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Toronto, Mar. 3, 1898.

NOTES AND COMMENTS.

The introduction of liquor to the Yukon territory is receiving wide attention among the churches. The temperance organizations are backed up by the congregations who are asked to sign petitions urging the government to prohibit liquor in the new country. A hearty response is, we believe, being given by the people, and it is to be hoped the agitation will be maintained until it becomes successful.

The *Presbyterian Journal* has followed the symposium by ministers on “What kind of hearer they liked,” by a symposium by laymen as to “What kind of preacher they liked best.” One of the answers touches a tender spot and deserves some consideration. The writer says: “The present difficulty in our general religious life appears to me to be just this question of likes and dislikes. It is no longer what should be or what should be done, but what do I like to be or to be done—not a question of duty but a question of personal inclination. Endeavoring to escape this influence, the kind of preacher I like to hear is therefore the kind of a preacher who is preaching to me.”

According to the British Exchanges, Scotland is rapidly ceasing to be a Sabbath keeping country, taking Aberdeen as an example. In that city on a certain Sunday lately there were 354 shops open, and on another Sunday 372 bicycles passed along the Deeside-road within an hour, while as many as 300 or 400 young men have been seen

playing football near the Bay of Nigg on the Lord's Day.” This is certainly a serious condition of affairs, and it is well that the churches are being aroused to a sense of their duty.

The Presbyterian Church of England is mourning the death of Mr. Hugh M. Matheson one of the best known The Late Mr. Hugh Matheson in her communion. Mr. M Matheson. Matheson was one of the merchant princes of London, and his position and influence were freely thrown on the side of Church work. In the course of a long and busy life he never forgot the claims of religion on his time and means, and was a liberal contributor to the funds as well as a worker and visitor. He was for long the efficient and respected Convener of the Foreign Mission Committee of his Church, and a leader in mission work whose counsel was much appreciated.

The religious press is more than ever before asserting its power for good and its place as an ally of the Church. This is true in Canada, and to a greater extent in the United States. Quite recently the following tribute was paid to it by a writer in the *Presbyterian*. “It (the religious press) has made rapid progress during the past twenty five years. It has improved in every department, and for the most part discusses problems, social and religious, with ability, tact and judgment. It deserves greater support than it is receiving. No Church can afford to dispense with its journals at this time. They may not be perfect, but they are an agency necessary for the maintenance, development and extension of denominational life, polity and doctrine, as well as for the building of Christian character in the individual membership and in the home.

For some time back there have been indications of a considerable movement in France among Roman Catholic priests towards greater freedom and more evangelical views. Some have broken with the Church Altogether and many more are giving voice to their dissatisfaction through various channels. A similar movement has now begun in Italy. There has recently been started in Rome a publication entitled *Avanti Roma* in which not a few priests are giving expression to their complaints regarding the spiritual decline to which the domination of the Jesuits has brought the Church. The cry is for relief from the papacy. Another journal of the same tendency is the *Zabaro* which frequently publishes letters from priests desiring deliverance from the papal yoke. These are hopeful indications and as reform movements can no longer be drowned out in blood they have some chance of success.

The trouble between Rev. Dr. John Hall and his congregation has elicited many expressions of profound regret, that such conditions could exist between so eminent a pastor and so intelligent a people. While the episode is to be

regretted, it may serve a good purpose if taken to illustrate a condition very common in the case of weak congregations and poorly paid ministers, but of whose heart-burnings and sad experiences, a busy and indifferent world takes little or no notice. Yet dissatisfaction in congregations is a serious hindrance to the Christian life and to the usefulness of many true hearted and devoted ministers. A despatch to the *Chicago Standard* reveals the conditions which brought about Dr. Hall's resignation, with greater frankness than any other account of the case we have hitherto seen. There had been tremendous excitement in Dr. Hall's church concerning the trial of Herman Warszawiak, a Hebrew, who had been carrying on an independent mission. He was tried by the session of the church, and found to be guilty of gambling and other things. Dr. Hall warmly espoused his cause. This experience was the occasion, and partly the cause of this resignation. It is said that the session of his church asked for his resignation, received it and accepted it before informing the congregation, and it is noticed that the resolutions passed by the session, concerning his resignation, contained not a single word of regret. Such action as this, in view of thirty years of faithful life, makes every pastor in New York City feel sick at heart."

MORMONISM IN ONTARIO.

OUR brief article last week has justly stirred a serious subject not any too soon. Further investigation but confirms the statement we then published. It seems to be an established fact that Mormon emissaries have been exploiting in certain rural districts of this Province and that their efforts have been successful, beyond what can be easily credited by the average reader. The *modus operandi* seems to have been carefully planned. In sections where the churches are quietly pursuing the even tenor of their way, meetings have been held at which the most objectionable features of Mormonism have been kept in the background, and the specious allurements spread out before the people. Our reports are to the effect that many have been caught by the wiles of the missionaries and that the meetings have been placed on a permanent arrangement. The only explanation we have been able to obtain of the impression thus made, has been that the people have been neglected, that the churches have not been active in the care of the people who as a result have become an easy prey to the Mormon propagandist. Many people are but too ready to listen to any new fad that comes along, if plausibly unfolded to them, and so it has evidently been in those parts of Western and North Western Ontario where the Latter Day Saints are operating. We stated last week that within twelve months 100,000, or more, will openly avow Mormonism in Ontario. We have been assured by our correspondents that this estimate is within the mark. If so, it is high time action were taken. The Presbyteries of Bruce, Maitland and Saugeen and others should lose no time in ascertaining what is taking place within their bounds, and in taking steps to counteract the evil. And the church as a whole has an important duty to face in the premises.

THE REVISED VERSION.

THE copy right held by the two great English Universities for the publication of the Revised Version of the Bible will expire next year, when it is expected that its circulation will receive a great impulse from the cheapening of the price at which editions may be sold.

In anticipation of this the American Company of Revisers, now considerably diminished in number through death, have completed arrangements for issuing an edition embodying the suggestions made by them, now printed in an appendix. It is hinted that they may also make further modifications with a view to removing some of the chief objections to the Revised Version as it stands. There is no doubt that taken as a whole it is an immense improvement on the authorized version for religious purposes. But the changes made in some of the most familiar passages of the New Testament especially are distasteful to very many readers and to the thinking of many scholars unnecessary. Something may be said in favour of them, but the loss is greater than the gain. If some of these passages were restored to something like the previous form it would go a long way towards removing the hesitancy about its systematic use for public services as well as for private reading. The contract for the publication of the new edition has been given to the firm of Thomas Nelson and Son who will certainly issue it in a worthy style. We regret to notice that it too is to be copyrighted, but we would fain hope that the conditions are not such as will prevent the price from being lowered so as to put it on something like an equality as regards cost with the current editions of the authorized version. Experience shows that there is no such demand for the Revised Version as will enable it to make way in face of artificial obstacles such as a marked disparity in price between it and the other version. It will not be generally adopted until these are removed out of the way, and perhaps not speedily even then.

NOTABLE CELEBRATIONS.

SCARCELY have the echoes of the Westminster Confession celebration passed away when from France comes news of the proposed celebration of the Tricentenary of the Edict of Nantes, an event in which the protestant world must feel a deep interest. To France the Edict has been a notable document, the provisions of which underlay their religious liberties. The Edict was prepared and promulgated by Henry of Navarre in 1598 as an attempt to restore peace between the Huguenots and the Roman Catholics. Certain rights were secured to both parties in the pursuit of their religious ordinances. To the Reformed church "it secured the public exercise of their religion in all places in which such had been observed in 1507, and also in the suburbs of cities, noblemen might have private chaplains and services within their own houses; Protestants should be eligible for public appointments; their children should be admitted to the public schools their sick to the hospitals, and their poor to the beneficiary asylums; liberty was granted then to print their books in certain specified towns; a certain proportion of seats in the parliaments was given them; four academies or institutions affiliated to the National Universities were erected for their benefit; liberty to hold synodical meetings in accordance with the constitution of their Church, a liberty since taken from them—was promised; while, as pledges from the crown, certain cities were put under their care. To the Huguenots, the prospect of peaceable existence which this Edict gave was worth much more, perhaps, than its detailed concessions, and though revoked in 1685 by Louis XIV., yet, for many a day, the Reformed Church prospered under its provisions. As might be expected, the Romanist party, notwithstanding the advantages secured to it, raged at the concessions granted to the Protestants. The priests were furious,

while the Pope, Clement VIII., declared that "liberty of conscience was one of the most accursed things that ever existed."

The date of the Edict has been in some doubt, but according to Mon. Weiss, of Paris, an eminent historian, the provisions were signed on the 3rd, 13th, and the 30th, April, 1598, and the Promulgation took place on the 2nd of May of that year, and the celebrations will likely take place on that date. The Canadian and other Churches of the Presbyterian order will no doubt send their greetings to their French brethren on this historic occasion

LATE ARCHBISHOP CLEARY.

THE late Archbishop of Kingston was eminently the controversialist of his Church in Ontario. To his lot fell the defence of the Separate School System, and of the distinctive doctrines of his Church when they seemed in danger from the growing enlightenment of the age. In the Cleary-Methodist controversy, in the controversy concerning the morality of Ontario's Public Schools, recently in the pastoral respecting the participation of Roman Catholics in marriage ceremonies in which Protestants were the principals, Mgr. Cleary but maintained the traditions and doctrines of his Church, and while he did so with a vigour considered generally to have been unnecessary, it should not be forgotten that his course was consistent with his opinions and his view of his duty as the Shepherd of his flock. At the time we pointed out that the Archbishop was exemplifying the teachings of his Church and should not be blamed for raising his testimony before the world that the Church of Rome is always the same. Now that he is no more, his ability as a prelate, his love for the traditions in which his Church lies entrenched, his restless activity as an administrator, his fearless warfare on opponents, and withal, his scholarship and his distinction in the counsels of his brethren, must be acknowledged. Those who came in close contact with him found him a kindly and well-disposed priest, consumed with the desire to establish and strengthen his Church on lines in which he believed thoroughly. His was an outstanding personality and his death will remove a strong pillar from the Canadian hierarchy.

CLOSE OF THE YEAR.

AS will be seen in another article on this page, dealing with the Schemes of the Church, the financial year ends on the 31st of this month, before which date all returns should be made to the Agent. The close of the ecclesiastical year brings to congregations and their managers the important duty of making up any leeway in the several funds; and of seeing to it that no vital interest shall suffer. The General Assembly is a conservative body and its sanction is carefully given to the Schemes of the Church, so that no over-burdening of resources need be feared. The Church, as a rule, responds loyally and generously to the demands made by the Stated funds, and no complaint lies at her door on this score; but it is well that the various funds should be carefully scanned by those contributing so that allocations may be fairly made and no important cause overlooked. We need not specify the more important funds, such as Home and Foreign Missions, Colleges, French Evangelization, and Aged and Infirm Ministers. These are kept before the Church. There are other schemes equally worthy and whose needs are equally pressing. None should be overlooked. What ought to be kept in mind is that the time for contributing is short, and that the friends of the Church should lose no time in forwarding to their Treasurers, the

offerings they propose to give to the good cause so that by the end of the month the books may be closed without heavy deficits.

Every member should realize his or her responsibility in contributing to the Church funds. Congregational needs and necessities are not to be forgotten, but the Presbyterian system is a comprehensive one and includes the oneness of the Church. The needs of the whole Church, and mutual interests as between congregations and agencies are to be considered. And every member should aid at contributing something to every scheme, be it ever so small. These two things,—every one, and every thing,—if acted upon would place the funds where they ought to be, at a figure which would cover all indebtedness and secure efficiency. One thing more. Our own Church and its direct work have the first claim on our offerings. Let us be loyal to our Church, remembering that its obligations have been assumed in the faith that the people will stand by her in the present and future as in the past.

THE KLONDIKE MISSION.

THE energetic steps taken by the Executive of the Home Mission Committee are resulting satisfactorily with respect to the special Klondike Funds. Ten thousand dollars is the amount aimed at and from many quarters donations are flowing in, the amount received up to the end of last week being about \$2,294 25. It will be learned with satisfaction that the Committee have secured the services of Rev. J. Pringle, of the Goodrich Avenue church, St. Paul, and formerly of Kildonan, Winnipeg, for missionary work in the Yukon region. There are already Messrs. Graft and Dickey in the field and Mr. Pringle will prove a valuable ally to them in their arduous work. The liberality of the Church cannot be better shown than in upholding the committee in this branch of missionary enterprise.

SCHEMES OF THE CHURCH.

The Rev. Dr. Warden has furnished us with the following Comparative Statement of receipts for the Schemes of the Church, to February 28th., 1897 and 1898.

