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March 17, 1898.

NOTES AND COMMENTS.

We learn that the Augmentation Fund is at present in a somewhat critical position. To enable the Committee Augmentation of to pay in full the half-yearly grants Stipends. due at the end of this month there is still required about \$6,000. The Committee began the year with a balance on hand of \$2,000. They asked from the Church a revenue of \$5,000 in excess of last year to enable them to take over from the Home Mission list a number of Missions that have become sufficiently strong to meet the requirements of the Augmentation Scheme. The several Synods pledged additional contributions to aid in making up the extra \$5,000 so that the Committee were justified in believing that it would be forthcoming. Instead of receiving an additional \$5,000 the receipts are likely to be \$2,000 less than those of last year, so that instead of expanding the work the Committee may be under the necessity of reducing the promised grants. The policy they have adopted is to expend the money the Church provides and end each year free from debt. The future prosperity of the Church is largely bound up in the success of this Scheme. It has in the last fifteen years helped some 250 congregations to self support, and has very strong claims upon these congregations as well as upon the whole Church. There is still a fortnight before the ecclesiastical year ends. It is earnestly hoped that every congregation that has not yet contributed will at once do so and that many others will add to the amount already sent, so as to render unnecessary the reduction of the grants for the half year now ending. It is equally appropriate that Sabbath Schools and Christian Endea-

our Societies help this as well as the other Schemes of the Church, Will not many of these come to the aid of the Committee and forward a generous contribution before the close of this month?

There has long been a romantic interest in the Protestant Missions carried on in Madagascar by the London Mission- Protestant Missions ary Society owing to the heroic endur- in Madagascar. ance of persecution and numerous martyrdoms at the hand of a cruel native heathen sovereign. This interest was heightened if anything by the unusual favor shown to Christianity by the native Government under succeeding queens. It was a cause of widespread grief and indignation that when the island was occupied by the French these Protestant missions, churches and schools alike, should have been harrassed in every possible way under Jesuit influence and their buildings in many cases handed over to the Roman Catholics. It will be a matter for satisfaction to many to know that under the newly appointed French governor all this has been changed, the Jesuit aggression has been checked and the Protestant missions are to be protected. A deputation sent out from London by the Society was well satisfied with the reception accorded by the governor and with the assurances given as to their treatment in the future. Steps are being taken to interest the French Reformed church in the work, and they will be given as large a share in its management as they are prepared to take.

The Waldensian Church in Italy has just been celebrat- ing the fiftieth anniversary of the Edict of King Charles Waldensian Albert which gave them religious Celebration. toleration and freedom from persecut- ion. At that time confined entirely to the Piedmont Valleys, they are now represented at all leading points throughout Italy, and occupy substantial Church premises in the very heart of Rome not far from the Royal Palace. In honor of the occasion Dr. Prochet, the pastor of the Church there, was given a special audience by King Humbert who on more than one occasion has expressed his interest in the Waldensian Church. It seems incredible that it is only since 1870 that Protestants of any sort have had the privilege of conducting worship in Rome. One would think the memory of this fact would moderate the clamor of the Roman Catholic hierarchy, not for equal rights but for special privileges in Protestant countries. But they seem to have no sense of shame.

The Presbytery of Lanark and Refrew, owing to the diffi- culty of knowing men with the necessary qualifications for Knox Collogo the vacant chair, refer the matter to the Vacancy. Board with the suggestion that if no suitable Canadian be found Principal Caven and some others be sent abroad to look for a suitable Professor. . . . By an oversight, it was not stated in last week's paragraph that the Rev. Fulton J. Coffin Ph D, who has been named in connection with the vacant Professorship, fills the position of Fellow and Instructor in the Depart- ment of Semitics, Ancient History and Comparative

Religions, in Chicago University. . . . The Presbytery of Quebec have nominated the Rev. Donald Fail, M. A., to the vacant chair in Knox College: and the Presbytery of Algoma, the Rev. Prof. William D. Kerswell, Lincoln College, Pa.

MONTREAL CITY MISSION.

THE Presbyterian churches of Montreal among them sustain a missionary whose duty it is to visit regularly the wards of the city hospitals and other public institutions where there are likely to be found friendless and destitute Presbyterians not connected with any of the local congregations, so in danger of being otherwise overlooked, he is expected also to visit non-church going families in the city. The arrangement was made some twenty years ago, owing to some excitement over a case of death-bed proselytism by a priest of a young Scotchman who, it was claimed, had been neglected by his own church. A recent case in the same hospital of a similar character shows that the priests of the Roman Catholic Church are still ready to play the same part when there is no longer any such excuse. But the appointment has been abundantly justified on other and more general grounds. The report of the missionary's work has just come into our hands, and it presents a record which shows this field is being overtaken in a way that would have been quite hopeless by any other method. In addition to visiting 392 families in their homes, the missionary has made 1,335 visits to public institutions and hospital wards, conducted sixty-six services and sixty eight funerals—a record which is truly astonishing. His ministrations are, of course, mainly to the less hopeful members of society who, in many instances, are suffering the consequence of their own sins and vices, but it is impossible to estimate the good that has been done, and the consolation he has brought to sorrowful hearts. Some of the cases mentioned are sad enough—as for example, that of a young Scotchman well connected socially in the old land, with good abilities and good education, who early strayed from the path of virtue, and was reduced to the greatest straits. But they would be sadder still if there was no one to speak an encouraging word, and tell once more to such wayward ones, the story of the Father's love. The work is a Christ-like work, and can not fail to bring a blessing to those who sustain it as well as to those who receive the ministrations of the missionary.

In addition to all this, the missionary is one of the administrators of the Fresh Air Fund, by which last season, nearly 5,000 persons were taken on excursions to the country, and some 1,200 mothers and children enabled to spend a few days in a rural home at Chambly, about twenty miles out of the city. If the relations between rich and poor in our great centres are to be kept sweet and free from all bitterness, it will be by such services as these; and they are to be congratulated, who have found a systematic method of rendering them so as to make them effective.

THE "RECORD" AND OTHER CHURCH PUBLICATIONS.

OUR new office in Montreal is in the Y. M. C. A. Building, immediately adjoining that occupied by the Rev. Mr. Scott of the *Record*, and as we wish to be on good terms with our near neighbor we dropped in to pay our respects and have a few minutes chat with the editor.

One could not help first of all admiring the quarters which he is fortunate enough to occupy. Situated on the fourth story of the building he is away from the noise of

the street traffic and other disturbing influences of that character. Being on the corner he has a charming outlook in two directions. One is out on Dominion Square, the most beautiful of all the squares in the city, which in summer is radiant with many colored flowers, and across to the main front of the magnificent Windsor Hotel. The Dominion Square Methodist church, St. George's, and the massive C. P. R., passenger station are also within view. In the other direction he looks out towards the mountain, now white with snow, but in season green with abundant foliage or resplendent in the rich tints of autumn. Except in the early morning, before the editor is usually to be found in his office, the sun streams in through the numerous windows all day long. And not a little of the brightness and fine spirit characteristic of the editor's work must be set down to the cheerful aspect of his editorial sanctum.

Mr. Scott's personality is too well known in the church to need much description here. Suffice it to say that he is a solid substantial looking Nova Scotian, in the prime of life, with a keen clear eye in his head, excellent health, and a warm grip in his hand for a friend. His enterprise and determination are shown by the fact that when a student he made his way to the Holy Land, and walked over the length of it alone in order to see it for himself. It is an old story for him now, but some of his experiences were so thrilling that one wonders he does not sometimes refer to them. Before being appointed editor of the *Record*, on the retirement of Mr. James Croll, he had proved his capacity for the work by the publication of a monthly missionary periodical for the young on his own responsibility. This had a wide circulation in the Maritime Provinces and was carried on in addition to the duties of a large pastoral charge. He is an acceptable preacher and in frequent demand to supply pulpits in the city and neighborhood.

But we are forgetting about the publications. Mr. Scott is too busy a man to welcome needless interruptions, but he was kind enough to answer some of our questions regarding these periodicals.

The chief one is of course the *Record* itself which for a good many years back has had a monthly circulation of a little short of 50,000. The mention of the large number naturally makes our mouth water a little for something approaching this figure for the *REVIEW*. But we shall hope to attain even that by and bye. Of course with an annual club subscription of twenty-five cents a good deal is possible that cannot be expected at a dollar and a half. For some reason the circulation of the *Record* seems practically to have reached its limit, and yet one does not quite see why, for it finds its way into only one half of the families of the church. It ought to be found in all without exception.

The Childrens' *Record* is both younger in years and more youthful in character than its grown up contemporary. It was started about twelve years ago for the purpose of carrying into the Sunday Schools the missionary information necessary to maintain the interest of the young in the schemes of the Church. Its circulation is as yet only about half that of the other and there ought to be room for almost indefinite expansion.

The last General Assembly laid on the *Record* Committee the duty of issuing from the beginning of the present year the S. S. helps, formerly published by the Sabbath School Committee. This has entailed an immense deal of extra labor, and has necessitated the acceptance by the editor of considerable volunteer aid. This can hardly continue indefinitely, and some further provision will have to be made in the near future for regular and systematic assistance if the work is to be

properly done. In order to place these S. S. publications on a paying basis, the series has been reduced from sixteen different forms to seven. This has considerably reduced the cost and, so far as can be judged as yet, has not interfered with the circulation. From this office has also been published a syllabus of Prayer Meeting Topics and Daily Readings for the use of Young People's Societies. From all which it is apparent, that our neighbor presides over a publication work already reaching, in one form or another, all classes and ages in the Church. The business has already attained to very important dimensions, and no man can tell whereunto it may grow. Mr. Scott's position is no easy one, and he takes seriously the responsibility of writing and planning for such a wide constituency.

MONTREAL JEWISH SCHOOL QUESTION.

IT is not generally known that there are between six and seven thousand Jews in Montreal, and the number is steadily increasing. They form an important factor in the civic and business life of the city. A few of them are decidedly wealthy, but the vast majority are in humble circumstances.

The School Law permits Jewish proprietors to pay their school tax to the Roman Catholic, the Protestant, or the Neutral panel.

For some time they preferred as a community to be reckoned Protestants for educational purposes. Their children accordingly received the same training as Protestant pupils; and in addition a teacher of Hebrew, nominated by the Synagogues, was employed in one school.

In 1886 a disagreement arose among the Synagogues regarding the selection of this teacher, and the Spanish and Portuguese Jews, who pay the greater part of the school tax, placed themselves under the control of the Roman Catholic School Commissioners who returned them 80 per cent of the amount of their tax for the support of a school of some 30 pupils taught in the Synagogue.

Meanwhile about 400 Jewish children continued to attend the Protestant Schools and the Commissioners received only a trifling share of the Jewish tax for their education.

The Board was advised by their counsel to exclude from their schools all Jewish children of non-tax paying parents. This seemingly drastic measure was not adopted. In 1894 a new arrangement was entered into. All the Jewish tax was placed in the Protestant panel. The School in the Spanish and Portuguese Synagogue was discontinued. The teacher of Hebrew was from that date paid \$800 per annum, and a subsidy of \$8 per pupil was granted to the Baron de Hersch Jewish School which has an average attendance of 332 pupils. This agreement, which is annual, is still in force, but may be terminated by either party giving notice to that effect previous to 1st June.

The situation has become somewhat embarrassing to the Protestant School Board. They are educating, in whole or in part, nearly one thousand Jewish children. The school tax from the parents of these amounts to about \$4,678, and the cost of their education is at least \$12,000 per annum additional to this sum, which addition is paid, in the meantime, out of the Protestant tax. Is this serious draught upon it to be continued?

We understand that the Board have asked the Attorney General to determine whether they are obliged by law to make this outlay, and whether they are required to include in the curriculum of their schools the teaching of Hebrew.

It is manifest that the Board has dealt generously with the Jews, and not the slightest symptom of Anti-Semitic feeling is discoverable in their procedure. The decision of the Attorney General is a matter of grave importance. Indeed, the whole problem is deeply interesting.

The Bible is efficiently taught in the Protestant Schools, Jewish children are not obliged to take New Testament lessons, but very many of them do so voluntarily; and it is satisfactory to know that not the slightest difficulty has arisen among the Protestant denominations over the matter of Biblical instruction during the last thirty years. This says much for the wisdom of the School Board and its staff of teachers, and especially for the admirable spirit of Christian unity which pervades all Protestant denominations. There is no reason why it should be otherwise—God's book is the best that can hold a place in the programme of any educational system or institution, and why should not all be agreed to have its contents taught to the young.

MONTREAL WOMEN'S MISSIONARY SOCIETY.

THE annual meeting of this Society, which differs from that of their Western sisters in that it embraces all the Missionary Schemes of the Church, was held in Crescent St. church on Tuesday the 8th inst. The meeting proved to be the best that they had ever held. The attendance was large, the papers were good, the tone was spiritual, the outlook was hopeful, and the treasury was fuller than it ever had been before by some \$300, not counting extra contributions from individual ladies for special objects.

The delegates from the country branches were welcomed to the meeting by Mrs. MacVicar and the reply was given by Mrs. Anderson of Beauharnois, president of a new auxiliary formed during the year. The President Mrs. Grier gave an admirable address to the Society on the spiritual aims necessary to make their work truly successful. A paper was read by Mrs. Hutchinson of Huntingdon on the Home Mission work of the Church, and one from Mrs. Brodie of Westmount on systematic giving. The representatives of the different auxiliaries gave brief reports of the state of matters in the several branches. The note was one of encouragement all along the line.

