soon be forgotten by those who were present.

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