Schemes.	1897	1898
Home Missions.	\$15,166.55	\$18,132.
Augmentation	12,760.08	11,677.91
Foreign Missions	65,172.22	62,061.93
French Evangelization	11,759.35	13,092.61
Pointe-aux-Trembles	5,876.26	5,110.69
Widows' and Orphans' Fund.	3,475.11	1,397.71
Aged and Infirm Ministers' Fund	1,298.53	6,270.56
Assembly Fund	3,604.11	3,811.05
Knox College.	4,751.93	4,161.48
Queen's College	2,169.10	2,295.68
Montreal College	1,316.61	1,311.08
Manitoba College	2,588.19	2,735.57

A close estimate of the expenditure of the month of March has been made. To end the year free from debt, it will be necessary to receive during the month of March the following sums for the respective Schemes:—

Home Missions	15,000
Augmentation	8,500
Foreign Missions	14,000
French Evangelization	8,000
Pointe-aux-Trembles	5,500
Widows' and Orphans	1,000
Aged and Infirm Ministers	7,000
Assembly Fund	1,500
Knox College	7,500
Queen's College	1,500
Montreal College	1,000

The books close on the evening of Thursday 31st. inst.

THE HIGHER CRITICISM AND THE MONUMENTS"

BY D. McFENZIE

(Conclusion)

In regard to the Mosaic authorship of the Pentateuch the monuments afford only indirect evidence, but nevertheless evidence of very considerable weight. They show that Moses was in the best possible position to produce such a work and consequently that he probably did produce it. Living in the civilization of Egypt he would have at his disposal the vast literature of his own and preceding ages, and not only the literature of Egypt but of Babylonia and Palestine as well. This would give him all the material necessary to write such a narrative as is found in the Pentateuch, and on natural grounds material without which he could not have written it. At no subsequent period would an author be in such a favorable position for such a work. In the days of Ezra for instance, when, according to the Radical Critics much of this narrative was written, the vast literature of the past was largely buried in the ruins of extinct cities and nations. There is not the slightest likelihood that at that time a Jewish author in Jerusalem would have had at his disposal a large literature dealing with the era of Moses and preceding eras. And what was true of Ezra's time was in a measure true of the other periods in the national life. It is true that in every age there was tradition reaching back into the dim past, but tradition alone could never secure the accuracy in detail which is found in the record of the Pentateuch. It may be emphatically repeated, therefore, that at no period in Israel's history were the conditions so favorable for producing the historical part of the Pentateuch as in the days of Moses, and this to one who looks into the matter goes a considerable distance in showing that it was in its essential features produced then. Moses, however, was the most highly educated man of his day in sympathy with Israel. If then the narrative was written at that time it was doubtless written by Moses. But to establish the Mosaic authorship is to do much to establish the authenticity as well.

In regard to the legislative portion of the Pentateuch the question is not so much one of authenticity as of authorship. Everyone knows that the laws of the Pentateuch were at sometime or other constituted the laws regulating the civil, moral, and religious life of Israel. The matter in dispute is the authorship. Did Moses write these laws or were they written by a later hand? That is the question. Here also the evidence afforded by the monuments has more an indirect than a direct bearing. Nothing has been as yet discovered proving that Israel, as a matter of fact, enjoyed in those early times legislation such as the Mosaic, but much has been discovered that makes it highly probable that it did. The monuments, according to Dr. Sayce, have made it clear that there existed in Babylonia and in other lands long before the days of Moses an elaborate ceremonial system with its priests and high priests, with its holy days and holy seasons, with its burnt offerings, peace offerings, meal offerings and sin offerings. The high civilization attained, moreover, makes it quite certain that these nations had also a somewhat developed code of civil laws. This makes it almost certain that Israel too would have a somewhat elaborate ceremonial system and a somewhat comprehensive code of civil laws. Israel was for generations in close contact with the highest civilization of its day, was so indeed since the call of Abraham and before that event. This would develop among the people a condition religious, moral and civil, whose needs a rudimentary system of laws would not meet. But as we may be sure that when organized into a nation they were given a code, ceremonial, moral and civil, adapted to their condition, it is quite safe to conclude that that code was far from being rudimentary, was on the contrary quite elaborate.

One of the telling arguments of the Radical Critics against the Mosaic authorship of the Pentateuch legislation is that that legislation shows a higher civilization than existed in Israel in those days. This argument the monuments refute by showing that such civilization existed among the people under whose influence Israel grew up into a nation and so must have been found in Israel too. Moreover it is extremely improbable that a leader such as Moses was would have organized his people in a period of such civilization without giving a fuller code of laws than that with which the Radical Critics credit him.

In the light of what has been said therefore one might be pardoned for thinking that if the progress of discovery continues the speculations of the Radical Critics will soon cease to be a disturbing force in the world of theology. This does not mean that all the conclusions of these Critics will be abandoned. It does not mean for instance that the documentary theory in regard to the composition of the Pentateuch will then be abandoned. It does mean that the substantial authenticity of the narrative and the substantial Mosaic authorship of the legislation will be allowed. The question of documents has nothing to do with the authenticity of the record. The author may have made use of a number of documents or he may not have done so. His doing so or his not doing so would interfere neither with the authenticity of the narrative nor with its inspiration.

Another part of the work that is of special interest for this day is that which deals with the Books of the Chronicles. These books go far to uphold the traditional view of the Pentateuch. If first and second Chronicles are historic the conclusions of the Radical Critics are false, if the conclusions of the Radical Critics are true, first and second Chronicles cannot be historic. The Radical Critics virtually admit this regarding these books as the product of a later author bent to the task of proving the early origin of the Mosaic legislation. Sayce gives a number of instances in which the monuments confirm the narrative peculiar to the chronicler. In so doing he not only increases the evidence supporting the authenticity of Chronicles but also that supporting the authenticity of the Pentateuch.

There are those who persist in holding that the discoveries in the East have had no effect upon the conclusions of the Radical Critics. One finds it difficult to understand how thoughtful men can take such a position. The monuments have certainly provided evidence authenticating the narrative of the Pentateuch. Before the discovery of these monuments there was little evidence of such a kind beyond that afforded by Scripture itself, now there is a large quantity of external evidence quite independent of Scripture. How in the face of this one fact men say that the monuments have had no effect upon the conclusions of the Radical Critics *passes comprehension*. Then, too, as has been already stated these discoveries have met one of the strong arguments advanced by these Critics against the Mosaic authorship of the legislation in the Pentateuch when it was made clear that there was in the days of Moses a civilization quite as advanced as that implied in that legislation. It is quite true that the monuments have had no effect on the discussion in regard to the documents supposed to be discovered in the narrative. This, however, is a very unimportant matter. The great question is that of the authenticity of the narrative and the authorship of the law. And in the answer to this question the monuments have had and will have a large effect.

HINTS FOR YOUNG MINISTERS.

A Minister, after attending a prominent church, and hearing a sermon upon a text which he himself several times preached from, and almost every Gospel preacher has expounded—a text containing the very marrow of the Gospel, went home refreshed, cheered, glad and grateful. There was not a new idea in the discourse, but it was listened to as closely, and with as much interest, as though he had known nothing about it. Why? Because it contained the truth of justification by faith—a basis truth upon which his salvation rested—a truth that leads to a blessed experience, and, hence, he found in its happy, clear and forcible presentation heart comfort and life-cheer. It was set forth with an earnestness and directness that could not but do good. A pastor of experience said—"That young man's ministry will be a success. Such pure Gospel, so faithfully and plainly expounded, will build up believers and save sinners." Let ministers stand by the truth as it is in Jesus. Let philosophy and metaphysics and aesthetics alone. Deal with souls: bring a Christ of redeeming power to them. Do not be afraid to preach a substitutory sacrifice—a Jesus upon the Cross for sinners. Especially let young preachers who are tempted to deal in pulpit pyrotechnics and go after the sensational, keep along the old track of the apostles, reformers, and evangelists in holding up a Christ crucified as the only hope of perishing, guilty men—*Philadelphia Presbyterian*.

WOMEN IN PALESTINE

BY PROFESSOR JULIA E. BULKLEY, PH. D.,
The University of Chicago.

Women in Palestine are under somewhat similar social conditions as in Turkey and Egypt. Their Moslem conquerors imposed upon them the veil, the seclusion, and many other limitations. The veil ordinarily worn is a colored print with embroidered edge, and a white robe envelops the rest of the figure. According to the social rank, silk robes, black, gray, purple, or crimson, with an ornamental border of gold thread, are also worn. Women contribute to the household service by drying fruit and grain upon the housetop, grinding corn, and bringing water. They carry the water in heavy jars, each weighing when full from fifty to seventy-five pounds. This they lift and poise upon the head in going from the spring, the river, or the distant well to the mud hovel



WOMEN GRINDING.

which answers for a home. The mill used in grinding corn consists of upper and lower circular stones, between which the grain is placed; the upper, a large stone from two to three feet in diameter, is made to revolve upon the lower by pushing it around by an upright stick or handle inserted in a hole. Two women are seated on opposite sides of this mill, and alternately push and pull, thus reducing to corn to powder by the weight and motion of the upper stone. The labor must be as severe as heavy convict labor in civilized countries.

Women formerly had no education except such as was provided for them by the mission schools. But so much has public sentiment been raised by these schools, especially in Syria, that the Moslems have become aroused and have started their own schools by the side of the mission schools, ordering those of their religious faith to withdraw their children from the mission to their own school, and even enforcing their threats by taxation and persecution. The head of one mission school, a quaint, bright, Scotch woman, said she was glad they had taught the Moslems the value of educating their women. Her account of the conditions under which her school was started was full of interest, and illustrated the difficulty under which such work with an oriental people is begun. She has now a school of about one hundred boys and girls of the lower classes, Moslems and Druses. She teaches them in Arabic, elementary number, reading and writing, with sewing and embroidery for the girls. Her first school was very successful, and numbered nearly three hundred when the Moslems opened their noisy school under the windows, forcing her to move, and reducing her numbers by taking away all her day pupils.

The higher education of women is conducted in English and French in the Beirut Seminary, where about seventy students were enrolled. On the day of our visit we heard recitations in natural history, French, psychology—to which the oriental mind takes naturally—and reading from English readers. The class in calisthenics was conducted on the lawn under the trees, and was a pretty sight, though the pupils were listless and nerveless in their movements. The principal said that it was very hard to get concerted action from the girls at first.

To show how such education is now valued by the Syrians, I quote from a Druse father who had sent his daughter to this seminary, and was asked to give his opinion in regard to woman's education. The letter is addressed to Dr. Jessup:

To my honored Sir, to whom ever overflow the tides of grace and favor:

I would inform you that in the most propitious of seasons and most lovely of the glorious ages the full moons of your honored writings sparkled over the flowery glades, and the sweet waters of your courteous language murmured through the recesses of our heart, giving life to the dead by the delicacy of their hidden wisdom, and by all the kind inquiries you have condescended to lay before us as to what are our views in regard to the propriety and necessity of teaching women and girls that knowledge and those arts which are appropriate to them.

My honored sir, I would answer in the way of apology that I am not of the knights of this arena, and my great incapacity to handle such a subject must be apparent to your excellency and to all who know me. But your kind interest in me and my child has led you to impute to me a degree of knowledge in these matters which I do not really possess, and I can only understand it by recalling the lines of the poet:

The favoring eye of loving friends
Our fault conceals, our name defends.

and I would implore of Him most exalted never to deprive me of your exalted regard.

In obedience, then, to your request, I will venture to express my views in as far as I know anything about the subject. It is not only proper, but necessary, that girls should be taught those sciences and arts which are appropriate to them. We all know that it is the law and custom that girls marry men, and have thrown upon them the duty of training children. Now, children, are brought up in the lap of the mother, and not of the father; and if the mother has been educated, her children grow up acute of perfection, intelligent and pure, and this for the reason that the son associates with his mother far more than with his father for the first ten years of his life. If the mother is enlightened, educated, and intelligent, her son will be the same. But, on the contrary, if the women are uninstructed in science and proper knowledge and useful arts, and know not the value of learning, their children will be like them. And supposing that a woman remains unmarried, still less can she afford to remain in ignorance, for she must depend for support upon her needle or her pen or some one of the useful trades and arts, and a proper education in these will make her independent for life. I might say more, but this is the extent of my knowledge, and those who are possessed of wisdom and knowledge on these themes can supply my deficiencies and convince all objectors and opposers.

Please make my highest regards to their excellencies, the most honored, the teachers of the seminary, and to all your family. My Uncle, Ali Beg, the Kaim Makam, offers to you the due salutations of reverence and honor, and hearty longing to behold the light of your countenance. This is all I need to write, with the hearty offer to do anything you command in this region, for your commands are my highest honor.

The petitioner to God for you,

HASSAN HAMADY.

This was from a prince or leading man of the Druses, and represents advanced oriental sentiment. Leave off its wordy complimentary phrases, which are only a form of oriental courtesy, and the Druse leader has clear elementary ideas on the education of women, which are probably due to the value of the instruction given to his daughter in the seminary in Beirut.

Beirut is favorably situated on the curve of a beautiful bay, with the snowy peaks of the Lebanon mountain ranges in full view from the city. It is a great educational and missionary centre. There are more schools, in proportion to its size, than in many cities in more civilized lands. The college is largely attended, and ambitious young Syrians look forward to it as the great goal of their education, and from it young men go out to teach and to preach.