In the evening a public missionary meeting was held in Stanley St. church, at which the Rev. Mr. Dewey presided. Addresses were given by the Rev. Mr. George on "Foreign Missions," by the Rev. Mr. Pigeon on "Home Missions," and by the Rev. P. S. Vernier on "French Missions." The attendance at this evening meeting was not so large as had been anticipated, but the speeches were effective, and the influence of the meeting good. The Society goes forward to another year with courage and hope, believing that it is doing the Master's work.

All who know of the excellent work that is being accomplished by the Tract Society will rejoice at the evidence of successful work brought out by the report for February. During that month the colporteurs of the Society sold in Manitoba and Ontario, 200 copies of the Bible, and 1,603 volumes of religious books. Copies of the Scripture and general literature has been liberally distributed among several deserving institutions and lumber camps. Rev. Dr. Moffat, to whom so much credit is due for the success recorded, delivered no fewer than seventeen addresses and sermons during the month, in Ontario towns and cities.

"My Times are in Thy Hand."

BY THE REV. A. B. MACKAY, D.D., MONTREAL.

For the Review.

It has been said that human life is like an April day in England—

The beautiful, uncertain weather
Where gloom and glory meet together.

Happy then must he be who, looking at the swift succession of changing experiences, now dark now bright, now sorrowful now joyous, can say with the Psalmist, "my times are in Thy hand." They are no chance medley of fickle fortune's cruel sporting; they are all shaped and ordered and controlled by a hand of perfect power and skill and tenderness. This is the assurance of faith not the discovery of sight. As we look at these times we get confused if we attempt to explain them. We see them moulded and colored by influences from all quarters and of the most varied kind. They are the result of forces acting from within and from without, from beneath and from above, from behind and from before—sometimes steadily, sometimes spasmodically, sometimes purposely sometimes accidentally—physical, intellectual, spiritual. Therefore as far as intellectual apprehension goes all seems a chaos. But faith knows this is true "my times are in Thy hand" and rests there in absolute repose, counting all other confidence "nothingness of emptiness."

The Psalmist can look all the ugly facts of his life in the face and though the sight is sad and painful it does not drive him to despair because he knows all his times are in God's hands. He was no stranger to sorrow. Few have drunk more freely of the cup of woe. In this thirty first Psalm he tells out his griefs and marshals his miseries, soul and body were almost crushed under the heavy load. Listen to his complaint, "Have mercy upon me, O Lord, for I am in distress! Mine eye wasteth away with grief, yea my soul and my body, for my life is spent with sorrow and my years with sighing." And worst of all his conscience tells him that his own sin underlies all his trouble; "My strength faileth because of iniquity and my bones are wasted away." Were he free from fault it would be some consolation, but he dare not take that comfort to himself, for it would be a lie. Thus he groans in spirit and confesses his sin.

His misery is made more keen by the remembrance of happy days. Once he was surrounded by hosts of friends, admired by many acquaintances, looked up to by all. Now he has lost his popularity, is cut off from all comforting and supporting companionship, and the sense of utter loneliness crushes his soul to the dust. He has found out the meanness and selfishness of human nature. His neighbors, his acquaintances even the public generally avoid him like the plague. They seek to ignore him as completely as if he were a dead man, out of mind. He feels like a broken bowl lying in a dust barrel in a back lane. And he knows right well how the change has been brought about and this adds to the bitterness. Whisperers and back-biters and slanderers have been at work poisoning the ears of others against him, plotting together to effect his destruction, setting traps and snares and nets privily to catch him. They will be satisfied with nothing short of crushing him. Yet this much enduring man can cry "my times are in Thy hand." They are not in the hands of my enemies. They are not in the cold hand of blind fate. They are in Thy hand, O Lord Thou God of Truth. There is comfort and strength and rest at all times. My going out and my coming in, my ups and downs, my joys and sorrows, my gain and loss, my health and sickness, my life and death are in Thy hand. Here let us rest like a little child nestling in its mother's arms.

This is a very simple and fundamental truth. "My times are in Thy hand." There they are, and I could not if I would, I would not if I could, take them out of His hand. Were the choice given us to take our times out of God's hand, would we not refuse the offer? feeling that its acceptance would be the most audacious sin and the most egregious folly. Where could they better be than in the hand that bears the print of the nail, the hand which has hurled my sins as far from me as the east is from the west?

Look back and say "My times are in Thy hand" up to the present hour, divine power, divine wisdom, divine love, have been moulding and fashioning my whole life in every phase of it. Look forward and say the same. These times to come, unknown to me are all known and arranged

by Thee and Thou wilt keep me, guide me, bring me to Thyself. Are you young? Could you have a better assurance with which to pass into the unseen future? Are you old? Could you have a trustier staff on which to rest in your declining years? Then your cheery soul will say to fellow pilgrims

Grow old along with me,
The best is yet to be—
The last of life, for which the first was made.
Our times are in His hand
Who saith "A whole is planned,
Youth shows but half; trust God; see all, nor be afraid."

Is this true "My times are in Thy hand"? Then let us be free from anxious care. Surely I dishonor Him if I worry and fear and fret. Is your business outlook dark? Do you see complications looming up which greatly distress you? Is your health bad? Is your natural strength decaying? As you see one and another falling at your side, does your heart sink at the thought "Somewhere in the waste the shadow sits and waits for me?" Well if you do come to the hour of death this time is also in His hand, and of all the blessings you have received in life there is none to be compared with that you will receive at death. It means getting home to be with Christ which is far better than anything we have experienced at the best and brightest of all these times we have enjoyed in the shelter of His hand. "My times are in Thy hand; therefore goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

Educated Young Men and the Church.

BY J. T. REID M.D., MONTREAL.

For the Review.

Carlyle says:—"Strong is the man who has a Church—what we can call a Church. He stands thereby though in the centre of immensities—the conflux of eternities. Set manlike towards God and man. Well may men prize their credo—raise to it stately temple and reverend hierarchy—and give to it the tithe of their substance. It is worth living for and dying for too."

In this commercial and materialistic age, there is an ever increasing majority of young men who have no Church, and who, compared with Carlyle's standard—which is the only true standard—are not symmetrically strong.

According to recent American statistics, only twenty per cent. of the young men of the States east of the Mississippi regularly attend any church, while only twelve per cent attend Evangelical churches. In the States west of that river only thirteen per cent. regularly attend any Church, and only seven per cent. Evangelical churches. In those vast undeveloped regions of the West, where are to be the seats of future mighty empires, these figures are appalling.

In Canada we have, happily, a more hopeful condition. Yet even in Canada our figures fall far short of what they ought to be, far short of what they will be, when our Canadian Churches shall take full advantage of their opportunities.

Of the thousands of young men who are students in our Canadian Universities, the majority are loyal neither to the Church nor to the principles of that religion, which it is the mission of the church to inculcate.

Only a small minority of the students of our own University, only eighteen of all the medical students are members of our University Y.M.C.A.

The Church ascribes the cause of this deplorable state of things to the natural depravity of the hearts of our young men. Many of the best thinkers among the young men, emphatically state that the fault is the fault of the Church—educated young men are nothing if not logical.

Whatever the cause may be, this problem is a vital problem, for upon its solution will depend not only the future waxing or waning influence of the Church, which was divinely ordained to be the incarnate conscience of the World, but also the future moral tone of the State which must wield in the future, as it has wielded in the past, such a mighty influence in promoting or retarding the regnancy of God's Kingdom on the earth.

In the interests of young men, as well as in the interests of the Church and of the State, this paper presumes to refer to one of the causes of this disloyalty to the principles of Christianity which is in our day so prevalent amongst

young men, and in doing so reference will be made, more especially to that numerous class of young men who are graduates and under-graduates in medicine.

In the study of the anatomy of the human body, these young men find what, in their opinion, and in the opinion of all leading anatomists, is conclusive evidence of the truthfulness of the doctrine of Evolution. Now they read in the Word of God, that "God created man in His own image"—but being taught by the Church that the true interpretation of that statement in Genesis is that God created man by a special fiat of His Will, without the agency of natural law, they naturally accept the evidence of the seen—rejecting that of the unseen, and thus fall into the fatal error of concluding that Science is opposed to religion.

At this crisis in the lives of these young men is the golden opportunity of the Church, an opportunity alas! which is too rarely grasped, for the majority of the teachers in the Church believe, not only that it is impossible to harmonize this doctrine of Evolution with the teaching of Genesis, but believe also that that doctrine is dishonoring to man and much more dishonoring to God. And so, these young men, still believing that the evidence of their scientific investigations contradicts the statements of the Bible, and the Church, still maintaining the correctness of her interpretation of Genesis, the breach between these young men and the Church grows wider and wider, until they become avowed agnostics, infidelity thus gaining what the Church has lost. But great as is the loss to the Church the young men have lost more. They have lost that which alone is worth living for, and they have nothing left worth dying for. If the doctrine of Evolution be true the Church is responsible for that loss.

A drop of water is created by the union of its elements, oxygen and hydrogen which unite in obedience to the law of chemical affinity. But God created the oxygen and the hydrogen, He created also this law of affinity. These elements had no power to give themselves this affinity for each other, much less had they the power to create themselves. If God created the oxygen and the hydrogen, and created also the law, in obedience to which these elements combine to form the drop of water, did not then God create the drop of water?

It is not illogical to conclude that the first drop of water was created in this way. In this belief, we give to God just as high honor as if we were to believe that He created the drop of water by a special fiat of His will without the agency of natural law. Neither do we less appreciate the worth of the drop of water.

Under the effects of heat and moisture the little acorn germinates in the soil, and soon the little plant appears. Under the influence of the sunshine this little plant sends down its little rootlets amongst the dead matter of the clod, which has been dissolved by the rain drops—lifts it into the higher plant-world and at length develops into the mighty oak. But God created the soil which nourished the plant on its way to the oak. He created the seas and the clouds which sent the rain-drops. He created the sun which radiated the sunshine, He created the life-germ of the acorn from which the plant grew. Did not then God create the oak? The processes of natural law between the microscopical life germ of the little acorn and the oak which withstands the storms of the centuries are as wonderful as would be the instantaneous creation of the oak from the dust of the ground.

And so is it with man. If man's body is a development from lower forms of animal life. God created those lower forms. He created also the life-germs from which they at first sprang. Since the investigating of Pasteur and other biologists the theory of the spontaneous generation of life is no longer scientific. Indeed that theory is now quite obsolete.

If God created these primordial life-germs, and if He not only created the laws of development but gave these lower forms of life the power to obey those laws by obedience to which they were evolved from lower to higher and yet higher forms until there was brought into being that masterpiece of Creation—the human body—did not then God create man. This belief is not dishonoring to man. These lower forms of animal life bear the impress of the Divine hand. They are all His handiwork—He saw them also—when on the evening of "the sixth day" He saw everything that He had made and behold it was very good."

Neither is this belief dishonoring to God. Although

the Theistic Evolutionist believes that the stream of man's life flowed in the dim ages of the past, through the low-lying plains of lower animal life. Yet in tracing that stream to its origin, he comes at length to its fountain-head in the Everlasting Hills, and he knows too that the everlasting destiny of that life-stream will be the fountain-level before the Throne where all life's mysteries will be made plain because "We shall see face to face."

"For Christ."*

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

For the Review.

A giant elm waves its branches in front of my study window on the third floor of my house. As I looked at it the other morning I saw that it had been wonderfully transformed. During the night God had silently unlocked the treasures of the skies, and countless snowflakes, white like downy feathers from an angel's wing, had fallen upon it, and encased every branch and twig in a snowy mantle of virgin white. As I gazed lovingly at the fair scene, the rising sun, as if further to adorn the tree, poured upon it a flood of golden light, and as if by magic, it became a perfect blaze of glory. Fair as was the scene I somehow at the moment thought of another. A few weeks will pass away and from the same window that tree will still be fairer to look at. God will somehow speak to it, and it will hear His voice and live. The white of the Frost King will give place to verdant green. The living sap will rise from roots to trunk, to branch, to top-most twig. Thousands of leaves of exquisite texture, all differing in shape and size, in form and color, will clothe it. A variety of dark green mosses, rich in color and beautiful in form, will cover its bark with a delicate trellis work, as the ivy the ruins of the old cathedral, but only much more beautiful. And as from deepest root to top-most leaf that tree will be a miracle of beauty. That is the miracle and mystery of life. For life makes all the difference between icy winter and leafy June. Will you allow me to speak to you for a little about life—about your life? Life in its source, in its continuance, and in its outcome: or *Life in Christ, Life through Christ, and Life for Christ.*

I. Life in Christ, or the source of life. Life is the strongest thing in the world. It is everywhere fighting against death, and is destined to be triumphant. Life is the direct cause of all the beauty and variety in this fair world of ours. God is the only source of life both natural and spiritual. It is now a dictum of science that life can only come from pre-existent life. Why is it that man cannot become better until he reaches the quality called Spiritual Life? Henry Drummond answers this question by asking another. Why is it that a mineral cannot of itself become more and more living until it becomes a vegetable? Because there is a great gulf fixed between the living and the dead which no mineral of itself has ever crossed. So no amount of mental change or moral reformation ever made a Christian. The elm in front of my window sends down its roots endowed with the mystery of life and touches dead matter and lifts it up and transforms it into life. And so the Living Spirit of God comes down and touches the dead soul and makes it live. And Jesus Christ is the point of contact. That is why we glory in the cross. And so says one, "There is no Christianity without a Living Spirit, and there is no personal religion without conversion." And again "The difference between the Natural man and the Spiritual man is not one of development but of birth. It is not one of quantity but one of quality." Christianity is more than morality, or virtue, or goodness. It is all these plus a new life. The question of supreme importance for us is are we in possession of this life. Now our relation to Jesus Christ determines that. "He that hath the Son hath life, and he that hath not the Son hath not life." We can have this life only in Jesus Christ. The possession of it is not a process, but an act of simple faith. Sudden conversion is Biblically, experimentally, and theologically