Mr. and Mrs. Matt's British and Foreign Colonial School in this place has a large training school for women teachers. The young girls from fourteen to eighteen, with dark eyes and hair, rich brown complexion, and happy expression, were a pleasing sight. They were neatly dressed in simple pink calico dresses, all made by the wearers. Their singing was particularly good. The girls are induced to stay in school here and at the seminary for a longer time than in other parts of Palestine, as the missionary influence has been longer felt in this centre, and the value of the intellectual training is more appreciated. The students read English well, and also Arabic, but have more difficulty with mathematics, and pay less attention to the subject. Classes for the blind evidently meet a great need, since they are remarkably large. This may be explained by the fact that the babies and young children have often sore eyes, and that there is a superstition about driving away the flies which settle upon them. We often wondered how children could live to mature age with such diseased and neglected eyes. Perhaps they are taught patience in that severe way, but we found many men and women blind in one or both eyes, or suffering from ophthalmia. If the mothers could be taught the importance and duty of cleanliness alone, it would work a great reform.

After the terrible massacre of the Christians by the Druses, in 1860, many homeless orphans were left in the mountains, who were driven by hunger and a desire for protection into Beirut. The German Deaconesses gave them food and shelter and started the orphanage now under their care. To get the funds necessary for their work, these women conduct a pay school for the children of English residents and missionaries, and thus make their finances balance. The training in cleanliness alone—for their house is a model of neatness and order—is bringing the children nearer to godliness. But it was plain to see that further instruction was not wanting. The orphans were dull looking children, and they proved their dullness in their recitation which we heard in arithmetic. The sister said that they did not care for arithmetic, and were much better at memorizing. Our respect for these deaconesses increased as we saw how difficult was their double self-imposed task, and how well the helpless, under their direction, were trained in helping themselves.

In our pension in Beirut there was staying temporarily a niece of the poet Wordsworth, Mary Wordsworth Smith. She was a maiden lady, advanced in years, who had devoted the greater part of her life to the care of an invalid brother. On his death she was left with some property, and looking around to see where she could benefit humanity by her efforts for the rest of her life, her attention was called to the Druses inhabiting the Lebanon mountains. This warlike sect had massacred the Christians and had shown such murderous hatred to their innocent fellowmen that she longed to carry to them the tidings of peace and good-will. She built a house in a Druse village on the Lebanon mountains, won the hearts of the villagers by giving them medicine and by the occasional visits of a doctor giving them a chance of medical advice, established a dispensary in charge of a trained nurse, then a school for boys and girls, and, finally, the Sunday School. She had been there some ten years, and was on friendly, and even cordial, relations with the entire village. Her school prospered, the dispensary was a well appreciated part of the work, and the people came now to her Sunday school, even the old Druse chief came to her to talk of religious matters. The dear old lady had grown blind and was in Beirut for treatment. Her face had the outline of her uncle, the poet, and her sweet expression and quiet composure testified to the inner beauty of a life that had so impressed her rough and murderous neighbors. The courage of such self-sacrificing devotion in renouncing the comforts of a civilized home for isolation among a hostile and treacherous people needs no comment and commands admiration.

In Bishop Gabat's school, in Jerusalem, in which many a young dragoman has his first lesson, a feature novel to the Orient is introduced in manual training. We were able to procure there models in clay of the water jar, and in wood of the winnowing fan, the goad, the oriental plow, and the yoke. From a recitation we judged that memorizing and strict discipline were characteristic of the school.

While halting for lunch between Khan el Minyeh and El Khyliya, we saw an approaching bridal cavalcade. The central figure of the procession was a mule, on which was a white canvas-covered frame, with an escort of three or four mounted Bedouins. We were told that within this moving tent was a bride on her way to the home of her future husband. Our dragoman informed us that the ladies of our party would be permitted to see her in return for a gift in silver. The caravan halted, and the canvas curtain was drawn slightly aside, enough to show the single observer the bride seated within. By her side was an elderly relative. The bride extended a slender hand, stained with henna on palm and finger nails; but not until she felt the weight of the franc piece did she draw aside her veil and show her black hair, dark eyes, and eyelids stained with kohl or antimony. She was dressed in white, with ornaments of gold coins, a necklace and a headdress. For a compensation in the



BEIRUT.

form of backshish, our dragoman had no trouble in persuading the Bedouin escorts to leave the bride waiting while they showed their skill in a mock combat, in which spears were flourished, and fine horsemanship was displayed.

One interesting feature of the mission work for the education of women in Beirut is the women's class. The wife of a professor in the theological seminary, who started the plan, took us to visit one of these classes. We crossed an old Moslem burying ground to reach the native house, the place of gathering. On the low benches, lining the room and filling the centre, were sixty or seventy native women, representing all ages and grades of social standing, as was shown by their faces and garments. Just in front of me was a bleary-eyed woman with red hair—a very unusual type. Back of her was seated a young girl, scarcely in teens, with her baby; and still farther back a serious-eyed woman of middle age, with the tattoo-marks of slavery or superstition on her arm. A very handsome girl, with beautiful eyes, olive complexion, and regular features, sat in the rear; and as I looked at her she drew her white izzar partly over her face in a shy, coquettish way. The lowest grade of humanity was represented by another, and we wondered how life could hold anything of interest for such a blind and withered, distorted and misshapen creature as her. The teacher who conducted the service, a sweet-faced woman, was reading in Arabic the verse from the New Testament: "God so loved the world that he gave his only begotten son, that all who believe in him might have eternal life." Most of the women listened, but some showed the fickleness of children in attention, turning in the midst of the reading to a neighbor with a remark, or speaking out directly if they felt inclined. An assistant said she was policeman while the teacher read, and they exchanged offices in turn. The two elements of reader and policeman were quite necessary. After the reading and explanation, the laides and a native teacher heard a recitation and a verse from each, passing around among the benches. The roll was called, and some made this a signal to rise.

We found afterwards that a small piece of cloth, a few yards, was given each woman who answered to the roll-call during the year. A helper near the door gently seated one woman who attempted to go out, in a chair at her side. At this defeat all the women laughed like children, and she, finding it useless to attempt to leave, went back to her bench. A shinning black woman, with a sleeping baby in her arms, tried the same plan, but she, too, was restrained in the same way. We are told that, if one had been permitted to go, all others would have followed in a noisy manner. After roll-call the teacher made a brief prayer, and they were dismissed. In a conversation with the teachers, as we walked back over the Moslem burying ground, she said that sometimes a woman was so repulsive that she had found herself taking the opposite side of the room in a recitation to avoid her, and she knew that she must overcome the feeling to do her any good. Improvement and mutual



DRUSI BRIDE.

attachment followed the changed attitude of the teacher.

What can be done to lift these women above these degraded conditions of living; to save them from the dirt and ignorance and enslavement in which they exist? No mere environment can reform. If the Turkish government were to change its policy and become less tyrannical, less corrupt, less grasping (I speak of it in these diminishing terms, because I believe that no positive good can be expected from a government with such fundamental religious and political principles), even then we have not gone back to the cause of woman's degradation in these eastern countries.

In oriental countries woman is bought and sold, married early and divorced at the arbitrary wish of her lord and master. The story of bluebeard and his power of life and death over his wives is paralleled in many eastern households. We saw the typical venerable murderer in Beirut, where his history was known. His gray hairs and flowing beard made him a stately picture as he walked in his garden in the cool of the day; but his imperious manner was evident to us, his near neighbors, who overlooked the direction of his household from the balcony above. He had had three wives, and they, with a step-son, who stood between him and his last wife's property, had been mysteriously murdered, as it was understood, by his agency. He had been tried for murder each time, but Turkish justice, as is well known, is bought and sold, and he had the money of his wives. Divorces are so easily obtained that it adds another element of uncertainty in the life of woman.

Nineteen centuries have nearly gone since Christ taught that not might nor power, but spiritual force should prevail in the establishment of the kingdom of heaven; yet even now we are prone to measure men and women by the old standards. It is where the Christian

spirit is recognized, where the standard that Christ raised is most closely followed, where his teachings are studied and practiced, that woman is elevated, that her recognition as having rights of property, of independence, of voluntary helpfulness, are growing into established facts.—*The Biblical World*.

LOOKS INTO BOOKS.

A most interesting chart of the journeyings of Christ has been prepared by C. E. Arnold, M.A., and published by John D. Wattle & Co., Philadelphia at the low price of 20c. It will be remembered that Mr. Arnold published last year a chart of Paul's journeys which attracted much attention and met with large sale. The chart just issued combines an outline of the harmony of the Gospel story of Christ's journeyings. Four clear maps of those journeys are printed and so arranged that the whole compact sequence of journeys, places and events can be seen at a glance. The whole is contained in a neat cloth cover, convenient for the pocket.

The third volume of the *Miscellanea* of the late Dr. Thomas E. Peck of Union Theological Seminary Virginia has just been received from the Presbyterian Committee of Publication Richmond. It is a neat book of 421 pages which is sold for \$2.00 and completes the set, which forms a permanent memorial of a man who evidently made a deep impression upon the numerous generations of students that received his instructions. Posthumous publications of this kind are apt, however, to be somewhat like tombstones, of little use save to commemorate the dead. This is hardly an exception. The greater portion of this volume is taken up with his class notes on the Acts. As these were mainly written thirty years ago one does not expect them to be up to date now. There are many excellent and stimulating remarks on particular verses. But the whole critical problem of the book is ignored throughout and there is little appreciation of the historical situation, or of the movements of thought within and without the Apostolic church. The proof reading seems to have been done by some one who had only a slight knowledge of either Latin or Greek. The former pupils and personal admirers of the author, who alone can be expected to buy a work of this kind, will, however, gladly forgive such blemishes as are found.

WEeping FERRY AND OTHER STORIES By Margaret L. Woods. Price \$1.25. London Longmans, Green & Co. Toronto, Copp, Clark Co. Limited.

This interesting collection of four stories is the latest edition to Longmans' Colonial Library, and follows very much the same style as its predecessors. The incident of "Weeping Ferry" is laid in Holland and reflects very truly the peculiarity of the Dutch personality.

PUBLIC SCHOOL RECITER. By Bertha M. Skeat, Ph.D. Price 2s. 6d. London, Longmans Green & Co., Toronto Copp, Clark, Co. Limited.

Miss Skeat who was late lecturer of the Newnham College and the Cambridge Teacher's College, is a graduate of Zurich, from whence she obtained her degree. Her introduction deals very fully with the system of public reading and reciting and points out the difficulties under which the present system of education labors in passing over this very important part of a child's education. The book contains specimens of various styles selected from some of the best known authors, and includes both poetry and prose. The work should be found of great assistance not only to the teacher, but also those who are interested in the study of fluency and gracefulness upon the platform.

HOUSEHOLD SEWING WITH HOME DRESS MAKING. By Bertha Banner. Price 2s. 6d. London, Longmans, Green & Co. Toronto, Copp Clark Co. Limited.

This little work seems to be very comprehensive, covering a large area in the art of sewing. It contains 153 pages exclusive of a comprehensive index, and is divided into ten chapters covering the full range of the subjects treated upon from the plain stitches of the beginner to the concluding chapters of dyeing materials, dress-making and finishing in a professional manner.

Our esteemed contemporary *The Presbyterian* of Sydney, New South Wales, reaches us in a new dress, and a modernized form. The pages are now almost identical in size with those of *THE REVIEW* and with the new type and re-arrangement of Departments it is an up to date journal. We wish our friends in the antipodes a long and prosperous career.

UNDER THE EVENING LAMP.

"OH, FOR A BREATH O' THE MOORLANDS"

Oh, for a breath o' the moorlands,
A whiff o' the caller air!
For the scent o' the flowrin' heather
My very heart is sair.
Oh, for the sound o' the durnies
That wimple o'er the lea,
For sigh to' the brownin' bracken
On the hillides waving free!
Oh, for the blue loch's cradled
In the arms o' mountains gray,
That smile as they shadow the drifting clouds
A' the bonnie summer day!
Oh, for the tops o' mountains,
White wi' eternal snaw!
For the winds that drift across the lift,
For the strong east winds that blaw!
I'm sick of the blazing sunshine
That burns through the weary hours;
O' gaudy birds singing never a song,
O' beautiful scentless flowers.
I'd gie a' their southern glory
For a taste o' the gude saut wind,
Wi' a road o'er the bonnie sea before
And a track o' foam behind.
Auld Scotland may be rugged,
Her mountains storn and bare,
But oh! for a breath o' her moorlands,
A whiff o' her caller air.

Margaret Davidson.

EFFIE DUNLOP'S FLITTIN'.

JOHN MENZIES, AUTHOR OF "OUR TOWN."

It will soon be twelve months since Effie Dunlop died. She was carried to her resting-place in the kirkyard on a November Sunday between the services, and James, her brother, now dwells alone. Sister Helen has her own house and family to look after, and as she is getting into years, her hands are full.

It was the notice to quit the old home in the Mid Wynd that ended Effie. You see, eighty years is a long while to live under one roof. As the school-master used to say, long acquaintance will make a man like his own face, and it certainly had made Effie love her old, thatched cottage.

"I was carried here a bairn no a year auld," she said, when the new landlord told her she had to flit. "Ye might lat me bide till I'm carried oot a corp."

"The hoose is mine, and I need it," replied Mr. Ross. "Ye maun flit. Corp! Ye may live a score o' years yet."

"Ye were aye a hard man, Dauvit Ross," said Effie, sitting erect in her armchair. "And sae was your father afore ye. Ye'll see what ye'll see, gin yon day. Div ye no mind what we're tell't about them 'at remove ancient landmarks?"

"You're no a landmark, Effie. The property is mine, and you an' Jamie maun seek ither quarters. I gae fifty gude notes for the hoose an' yaird, an' I need them baith at Mairtinmas term."

Effie shook her head, and peered sharply through her spectacles.

"And whaur did you get fifty notes, Dauvit Ross? That's a heap o' siller, an' I never heard that you were fon' o' wark. Fifty notes, atweel! I houp ye cam honestly by them."

"Dinna be impident, Effie," said the landlord, raising his voice and his arms at the same time. "Tak' notice! I hereby give ye notice!"

"Foots wi' yer notiss, Dauvit! I tell ye I'm no gaun wan stap. Is't yer rent ye are feared for? James an' me, like a' oor forbears, were aye honest fowk, an' ye'll get yer bit rent, an' we'll ca' ye the laird an' Maister Ross, an' we'll no be hard on you for repairs. But we'll no flit! Na, we'll no flit till we gang till the hoose o' mony mansions!"

When Jamie came in from the factory in the evening he found Effie in a state of great excitement.

"What'll I tell ye, James?" she said, as she poured him out a cup of tea. "That puir craiter, Dauvit Ross, 'at bocht the hoose frae the meenister, says we maun flit at Mairtinmas term. Did ye ever imagin' sic presumption? Little kept me frae gien him a bit o' my mind."

"Ye said aneuch, Effie; mair than aneuch, I'm thinkin'. He's been to me, de clamm' ye as gude as accused him o' stealin' t'e siller to buy the hoose."

"Weel, is't no strange that Dauvit Ross, auld Johnnie's son, shud hae siller to gang about buyin' hooses? But stealin'! Na, I never said t'e was a thief."

"He canna gar's flit, can he, James?" asked Effie, a little later.

"It's the law," replied James. "There's no appeal against the law. We maun be oot o' this by Mairtinmas."

"I wunner to hear you speak," said Effie. "You that was born in the hoose. Flit! I'll never flit while there's breath in my bodie, an' Dauvit Ross can try his warst. Oor faither an' mither lived the maist pairt o' their lives here. We never sat on anither hearthstane; we never lookit through ither windows, or sleepit in ither beds. There, whaur you sit, sat oor faither an' read the Word. Here, whaur I sit, oor mither wrocht her stockings. In that bed-head they baith deed. It's oor hame. It sall be my hame till the Lord ca's me to a better hame. Ye can tell Dauvit Ross that."

"Dauvit has the law on his side," said James quietly. "I am as sweer (reluctant) to flit as you are, Effie, but I ken we are helpless."

Effie Dunlop was a little, bent woman, with a wizened face. When she went up to the Wynd to do her small marketings, she walked slowly, leaning on a staff and shaking her head. And Effie had a temper of her own and a tongue from which years had not taken the bitter edge. There was not a neighbor in all the Wynd who had not at one time or other come under her lash. Sainly Tammas Brodie she called a hypocrite to his face; strenuous Sandy Lister she dubbed "a lazy loon." "John Stenton is a worthy man," she one day said to Mrs. Stenton, "but ye are a high-headed hizzie."

Still, there was not one of them all to whom on occasion she had not done kindly service, and with whom she would not have shared her last basket of potatoes or peck of oatmeal.

"It's Effie's way," said Sandy Lister; "her bark's waur than her bite."

Effie in her early days was a member of the Relief Kirk. Long after the formation of the United Presbyterian Church she still declared she belonged to the Relief. But there came a time when a desire for change took hold of the office-bearers of her congregation. Nothing would please them but a choir, "a baund" they called it. And "a baund" necessitated a re-arrangement of some of the pews. Among others, the pew in which generations of the Dunlop's had sat was taken. Effie, filled with fiery indignation, appeared at a church meeting, and roundly denounced minister and session and all concerned in what she deemed sacrilege.

"Oor seat," she cried, "whaur my faither, an' his father afore him, an' a' oor fowk, prayed an' sang praises to the Lord, an' ye'd break it up to mak' room for a wheen (number of) chatterin' young fowk that wud turn oor kirk intil a playhoose. If ye daet I shake the dust aff my feet, an' James wull dae the same!"

"I wull dae that," said Jamie, in his fine deep voice, "I'll be no party to profanation."

This is how it came about that the Dunlops joined the Free Church.

Concluded next week.

SEVEN WAYS OF GIVING

First, the careless way. To give something to every cause that is presented without inquiring into its merits.

Second, the impulsive way. To give from impulse--as much and as often as love and piety and sensibility prompt.

Third, the lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

Fourth, the self-denying way. To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

Fifth, the systematic way. To lay aside as an offering to God a definite portion of our grains--one-tenth, one-fifth, one-third, or one half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

Sixth, the equal way. To give to God and the needy as much as we spend on ourselves, balancing our personal expenditures by our gifts.

Seventh, the heroic way. To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Dr. A. T. Pierson.

THE HOME CIRCLE.**WALKING BY FAITH.**

If I could feel my hand, dear Lord, in Thine
And surely know
That I was walking in the light divine
Through weal or woe:

If I could hear Thy voice in accents sweet
But plainly say,
To guide my groping, wandering feet,
"This is the way,"

I would so gladly walk therein; but now
I cannot see.
O, give me, Lord, the faith to humbly bow
And trust in Thee!

There is no faith in seeing. Where we led
Like children here,
And lifted over rock and river bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, in faith strong,
Till Heaven is won.

THE MAN TO BE.

Stop and think a moment just what sort of a man could do the most good in the community in which you live, among the people with whom you associate. Picture him in your mind with distinct, careful lines. Decide what he must be—genial, warm-hearted, generous, cordial, sincere, possessed of a hearty laugh, a keen appreciation of a good joke, and yet earnest, helpful and unselfish. Decide what he might do, and still keep the respect of all, what he might not do, and what he must do. Decide in just what work in your neighborhood such an ideal man is most needed. How in his everyday intercourse with other men he could do them the best service; picture to yourself how such a genial, wholesome man would cheer and encourage toiling men, how he could give a helping hand to many of whom you know. Such a man is needed in almost every community. Picture just what such a man might accomplish in your own, then—be that man!—Hattie Louise Jerome.

CHILDREN AND THE LORD'S DAY.

The Lord's day! Are we losing the sense that one day in seven belongs to Jehovah, who gives us six days for our own work, our own play, our own uses, but reserves the seventh for the refreshment of our souls and bodies, and for His hallowed worship? "Remember the Sabbath day to keep it holy," was the Divine command which made provision for the race, that so, until time shall end, we may have cessation from care and rest from toil, when its blessed hours come round. Here in America we have great occasion to guard well our Sabbaths from the invasion of foreign ideas, in direct antagonism to the spirit of our country, and the principles of our fathers. We need, too, to insist on our right to a Sabbath in our households; and to train our little ones in reverence for the Lord's own day is at once our duty and our privilege.

But in doing this we should be careful that we do not make the children hate the Sabbath by burdensome restrictions which are of our own invention and not of God's ordering.

Little restless hands and feet must have employment on Sunday as on Monday. Wide-awake childish brains seek food for thought on Sunday as on Monday. We must make a difference between that which is secular and that which is sacred, but the sacred hours may be full of agreeable occupations, which are in no sense tasks, and the dear children may grow up feeling that Sunday is the cap-sheaf and climax, the best day of the week.

By all means let them be taken at an early age to church. There is no sweeter sight in the world than a row of golden heads in the pew:

"I think that our tender Saviour,
Whose mercies are ever new,
Has a special benediction
For dear little heads in the pew."

A prudent mother will not expect her small lads and lassies to attend strictly to a sermon, and will provide them with a picture-book, or a pad and pencil, or allow them to cuddle down into her lap, and take a bit of a

nap, when the good pastor begins to explain the doctrine to his hearers.

If they go regularly and steadily to church, they will after awhile form the habit, as they increase in wisdom and in stature, of listening to the discourse, and much of it will be by degrees assimilated.

Teach the children to sit still and not to fidget, for they must not disturb others when in the sanctuary. Teach them also that the regular business of Sunday morning is going to church, and that nobody can be excused from this, unless he or she is ill. As families we should seek the courts of the Lord on the Lord's day.

Then, too, let us read in the home the dear familiar Bible stories, on which whole generations of God's people have thriven. How beautiful they are, these old stories in Genesis and Numbers and Joshua, in Kings and Chronicles. Forever new, each time we read them, they shine upon us, star-like and serene, and their characters are more vividly outlined and more interesting than any which we find in pages of modern romance.

Let us cherish God's day,
Sweet day that comes from the heavenly land,
Ever bringing a gift in its hand.

Ever pouring above our life
Some of the peace with which heaven is rife.

Lifting a face serene and fair
Over our discontent and care,

Giving us something of Christ, to bless
Even in moments of sore distress.

For the Lord who loves and brought us, sent
This beautiful day, to be ever blent
With tenderest thoughts of the infinite love
That forever is brooding our lives above.

I wish I could persuade you all to end the hallowed day with home song. An hour of hymns, father, mother and children joining, is a sweet and precious thing at the close of the Sabbath. Even those of the family who are not in full sympathy with the religious life, if any such there be, are unconsciously drawn into the tide of song. They join in "Blest be the tie that binds," and "Jesus, I my cross have taken," and "Sun of my soul, Thou Saviour dear," and "A charge to keep I have," and "All hail the power of Jesus' Name," and on the wings of those glorious songs of God's Church militant, they are wafted towards the glories of the Church triumphant. Do not fall into the error of thinking that a juvenile observance of the Sabbath, along strict, old-fashioned lines will keep any grown person from Sabbath-keeping.

Let us cling to the Sabbath! Let us honor the Lord of the Sabbath! So shall we and our children, and theirs, keep to all time, our goodly heritage in this free land.—Margaret E. Sangster.

OUR NEED OF AFFLICTIONS.

It is necessary that we sometimes pass through shadowy places in life. The glare of the garish day forever resting upon us, would blind our aching, tired eyes, and send the fever burning through our veins. We sometimes need the shadows of affliction to cause us to look away from the busy, rushing world. To dwell in the darkened chamber of pain for a season, and thus be kept from the din and roar of the great world—to bow sometimes in the shadowy presence of death, may be as needful to us as the night that comes with its soft, cool shadows, after the heat of the burning day.

If we did not sometimes see the faces of our loved ones pale in death, we might forget all about dying ourselves. So as we tarry for a little while among the silent shadows of affliction that come to us, let us not think that God is unkind in sending them. We need them and the lessons they bring to our tired human spirits. As the rushing tempest sweeps over the parched, drouth-stricken land with its fountains of water, so do afflictions often come to us, and we find blessings following in the train of the storm cloud. God knows when to send the storm cloud, and He often lets us see the rainbow after it has passed over. He knows when tears will save the eyes from blindness and He sends them at the right moment. He knows when the strained nerves must rest, and when the throne of reason must be held by the power of delirium. Let us be thankful that He does know, and interfere in our behalf.—Mrs. M. A. Holt.

THE FOURFOLD ASPECT.

The early life of Jesus Christ has been pictured to us in different aspects. Four of His friends undertook the task; and each painted his Lord in that character in which he loved himself to remember Him. St. Matthew, a thorough Jew, whose desire and prayer were that the children of Israel might be saved, spoke of Christ as the Messiah promised to the fathers—the Messiah who fulfilled the Law and the Prophets which were so dear to Hebrew hearts. St. Mark wrote for the practical and energetic Romans, and he told them of a Saviour as active and untiring as they were, but in a better cause. St. Luke, the beloved physician, gazed out on the wide world with eyes that were pitiful and tender, and depicted Jesus as the Healer of men without distinction, hated Samaritans and distant Gentiles as well as the members of the common-wealth of Israel. St. John—St. John whom the old Schoolmen likened to an eagle—soared to regions higher still. His Christ is the Christ who is divine, God of an infinite majesty.

Here, therefore, is a fourfold Christ. And Christians should aim at reproducing, not one of the portraits of their Master alone, or two, or three, but all. They should stand foursquare.