*Being notes of an address delivered at a Presbyterian rally of Young People's Societies held in the First church, Detroit, on Thursday evening Feb. 21st, 1898.

correct, and the terms regeneration and new-birth are of great significance. The one great question for each of us to answer is, *Are we in Christ?*

II. Life through Christ, or the continuance of life. God sustains what He creates. He is the Sustainer of all the myriad forms of life that He has created. As we have eternal life in Christ, that life can only be sustained through Christ. Many young disciples sadly fail in leading healthy Christian lives because they have never fully learned this lesson of dependence on Jesus. For pardon we look to Christ on the cross, but for power to overcome sin and lead a holy life we look to a risen Christ, and we keep in close touch with Him. Paul says—"Christ in you," and He Himself says, "Abide in me and I in you." "I am the vine, ye are the branches." What are the branches apart from the vine? What fruit can they bear, or of what use are they? As useless, and as helpless, is the Christian apart from Jesus. What a lesson of dependence on Jesus are we taught in this parable of the vine and its branches. And yet many Christians have never learned it. Christ makes the Christian, and keeps him as well. Young men and women if you want to be strong and useful abide in Jesus, and let the Living Christ abide in you. The weakest branch of the vine will be both beautiful and fruitful as long as it is in close union to the parent stem. And the youngest and weakest Christian will be made both holy and fruitful if he only abides in Jesus. A second question for us then to consider is *What is our attitude to Christ?*

III. Life for Christ, or the outcome of life. Having this life in Christ, and having it continued day by day through Christ, the question arises, what are you going to do for Christ? Are you going to do what Jesus Christ would have you do? "Thou hast given me this divine life O Jesus Christ, what shall I do with it?" Seek day by day to do what this life of Christ in you would seek to do. Our Pledge says—"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." Think of the tremendous power of personal influence. The history of God's kingdom in Old Testament times is bound up with individuals. What did Moses, Joshua, Gideon, David and Daniel accomplish for God? The same can be said of New Testament times. How Peter and Paul used their personal influence for God. Then think of Martin Luther, John Knox and General Booth. Are you using your personal influence unmistakably and unreservedly for God? Sometimes I fear our young people scatter their energy too much in meetings and conventions. Concentrate your efforts more in your own churches, and be intensive rather than extensive. Be sure that your lives are part of God's great plan. As the builder realizes the plan of the architect, let us realize what is God's plan and purpose for us. Be independent enough often to stand alone. It was Horace who said "the man who depends on himself leads the crowd." Entire dependence on Jesus often means entire independence among men. Be useful. On one occasion Christ was in the temple and nobody seemed to need Him there. He left it and came to the Pool of Bethesda. There He saw a poor weary sufferer. "Wouldst thou be made whole?" said Jesus to the weary man. How sad and pathetic the answer. "I have no man, Lord, to put me into the pool." Jesus was at his side in a moment. There was a vacant place there and Jesus at once filled it. Will you, young men and women, look out each one for such a place. You will find it in your home, on your street, in your church. Will you look upon this as just your place, and will you fill it just as Jesus did? There is a vacant place right between the mercy of God and human need. Will not you young people fill it, and lead souls to Jesus? Such a place was the cross of Calvary. Jesus filled this place, and every saved soul crosses over the place which He filled up by Himself. Young David gained a victory for God and his country by his courage and his faith. The young Esther ventured and she saved her nation. Just such young men and women we need to-day. Men young and courageous, women pure and womanly. Surely our Young People's Societies have come to the Kingdom just for such a work as this. Christ has bought you, young men and women. Christ needs you. Christ calls you. My last question to you shall be *what are you going to do for Christ?*

"I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.
I will trust in Him,
That He can hold His own; and I will take
His will, above the work He sendeth me,
To be my chiefest good."

Mormonism in Ontario.

BY A PRESBYTERIAN CLERGYMAN.

Editor Presbyterian Review:

MY DEAR SIR:—I was pleased to see your reference to the Mormons, as they are working within a few miles of us here, and in my opinion are likely to make converts of many of the baser sort, and also of men who have had no religious training and no intelligent convictions. Anticipating the time when it shall be necessary to speak publicly on this subject I desiderate a reliable account of Mormonism from the beginning to the present—An account that shall cover the whole movement and not shrink from giving a full history of it at all stages. The tactics of Mormon Missionaries in this neighborhood are quite worthy of the religion. They are prepared to affirm or deny anything and everything as best suits them. Still we must depend upon making known the full truth about it, and I think you would render a very important service by printing an article or articles with reliable references about Mormonism. What is the use of sending men to convert the heathen, if we allow our people to become members of the least honorable of all existing religions? Various cause might be adduced to explain why people are led away by the Mormons. Apart from the fact that no doctrine is so rotten but some one will believe it, we have to take into account:—

(1). Missionaries with a certain kind of earnestness who quote freely from the Bible and seek to make the impression that they are only teaching a higher form of Christianity. They also conceal adroitly the more absurd tenets of Mormonism, and repudiate its immorality in the past.

(2). There is a large class of people in the country who know nothing of Mormonism—either in its origin or history, and who have no intelligent convictions, and no loyalty to Christ or to any branch of the Christian Church.

(3). There are also not a few who never come to Church and who are willing to join the Mormons in order to show their spite to Christianity and the Churches.

Perhaps the numbers given in your columns are exaggerated. Who can tell? The Mormon emissaries keep sneaking away in remote corners and never so far as I have heard come to the towns and villages. There can be no doubt about the urgent need for immediate action, and if you can do something to enlighten us on the subject it will be far more valuable than any amount of squibs on the higher criticism such as we see in some papers by men who know next to nothing of higher or lower criticism.

Beauty Evolved From Chaos.

BY REV. JOSEPH HAMILTON, MIMICO.

For the Review.

I have seen the potter working with his wheel, and it is wonderful to see what beautiful effects he can produce. He can take a lump of clay, and from that shapeless mass of matter he can make vessels and ornaments of rarest beauty. He has no machinery but that simple wheel, but by that and the skilful movements of his hand, he can evolve beauty out of chaos. It made me think of the wonderful working Creator who envolved this beautiful world out of chaos at first. There is this difference, that the potter uses mechanical power, and he uses his hand; whereas God uses only His word and will. "He spake and it was done." But the effect is of the same order. It is the reduction of chaos into beauty; and though we can produce that effect only in a small way and by mechanical means, it gives us a vivid hint of the operation of divine wisdom and power. Yea, and the same almighty power, as we see it round about us in such beautiful effects, may well lead us to think of the transcendent glory of the world on high.

MISSION FIELD.

DO FOREIGN MISSIONS PAY?

BY THE REV. FRANCIS E. CLARK, D. D., PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

From the North American Review.

In the United States and Greater Britain there are to-day nearly one hundred foreign missionary societies in the Protestant Churches, employing about nine thousand missionaries, and with an income of nearly eleven millions of dollars annually. At the first glance these figures seem to indicate a great amount of interest in the foreign missionary cause.

But when we examine the figures more closely and the world-wide field that they cover, they seem to be either too large or too small. If the idea of creating throughout the world a Christian civilization is altogether visionary and Quixotic, as many people believe, then the sum expended for this purpose is too large by nearly eleven millions of dollars. If the reports of the globe-trotters who, on the grand tour, go from treaty port to treaty port, chiefly making the acquaintance of the bar rooms of the hotels with their assortment of choice and congenial spirits, are to be believed, then missions are indeed a failure, and those who give their dimes or dollars, as the frequent contribution box passes on its rounds, are the victims of a stupendous hoax.

Many of these gentlemen who thus make the acquaintance of the mission field, as seen through wreaths of tobacco smoke or through the bottom of a wineglass, do their utmost, doubtless in a purely philanthropic way, to warn the deluded missionary enthusiasts of Europe and America of the futility of their efforts, and some of our newspapers lend themselves with great alacrity to the furtherance of the benevolent efforts of these gentlemen.

But there is another side to this question which cannot altogether be seen from the cogné of vantagé obtained in the bar-room of the Hong Kong hotel or of the hostelry on the Yokohama Bund. If this view of the case is the correct one, then the 9,000 men and women who are in the field are an entirely inadequate force to perform the work undertaken, and the \$11,000,000 annually expended show an altogether trivial conception of the work to be accomplished. To attempt to civilize and Christianize the world, the whole wide world, India and Africa and China and Japan, with their countless millions of people, and the islands of the sea, and all the Mohammedan lands as well, with \$11,000,000 a year, a sum which a "billion dollar Congress" would not think sufficient to run the Government of our country for eleven days, a sum which would cut no figure at all in the annual clearing house statistics of many a large city, seems gross presumption from this standpoint, and can only be excused on the ground that Christianity believes in the modern multiplication of the four leaves and the two little fishes.

In part, I believe, the differing opinions in regard to the value of foreign missions arise from an inadequate conception of the wonderful impetus which has been given to the arts and sciences, to literature and knowledge of all kinds, to commerce and material advancement, by this century of missions.

To be sure, the question, "Do foreign missions pay?" will be regarded by the devout Christian who gives his money for the conversion and spiritual enlightenment of the heathen world as a question almost impious in its materialism, as though the value of missions could be decided by a *quid pro quo* of dollars and cents or the increment in the world's store of knowledge. But to a great many people the fact that missions do pay returns of a thousand per cent. in all things that count for the world's progress will add a new element of sanity to the appeals of the missionary, and make the persistent appearance of the contribution plate seem more reasonable and possibly less intrusive.

Two long journeys around the world, during each of which much time was spent among the missionaries of various Protestant denominations, visiting their schools, speaking in their churches, noting their methods of work and of administration, have convinced me beyond the possibility of cavil that, whether looked at from the highest or lowest standpoint, from the view-point of the spiritual or the material, foreign missions do pay a larger return on the money expended than any form of investment of which the world knows.

But assertions are easily made, and I will not ask my readers to take my opinion or accept any statement based on my observation alone lest they consider me as much prejudiced, from another standpoint, as the gentlemen of whom I have already spoken. The facts are easily attainable and our opinions need not rest upon the assertion, *pro or con*, of any traveller.

For a hundred years, roughly speaking. Protestant missionaries have been at work in non-Christian lands. What have they added to the world's stores of knowledge and enlightenment? What have they done for commerce and civilization? Have they added any nations to the ranks of civilized countries? These are fair questions and they can be fairly answered.

If it can be shown that the sum total of the world's knowledge has been increased, that natural science has been illuminated, that geography, philology, and archaeology have gained vast new areas, of knowledge through the missionaries, if it can be shown that commerce has been increased and been made possible in many lands where life and property have been made secure by the teachings of the missionaries; if it can be proved that education has been fostered in every land where the missionary has gone, it will not be so much to claim that foreign missions pay.

Consider the one science of geography alone. What royal geographical society has such a record in discovery and exploration as have the missionary societies of America and Great Britain? The two names of Livingstone and Moffat would never have appeared in the list of the world's great geographers were it not for the missionary impetus that sent them forth. Stanley and Baker and Chandler have gone to Africa to make brief journeys from coast to coast; Livingstone and Moffat and Stewart, and scores of others, have gone to Africa to live. Their explorations have not been matters of weeks or months, but of a lifetime, and they have often pioneered the way for men bent on purely scientific research.

The names of a few great missionaries are familiar to all the reading world, but it is not so well known that the contributions to geographical science by scores of unknown men have been scarcely less important. Who of my readers, for instance, knows the name of Rev. J. Leighton Wilson, and yet one of the most important contributions to the geography of Western Africa was made by him. "His book," says Dr. Laurie, "was written by no transient visitor who could see only the surface of things, but by one who had spent more than eighteen years in the country, who had visited almost every important place along the coast, and made extensive excursions into the interior. He had reduced to writing two of the native languages and had more than ordinary facilities to become acquainted with the life of the people, their moral, social, civil, and religious condition as well as their peculiar ideas and customs. He gives an account of the ancient inhabitants of Africa, its principal divisions, ancient discoveries on the continent, its natural scenery, its rivers, mountains, seas, and climates; he narrates at length the Portuguese discoveries and dominion there, and the early enterprises of the English, French and Dutch. Then he describes in detail Senegambia, the two great rivers that combine to form it, and its people, the Jalos, Mundinoes, and the Fullahs, the characteristics of each, and their relations to each other. So he goes over northern Guinea, comprising Sierra Leone, the grain coast, its different tribes, their peculiar customs, style of building, agriculture, social condition of the people, products of the country, their food, the domestic habits and dress of the women, the government, their deliberative assemblies, with specimens of their oratory and so on."

Similar testimony might be borne by many another unheralded missionary. A large library might be formed consisting entirely of the additions made by Protestant missionaries to the world's knowledge of geography, ethnology, philology, and history.

In a paper read before the American Institute several years ago, Mr. G. M. Powell, of the Oriental Topographical Corps, gives this unqualified endorsement of this view:—"Probably no source of knowledge in this department has been so vast, varied and prolific as the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without money and without price, though it would have cost millions to secure it in any other way. This, with their work as a civilizing and commerce creating agency, is so much not gain, a parasitic growth on the tree of life they go to plant." Let us hope that this "parasitic growth" may not kill the tree of life, but may gain constant vigor and nourishment from the roots of the tree around which it twines.