We ought to imitate Matthew's Christ. He loved whatever was good in the past of His people. He did not destroy it, but gave it fresh life and meaning. We need to walk in His steps; for we forget the lessons taught us by the past history of our land, and we do not copy, as faithfully as we might, what was pure and lovely in the belief and conduct of our fathers. They were great Bible-readers; but there are so many newspapers and magazines which we must peruse and discuss, that the Word of God is in danger of being slighted. Their old-fashioned religion made much room for self scrutiny, and quiet prayer, and earnest meditation; but ours is full of excitement and restlessness. They drew a distinct line between the Church and the world; but we are afraid to be entirely consecrated, lest society should pronounce us destitute of breadth and liberality. Take them for all in all, the former days were not better than these; but there are some matters in which we should certainly do well to "travel back and tread again the ancient track."

But Christian men must love Mark's Christ too. He was unwearied in His labours. Every day, every moment, He was busy, seeking the glory of God and the good of men, sometimes He had no leisure so much as to eat. We complain that we cannot do much, because our sphere is small. But His sphere was small—a carpenter's shop in Nazareth, and then, for only three years more, the provincial town of Capernaum and the narrow streets of Jerusalem. Palestine, from Dan to Beersheba, is a little land—a land commonplace and rugged. It is not a continent, with wide plains and populous cities and ship-bearing rivers. Yet, within this contracted space, Christ spent that brief life of His which was so fruitful in blessing. Why should His disciples hanker after the fat pastures and the ample estate and the richly furnished house? We may glorify the meanest circumstances by the sweetness and grandeur of our character. We may help forward, in a true and large sense, the Kingdom which is righteousness, and peace, and joy in the Holy Ghost.

And Luke's Christ should be just as dear to us. His was an unfettered sympathy, a universal compassion, a limitless love. There are some of God's children towards whom we find it hard to cherish any attachment—the righteous men, for whom one would scarcely die; the critical people, who are continually finding fault; the gloomy Christians, who would almost infect the brightest saint with their melancholy. But even these we must try to love, in spite of their angularities, on account of the Master to whom they belong. The woman in the Gospels washed the feet of Jesus. His travel-stained and toil-worn feet, and we should not despise any member of His body, however weak and unattractive and aggravating. But our tenderness, if it is to resemble His, must not be confined to the channel of the covenant; it must overflow the embankment like a river in full flood. It must go out to Zaccheus the publican, and to the prodigal son, and to the woman of the city, and to the robber condemned for his misdeeds. It must weep for those who will have none of the Saviour. Only then will it be like the love of Him of whom St. Luke speaks to us.

But John's Christ, the divine Christ, without spot or

wrinkle or any such thing—is it possible for us who are foolish and evil to reflect His majesty, and to rise from our littleness to so lofty a statue and so perfect a strength? It is gloriously possible. If our trust is in Him, we are even now sons and daughters of God; we are partakes of the divine nature; we are the spiritual kinsfolk of the Word, who was in the beginning, and who became flesh and dwelt among us. It is a thought to deter us from everything unworthy; to shed a celestial radiance over the humblest spot in our lives; to make us anxious that, by cherishing the Holy Ghost, and by contemplating our King in His beauty, our heavenly citizenship may grow more and more apparent. Then death, when it comes, will only be the opening of a door for us into the Presence we have loved, and so shall we be for ever with the Lord. *Sunday School Chronicle.*

Let a man at midnight examine a sun dial by the brightest of lamps, or the most brilliant moonlight, he will not understand the dial, but let him go by noonday, and the glorious sun will reveal his working, and all will be clear. The word of God cannot be understood by the brightest intellect, or most luminous tradition, until the Spirit be given.—*New York Observer.*

Spiritual life needs opposition to bring out its best development. It flourishes most luxuriantly in adverse circumstances. The very temptations which makes our life one unceasing warfare train us into true soldiers of Christ. The hardness of our experiences, which seem to us to be more than we can possibly endure, make the very school of life for us in which we learn our best lessons and grow into whatever beauty and Christlikeness of character we attain.—*J. R. Miller.*

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—"Behold, a sower went forth to sow." Matt. xiii. 1-23.

Second Day—The Wheat and the Tares. Matt. xiii. 24-30.

Third Day—Parables of the Kingdom of Heaven.—Matt. xiii. 31-52.

Fourth Day—"Whose fan is in his hand." Matt. iii. 1-12.

Fifth Day—"Then shall the end come." Matt. xxiv. 1-14.

Sixth Day—"The Son of Man . . . in his glory." Matt. xxv. 31-46.

PRAYER MEETING TALK. March 13.—"The Shorter Catechism: its makers, merits, and influence."—Deut. vi. 1-23.

Prof. Salmond, of Scotland, said recently, "There is a very cheap way of speaking of catechisms. Luther and Calvin knew their value, and spared no pains to prepare them for their own lands. No one who understands what the catechism has been in the history of the Church would ever speak slightly of it."

THE SHORTER CATECHISM.

Of the average Scotch Presbyterian emigrant going out to his new and lonely home in some part of the British Colonies it is told that he is sure to take with him his Bible and his Shorter Catechism, and through their use he is biblically fed and nourished. The strong meat contained in a work intended for those of "tender years and of weaker capacities," is enough to satisfy all his needs, and to tax all his powers to digest. The Scottish peasant regards the Catechism as a book of meditation, quite as much as a Catechism to be repeated, and so it holds in his thoughts a place absolutely unique. Years ago, the writer was visiting an aged church member, whose little home was far away on a lonely hill side, in the midst of turf mooses and moors. Through infirmity, she was confined to bed, and in addition had lost her sight. As the little house was entered, the visitor was told to "com ben," and found his parishioner in bed, and alone in the house, the members of her family being engaged in their farm labour. "Aro you not lonely here, Mrs. A?" was asked. "Oh no," was the reply. "I say my psalm to myself, and I know a great many chapters of the Bible aif by heart, and I gae ower them, and then I tak' the Questions (Shorter Catechism) and I gae ower them, asking mysel the questions, and when I come to

the end, I just gang ower them backwards. ' 'G) over them backwards!' the secret and the measure of the dying saint's familiarity with the little book she had learned in childhood.

Dr. Schaff has said, "The Shorter Catechism is one of the three typical catechisms of Protestantism, which are likely to last to the end of time;" while Thomas Carlyle said, "The older I grow—and I now stand on the brink of Eternity—the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes:—

"What is the chief end of man?"

"Man's chief end is to glorify God and to enjoy Him for ever."

THE HISTORY OF THE SHORTER CATECHISM.

BY THE REV. DUNCAN MACFARLAN, B. D. S. K. W.

(Published in the Scottish Christian Herald, 1836.)

Catechisms were, at a very early period, drawn up and used by all, or nearly all, of the Reformed Churches of Europe. The earliest which we recollect to have seen mentioned, as used by the Scottish Reformers, had been drawn up by Calvin. But in 1590 we find the General Assembly adopting measures for securing a general and national Catechism. "Anent the examination before the communion," say they, "it is thought meet for the common profit of the whole people, that an uniform order be kept in examination, and that an short form of examination be set down, by their breither, Messrs. John Craig, Robert Pont, Thomas Buchanan, and Andrew Melvill, to be presented to the next Assembly." In 1591 a form was laid before the Assembly by Mr. Craig, but it was remitted, with instructions "to contract in some shorter bounds." The abridged form was accordingly laid before the Assembly of 1592, and approved. The following directions were also added:—"Therefore, it is thought needful, that every pastor travel with his flock, that they may buy the samen buick, and read it in their families, quhereby they may be the better instructed; and that the samen be read and learnt in lector's (reading) schools, in place of the little Catechism (Calvin's). This 'catechism, or 'Form of Examination,' which is commonly called Craig's Catechism, consists of twelve heads or chapters, having the following titles:—"Of our miserable bondage through Adam—Of our redemption by Christ—Of our participation with Christ—Of the Word—Of our liberty to serve God—Of the Sacraments—Of Baptism—Of the Supper—Of discipline—Of the Magistrate—Of the table in special (meaning the Protestant mode of observing the Supper)—The end of our redemption." Under each of these are a number of questions and answers, amounting in all to ninety-six; and the latter are remarkably short and pertinent, and usually accompanied with at least one Scripture proof.

When the Solemn League and Covenant was projected, contemplating, as it did, an ecclesiastical union between the three kingdoms, measures were also adopted for preparing a uniform Confession, Directory, and Catechism. And it is important to observe, that the plan afterwards executed by the Westminster Assembly, was first proposed in the General Assembly of the Church of Scotland. Towards the end of 1610, several Scottish commissioners, of whom Henderson was one, went to London to treat on matters then pending between the King and the Presbyterian party. Henderson returned in the July following, and found the General Assembly holding an adjourned meeting at Edinburgh, and anxiously waiting his arrival. He was immediately elected Moderator, and laid before them a letter from the Presbyterians in and about London, in which they complain of the spread of schismatical opinions, and earnestly crave the advice and assistance of the Assembly. In replying to this letter, the Assembly says, among other things, "We have learned by long experience, ever since the time of the Reformation, and specially after the two kingdoms have been—in the great goodness of God to both—united under one head and monarch, but most of all, of late, which is not unknown to you, what danger and contagion in matters of kirk government, of divine worship, and of doctrine, may come from the one kirk to the other, which, beside all other reasons, make us to pray to God, and to desire you, and all that love the honour of Christ, and the peace of these kirks and kingdoms, heartily to endeavor, that there might be in both kirks, one Confession, one Directory for Public Worship, one Catechism, and one Form of Kirk Government." And agreeably to this, we find Henderson suggesting to the same Assembly, only twelve days before the writing of this letter, the propriety of drawing up such a Confession, Catechism and Directory: thus leaving scarcely any reason to doubt that the thing itself was projected by Henderson, and first laid before the General Assembly; but that the Assembly had itself been long favourable to such a measure; and was immediately incited to it by what had taken place in England. The Assembly accordingly approved highly of the measure and urged

Henderson to undertake the drawing up of the documents required. And to render this the more easy, they allowed him to refrain from preaching, and to avail himself of assistance. But he declined the task, as being too arduous. The subject is repeatedly mentioned in the Assembly's correspondence during the intervening period; but it does not appear that anything was done before the meeting of the Westminster Assembly in 1613. This Assembly met under the authority of the English Parliament, but chiefly at the instance of the Scottish Church. It was composed of 121 divines, with thirty lay assessors, and five commissioners from the Church of Scotland, and continued its sittings for upwards of five years.

The matters laid before this Assembly were numerous and important, and some of them are detailed with great minuteness. It unfortunately happens, however, that our information respecting the drawing up of the Catechism is meagre and imperfect. The late Dr. Belfrage, of Falkirk, appears to have been at great pains in collecting whatever was accessible on this point. We have made some further inquiries, but have hitherto found scarcely anything beyond what he seems to have examined and abridged. The sum of what we have been able to gather, either from his work or original authorities, may be stated in a few words. In 1617, while the Assembly was engaged discussing the different articles of the Confession, committees were appointed to reduce these into the form of two Catechisms: a "larger," which was to serve as a text-book for pulpit exposition, according to a usage of the churches on the Continent; and a "shorter," for the instruction of children. It appears, however, that before the Confession had been finished, some progress was made in composing the Catechism, and that the reducing of it to a conformity with the Confession was an after thought. "We made long ago," says Baillie, "a pretty progress in the Catechism, but falling on rules and long debates, it was laid aside till the Confession was ended, with the resolution to have no matter in it but what was expressed in the Confession." And, accordingly, much curiosity has been excited respecting the author of the original draft. Dr. Belfrage, after detailing various opinions, and assigning reasons for his own, alleges Dr. Arrowsmith to be the most likely person. After weighing the evidence by which this and several other opinions have been supported, we have not been able to come to any other conclusion, than that the matter is altogether uncertain. After the Catechism had been finished by the committee, it was laid before the Assembly and approved of, first in so many successive portions, and afterwards as a whole. On the 5th of November it was approved of by the Parliament, and would have been licensed by the king, had not certain hindrances occurred. It was next laid before the General Assembly of the Church of Scotland. This was in July, 1648. And the following was the deliverance of the Assembly: "The General Assembly, having seriously considered the Shorter Catechism, agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of commissioners from the Kirk, do find, upon due examination thereof, that the said Catechism is agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of the Kirk; and therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechizing such as are of weaker capacity." The year following it was also ratified by an act of the Scottish Parliament. And from that time it has continued to be in common use, generally in Scotland, and among Presbyterians and several other denominations in England and Ireland; and has latterly obtained a firm footing in the United States, in most of the British colonies, and at not a few missionary stations far hence among the heathen. And it is remarkable, that amidst all the controversies which have occurred, it has been almost universally approved by every part of orthodox believers. "Amidst the jealousy and rivalry of contending parties," says the late pious and judicious Dr. Belfrage, "it has been a centre of union, in which the faith and charity of good men have met; and in seasons of innovation, when a veneration for what is ancient is derided as the freak of imbecility or prejudice, when 'the march of intellect' is the pretext for every change, however presumptuous or violent, and when all the foundations of the earth seem out of course, this summary of the truth remains uninjured and revered; and it will continue to be an exhibition and defence of pure religion and undefiled, before God and the Father, to the latest age."
Presbyterian Journal

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FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XI.—THE WHEAT AND THE TARES. MARCH 13

(Matt. xiii: 24-30, 43)

GOLDEN TEXT.—"He that soweth the good seed is the Son of man."—Matt. xiii. 37.