Geography and philology have with much force, been called missionary sciences.

Said the celebrated Professor Whitney. "I have a strong realization of the value of missionary labors to science. The American Oriental Society has been much dependent upon missionaries for its usefulness. There would hardly be occasion for this Society at all but for them." While Professor Agassiz testified: "Few are aware how much we owe them both for their intelligent observation of facts and for their collecting of specimens. We must look to them not a little for aid in our efforts to advance future science."

(Continued next week.)

UNDER THE EVENING LAMP.

MY OWN CHURCH.

For the Review.

It is only a plain little building,
 Very humble and modest in tone,
 Far away from the heart of the city,
 On a street that is almost unknown ;
 I suppose if you saw it you'd wonder
 That I'm happy to call it my own.

It is built of red brick—such a building
 Should 'most always, I think, be of stone,—
 And the brick with the smoke from the chimneys
 Of the factories dingy is grown,
 But although it were ten times as grimy,
 I would willingly call it my own.

Little knowledge of church architecture
 In its structure eccentric is shown ;
 One is apt to suspect by the builders
 Into place it was hurriedly thrown ;
 But I pardon its gables and windows
 And all when I think it's my own.

It is not like the stately cathedrals
 To be found by the Rhine and the Rhone ;
 It is certainly not to be mentioned
 In a breath with the one at Cologne ;
 But although there are churches much finer,
 I am more than content with my own.

They have crowds in St. Giles, Free St. George's,
 Regent Square, also Marylebone,
 My fair Sunday attendance is fifty
 On wet Sundays I'm almost alone ;
 But I'd cheerfully preach to the heath
 In that little brick church of my own.

And I'm prouder of its simple pulpit,
 I am sure, than the Queen of her throne,
 Of its pews than if each were a province
 Of great Caesar's imperial zone ;
 To me it is more than a kingdom,
 And I love it—because its my own.

FATHER FOOLSCAP.

UNTO THE PERFECT DAY.

I cannot remember the time when I was an inmate of my grandmother's home, the old farmhouse fronting on the white turnpike leading to the old college town, Lebanon.

No more can I remember my parents; though to be sure there were, as there doubtless always will be, gossips enough to let me know, as soon as I was old enough to understand, that my mother's marriage had displeased her proud old father, for the reason that my father's father had once been his overseer. He did not forbid the marriage, but he said some very hard things about "the overseer's son," and my mother one morning ordered the carriage and went to the house of a friend in Lebanon, in order, as she said, not to offend my grandfather further than was necessary.

The carriage had no sooner returned than my grandmother got in it, in laughing defiance of my grandfather's commands, and brought her daughter to be properly married under the old chandelier in the big parlor at home.

Grandfather was very angry at first, but when my grandmother ordered old Caesar to bring the carriage round to the door, and he saw her ride off, down the turnpike, he at once ordered his horse and followed her to the stopping-place of the runaway.

So instead of a life long heart wound, as there might have been, the bride received her father's blessing and went out to her new life with a heart brim full of faith and affection to meet its duties and cares.

There were two years, not unmixed with trouble, so the gossips told me, and then my father died, and my mother took me, a little hunchback baby, to live with her husband's people. Again my grandfather rebelled, urging his daughter to come home. But she read her duty differently, and went to the two old people who turned to her for comfort in their age and desolation.

It was only a little while, however, before she wrote for Grandmother Gray to come and take her child; she was going upon the journey my father had taken.

Grandfather Gray protested.

"No, Eunice," he said, "she chose these people; now let them keep the child. He is a cripple, and will be a burden to you the rest of your life."

This was so unlike Grandfather Gray that—I have been told the story often—his wife merely looked at him steadily a moment and said:—

"Eben, ring the bell for Caesar. I want my carriage."

When she ordered the carriage in that quiet little way

she had, he knew there was no more to be said. But the farm hands were not surprised when he ordered his horse half an hour later and followed the carriage into Lebanon.

Indeed, they used to say old Caesar put the saddle on Brown Bess before he put the harness on the grays; for said he:—

"Old Marse gwine ter rar' roun' a spell an' den foller Mis' Eunice, lack he allus does."

When they returned I was in my grandmother's arms, and if I never missed the mother buried that day it was because I found one in dear Grandmother Gray. My little lounge was placed beside her bed and remained there until eight years later, when my Uncle Silas, her only child now, went off to College in Lebanon, and Silas' room became mine. That first night when the boy's cot was exchanged for the big bed upstairs, and she tucked me in among Uncle Silas' covers, I think her tears were as much for me as they were for my wild uncle who had but that day left the home of his childhood. I think to her I was always a child—this was because of the hunched back, possibly, for my poor body is still that of a boy, though I am a man now, and the boys born after me have their grandchildren upon their knees.

She was all gentleness, love, and truth; her devotion to me never faltered. Yet her hopes, her grand dreams, were all centred in Silas, my dashing, bright, young uncle who had gone off to college.

I think I remember the very day her faith began to tremble. It was a letter from Lebanon did the work, and it brought news of Uncle Silas' college pranks that was not at all flattering to that young man. After that her cheek always seemed to grow pale, her eyes to hold a look of fear, whenever a letter came from Lebanon.

Money: he was always writing for money. Grandfather became involved in a law-suit that year and lost heavily; everything that could be spared was sold, even to a part of the farm. This was my grandmother's work. My grandfather wished to put the property in *her* name and so secure it. But she looked at him half sternly a moment and then said, *Eben!* in a voice that caused the blood to mount to his temples, and nothing more was said about covering up the property.

The carriage and horses were sold to pay Silas' college debts. I never saw grandfather so angry as he was the day he found this must be done. But when my grandmother reminded him that she could still ride a horse, and was as fond of it as a girl, he tried to reconcile himself to the loss, though his heart was hardening, I knew, toward his reckless son, who seemed to have forgotten everything but his own pleasures.

The bills kept coming—from tailors, liverymen, book-stores, and confectioneries.

"We can't meet them, wife," I heard him say so many times when the accounts came in. And her answer, always the same, "We *must*, Eben," seemed to help him somehow to hunt up some way of r'eting the obligation.

Many of the old luxuries went in the vain hope that when the college course should be finished the college education would be of sufficient weight to lift the young man above the petty temptations that dogged his school days.

Many things went into this fund of which my grandfather knew nothing. Even, her jewelry, valuable old heirlooms, were sacrificed to this same affectionate delusion.

At last the end came, and it had indeed to come.

It had been a wet, dismal day in March, and it was almost dark when my grandmother came home from a visit to a sick woman, a tenant on the place.

Grandfather had received a letter from Silas. I saw Caesar when he handed it to him and I stood by while he opened and read it. I saw his face grow white as death, his hands tremble until the white sheets fluttered and fell to the floor, and then he dropped his gray head upon the table before him and groaned.

I stooped to gather up the scattered sheets when he lifted his head, set his heel upon the closely written pages, and said in a voice so terrible it frightened me. "Back I don't put your hand upon it, the infamous——," the words died in a groan, but when he heard my grandmother's step in the hall he quickly gathered the pages together and thrust the letter into his private drawer, bidding me say nothing of its arrival.

"We will let her have one more night's sleep, poor Eunice, poor mother," he said aloud. Under his breath, I heard him say, "Never! he shall never darken my door again."

(Concluded next week.)

THE HOME CIRCLE.

HOW SHALL I QUIET MY HEART?

How shall I quiet my heart? how shall I keep it still?
How shall I hush its tremulous start, at tidings of good or ill?
How shall I gather and hold contentment and peace and rest,
Wrapping their sweetness, fold on fold, over my troubled breast?

The Spirit of God is *still*, and gentle and mild and sweet,
What time His omnipotent, glorious will guideth the worlds at His feet;

Controlling all lesser things, this turbulent heart of mine,
He keepeth us under His folded wings in a peace serene—divine.

"So shall I quiet my heart, so shall I keep it still,
So shall I hush its tremulous start at tidings of good or ill;
So shall I silence my soul with a peacefulness deep and broad,
So shall I gather divine control in the infinite quiet of God."

THE BREAD OF LIFE.

In a pretty dream-story I once read, a little girl wanders through a strange country, and finds a wonderful sort of food, which suddenly makes her very tall as soon as it touches her lips. Suppose we should have a sort of bread, not in a dream, but in our real, sunny days, which should make us live forever, and with glad and joyous hearts: that should make dark hours bright, that should soothe us in all sorrow, and take away all disappointment, and fill every moment with peace untold, as if it were Christmas every day! Then we could say with a shout of joy, "This is really living! O happy, happy days, that were never understood before! This, this is Life!"

How eagerly we should search for that bread! How earnestly would all the tired, saddened, unsatisfied millions of men and women and children in the world long for it!

"Jesus said unto them, 'I am that Bread of Life.'"

Does it seem now as if you could live without it, without Him? Do you not join with the great cry of God's children in the olden days, and in these times of our own, "Lord evermore give us this bread"?

How does He offer it to us? Not merely to prophets, and ministers, and missionaries, but to simple, plain men and women, living by dusty highways and byways of city and town, in this very year 1898.

Why, just by asking us to love and trust Him as we do our earthly fathers and mothers; loving Him so completely that we can't bear to think of grieving Him.

Sometimes when one we love has passed from our sight we weep bitter, bitter tears, crying out, "Oh, why did I not do more for him! Why did I ever make him sorry! Oh, my God, if I could only tell him *now* how I love him, and want to do something for him!"

But all the time we have a living, loving Father who will never be taken from us, who longs eagerly, eagerly to help us, and to see the love for Him grow in our hearts. It is not too late to hold out our hands to Him. This moment you may bring new gladness in His heart by loving Him a little more than ever before, and resolving to do His will.

Do you not hear His gentle words, whispering, whispering, every hour: "I am that bread of life"?

So let us pray once more, together, "Lord, evermore give us this bread."—W. B. A.

A WOMAN'S SMILE.

For good or evil the power of a woman's smile is very great. It is the outward and visible sign of a talent of pleasing which she has received to enable her to be an influence for good in the ordering and government of the world. Men are very much what women make them, and it is by rightly using their talent of pleasing that women can make men what they ought to be. The man at the head of the house can mar the pleasure of the household, but he cannot make it; that must rest with the woman, and it is her greatest privilege. It is one of the duties of woman to beautify the world, and especially their own homes and their own persons, to arrange the furniture and ornaments of their rooms tastefully, and generally to give a touch of seemliness to that part of the world with which they have to do. To shed joy, to radiate happiness, to cast

light upon dark days, to be the golden thread of our destiny, the spirit of grace and harmony—is not this to render a service? Here and there we meet one who possesses the power of enchanting all about her, her presence lights up the house, her approach is like a cheering warmth; she passes by, and we are not content; she stays awhile and we are happy. She is the Aurora with a human face.

In a New Zealand cemetery on a gravestone is to be found, with the name and age of the dead, the words "She was so pleasant!" What a delightful character she must have been to have an epitaph like that! It makes one think that a choir of nightingales is perched upon her grave, and singing melodious chants to her memory.

"She was so pleasant" that friends used to come first to her in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand worked wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister did much to raise the load of grief that was bowing its victim down in anguish.

Her husband would come home worn out with the pressure of business, and feeling irritable with the world in general, but when he entered the cosy sitting-room and saw the blaze of the bright fire and met the smiling face of this sweet-minded woman, he would succumb in a moment to the soothing influences which were like balm of Gilead to his sinking spirits. The rough school-boy fled in a rage from the taunts of his companions to find solace in his mother's smiles, the little one, full of grief with his own large trouble, found a haven of rest on her breast. All these and many others who felt the power of her woman's smile, mourn for her now that she has gone, because "she was so pleasant."

AN HUMBLE BEACON.

On the coast of one of the Orkney Islands, far beyond the north of Scotland, there stood out a rock, called the Lonely Rock, very dangerous to navigators.

One night, long ago, Jean Ingelow tells us, there sat in a fisherman's hut ashore a young girl, toiling at her spinning wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea.

At last the morning came, and one boat which should have been riding on the waves, was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed up on the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on her bed and slept. When the night came, she awoke and set a candle in her casement, as a beacon to the fishermen, and a guide. All night long she sat by the candle, trimmed it when it flickered down, and spun.

As many hanks of yarn as she had spun before for her daily bread, she spun still, and one hank over for her nightly candle. And from that time to the telling of this story—for fifty years, through youth, maturity, into old age—she has turned night into day. And in the snowstorms of winter, in the serene calms of summer, through driving mists, deceptive moonlight, and solem darkness, that northern harbor has never once been without the light of that small candle. However far the fisherman may be standing out at sea, he has only to bear down straight for that lighted window, and he is sure of safe entrance into the harbor. And so for all these fifty years that tiny light, flaming thus out of devotion and self-sacrifice, has helped and cheered and saved.

Surely this was finding chance for service in an humble place; surely this was lowliness glorified by faithfulness. Surely the smile of the Lord Jesus must have followed along the beams of that poor candle, glimmering from that humble window, as they went wandering forth to bless and guide the fishermen tossing in their little boats upon the sea. *Christian Observer.*

ORISES IN LIFE.

BY REV. JOSHUA HAMILTON.