TIME AND PLACE.—Summer, A.D., 28. The shores of the Sea of Galilee.

LESSON OUTLINE.—I. The Sower of Good Seed, 24-36. II. The Sower of Tares, 25-27, 39. III. The Final Separation, 28-30, 40, 43.

INTRODUCTION.—Up to the time of our present lesson Christ's preaching had been chiefly confined to a simple proclamation: The Kingdom of Heaven is at hand. The Sermon on the Mount afforded some interpretation of the principles of that Kingdom. He now begins to speak to the people in parables, in which many features of His Kingdom, especially such as were likely to encounter opposition and prejudice, are unfolded. Some of the reasons why this method of teaching was resorted to are given in this chapter in answer to the question of the disciples. The great parable of the sower is found in the first section of the chapter, with the explanation of it which our Lord gave to His disciples.

VERSE BY VERSE.—V. 24. "Parable."—A fictitious story, true to nature, teaching a spiritual truth. "Kingdom of Heaven."—Here it means that new order of things which Christ came to establish, which was to be ruled by the principles of Heaven.

V. 25. "While men slept."—While men are ignorant, or careless of the secret efforts of the enemy. "Tares."—A species of plant closely resembling wheat, the seed of which is poisonous.

V. 26. "Then appeared the tares."—That is, the tares were distinguished from the wheat.

N. 29. "Lest ye root up the wheat also." The tares and the wheat were so much alike, that until the harvest they could not be distinguished, and the roots would be often intertwined.

V. 37. "Good seed."—Christians, the children of the Kingdom. So called because they bring forth good fruit, and are the means of making others good. "The Son of man"—Jesus Christ, who is also the Son of God, the Lord of the harvest.

V. 38. "Children of the wicked one."—That is, children of Satan.

V. 39. "The harvest is the end of the world." The age, or dispensation, which ends at the judgment day.

V. 40. "Gathered and burned in the fire."—Representing the intensity of the punishment and the certainty of it.

V. 42. "Gnashing of teeth."—Expressing the most intense suffering.

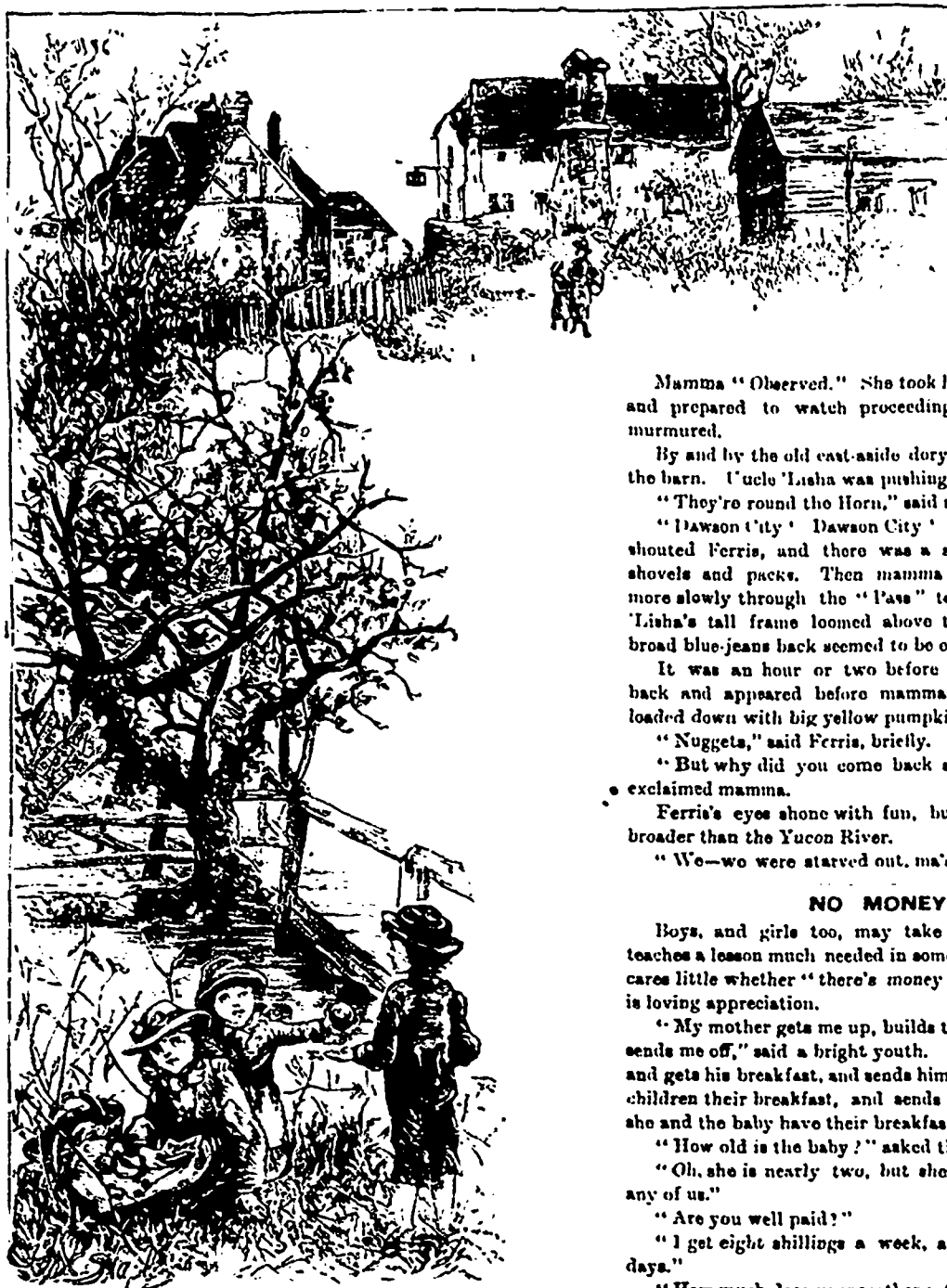
V. 43. "Shall shine forth as the sun." Light as a symbol of joy and clear apprehension of the truth. Now the light is not clear, then it will shine out with unobstructed glory, both in and through the saints.

TITULOUS.—The Seeds. The seed sown is a matter of supreme moment. This determines what the harvest shall be.

"Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame."

We need not ask "what shall the harvest be?" The seed itself is a prophecy of the harvest. " whatsoever a man soweth that shall he also reap."

Be careful about the character of the seed. John Williams on reaching Erromanga threw out a mass of banana pulp as worthless refuse, but there was one good banana seed in the corrupt pile, and from it sprang a banana tree, the progenitor of all the bananas of the isles of the Pacific. What a blessing that one good seed!



LITTLE GOLD-HUNTERS.

BY ANNIE H. DONNELL.

"Children!"

Mamma's clear, sweet voice rang out pleasantly.

"Children! Children!"

But only the comical game chickens were scurrying around the yard on their long stilts of legs. No children. Mamma went back into the breakfast-room.

"Where can the children be?" she said.

"Gone to Klondyke, I believe," papa said, calmly, without looking up from his paper.

"Oh!"

"Yes, I saw them equipping out in the barn just after breakfast. They were finely provisioned--"

"Oh," said mamma again. "That's why they all begged to carry their breakfasts out-of-doors--why, yes"

Papa turned his paper, but what mamma heard wasn't the rustle of it. It was papa's little "baby laugh," as Ferris called it.

"They've sailed in the 'Briny' down round Cape Horn. Ferris carried the game rooster 'Stilts,' and Molly Mavourneen had both lop-eared rabbits, and little Toots took the rubber cow. They said it was well to carry a lot of live stock along with you. They all had shovels and rakes."

Papa smiled over the paper's edge, and mamma smiled back.

"You needn't be worried about them, mamma. They took Uncle Lisha along, and he was a forty-niner."

"Oh, if Uncle Lisha went!" mamma said, resignedly. Then she went on, thinking aloud. "I suppose, then, that long trench they were digging yesterday across the old potato-patch had some thing to do with it"

"Certainly, ma'am. That's the Yukon River. They applied the hose this morning. And if you will observe that toilsome path through Mike's rock-pile you will see the famous 'hilkoot Pass.'"

Mamma "Observed." She took her sewing to the back window, and prepared to watch proceedings. "What children!" she murmured.

By and by the old east-side dory on trucks hove in sight round the barn. Uncle Lisha was pushing to pay his passage.

"They're round the Horn," said mamma, with a sigh of relief.

"Dawson City! Dawson City! All ashore for Dawson City!" shouted Ferris, and there was a scramble and loading up with shovels and packs. Then mamma watched the little procession move slowly through the "Pass" toward the land of gold. Uncle Lisha's tall frame loomed above the rest singly. Even his broad blue-jeans back seemed to be enjoying it.

It was an hour or two before dinner when the miners came back and appeared before mamma in the kitchen. They were loaded down with big yellow pumpkins.

"Nuggets," said Ferris, briefly.

"But why did you come back so soon--what in the world!" exclaimed mamma.

Ferris's eyes shone with fun, but there was a hint in his tone broader than the Yukon River.

"We--we were starved out, ma'am," he murmured. Outlook.

NO MONEY IN IT.

Boys, and girls too, may take a hint from an incident that teaches a lesson much needed in some homes. An unselfish mother cares little whether "there's money in it" or not; what she wants is loving appreciation.

"My mother gets me up, builds the fire, gets my breakfast, and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast, and sends him off. Then she gives the other children their breakfast, and sends them off to school, and then she and the baby have their breakfast."

"How old is the baby?" asked the friend.

"Oh, she is nearly two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get eight shillings a week, and father gets eight shillings a day."

"How much does your mother get?"

With a bewildered look the boy said:

"Mother? Why, she doesn't work for anybody."

"I thought you said she worked for all of you."

"Oh yes! for us she does; but there's no money in it."

SAVING THE TRAIN.

One of the brightest and best-educated girls in Millsboro' was employed as a telegraph operator on the line of the Pennsylvania Railroad.

One evening, during a terrible thunder-storm, on going to her office door, she noticed about a hundred yards away a large tree uprooted and blown directly across the track. At once she realized the danger of the situation. An express train was due in a few minutes.

Seizing the red signal light, this frail, yet brave and determined girl flew through the fearful storm up the track, and aving her lantern, and at length she heard the engineer whistle "down brakes," and she knew the train was saved.

Meantime, though the speed of the train had been checked, the engine truck the tree with sufficient force to hurl a heavy limb against the shoulder of the brave girl, and she plunged headlong down the steep embankment into a ditch, inflicting several painful and serious injuries.

The passengers, as would naturally be expected, were profuse in their expressions of gratitude to the resolute girl, and a handsome sum of money was made up and handed to her. This, however, she modestly declined, and returning to her office, she remained on duty all night.

The injury, however, which the young operator received ultimately proved fatal. From the effects of that blow on the shoulder she never recovered; consumption finally claimed her as a victim, and one beautiful summer day the young girl who so freely risked her life to save others was laid to rest in the village church-yard.

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 call from Streetville to the Rev. G. C. Pidgeon, of Montreal West, was dealt with at a special meeting of Presbytery on Monday morning, the 21st ult. As was expected Mr. Pidgeon accepted the call and the translation was granted. The representatives of the congregation were:—Dr. Kelley, Messrs F. Gunzinger, Percival and Millen. Feeling that it was useless to oppose the translation they took advantage of the opportunity to bear the very strongest testimony to the character of Mr. Pidgeon's work among them both as a preacher and as a pastor. Nothing could have been heartier or more appreciative than their language. It will not be easy to replace the parting minister, and the congregation that secures his services is much to be congratulated. The Rev. S. J. Taylor was appointed Moderator of the Session and authorized to Moderate in a call whenever the congregation is ready.

The Executive Committee of the Montreal Presbyterian Sabbath School Association held a most interesting and profitable meeting on Tuesday evening, the 22nd ult., at the residence of the President, Mr. David Morrice. About thirty were present. Upwards of two hours were spent in hearing reports from the schools, especially the smaller outlying ones which had most difficulties to contend with, and in discussing the various features of the work that were incidentally brought out. Amid some discouragements there was abundant evidence of the excellent work being done in the schools. Taking them as a whole there was never probably a time when they were in a more satisfactory condition than at the present. The staff of teachers is excellent and the schools are much better equipped than ever before. It was especially gratifying to find that the additional demand for teachers on account of the Chinese work had been well met and that these schools were in a hopeful condition. In one of them averaging an attendance of about thirty, no fewer than seven had made a profession of the Christian faith. The meeting was brought to a close by a brief address from Pres. MacVicar who called attention to the aid rendered to the cause of religious instruction by the Protestant Public Schools of the city, in which the Bible is both read and studied systematically under the guidance of teachers who were almost without exception heartily in sympathy with such instruction. The dual system of the Province has some very obvious disadvantages, but one of the counter-balance advantages is that religious and moral instruction gets its legitimate place in the curriculum of every school.

The Rev. W. S. McTavish, of Deseronto, paid a visit to the City last week and addressed the students of the Presbyterian

College on the organization of Young People's Societies in mission fields, at the request of the Assembly's Committee in charge of that work. At the close of the address the students passed a resolution thanking him for the same and pledging themselves to use their best endeavors to start such societies in their fields wherever possible.

A. T. Taylor, the prominent architect is giving a course of lectures at the present time to the students of the college on "Ecclesiastical Architecture."

The library of the College has just received a large collection of theological books numbering about 310 volumes, from the heirs of the late Rev. Wm. McAlister, of Melville.

A successful concert was held last Tuesday evening in the Maisonneuve Town Hall, for the benefit of the Presbyterian church there. This congregation is making good progress considering the extent of the Protestant population in the district. The Rev. W. M. MacKeracher, the missionary in charge, has fully gained the confidence of the people and they have asked that he be re-appointed for another year.

Rev. A. J. Mowatt, of Eureka church, preached in the Mountain St. Methodist church, on the 20th ult., at the morning service, on the occasion of its anniversary. The storm somewhat interfered with the attendance, but his sermon was much appreciated by those who were there. His own pulpit was supplied by Dr. Scrimger.

The new Presbyterian church at Curry Hill, in the Presbytery of Glengarry, will be formally opened on March 6th. The services will be conducted by the Rev. Dr. Smith, of Kingston. He will also give a lecture for the benefit of the building fund on the 4th.

The Rev. D. Stewart, of Danbar, O., has accepted the call to Laguerre and Fort Lewis, in the Presbytery of Montreal. His induction will be arranged for at the next regular meeting on the 6th inst.

GENERAL.

The Presbyterians of Manitoba are making a special effort to increase the Home Mission Fund.

Rev. A. McNabb, pastor at Whitechurch and Langside, has resigned and is to leave in the near future.

Rev. R. J. M. Glenford, pastor of Chalmers' church, Guelph, is suffering from a mild attack of diphtheria.

Rev. P. Fleming, of Harrowmith, has been presented with a purse by the members of his Wilton congregation.

Rev. C. W. Gordon, of Winnipeg, is this week visiting mission stations in the province in the interest of Home Mission work.

Rev. A. R. Linton, of Port Credit has been presented with an address and a well filled purse by the members of his congregation.

Rev. A. Stewart, Clinton, conducted anniversary services at Chisholm on Sunday, Feb. 20th, Rev. Mr. Murton, of Exeter, taking Mr. Stewart's work.

Rev. J. W. MacMillan, pastor of St. Andrew's church, Lindsay, is giving a series of very interesting Sunday evening lectures on "Abraham, the Friend of God."

Rev. J. S. Scott, who has been lecturing at Queen's College for some weeks past, occupied his own pulpit at Hespeler, on Sabbath, Feb. 20th, and was warmly welcomed by the congregation.

At a joint meeting of the congregations of St. Columbia church, Pricoville, and St. Andrew's, Swinton Park, held at Pricoville Feb. 21st, a unanimous call was extended to Rev. John A. Matheson of Calodon.

The mission stations of Berriedale and Elh, which have formerly been without church services during the winter months, will hereafter have an afternoon service every two weeks, when Rev. Jas. Carwell, of Burk's Falls, will preach.

Rev. Dr. Milligan, of Old St. Andrew's church, Toronto, preached in St. Paul's church, Hamilton, on Sunday last, the occasion being the first anniversary of Rev. Neil McPherson's induction. Mr. McPherson occupied the pulpit of Old St. Andrew's

The late Rev. G. M. Clark, of Halifax, left bequests to the funds of the Church as follows: Trinidad College, to aid in the education of a native ministry, \$1,000; Presbyterian College, Halifax, \$1,000; Foreign Missions, New Hebrides, \$500; Aged Ministers' Fund West, \$500; Foreign Missions, Formosa, \$500.

Rev. Mr. Tarrayon was ordained at Dominion City, Friday Feb. 18th, and inducted into the spiritual charge of the Presbyterian congregation of that town. Rev. Jos. Hogg and Rev. Mr. Duval, of Winnipeg, conducted the ceremonies of ordination and induction, and delivered addresses appropriate to the occasion.

The congregation of St. Andrew's church Kingston, have just celebrated the eighth anniversary of the opening of the church. Rev. Dr. Moore, of Ottawa, preached, and delivered eloquent sermons, taking as his text in the morning 1 Tim. iv. 9, and in the evening Rom. xii. 1. Special offerings in aid of the Building Fund reached nearly one thousand dollars.

Rev. Donald Guthrie, pastor of Knox church, Walkerton, has tendered his resignation. It is his intention to remain in the Southern States, where he is at present, having gone South on account of Mrs. Guthrie's health. Mrs. Guthrie has already improved much since the change. Mr. Guthrie had three months leave of absence, but has decided to remain South. They are at present in Richmond, Va. His resignation will be dealt with by the Presbytery at the meeting in Paisley on March 1st.

The ordination and induction of Rev. W. G. Bach over the united congregations of Shawville, Starks Corners and Portage du Fort, took place in Shawville on Thursday, Feb. 17th, at 2 p.m. Rev. T. A. Nelson, of Bristol, presided, Rev. Wm. Black, of Campbell's Bay, preached the sermon, Rev. Geo. Crombie, of Fort Coulonge, addressed the minister, Rev. J. McNicol, of Aymer, addressed the congregation. The call to Mr. Bach on the part of the congregation was very hearty and unanimous. The reverend gentleman enters upon his field of labor with bright prospects.

The Bridgton Presbyterian church has been the recipient of the sum of one hundred dollars from the estate of Mr. James Shaw which has been forwarded to the Boards of Home Missions and Foreign Missions. Mr. Shaw came to Canada from Inverness, Scotland, many, many years since. As a member of the Presbyterian Church, his life was that of a consistent Christian, a regular attendant of divine service, simple in his habits, courteous in his manner and hospitable to his friends. When death came at quite an advanced age—calmly and peacefully he passed away.

A movement is under way in Manitoba to petition the local legislature for a Lord's Day Act similar to the one in force in the other Provinces. Rev. Dr. Duval, of Knox church, Winnipeg, drew the attention of his congregation to the matter on a recent Sabbath, and preached a sermon from Ezekiel xx. 12, 20: "Moreover, also, I gave them my Sabbath's, etc." Dr. Duval spoke of the need of such an act, and expressed the hope that it might soon come into force. In conclusion the doctor appealed for a domestic influence that mothers might bring up their children to a sweet and holy reverence for the Sabbath.

The annual meeting of the Brockville Presbyterian of the W.F.M.S. was held on Monday and Tuesday, Feb. 14th and 15th. The Treasurer's statement showed that the auxiliaries had contributed \$1,250.00, and the mission bands \$176.21, making a total of \$1,426.21. The balance on hand was \$1,412.85 of which \$1,400 will be forwarded to the General Society. Clothing valued at \$75 had been sent to the North West. The Secretary reported that one new auxiliary had been started during the year, and five juvenile mission bands. There are now 30 auxiliaries and 15 mission bands with a membership of 772 in the Presbytery. Two life members have been added during the year. Many helpful addresses were given by the officers and by visiting clergymen, that by the president being particularly interesting. Rev. D. Strachan, of Brockville, at the closing meeting reviewed the Anniversary Outlook, which he considered very hopeful.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA. Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla
Is the best in fact the One True Blood Purifier

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Sabbath the 20th ult., was the 21st anniversary of the induction of Rev. A. A. Scott as pastor of Zion church, Carlton Place. Rev. D. M. Ramsay, B.D., of Knox church, Ottawa, preached morning and evening, in the morning from the words "But grow in grace," from 2 Peter iii. 18 and in the evening from "Have faith in God," Mark xi. 22. Large congregations were present at both services. The new pipe organ which has just been placed in the church at a cost of \$1,500 was used for the first time on this occasion. During Mr. Scott's pastorate the membership has increased from 80 to 444, the church has been twice enlarged, a new manse has been built, and the amount contributed last year was \$4,600, as against \$1,400 twenty years ago.

St. Stephen's church, Winnipeg, held special Home Mission services on Sunday, Feb. 20th, the amount realized being \$202.15. At the evening service the pastor, Rev. C. W. Gordon, spoke on Home Missions, showing what an enviable heritage the people of Western Canada have to develop, and the urgent need of the progress being consistent with Christianity. Sir Thomas W. Taylor also spoke on the same subject, and explained the many reasons why this particular branch of Church work is so important, and why it rightly claims the attention and assistance of Christian people. Special reference was made to the opening up of the British Columbian, Yukon and Peace River mining districts, and the extra obligations which the Church must meet to establish missions there.

At a meeting of the Presbytery of Brockville, held at Lyn on the 31st ult., Rev. Dr. Torrance, of Guelph, was nominated Moderator of the General Assembly. Rev. Geo. MacArthur, B.A., of Cardinal, clerk of the Presbytery was nominated Moderator of the Synod of Montreal and Ottawa. The following delegates to the General Assembly were appointed:—John J. Cameron, Duquesne McEachern, Jas. A. Sinclair, John McC. Kellock, James Stuart, Ministers; also Wm. Campbell, James Cumming, Wm. B. Smellie, Wm. Clark, Wm. Deeks, Elders. Rev. Wm. G. Jordan, of Strathroy, was nominated successor to Prof. G. L. Robinson, of Knox College. A call from Laguerre and Port Lewis to Rev. Donald Stewart, of Daubar, was accepted. Mr. McEachern was appointed Moderator of the Daubar Session. The next meeting will be held at Morrisburg July 12th next.

HOW MRS WM. HENRY MAKES MONEY!

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get started good. I don't see why any one should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg Pa., and they will give you all instructions and testimonials necessary to succeed.

GUELPH PRESBYTERIAL.

The 13th annual meeting of the Guelph Presbyterial Society, in connection with the Woman's Foreign Missionary Society, opened on Wednesday, Feb. 16th, in St. Andrew's church, Fergus.

The opening exercises were conducted by Mrs. K. Maclean, of Guelph; Mrs. Dickson, of Galt, and Mrs. Pritchard, of Fergus.

The President, in her address, reviewed the work of the year. The annual reports showed an increase in money, value of goods sent to the Northwest, and of interest in the work. The amount raised was \$2,187. Miss Bruce of Waterloo, gave a most interesting address on "The Uses of Literature in Our Work."

At 4 p.m. all the Mission Bands were addressed by Mrs. Jeffrey, of Toronto, General Secretary for the Northwest, on "Work Among the Indians," and much valuable information was given.

The evening meeting was largely attended, Mr. Mullan presiding. Rev. R. P. McKay, Foreign Mission Secretary, gave an able address on "The Habitations of Cruelty." He spoke of the terrible prevalence of infanticide in India and China and cannibalism in Africa—the result of superstition, poverty and want of education. He contrasted heathen religions with Christianity, showing that whatever good there might be in the former, they must fail to elevate or satisfy the world, because they were dead, and that only the living Christ could meet men's needs.

The Thursday morning meeting opened with devotional exercises conducted by Rev. Mr. MacVicar. Letters of much interest from the Industrial School at Regina were read, and Mrs. Jeffrey gave some items of interest.

Miss Ross, of Guelph, was appointed Permanent Supply Secretary.

Mrs. Horne, of Elora, conducted the Question Drawer, and in the discussion that followed elicited many new plans of work and suggestions to be used in the coming year.

Miss Cant spoke on "Why are not all our women members of the W. F. M. S.?" showing the magnitude and honor of the work that the Society is doing, and the blessing that has followed to the Church at home.

Mrs. T. Guldie followed with a few closing words. The meeting closed with singing and prayer, after which lunch was served in the basement.

The next meeting of the Society will be held in Galt.

THE RUSH TO KLONDIKE

And Alaska for 1898 has begun. It will not be necessary to endure the terrible hardships or to pay the excessive packing rates, in making the trip this year, that it was in 1897. A good rail and tramway is now in operation across the Chilkoot Pass; a wagon road hewed out of solid rock extends from Skagway to the summit of the White Pass, and a tramway is in operation around White Horse Rapid. The number of steamers between Puget Sound Ports and Dyea and Skagway, and on the Yacon River, has been so increased that there is now a large fleet.

The new routes via Cook Inlet, and Prince William Sound and Valdez Pass to the head waters of the Copper and Tanana Rivers, opens not only a large and rich Gold and Copper country near the coast, but also gives access to the Dawson City region as well.

The Northern Pacific has the latest and best Klondike and Alaska map and folder published. It is up to date in steamer sailings and also contains the latest and most authentic information obtainable. Send Chas. S. Fee, General Passenger Agent, St. Paul Minn. 2 cents for it.