In crossing the Rocky Mountains some time ago a stone slab was pointed out to me that indicated the highest point. There the line falls that divides the East from the West. To the east of that all running water finds its way to the Atlantic no matter how far it has to go; while to the west of that line all streams and rivers flow to the Pacific. But that line that so rigidly divides East from West is an invisible line. There may or may not be a tablet to mark where the line falls, so you are liable to cross it, as you would cross the Equator, without seeing it, and so it seems to be very often with crises in our lives. We take certain steps that do not appear very critical at the time, but we may find afterward that those steps decided our whole future course. There are invisible lines that we are liable to cross any day, and so the whole current of our life may be decided before we are aware of it. How solemn and how critical a thing it is to live amid such possibilities of success or failure. How much we need the direction of a wisdom higher than our own, and to fall back on the sweet promise, "I will guide thee with Mine eye."

"JOINING THE CHURCH."

It is theoretically possible to live a Christian life outside of the church, but is it possible to live so good a life outside as within? Christians need all the help which they can get; they need the full use of the means of grace. Therefore, every one who believes himself to be a Christian ought to avail himself of this help by uniting himself to the visible church of Jesus Christ.

This does not in the least involve the profession that one is better than his neighbors. No true Christian has place for any such pharisaism. It is the simple fact that the best people in the world are to be found in the communion of the Christian Church. But every one of such people says, "I am a sinner, saved only by the grace of God in Jesus Christ." The true Christian does not boast of his righteousness; his boast is only in the cross. Entering into the communicant membership of the church is virtually saying, "I have no strength in myself, no excellence in myself; I simply trust in Jesus Christ; I take Him at His Word. Hence I am a Christian, and I confess that emphatically by uniting myself to His people in the visible church." There is no pharisaism here.

On the other hand, however, this does involve helpfulness from Christ's people. How often we sing, and the song is true—

"We share our mutual woes
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

It is in the household of faith—the Church of God—as it is in our own homes. There is a bond which holds the members together; there is a fellowship that is delightful. In this communion of heart with heart there is true helpfulness, life touches life, life helps life. Christian fellowship is a real thing, and it cannot be had in all its strength and beauty save in membership in Christ's Church.—*New York Observer.*

A minister dreamed that his church was a stage-coach at the foot of a hill, up which, in the absence of horsepower, it fell to its lot to drag it. Some of his officers and members bade him be of good cheer, for they would all help. He should guide the tongue; some of them would turn the wheels, others push; and so, together, they should get it up the hill. For a while the heavy coach moved slowly but surely up. After a time however, its weight seemed to increase, till the preacher, bringing the vehicle to a stand on the first ridge, and turning the tongue to prevent its slipping down, ran to see what was the matter. All the helpers, tired of turning wheels and pushing, had jumped into the coach and were sitting inside! The preacher cannot drag the coach on all alone! If all will take hold, the heaviest coach will move up the roughest hill. Many preachers have been encouraged to attempt great things, and then have been left when half-way up the hill. *Recorder.*

One-seventh of our days and one-tenth of our dollars are the Lord's, but the other sixth-sevenths and nine tenths are not our own. The gold and the silver are the Lord's, and the cattle on a thousand hills are His.

LOOKS INTO BOOKS.

NEXT STEPS. An advanced Text-Book in Christian Endeavor. By Rev. W. F. McCauley. Cloth, 16mo., pp. 197. Price 50c. United Society Christian Endeavor, Boston.

This is a most excellent, well-conceived, logically arranged and well written text-book for the Christian young people of the Church. Dr. McCauley insists rightfully, that the mission of the Endeavor movement is to serve Christ and His Church, and he starts out with the proposition that the mission of any organization is to transfer its power into a permanent possession of the cause it propagates, so that when the outward form of its agency ceases, its spirit will still remain. Starting from this point, he gives full and most valuable suggestions as to the various forms of work and activity in connection with the Endeavor Society and with Christian life and service.

The Fleming H. Revell Co., have just issued from their Toronto house a cheap edition, price 25c., of "In His Steps: What Would Jesus do?" by Chas. Sheldon, author of "The Crucifixion of Philip Strong." During the last few months this remarkable little book has reached a phenomenal sale in the United States and has been spoken highly of by almost all classes of Christian thinkers. The author step by step guides the thoughts and imagination of his readers from the star over the house at Bethlehem to the Cross on Calvary.

The March issues of the various magazines published by J. S. Partridge & Co., of London, Eng., are to hand. Special articles of interest might be mentioned. "A peep at the Post Office" in *The British Workman*, "A Lady Explorer in West Africa" in *The Family Friend*, "In The Shepherd's Care" in *The Friendly Visitor*, "Temperance Billy" in *The Band of Hope Review*, "Daring Deeds in Days of Old" in *The Children's Friend*, and "A Wonderful Dream" in *The Infant's Magazine*.

MAGAZINES.

The *Expository Times* for March maintains its character for bright catching editorials and scholarly contributions. It is more and more, however, going over to the advanced school of Higher Criticism. Even prof. Sayce's contributions have ceased to appear and the opening article is a somewhat sarcastic criticism of his new "Early History of the Hebrews." Van Mauen of Leyden continues his apology for the latest Dutch attack on the genuineness of the Pauline Epistles. The simplicity with which he expresses his wonder that anybody should object to throwing everything overboard shows the atmosphere in which he lives. There are two especially good articles in this number, one on Browning's "Saul," and the other a review of Lidgett's on the "Atonement." T. & T. Clark, Edinburgh. Price 6s.

Harper's Round Table for April—a very strong number—will open with a capital story entitled "The Taking of Malaxa" by John F. Bass, who represented a London paper at the front during the recent war in Crete and in Greece. Other contents will be a stirring poem, "A Ballad of Apia Bay," by Rowan Stevens, based upon the incidents attending the cyclone in Samoa, which wrecked the American and German warships; an article upon "Laying out Golf courses"; a paper entitled "Training Animals for Circus Tricks"; and a continuation of H. B. Marriott Watson's exciting treasure-trove story, "The Adventurers."

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Blessings of the Gospel.—Isa. 25. 1-8.
Second Day—A Song of Salvation.—Isa. 26. 1-15.
Third Day—The Blessing Wilderness.—Isa. 25. 1-10.
Fourth Day—The Secret of Strength.—Isa. 40. 21-31.
Fifth Day—Christ the Great Helper.—Isa. 41. 1-13.
Sixth Day—The Gentleness of Christ.—Isa. 42. 1-12.
PRAYER MEETING TOPIC, MAR. 27.—"God's unfailing promise."—Pa. 97. 1-16.

TOPIC THOUGHTS.

So long as God is in heaven His word must be fulfilled on the earth.

The failure of even the smallest of God's promises would be the failure of God Himself.

The leaves of healing for all nations are the promises of God.

The gates of hell cannot prevail against the feeblest believer who fixes his faith on the word of God.

There is no weariness for the head that is pillowed on a promise. God uses His own wisdom in choosing the time and means of fulfilling His promises.

God delights in those disciples who have the great faith to claim His greatest promises.

The words hidden in the heart are the surest to be fulfilled in the life.

We cannot know the character of God until we learn the promises of God.

The Christian pilgrim's staff is a promise.—*Christian Endeavor Manual.*

If God failed to keep only one of His promises, that day the universe would fall to pieces.

There is no overdrawing our credit at the bank of promises; nor, though we go seldom, will the cashier have forgotten our faces.

To seek God's promises elsewhere and ignore the Bible is as if a man should mine coal by the side of a ledge of pure gold.

The greatest of God's promises is Jesus Christ.

A promise is never fully seized until it is seized for another.

The promises are as deep as our needs, as broad as our capacities, and as high as our desires.

God who gave the promises gives also strength to grasp them.—*Endeavorers' Daily Companion.*

THE LOVE OF GOD.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow:
Falls the light of God's face bending
Down and watching us below.

And the feeble babes that suffer,
Toss and cry and will not rest
Are the ones the tender mother
Holds the closest, loves the best,—
So when we are weak and wretched;
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great Heart of God! whose loving
Cannot hindered be nor crossed;
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving
Only mothers know the cost,
Coat of love, which, all love passing,
Gave a Son to save the lost. Saxo Holm.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XIII.—REVIEW OF THE QUARTER.—MARCH 27.

GOLDEN TEXT—"Thou art the Christ, the Son of the living God."—Matt. xvi. 16.

REVIEW.—I.—Matt. iii. 7-17, Jesus and John. II.—Matt. iv. 1-11, Jesus Tempted. III.—Matt. iv. 17-25, Beginning of the Ministry of Jesus. IV.—Matt. v. 1-12, The Beatitudes. V.—Matt. vi. 5-15, How to Pray. VI.—Matt. vi. 24-34, Our Fathers' Care. VII.—Matt. ix. 9-17, The Call of Matthew. VIII.—Matt. x. 2-15, The Twelve Sent Forth. IX.—Matt. xi. 20-30, Warning and Invitation. X.—Matt. xii. 1-13, Jesus and the Sabbath. XI.—Matt. xiii. 24-30; 36-43, The Wheat and the Tares. XII.—Matt. xiv. 1-12, John the Baptist Beheaded. XIII.—Review.

QUESTIONS.—I. What is the title of the first lesson? Golden Text? Time? Place? Persons mentioned? Where and by whom was Jesus baptized?

II. What is the title of the second lesson? Golden Text? Time? Place? Persons mentioned? Where were Jesus' three temptations?

III. What is the title of the third lesson? Golden Text? Time? Place? Persons mentioned? What was the subject of Jesus' preaching?

IV. What is the title of the fourth lesson? Golden Text? Persons mentioned? Time? Place? How many of the beatitudes are there? Repeat them?

V. What is the title of the fifth lesson? Golden Text? Time? Place? Persons mentioned? What should we not do when we pray? Can you repeat the Lord's prayer?

VI. What is the title of the sixth lesson? Golden Text? Time? Place? Persons mentioned? What are we to seek first of all?

VII. What is the title of the seventh lesson? Golden Text? Time? Place? Persons mentioned? Who was Matthew and what do we know of him?

VIII. What is the title of the eighth lesson? Golden Text? Time? Place? Persons mentioned? What was the twelve sent forth to do?

IX. What is the title of the ninth lesson? Golden Text? Time? Place? Persons mentioned? What cities were rebuked by Jesus? Why?

X. What is the title of the tenth lesson? Golden Text? Time? Place? Persons mentioned? What charge was brought against Jesus? How did he answer it?

XI. What is the title of the eleventh lesson? Golden Text? Time? Place? Persons mentioned? What did Jesus teach by the parable of the leaven?

XII. What is the title of the twelfth lesson? Golden Text? Time? Place? Persons mentioned? How was the life and mission of John the Baptist ended?

REVIEW OF THE GOSPEL ACCORDING TO MATTHEW.

CHAPTERS I. I-XIV. 12.

Matthew's point of view is Jewish; his object is to show that Jesus is the Messianic King; his method is argumentative; he proves his theme by showing that the teachings, works, and rejection of Jesus are fulfillments of prophecy.

ANALYSIS OF THE CHAPTERS.

- I. The birth and boyhood of the King (i. 1—ii. 23)
 - 1. The genealogy (i. 1-17).
 - 2. The birth (i. 18-23).
 - 3. The homage of the wise men (ii. 1-12).
 - 4. The escape from Herod (ii. 13-23).
- II. The inauguration of the King (iii. 1—iv. 11)
 - 1. The ministry of the herald (iii. 1-12).
 - 2. The King's baptism (iii. 13-17).
 - 3. The King's conflict and triumph (iv. 1-11).
- III. The King's active ministry (iv. 12—xxv. 46)
 - 1. General statement concerning the beginning of His ministry (iv. 12-25).
 - 2. A sermon on the kingdom (v. 1; vii. 29). (*The citizens, the law the life of the kingdom.*)
 - 3. A group of the King's miracles; including Matthew's call and feast (viii. 1—ix. 34).
 - 4. The mission of the King's apostles (ix. 35—xi. 1).
 - 5. Message from the herald, and the King's comments (xi. 2-30).
 - 6. Opposition to the King (xii. 1—xiv. 12). [*With a group of the King's parables.*]

SUMMARY OF THE LESSONS.

The Inauguration.

- [i.] 1. The ministry of the herald.
- 2. The King's baptism (iii. 7-17).
- [ii.] 3. The temptation by the devil.
- 4. The triumph over the devil (iv. 1-11).

The Beginning of the King's Work.

- [iii.] 1. His preaching.
- 2. His call to four disciples.
- 3. General effects (iv. 17-25).

The Citizens of the Kingdom.

- [iv.] 1. Their character and reward (v. 1-12).
- [v.] 2. Their prayers (vi. 5-15).
- [vi.] 3. Their Father's care (vi. 24-34).
- [vii.] 4. Their call to service and their devotion (ix. 9-17).
- [viii.] 5. Their work (x. 2-15).

Warnings and Invitations.

- [ix.] 1. Warnings to those who reject the King.
- 2. Invitations to those who are weary of the devil's service (xi. 20-30).

The Sabbath of the Kingdom.

- [x.] 1. Works of necessity may be done.
- 2. Works of mercy may be done.
- 3. The King is Lord of the Sabbath (xii. 1-13).

Evil in the Kingdom.

- [xi.] 1. For the present, evil as well as good is found in the kingdom in its outward and visible form.
- 2. The evil will be finally separated from the good when the King comes to Judgment (xiii. 24-30; 36-43).

Death of the King's Herald.

- [xii.] 1. His faithfulness.
- 2. His fate.
- 3. His influence after death (xiv. 1-12).

"Blessed art thou faithful unto death, and I will give thee a crown of life."

CANADIAN PULPIT.

No. 75.

BY REV. W. CLELAND TORONTO.

"Say unto them, As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for, why will ye die, O house of Israel?"—Ezek. xxxiii: 11.

That which nourishes and that which destroys life may be gathered from the same source. The bee gathering honey from the same flower from which another insect gathers poison. The truth that is a well of life to some not infrequently becomes a channel of death to others. At the time to which the words before us refer, the House of Israel were in the most deplorable condition. They had been delivered into the hands of their enemies, despoiled of their goods, and carried into captivity. In these distressing circumstances, they were constrained to acknowledge that their evil doings were the primal cause of all the calamities that had befallen them—to use their own description of their lamentable condition, their transgressions and their sins were upon them, and they were pining away in them—wasting away daily under the righteous judgements of the Almighty. This was a truth indeed, and we may well suppose that some of them made a right use of it, turning from their evil ways, to find in the way of righteousness the path of life. But, the majority, instead of hearing in it the voice of God calling them to repentance and reformation, turned it into an argument for hardened and unballowed impenitency. Instead of humbling themselves greatly before the God of their fathers, as Manassah did when in a like condition, and seeking His face, and making their supplication before Him, they impiously cried out, in the language of obstinate unbelief and cheerless despondency, "The Almighty has forsaken us, He has doomed us to destruction, and to destruction we must go: it is in our sins and transgressions that we are pining away; how then should we live?"

To the people arguing, reasoning thus, the prophet addresses himself in the hope of bringing them to a better mind—to more enlightened and salutary views of the Divine character, to higher and grander conceptions of the design of God's dealings with them. He tells them in effect that they had grossly misinterpreted the meaning of the dreadful judgements that had overtaken them, that behind all these judgements there lay a purpose of mercy, that God was far from being an implacable Judge and that they had only to turn from their evil ways to the worship and service of Him whose wrath they had incurred and whose judgements they had provoked, to find, instead of the death they justly deserved, but very improperly held to be inevitable to life in all its divine fullness. He tells them that God had charged him with a message to them of such an import—a message full of compassionate tenderness—had commissioned him to say to them, "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why should you die, O House of Israel."

Sinners, impenitent and unforgiven sinners, are in a condition essentially the same as that of those Israelites of old. They are pining away in their iniquities, they are dying daily. They are gradually waxing worse and worse, drawing nearer every hour to the death that sin, unrepented of and unforgiven, never fails to bring in its train. But death is far from being an inevitable issue, even to the vilest and most abandoned among them. God is waiting to be gracious to them, and for the inflictions of his wrath to substitute the outpourings of His love. To them, as to Israel of old, His message is, "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, why will ye die?"

Let me call your attention, in the first place, to the persons addressed in the text—the wicked—Who are they? It may be that you are ready to reply, they include all who belong to the criminal and vicious classes, or such persons as Paul speaks of in the 6th chapter of 1st Corinthians, whom he describes generally as the unrighteous, and severally, as fornicators, idolaters, adulterers, theives, drunkards, revellers, extortioners, effeminate, abuses of themselves with men, in regard to all of whom alike he declares that they shall not inherit the Kingdom of God; or such persons as these who are immediately addressed in the text, who evidently were sinners above mercy, for by their evil doings they had exhausted the patience of a long suffering Jehovah and drawn down upon themselves His righteous judgements. It may be, you are ready to tell me also that they embrace but a small portion of every community, and bear no larger proportion to the great body of the people than the sick and diseased in our hospitals bear to the healthy, or the insane in our lunatic asylums bear to those of

sound mind, or the law-breakers in our gaols and prisons bear to the law-abiding. Such a contention would, no doubt, hold good if by the term wicked were meant only such persons as those to whom reference has now been made. It will not be questioned that such persons form a comparatively small portion of every Christian community. But is the term so restricted in its application? Is it not much more comprehensive in its signification? Are not all justly regarded as wicked in the sight of God, whatever they may be in their own eyes, or in the eyes of others, who are not found in Christ, washed in the fountain of His blood, clothed with the garment of His righteousness, sanctified by the Spirit of His grace, and living to His glory. Most assuredly all such persons are justly ranked with the wicked, for, in the Divine record, it is distinctly declared that "the carnal mind"—the soul unrenewed by the grace of God—"is enmity against God," that "they that are in the flesh cannot please God," and that unless "a man be born from above, he cannot see the Kingdom of God." There may be much in their disposition that is amiable, in their character that is estimable, and in their daily walk and conversation that is commendable, but, being still "in the flesh," and unrenewed in the Spirit of their minds, they cannot be regarded as forming a part of the sanctified host of God's elect, but must be numbered with those who are "aliens from the commonwealth of Israel, strangers as to the covenants of promise, having no hope, and without God in the world—in a word, with the wicked. True to their character, such persons walk in evil ways. The ways in which they walk are very unlike in many respects. Some are grossly immoral. They sin with all greediness. They are wise to do evil, but to do good they have no knowledge. Others, again, are in the whole moral in their habits, but they live in daily disregard of the claims of the Gospel. The world, either in its business engagements or in its pleasures, engrosses all their attention. Some, yet again, are self-righteous. They are not willing to accept salvation as a gift but must win it as a prize. Like the Jews of old, they go about to establish a righteousness of their own, not submitting themselves to the righteousness of God. Others, on the other hand, are self-deceivers. They have no adequate conception of the demerit of sin. They regard it as little and trifling, and vainly imagine that even if it were of much more serious import than it is, they have little to fear, for God is too compassionate, too merciful and forgiving to inflict punishment for the occasional offences which they could hardly help committing in the course of a life that presents so many and such strong inducements to evil-doing.

But whilst the ways in which the wicked walk are very varied, an unhalloved sameness distinguishes them all—they are all evil ways—the only thing certain to be found in them is death—death spiritual—death eternal—death in time, death throughout eternity. Not only does their pursuit preclude access to the hallowed precincts of the only way in which life can be found but—and to this very important consideration we desire to invite special attention—their pursuit tends to the utter paralysis, and the final extinction of all in the soul that deserves the name of life, and to the development and final supremacy of all in the soul of which the appropriate designation is death. As, in surveying a temple in ruins, we readily discover traces of its former magnificence and glory, so, in contemplating the soul of man, we find ourselves confronted at every glance with evidences in its intellectual and moral capacity of its primeval purity and perfection, nobility and grandeur, and, in these, with impressive and delightful foreshadowings of the Divine radiance that shall yet overspread it when restored to even more than its original purity and perfection through the redemption that is in Christ Jesus, it shall pass within the veil to dwell in the Divine presence for ever. As in surveying a temple in ruins, we are painfully met, as we cast our eyes over dismantled towers, and broken columns, and crumbling walls, with the most palpable announcements of the destruction and desolation that have overspread the once noble pile. So, in contemplating the soul of man, we find ourselves painfully met with the strongest possible testimony in its evil-tendencies to the dread disaster that overtook this once noble creation of God when sin entered into its every chamber, and spread ruin throughout all its members; and, in these with alarming intimations of the yet more dreadful disaster that shall sooner or later overtake it, when sin, unrepented of and unforgiven, shall in the unchallenged supremacy of an unchanging law of Him who is at once the Almighty Sovereign and the Righteous Judge, infallibly subject it to the doom of endless and irrevocable destruction. Now, the tendency of all the evil ways in which the wicked walk is, in greater or lesser measure, to crush, and in the end to annihilate all the good that yet remains in the soul, and, on the other hand, to develop and carry forward to as baneful ascendancy all the evil the fall has entailed upon it as a sure and sad inheritance.

(To be continued.)

THE LITTLE FOLK.

SCRIPTURE QUESTIONS.

A well in the desert.—The runaway maid,
Thinking all had forgotten her, hither had strayed;
But God sent His angel good tidings to tell,
And to cheer her sad soul, as she sat by the well.

A well in a wilderness.—A mother with joy
From its cool, sparkling water gave drink to her boy.
From her home she was banished; her bottle was spent,
And that well to her heart fresh encouragement lent.

A well by a township.—When sinks the red sun
One who asked for a sign when his journey was done—
A beautiful girl giving drink to him there
Showed him swiftly the sign he had asked for in prayer.

Three wells in a valley.—The shepherd, he tells
How they strove when the water sprang up in the wells.
Said the chief: "Two I give, but the third I shall keep;
Bring up now the cattle, and water the sheep."

A well in a field.—A tall stranger is here.
He is seeking his kinsman: his daughter draws near.
Soon all is explained, and she hastens to tell
The glad news that a kinsman stands there by the well.

A well in a courtyard.—Two priests in great dread
Lying there in the darkness hear over them said
To the soldiers who seek them, "There's no need to look,
They've gone, and are now safely over the brook."

A well in a village.—Said the king, "If I had
A drink from the well where I drank when a lad!"
Through the foe broke three soldiers, and at point of the sword
Obtained the clear water to give to their lord.

A well near a city.—Our Saviour sits by
And talks to a woman of truths from on high.
He drinks from her pitcher, and then He doth tell
Of the water that's drawn up from no earthly well.

NAME THE DIFFERENT WELLS.

—Christian Observer.

THE DOLL THAT TALKED.

"Dorothy Ann, are you sleepy?" asked Dollikins. Dorothy Ann did not answer, but went on smiling with her red wax lips. Dollikins gave her a little shake. "Dear me!" she said, "I do wish you could talk! I am so tired of having a doll that never answers, no matter how much I say to her. It is very stupid of you, Dorothy Ann. There go to sleep!"



Dollikins turned her back on Dorothy Ann, and went to sleep herself. Then she began to dream. She thought Dorothy Ann sat up straight in her crib, and opened her blue eyes wide.

"Mamma!" she said.

"O, you can talk!" cried Dollikins, joyfully.

"Mamma, my pillow is not at all soft," said Dorothy Ann, in a complaining voice. "And you forgot to take off my shoe."

"I am sorry," said Dollikins.

"And I didn't have any thing but mashed potato for my dinner!" cried Dorothy Ann. "I don't like mashed potato. Why don't I have things that I like, mamma?"

Dollikins' cheeks grew quite red. She remembered saying something very like this at luncheon the day before.

"I'm not a bit sleepy!" wailed Dorothy Ann. "Why do I have to go to bed at seven o'clock, mamma? Other little girls don't have. I wish—"

"Dorothy Ann," said Dollikins, "will you please not talk any more. It makes my head ache!"

Then it was very still.

In the morning Dollikins went over and took up Dorothy Ann, and looked at her. The red lips were smiling as ever, but tight shut.

"Good-morning, Dorothy Ann," said Dollikins. "I am very glad you do not know how to talk, my dear; for then you might be a sore trial to your mother!"

UNFORTUNATE INTERRUPTION.

Willie was asleep and Dan was lonely. Willie is the minister's son; Dan is his dog. It was Sunday morning, and every one was at church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you can hear every word, and don't get prickles down your back, as you do when you have to sit up straight."

In some way while Willie was listening he fell asleep. Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trilles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog was thinking, the name "Daniel" fell on his ready ear. Dan at once ran into the church through the vestry door. He stood on his hind legs, with his fore paws drooping close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel" again, sharp barks said, "Yes, sir," as plainly as Dan could answer. The minister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, took Dan in his arms and said: "Please 'scuse Dan, papa; I went to sleep and he runned away."

Then he walked out with Dan, looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could, but he made a resolve that if he ever preached on "Daniel" again that he would not forget to tie up his dog.

A CUP OF COLD WATER

Who are included in Christ's "little ones"? Surely His dumb creatures, His horses and dogs, as well as His human children.

Mr. Harvey was riding slowly along the dusty road, looking in all directions for a stream or a house where he might refresh his tired, thirsty horse with a good draught of water. While he was thinking and wondering, he turned an abrupt bend in the road, and saw before him a comfortable farmhouse; and at the same time a boy ten or twelve years old came out on the road with a pail and stood directly before him.

"What do you wish, my boy?" said Mr. Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy respectfully.

"Indeed he would, and I was wondering where I could get it."

Mr. Harvey thought little of it, supposing, of course, the boy earned a few pennies in this manner, and therefore he offered him a bit of silver, and was astonished when he refused it.

"I would like you to take it," he said, looking at the boy.

"No, I thank you," said the boy; "I don't want it. You see, sir, the distance from the town is eight miles, and there is no stream crossing the road that distance, and I like to water the horses."

Mr. Harvey looked into the grey eyes that were kindling and glowing with the thought of doing good, and a moisture gathered in his own as he jogged off, pondering deeply on the quaint little sermon that had been given so innocently and unexpectedly.

LIFE AND ITS MEANING.

Life is as a garden given you to tend; but what is your tendance to its large unfolding, which ye control not— all its flowers and fruits, its perfumes and spices and balms, its winds and its streams, its skies and its seas,—its quivering warmth and tenderness in the familiar sunlight, and its cool and solemn stillness under the stars! When your hands and feet are weary and your eyelids droop, it foldeth you in its sleep like an infant, and still hath for your utter weariness its complete enfolding.