QUEBEC SUNDAY SCHOOL UNION.

The sixty first annual meeting of the Sunday School Union of the Province of Quebec was held in Stanley St. Presbyterian church, Montreal on Thursday evening last, and the report shows considerable activity in the prosecution of its work. For many years the society occupied itself mainly with the founding of Sunday schools in districts that were not sufficiently covered by the church organizations. The need for this has now largely passed away, and what remains can best be over taken by the several churches. Attention has therefore of late been given more to efforts to stimulate the existing organizations to do better work by means of convention in the different localities, normal classes, and personal visitations. Last year a summer school was held for three weeks at Georgeville which was well attended. This is to be held again this year and as the point selected is an excellent summer resort where health and recreation may be obtained as well as instruction a still larger attendance is expected. It will be under the special direction of the Secretary Mr. G. H. Archibald who is a graduate of the Springfield school for Christian workers.

The report shows a large amount of activity on the part of the Secretary during the year. He travelled 8,794 miles, had given the equivalent of 487 half hour addresses. Sent out 3,750 letters, attended 49 conventions, held 28 Sessions of the Primary Union, 13 Sessions of the Legion

of Honor Normal Class, delivered 7 lectures to college students and visited 40 schools.

The cost of the work was only \$2,613 and the revenue had enabled them to reduce the debt left over from previous years. The bulk of the money was given by Montreal, though the bulk of the work was done in the country, but it would be difficult to suggest any other way in which an equal sum of money would tell more largely on the future character of the population of the Province. The agency that awakens the teachers to a fuller sense of their responsibility and opportunity tells on many souls and shapes many characters.

In addition to local speakers the meeting was addressed by Miss Bertha F. Vella of Boston on the subject of "Child Study." This lady is Superintendent of primary work in Massachusetts and is a recognized authority on her subject.

THE GOLDEN KLONDIKE.

An Enormous Rush of Gold Seekers Going in.

Some Sound Advice from One Who Has Made the Trip, and Knows Something of the Hardships the Gold Seekers Must Undergo.

In the rush towards the golden fields of the Klondike, there are thousands who are ill-fitted to stand the strain of hardship and exposure, which are inseparable from that trip. Illness, disease and death is almost certain to claim many of the ill-prepared adventurers. The following letter from one who has undergone the hardships of the trip, will prove interesting to those who intend going into the desolate but gold laden north:—

SKAGWAY, Dec. 12th, 1897.

DEAR SIR,—My object in writing this letter is to give a word of advice to those who contemplate going to the Yukon gold fields. For ten years I have followed the occupation of prospecting, timber estimating and mining, and the hardships and privations which one has to undergo, are enough to wreck the strongest constitution. In the spring of 1897 I was stricken with pleurisy, as the result of exposure. I recovered from this, but it left behind the seeds of disease which manifested themselves in the form of heart and kidney troubles. I managed to reach Vancouver, but did not have much hopes of recovering. I was advised, however, to give Dr. Williams' Pink Pills a trial and at first purchased but two boxes. Before these were gone I found beyond a doubt that they were helping me, and their continued use "put me on my feet again," to use a common expression. I then engaged to go to the Yukon country and only those who have made the trip to Dawson City can form even the faintest conception of the hardships that have to be borne in making the trip. Before starting I added to my outfit two dozen boxes of Dr. Williams' Pink Pills and I can honestly say no part of my outfit proved of such invaluable service to me, and I would strongly urge every man who goes in to take a supply with him, as he will find the need of such a tonic and upbuilder of the system on many occasions. I went in and returned to this place by the Dalton trail, which consists of 350 miles of old Indian trail, starting at Pyramid Harbor. In going over the trail one has at times to wade through mud more than a foot deep, and ford streams waist deep in ice cold water. When I started for the Yukon my weight was only 140 pounds, and I now weigh 160 pounds, thanks to Dr. Williams' Pink Pills.

I am soon starting for another trip to Dawson by the same route. This time, however, the travelling will be on snow-shoes, and you may depend upon it Dr. Williams' Pink Pills will again form part of my outfit.

I write this letter for the twofold purpose of letting you know what your medicine has done for me and urging those who go in to take a supply with them. Every man, whether he is sick or well, who undertakes the trip to the Yukon will require something to brace him and keep his constitution sound in that country. I may say that my home is at Copper Cliff, Ont., where my wife now resides.

Yours very truly,

JOHN PIERCE

**THIRTY-FIFTH ANNUAL REPORT
OF THE DIRECTORS OF THE
WESTERN CANADA
LOAN AND SAVINGS CO.**

The 35th annual general meeting of the shareholders of the Western Canada Loan & Savings Company was held on Monday, the 21st of February, 1898, at 11 o'clock a.m., at the Company's offices, Toronto.

The Directors have pleasure in presenting to the shareholders the 35th annual report.

After deducting cost of management, interest on debentures and all other charges, the net profits of the Company amount to \$106,462.09. Out of this sum two half-yearly dividends, at the rate of 6 per cent. per annum, have been paid and the balance \$14,120.47, carried to the contingent account.

The repayments of principal and interest falling due during the year have been most satisfactory, amounting in actual cash to \$436,678 on account of principal money and \$65,265 on account of interest.

The money entrusted to the Company for investment is \$4,433,928.53 as against \$4,441,961.81 last year. The Canadian debentures have been increased by \$115,600. The sterling debentures have been decreased by \$27,485, and the deposits have been reduced by \$97,758.

A large number of sterling bonds became due during the year, and, with the exception of the above mentioned amount, all have been renewed or replaced with money at 3 1/2 per cent. per annum.

The Directors are gratified to note that so much of the deposit money is being replaced by Canadian debentures. The saving on interest paid on borrowed money this year and in the expenses of management has been very considerable.

In view of the possibly unfavorable effect which the late failure of one of our loan companies may have upon the general credit of Canadian securities in the British market, the Directors have lately had some correspondence with our excellent debenture agents in Scotland in reference to the best means of strengthening the confidence of the investors in the bond of this Company, and considering the large amount of money borrowed in Great Britain, it has been agreed that it would tend to the ultimate advantage of the Company if its affairs could be periodically reported upon by a representative from Great Britain. We have, therefore, arranged that a representative of the firm of Messrs. Lindsay, Jamieson & Halden, of Edinburgh, should make a report on the position of the Company as at the present time, and a member of that firm will shortly visit Canada with a view of making such report to the British debenture holders.

The balance sheet and profit and loss account, together with the auditors' report, are submitted herewith.

FINANCIAL STATEMENT.

LIABILITIES.	
To Shareholders	
Capital stock	\$1,500,000 00
Reserve fund	770,000 00
Contingent acc't,	
Dec. 31, 1896	\$59,679.93
Contingent account,	
added, 1897	14,120.17
	\$73,800.10
Contingent account,	
written off, 97	56,175.30
Contingent account, balance,	
Dec. 31 1897	17,625.10
Dividend, payable 2nd Jan.	
1898	45,000 00
To the Public	
Currency debentures and interest	795,547.24
Sterling debentures and interest	2,945,691.66
Deposits	782,437.63
Sundry accounts, including coupons outstanding	692.74
	\$6,767,246.37
Mortgage loans	\$6,344,838.32
Office premises and furniture, Toronto and Winnipeg	129,847.83

Cash on hand, Toronto and Winnipeg	1,122 11
Cash in banks	292,938 41
	\$6,767,246 37

PROFIT AND LOSS ACCOUNT.

Cost of management, viz., salaries, rent, inspection and valuation, office expenses, branch office, agents' commissions, auditors, fees, etc.	\$ 46,001 57
Directors' compensation	3,720 00
Interest on deposits	26,371 78
Interest on debentures	140,315 95
Net profit for year, applied as follows:—	
Dividends and tax thereon	92,281 62
Carried to contingent account	14,120 47
	\$322,811 34
Interest on mortgages and debentures, rents, etc.	\$322,811 34
	\$322,811 34

WALTER S. LEE,

Managing Director.

Toronto, 10th February, 1898.

To the shareholders of the Western Canada Loan & Savings Company:—

We beg to report that we have completed the audit of the books of the Western Canada Loan & Savings Company, and a detailed inspection of the securities (with the exception of the business of the Manitoba branch, which has been audited and inspected by the local Auditor), and certify that the above statements of assets and liabilities and profit and loss are correct and show the true position of the company's affairs. The bank balances and cash are certified correct.

W. R. HARRIS,
A. E. OSLER,

The President and Shareholders of the Western Canada Loan & Savings Company, Toronto:

In view of the current comments through the press and otherwise upon the duties of auditors of loan companies and the work performed by them, we deem it advisable to lay before you in detail as fully as possible the method adopted and the work performed by us in connection with the audit of the books of your company, and would ask for suggestions from you, if in your opinion further scrutiny be necessary. Authority for making all loans is required either by the production of the minutes of the board authorizing same, or the authority of the President or Vice President, indicated on the application form. Vouchers for payments of amounts charged to mortgage accounts and for payments of insurance premiums, taxes, etc., are seen and stamped by us. Before the annual statement is prepared each individual mortgage, bond or other security is seen by us and compared with the amount at which it is taken as an asset, and initialed. Vouchers for all moneys disbursed are examined and stamped by you. All coupons for payment of interest are seen and stamped as are all bonds paid or replaced by renewals. Totals of cash receipts and disbursements, as shown by cash book, are checked and balance on hand verified. The posting of entries of all kinds from the cash books and journals to the ledgers are called over and checked by us. At the end of each year the balances of all ledgers are brought forward and compared. The figures composing the annual statement are prepared from the general ledger and subsidiary books are fully gone into, and balance in banks and cash on hand verified. Yours faithfully,

W. R. HARRIS,
A. E. OSLER,
Auditors.

SPIERING QUARTETTE CONCERT.

The Toronto Chamber Music Association have engaged this excellent organization for the second concert of the season which takes place on Saturday evening March 5th at 8 o'clock in Association Hall. The above Association has already won the good opinion of The Musical Cult. And indeed of the citizens of Toronto generally. In that they have been instrumental in bringing the very best chamber music organizations on this Continent to our City. The Spiering is the finest string quartette in the West, and will present a fine programme on

this the occasion of their first visit to Toronto. Mr. Spiering the leader is a fine violinist and will be heard in a solo by Viextemp Miss Grace Buck the vocalist who is to appear at this concert is also from Chicago, and is pronounced to be one of the most delightful singers upon the concert stage. In addition to which Miss Buck has the charm of great personal beauty. Plan is now open at Nordheimers.

THE PRACTICAL RESULTS

Realized from a judicious, safe and legitimate investment are very strikingly illustrated by the following letter of acknowledgment from one of the early policy holders in the North American Life Assurance Company, showing the good judgment he exercised in selecting the investment plan of insurance:—

The Muskoka & Georgian Bay Navigation Co., of Gravenhurst, Ont.

Wm. McCabe, Esq., Managing Director, North American Life Assurance Co., Toronto, Canada:

Dear Sir,—Please accept my thanks for your check just handed to me for \$3,901.98 in settlement of my \$2,500 fifteen-year endowment policy in your company. Such a result as this, after the risk of my life has been carried for fifteen years, beginning from 45 years of age, argues one thing strongly, namely, that the management of the North American Life must be in competent hands. The other options you have offered me, namely, a paid-up life policy for \$5,512, or a life annuity for \$401.10 are, I presume, equally liberal, and it affords me much pleasure to recommend your company to my friends or anyone desiring insurance.

Yours truly,

Toronto.

A. P. Cockburn.

Information respecting the Company's attractive and remunerative plans of investment insurance, and copies of its last annual report, showing its unexcelled financial position, will be furnished on application to the head office, 112 to 118 King street west, Toronto, or to any of the Company's agents.

A PRECIOUS BIT OF SHAMROCK.

H. Phelps Whitmarsh writes in the "Century" for February of "The Steerage of To-day," his article being illustrated by Andre Castaigne.

Kneeling in an upper bunk near me, a middle aged Irishman was hanging a pot containing a shamrock plant. I entered into conversation with him, and learned that he was going to join his son in California, to whom he was taking the shamrock as a present.

"I hope it will live," he said, looking wistfully at the pot as it swung from the beam. "'Twas the wan thing the boy wanted. 'Lave iv'ryting,' says he in his letter, 'an' come over. I have enough for the both of us now,' says he; 'an' I can make you comfortable for the rest av your days. But,' says he, 'fetch me a livin' root av shamrock if ye can.'"

All Sunday we were in smooth water, running under the lee of the Irish coast. The day being fine and warm, the steerage swarmed on deck in full force. Men, women and children all crowded about the after hatch, some playing cards, some dancing, and some already making love; but for the most part they lay about the deck, sleeping and basking in the sun. In the afternoon my friend the Irishman appeared with his shamrock. He wanted to give it a "taste" of fresh air, he said. At sight of it many of the Irish girls shed tears; then, seating themselves about the old man, they sang plaintive Irish melodies until the sun went down.