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 regular quarterly spring meeting of Presbytery was held on Tuesday last in Knox church, and proved in some respects the best meeting that has been held for many a long day. The attendance both of ministers and elders was the largest for years and, though there was a long docket of business that had to be disposed of and which kept the members until midnight, the most prominent place was given to the reports on "Life and Work," and on "Sabbath Schools." Both reports awakened profitable discussion. During the day the Court had to deal with two resignations of members, arrange for two prospective settlements and grant one leave of absence for a time owing to ill-health. This last we regret to say was to the Rev. N. Waddell of Lachute. Mr. Waddell was able to be present at the meeting but was very obviously in need of a rest. His pulpit will be supplied for three months by the members of Presbytery in the hope that by that time he may be able to resume duty. One of the resignations was from the pastor of the other church in the same town, the Rev. John Mackie, who is retiring owing to advancing age and infirmity. For some time back he has been unable to take his services and hardly hopes for such restoration as would make it possible to take them up again. He has been for over forty years in the same charge and leaves his congregation at the close of that long ministry in a flourishing condition. The other resignation was that of the Rev. Murray Watson at St. Lambert. The usual steps will be taken in both cases. Arrangements were made for inducting the Rev. D. Stewart at Laguerre, and a call from St. Therese, etc., in favor of the Rev. D. Hutchison of Cumberland, was forwarded to the Presbytery of Ottawa. The reports on Home Missions, French Missions and Augmentation were all carefully considered. The details would hardly prove of general interest, but it may be noted that in two cases re-arrangements of fields were made by which French and English work are combined in such a way as to diminish the cost to the Church. These are at Grenville and at the St. Charles Mission, Montreal. In several other cases reduced grants were applied for owing to an increase in the contributions of the people. It was decided to appoint a student in charge of Montreal West for the summer instead of seeking a settled pastor. During the Session of the Presbytery a telegram was received from the Clerk of the Presbytery of London intimating that Mr. Smith of Thamesford had declined the call to Taylor church. This is rather disappointing to the congregation, but they will probably not be long in making another choice.

Dr. Barclay of St. Paul's, who is rarely absent from his own pulpit, spent last Sunday in St. John, N.B., and preached in St. Stephen's church. In addition to the usual services he preached at a special service in the afternoon before the St. Andrew's Society in connection with its centenary celebration.

The Rev. G. R. Maxwell, M.P., of Vancouver, gave an interesting address on the 4th inst. before the Caledonian Society, on "The Scots Duty to Canada." It was a most effective and patriotic appeal full of appreciation for the country and its institutions. It made a deep impression on the large audience which completely filled Drummond Hall.

The Rev. S. F. McCusker of St. Louis de Gonzague, has invented a most ingenious and effective winter road maker which is generally adopted by the municipalities and used would be a boon to the residents of the country. He is having his invention patented and hopes to make arrangements for having the machine on the market in time for next season. This is not the first time Mr. McCusker has shown his mechanical skill. A few years ago he personally superintended the erection of a small church in one of the missions of the Presbytery and did a considerable portion of the work with his own hands.

MANITOBA NOTES.

Rev. Dr. Bryce was nominated by Glenboro Presbytery for Moderator of next Assembly.

Rock Lake Presbytery nominated Rev. Dr. Bryce for Moderator of next General Assembly.

Rev. F. J. Hartley, B.A., of Roland, preached in the Presbyterian church, Carman, on Sunday, March 6th.

The people of Bates Settlement, a flourishing Settlement of Presbyterians, are talking seriously of building themselves a church.

Knox church, Morden, Sunday School broke its record for attendance Sunday, March 6th, there being 190 present. Pretty good for Manitoba.

The Rev. C. W. Gordon, of Winnipeg, held a meeting at Rosenfeld lately and put the question of Home Missions in the North West so forcibly and logically before the small band of Christian Workers, that a Missionary Band was organized.

Rev. Dr. Bryce, of Winnipeg, has been nominated for Moderator of the General Assembly by eleven Presbyteries, viz., Ottawa, Winnipeg, Regina, Victoria, Whitby, Brandon, Portage la Prairie, Rock Lake, Melita, and Superior.

The service in the Presbyterian church, Dominion City, on Sunday evening, March 6th, was a memorial service to the late Mrs. W. T. Aores, and was conducted by Rev. Mr. Faryon. The church was crowded, some having to stand during the whole of the service.

The managers of St. Andrew's church, Carman, have authorized Messrs. J. J. Merry and W. R. Black to receive offers for the purchase of church and site, with a view to building a new church, the present edifice being far too small for the large congregation.

The pastoral charge of Treherne, in the Presbytery of Glenboro, Man., has become vacant by the resignation of Rev. Mr. McTavish. The charge is a very desirable one. Ministers or probationers who may wish to preach there, with a view to a call, will please communicate with the Rev. John Wells, Holland, Man.

The Presbyterian congregation of Clegg, held their anniversary services in the church on Sunday, March 6th, at which the Rev. Mr. Sutherland, of Carman, preached splendid sermons which were much appreciated by large congregations. On Monday evening the annual social and re-union was held. Revs. Borthwick and Rumbull, of Morden spoke. A good programme was provided and an excellent supper prepared by the ladies of whose dainties no praise could be too much. The finance report was received with much applause. The shed enlarged and paid for. The church debt of \$250 completely wiped out and \$50 on hand. Much of the credit is due to Mr. Mathers, the energetic secretary.

If Principal Grant really wants to know whether Prohibition prohibits, your western correspondent would give him a cordial invitation, after he gets through weeping pitifully over Kootenians' mean sayings, to come to some of Manitoba's Prohibition towns and look through our "knot-holes" and see if by "fencing our rye straw" our cows want to eat it. Our young men (and we are pleased to be an *informant* although his reverence says some hard things about that class) don't want whiskey because it is prohibited. We are sorry we are not so well educated as the Presbyterian young men who enjoy the privileges of Queen's College, perhaps if we were we also could cheer to the echo the worthy Principal's Prohibition sentiment. Manitoba is against whiskey and if—Principal Grant is in favour of it, we are against him.

GENERAL.

Rev. Dr. Smith and Rev. R. J. M. Glassford, of Guelph, who have been ill are recovering.

Rev. Dr. Dickson has been presented by the ladies of his congregation with a very handsome silk gown and cassock.

Rev. Hector Currie, B.A., of Theodford, has been elected secretary of the Sarnia Presbytery, vice Rev. George Cuthbertson, retired.

The Presbyterian missions of Wyvale, Gibson and Vanlack have raised more than twice as much this year as they did last year, for Home Mission work.

Rev. John Pringle preached in Knox church, Winnipeg on Sunday morning Mar. 6th and in Westminster church in the evening.

The Presbyterian congregation at Miral C.B., have presented the pastor, Rev. Mr. Calder, with an address and Mrs. Calder with a silver tea service and parlor lamp.

Rev. Mr. Thom, pastor of the Presbyterian church, Flahsherton, has been holding special services for some weeks past. Fifty-eight persons have been received into the church.

The Presbytery of Algoma has nominated Rev. Peter Wright, B.D., Convenor of the Assembly's Committee on Church Life and Work as Moderator of the General Assembly.

Mr. John Clark, of Knox College, will occupy the pulpit of Erakino church, Toronto, for two months, beginning April 10th. The health of the pastor, Rev. Dr. Huuter, is much improved.

The Toronto members of the I.P.B.S., and S. of L., attended divine service at Cooke's church last Sabbath, and listened to a splendid sermon by Rev. W. J. McCaughan, of St. Andrew's church.

The seventy-fifth anniversary of the Presbyterian church, at Cape Vincent, was celebrated on Wednesday afternoon. After the organ prelude and anthem, Rev. Mr. Lang, Wolfe Island, read the Scripture. A brief history of the church from its foundation was given by the pastor, Rev. G. H. Marsh. Greetings from the Presbyterian churches at Dexter, Chaumont and Wolfe Island, were received.

A public meeting was held in Knox church Winnipeg, on Wednesday evening, March 9th, in connection with the Presbytery of Winnipeg, for the designation of Rev. J. Pringle, M.A., as missionary to the Klondike. Rev. Prof. Hart occupied the chair. After devotional exercises, the chairman spoke briefly of the object of the meeting, and the great work to be done in the region into which Mr. Pringle was about to go. Rev. Mr. Robertson next spoke of the great progress which has been made in the North West and presented the claims of the new field in a clear and forcible manner. Rev. S. C. Murray, Mr. Pringle's successor at Port Arthur also delivered a short address, after which a testimonial from the Presbytery of St. Paul strongly commending Mr. Pringle was read. Rev. Mr. Robertson on behalf of the Home Mission Committee presented a Bible to the missionary, Rev. Mr. Pringle in a short address referred to his different charges, first in Knox church, Winnipeg, then at Kildonan, then at Port Arthur and lastly at St. Paul, and said he thought the Lord had been preparing him for the Yukon country, in sending him to St. Paul that he might learn to minister to Americans as well as Canadians who were being mixed out there as they had perhaps never been mixed before. After a few words from Mr. McKay of St. Paul and prayer by Rev. Dr. King, the meeting was closed with the doxology and benediction.

MAITLAND PRESBYTERY

Met at Brussels March 1st, 1898. Rev. W. T. Hall, Moderator, in the chair.

A resolution on prohibition was adopted and the clerk instructed to send a copy of it to each minister in the Presbytery.

It was agreed to ask grants for supplemented congregations as follows:—for Walton \$100, North Kinloss, Riversdale and Boniakillen \$150, and Pine River \$150.

A committee was appointed to revise the regulations regarding the order of business, consisting of Messrs. J. MacNabb, MacKay, MacLennan and Anderson.

Circular from Toronto Presbytery intimates that they will ask leave of the Assembly to receive Rev. Matthew White, M.A., of the Free Church of Scotland, and Rev. A. G. MacGillivray, B.A., of the Presbyterian Church in the United States, as ministers of the Presbyterian Church in Canada.

Rev. D. B. MacRae and Mr. H. B. Henderson were appointed members of Synod's Committee on Bills and Ordinances.

It was agreed to convey the thanks of the Presbytery to the managing officials of the Methodist church for their courtesy in affording use of basement for this meeting.

The Sabbath School and Church Life and Work reports were received and adopted.

The Rev. J. S. Allin, pastor of the Methodist church here, was invited to sit as

corresponding member. The following ministers were appointed Commissioners to the General Assembly—Messrs. Murray, Perrie, Whaley, Miller and Ross; and elders, Mr. Robt. Barr. The following charges are to send in their nominations to the Clerk, Walton, North Kilbuck, Riversdale, Eunskillen, Knox church Ripley and Berrie, and Moleaworth.

Mr. Whaley was appointed member of Assembly's Committee on Bills and Ordinances.

Mr. Miller was appointed to support the Presbytery's Application in behalf of Rev. C. Sinclair, before the Assembly.

The site chosen by Knox church, Belgrave, for a new church was accepted.

Messrs. Miller, Macleod and Murray were appointed a Committee on Church Temporalities, to report at next meeting.

In the evening the Presbytery met in Melville church. A large congregation was present.

The numerical and financial status of the Presbyterial W.F.M.S. was given by Mr. Ross from the annual report of the Society. Mr. Whaley moved, Mr. Malcolm seconded, the reception of the report, which was agreed to, and gave addresses suent thereto.

The Rev. D MacGillivray, returned missionary from Honan, China, delivered an address on mission work there.

The Moderator conveyed to Mr. MacGillivray the thanks of the meeting for his excellent address.

The meeting was closed by Rev. D. MacGillivray, with prayer and the benediction.

Next meeting at Wingham, May 17th, at 10 a.m.—John MacNabb, Clerk.

The following resolution on Prohibition was adopted by the Presbytery of Maitland, March 1st, 1898, and a copy of it ordered to be sent to each minister in the Presbytery.

In view of the approaching Plebisite and the present agitations concerning it the Presbytery of Maitland resolves,

I. That our ministers commend to their congregation the serious consideration and practice of the following declarations of the General Assembly

1. Those of 1867 and 1869,
That the general traffic in intoxicating liquor is contrary to the Word of God and to the Spirit of the Christian Religion, that our people should guard against any complicity with it in any form whatsoever; that total Prohibition is right in principle; that it is the duty of the State to pass a Prohibitory Law and that this result is to be sought by all means.

2. That of 1897,
That our people are hereby earnestly exhorted to use their utmost endeavors in every lawful way to carry the Plebisite in favor of Prohibition by an overwhelming majority.

II. That Sessions make arrangements for the diffusion of temperance literature and the holding of week-day meetings in their respective congregations; and that an exchange of pulpit be made on some Sabbath, when ministers preaching the Gospel may apply it especially to the liquor traffic and Prohibition and our duties in regard to them.—John MacNabb, Clerk.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best. In fact the One True Blood Purifier. Insist upon Hood's, take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

HOW TO MAKE MONEY.

About a month ago I saw an advertisement in a religious paper where Dep't G 3 of the Iron City Dish Washer Co., of Sta. A, Pittsburg, Pa., wanted a few good agents to sell their latest improved dish washer. I wrote them, and they sent me full particulars how to sell the household article. When the machine arrived I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any previous experience in selling anything I sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their instructions I did well. The machine washes and dries the dishes in less time than it takes to tell it. Then a woman don't have to put her hands in the greasy dish water, and everyone knows how disagreeable that is. I am making lots of money selling the dish washer, and any other energetic person can do the same. Write them for circulars. A COUNTRY WIDOW.

GLENBORO PRESBYTERY.

This Presbytery met in St. Andrew's church, Carman, on Tuesday evening, Mar. 1st. There was a good attendance of ministers and elders. A large congregation assembled to hear the discussion on the report of Church Life and Work. The Rev. Mr. Wells, of Holland, gave a very clear and forceable address on the subject, showing the conditions on which Christian Life can be maintained and Church Work efficiently accomplished, viz., union with Christ and labour for the Master.

Mr. Sutherland's term of office as Moderator of Presbytery having expired Mr. Wells was appointed Moderator for the ensuing six months.

The resignation of Mr. McTavish was then considered. Mr. McTavish stated his reasons for tendering his resignation. Several of the brethren expressed their deep regret at Mr. MacTavish's removal from Treherne and testified to the high esteem in which he was held, and to his faithfulness and efficiency as a minister and pastor. As Mr. MacTavish pressed his resignation the Presbytery agreed to release him at an early date.

The Presbytery having learned that there was a desire in the Treherne and Rothwell congregations to be separated, the Rev. Mr. Wells, Mr. W. R. Ross and Mr. Allan Ross, were appointed a deputation to meet with these congregations and ascertain their wishes, with powers to issue the case in whatever way commended itself to their judgement.

The Committee appointed to draft a minute suent Mr. Haig's resignation reported as follows:—

"The Presbytery in accepting the resignation of Rev. A. McD Haig and releasing him from the pastoral charge of Glenboro, desire to place on record their high appreciation of his long and faithful services as a minister and member of Presbytery, also the esteem in which he has been held as a Christian gentleman and minister of the Gospel. Mr. Haig was one of the early pioneers in this part of the country and his ministrations extended over a wide field. As the country became more thickly settled the sphere of his labours became more circumscribed, and for a number of years his labours were confined to Glenboro and Cyprus River. Under his faithful pastorate these so increased that two years ago it was found necessary to divide the congregation, Mr. Haig retaining Glenboro. His warm genial disposition won for him the affection of the people, and his zeal and earnestness secured their respect and confidence. Mr. Haig, and his esteemed partner in life devoted themselves with great earnestness to the interests of their congregation. The Boys' Brigade, W.F.M.S. and Temperance Society, which were organized and fostered by them are visible tokens of their devotion to the moral and spiritual development of the community. The Presbytery in parting with Mr. Haig recommend him and his partner in life to the care and guidance of the Great Shepherd and hope that in the good providence of God another sphere of labour in the Master's vineyard may soon be opened up to him."

Mr. Sutherland presented the Home Mission Report. The report was received and considered. The Rev. Mr. Dowat was ap-

pointed to the Ravenswood Mission Field, and Mr. F. B. Stewart to Indianford, and Mr. W. E. Sutherland was asked to give fortnightly supply to Elm Creek.

Mr. W. R. Ross presented a very full and interesting report on Sabbath Schools. The financial and statistical report presented by the Clerk showed increase all along the line, and the report of the Y.P.S.C.F. submitted by Mr. Gallon showed good work done by the societies reported.

The Rev. Dr. Bryce was unanimously nominated for Moderator of the next General Assembly. The Presbytery considered the Report sent down by the General Assembly, and unanimously pronounced in favour of a Committee on Estimates.

The Presbytery then adjourned to meet in the Presbyterian church, Holland, the second Tuesday in July, at 3 o'clock p.m.—A. MacTavish, Clerk.

A NEIGHBOUR'S ADVICE.

The Means of Restoring a Little Girl to Health.

She Was Gradually Fading Away and Her Parents Doubted Her Recovery to Health.

From *The Examiner*, Charlottetown.

Perhaps the most remarkable cure that has ever been recorded is that of little Mynie Woodside, daughter of Mr. and Mrs. Jas. Woodside, of Baltic, P.E.I. Mr. and Mrs. Woodside are members of the Princetown Presbyterian church, and are well and favorably known in the settlement where they reside. Mr. Woodside does an extensive business in oysters. A newspaper correspondent hearing of the remarkable recovery of this little girl, called on Mr. Woodside and ascertained the exact facts of the case. The following is substantially the result of the interview:—"About a year ago last June I first noticed that my little daughter was not as bright as usual and that she complained at times of pains in her head and chest. Up to that time she had regularly attended school and was remarkably clever for a child of her age. She did nothing except attend school and although I never supposed it would do her much injury, I allowed her to study too sedulously. Thinking that she was only a little run down I kept her from school for a few weeks and expected that she would be all right again. By the end of that time I was badly disappointed in my expectations, however, as she rapidly grew weaker and lost flesh every day. I was alarmed about her condition when she complained of a soreness in her lungs and began to cough. I was just preparing to take her to a doctor when a neighbor called to see her and advised us to try Dr. Williams' Pink Pills. She assured me that Pink Pills had restored her own daughter to health after several doctors had failed to do her any good. I therefore resolved to give them a trial and purchased a couple of boxes that very day. I began giving my little daughter those pills being very careful to follow the directions. At the end of a month I noticed a decided improvement in her health and thus encouraged I continued using the pills three months more. Her health was quite restored by that time and she was able to attend school again. I regard my daughter's cure as almost marvelous and accord all the credit to Dr. Williams' Pink Pills. For little girls and boys of delicate constitutions no better remedy could possibly be prescribed. What was done for my little girl could certainly be done for other children."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

NOTICE

A Special General Meeting of the Shareholders of the Security Gold Mining and Development Company, of Ontario, Limited, will be held Wednesday, March 23rd, at 4 p.m., at 41 Adelaide St. East. Election of Directors.

T. R. CLOUTIER, Sec.

NORTH AMERICAN LIFE ASSURANCE COMPANY.

That the North American is still in the front rank, if not the leader of Canadian life insurance companies, the reports presented at the annual meeting of the company in its own home on January 25 last make quite clear. Marked proofs of continued progress and solid prosperity in every branch of the company's business are there presented. In view of the commercial conditions that prevailed in 1897 the increase over the great gain effected in the previous year is most remarkable. The new business written in 1897—2621 policies, insuring \$3,556,021—is the largest in the history of the company. The cash income, too, is correspondingly greater. An extremely satisfactory feature of the business is its growing persistency—a most important element, tending to the up-building of the company and the increase of its surplus earning capacity. An evidence of very careful management is that the controllable expenses are less than eight per cent. of the disbursements. That the company's plans are well adapted to meet the needs of the insuring public, and that it has a fine staff of agents to attract the very best men, is apparent from the comparatively small amount of terminations. The last Dominion Government report places the North American in this regard in the first position among companies doing business in Canada. The excellent character of the assets of the company is attested by the increase in interest income for the year of \$15,092, while, on the other hand there is a decrease in the interest and rents to be paid of \$1119. The principal items of the \$2,778,177 of the company's assets and the percentage they bear to that large sum are: Mortgages, \$1,104,563—forty per cent.; debentures (market value exceeded this by \$21,425) \$635,197—twenty-two per cent.; real estate (including the company's new building), \$292,263—ten per cent.; stocks and bonds, \$201,331—7.3 per cent.; loans on policies, \$176,381 6.4 per cent.; loans on stocks, \$157,780—5.7 per cent.

The last Dominion Government report shows that the North American receives a net return on its real estate largely in excess of any of its Canadian competitors. In the same report it is found that of the total net increase in insurance of all Canadian companies for that year this company held almost twenty five per cent. of such addition. The report is authority for the comparative statement of outstanding, and deferred premiums at the close of the year. According to this the North American has lowest of any Canadian company—eighteen per cent., while the highest is 35.56 per cent.

The great progress the company has made during the last ten years is shown thus: The cash income increased over threefold; assets over five times; insurance in force nearly threefold; the net surplus nearly eightfold, the latter indicating that the company is a good one for the policyholders.

The new business of the company for January, 1898 is the best for that month in the history of the North American.

No brilliant record of business success as the history of the North American affords has not been won without the aid of able men as officers, the president being John L. Blaikie, one of Canada's leading financiers, vice president, G. W. Allan, president of a large and successful financial company, and Sir Frank Smith, who is president of the Dominion Bank, one of the strongest and most stable financial institutions in Ontario. To the actuarial accomplishments and administrative ability of the company's managing director, William McCabe, LL.B., F.I.A., who has an enviable reputation in this country as an underwriter, is largely due the commanding position of the North American Life. He has been fortunate in having associated with him so capable and efficient an officer as the secretary, I. Goldman, A.I.A. Both these gentlemen have since the founding of the North American so watched with care and wisely guided the course of the company as to warrant their pride in its lusty, vigorous growth and splendid success.—New York *Standard*, Feb. 24 1898.

TORONTO PRESBYTERY.

There was a good attendance of the members of this Presbytery at the adjourned meeting held on Tuesday the 8th inst. The principal items of business transacted were granting the translation of Rev. W. M. Rochester from the charge of Cowan Ave. congregation to take charge of the congregation of Knox church, Rat Portage. Mr. Rochester's loss will be keenly felt but after hearing his expressed desire to be released and the reasons he gave for it, the Presbytery agreed to the translation. Rev. J. A. Turnbull was appointed Interim-Moderator, Mr. Rochester being released on the last day of the present month. The other important item was the resignation of the Rev. J. W. H. Milne of the charge of Boston church, Esqueving. Mr. Milne has been invited to take charge of the Globe Mission in connection with St. Andrew's church, Ottawa, and wishes to accept the invitation, so tendered his resignation. After hearing his reasons and also those of commissioners against his release the Presbytery accepted his resignation to date from the 21st inst. Rev. A. Mahaffy, of Milton, was appointed Moderator of Session. Two additional nominations were handed in for Commissioners to Assembly, Mr. Jas. Turnbull, of Colledge St. church, and Mr. Walter Scott, of Stouffville church. Both nominations were confirmed. Mr. Thos. Kirkland intimated that it would not be possible for him to be present at the Assembly and so resigned his commission. Mr. H. Meldrum was appointed in his place. It was decided not to recommend a grant from Augmentation for Fern Ave. congregation, but to appoint a committee to confer with the congregation and recommend and ordain missionary to be appointed for a term. Rev. Chas. A. Campbell, the new Moderator, presided.—R. C. Tibb, Clerk.

ORANGEVILLE PRESBYTERY.

This Presbytery has granted the translation of Rev. J. J. Elliott, B.A., of Hillsburg and Bethel church, to Midland, in the Presbytery of Barrie, to take effect on the 28th inst. Rev. J. A. McConnell is Interim Moderator of the Session of Hillsburg.

The translation of the Rev. J. A. Matheson, B.D., from Charleston and Alton to Priceville and Stanton Park within the Presbytery of Orangeville, has been granted to take effect on the 28th inst. The Rev. W. Farquharson is Interim-Moderator of the Session of Charleston, etc.—H. Crozier, Clerk.

A SPRING LESSON.

Something to Think About When the Ice and Snow Are Melting.

The ice bound stream of winter carries beneath its close cover a current that constantly grows more and more impure till spring. The water is loaded with the accumulated refuse of the country through which it runs, draining much that is foul and unhealthy even in winter, and relieved of none of its impurity. The bright sunshine cannot reach the water to burn out the impurities, nor can the free winds of heaven carry the renewing oxygen to the heart of the waves. The human body is sealed by its chilled surface much in the same fashion, and impure humors gather force and head till spring. The pores of the skin are closed and clogged, and impurities are forced back into the blood that would pass off through the skin were it free. Thus the spring humors gather unregarded till some unsightly eruption of the skin or painful boil or dangerous carbuncle are forced upon the attention and demand a remedy. The ice bound river contains within itself little remedy for the gathered impurity. The highly organized body, on the other hand, labors diligently through its servants, the kidneys, liver, bowels, to relieve the system, and continue the life blood pure and sweet. Remember that winter demands an increase of hearty food, the fats and sweets, to maintain the warmth and activity of life, and the added refuse from this source contributes its load to the spring humors. Labor as faithfully as they may the burdened organs are too often overmatched, for the child of civilization is not blessed with the liver and kidneys of an Esquimaux. The liver falters, and bilious headaches, a dizzy uncertain feeling, a coated tongue and flagging appetite are the calls for aid. Hood's Sarsaparilla is the sovereign remedy to assist this important organ to remove spring humors from the blood. The kidneys may be the weak point, and a dull ache, or lame back, with urinary irregularities demand prompt attention, if serious results were to be avoided. The kidneys filter much waste and humor from the blood, and should be helped in spring by Hood's Sarsaparilla, which strengthens and regulates for their heavy tasks. Wherever the weak spot there the strain is felt, in irregular bowels, or neuralgia, or rheumatism, or scrofulous growths, or some other ill, and the one bottom cause is impure blood, the humors of spring; the one cure and dependence, Hood's Sarsaparilla.

Eczema Cured.

"At the age of three months my little boy's face and head broke out with rash like eczema. We commenced treating the little one, but the baby's head grew worse instead of better and three months later his entire body was covered with a thick, matter, bleeding crust, that gave off a bad odor, although I bathed him carefully twice a day. The little one suffered from

A Terrible Itching Sensation

which caused him to scratch himself almost unceasingly. He continued to suffer for five long years, being treated during that time by three different doctors.

"I also used several different remedies without lasting benefit and to enable him to sleep I was compelled to give him a soothing syrup or some kind of opiate. I had almost given up in despair when I saw in a paper a statement of a similar case which had been cured by Hood's Sarsaparilla and Hood's Olive Ointment.

"I resolved to try these medicines, but I had not given the little sufferer more than half a bottle when I was able to note

A Change for the Better.

The itching almost entirely ceased and he slept well and had a good appetite. I gave him the rest of the medicine out of the first bottle and applied three boxes of Ointment to his flesh. When this was over I had the pleasure of seeing my little darling boy, seven years of age, without a scar or other sign of the dreadful affliction through which he had passed. Accept heart-felt thanks of a grateful mother who considers your medicine a veritable Godsend." Mrs. A. MANTON, St. Albans, Vt.

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