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NIGHT AND MORNING.

(FOR THE GUEST CHAMBER.)

NIGHT.

Abroad, at home, all day till e'en,
A Heavenly friend, though all unseen,
Watched o'er thy footsteps by the way,
To Him thy vows and homage pay!

Now lay thee down and sweetly sleep,
He, thee and thine will safely keep,
Dismiss each anxious care and fear,
He who ne'er sleeps is ever near.
The peace of God abide with thee,
Till thou again the light shalt see.

MORNING.

Awake, O sleeper, God has kept thee through the night,
The new-born day salutes thee with its cheerful light,
With praise and trust take up thy work and bravely fight
Against the wrong.

What'er thy hand may find, that do with all thy might;
Be faithful in all things, nor any duty slight;
The Lord will guide thee, guard thee, and provide aright,
His love is strong.

And some day—His own day,
The morn shall break brighter,
The day shall be lighter
Where the Lord is its light;
For in Heaven is no night,
But never ending day.

CHARLES G. ROCKWOOD.

OVER LAND AND SEA.

We move the appointment of a Presbyterian Church Roll Examiner, says the *Interior*. The national bureau of banking sends out every so often its expert whose duty it is to go over the books of each bank and compare their actual assets with the report made to the government. In the course of his duties he throws out a good deal of paper that has been carried too long with no prospect of its being paid. A note which has not been renewed, and upon which the interest has defaulted for so many months, is cut out from the assets of the bank by an authority from which there is no appeal. Too many of our churches keep their books in a loose way which renders them absolutely of no value as data for reports. We noted one church which for several successive years returned to the General Assembly the enrollment of 500 members. The number never grew, and never diminished. There must have been considerable "doubtful paper" in that enrollment which a disinterested examiner would have excluded. Between this and the spring reports to presbytery there should be some "deep searchings of heart" upon the part of those entrusted with church statistics, and greater exactness observed in reporting the condition of churches to the General Assembly.

No minister should be satisfied who does not see additions to his church, this winter, on profession of faith. Will any farmer be satisfied to farm all year and raise no harvest? If any church has no minister, the session or the Sabbath school workers should place themselves before God in the way of earnestly seeking for conversions this very winter.

In the annual report of the Glasgow City Mission, it is noted as a special feature of the work that the ordinary Bible-classes are a great encouragement to the agents, and are fruitful in leading young men and women to spiritual

decision, giving themselves to Him who bought them with His blood. Such become useful helpers to the missionaries, as tract distributors, and otherwise in Christian work. Those who give evidence of real discipleship are encouraged to unite themselves to a Christian Church, that under a trained ministry they may be fed, and grow in grace and in the knowledge of Jesus their Saviour.

Miller's Pend Mission, Dundee, which has been established in premises formerly occupied as a blacksmith's shop, has closed its first year of work among growing lads and girls with a most encouraging story to tell. But when did a band of faithful workers have any other? The harvest is great, and the laborers are few, but every one who does put his hand to the work has his reward.

Dr. A. Weiner, a great living Jewish rabbi, in a book on the Jewish food precepts, has a word about the Bible and the Talmud: "The Bible alone is for us the only source; the Talmud sometimes serves to elucidate and elaborate its teaching. Sometimes it only envelopes in fog that which was clear, and troubles the sweet waters of the original text. The Bible alone is our trustworthy guide and master; the Talmud can never be anything more than its disciples and helpmate, an office which it sometimes fills with intelligence and learning, at others with stupidity and gross ignorance. Therefore we can not stake our faith upon the Talmud." This, from a respected Jewish rabbi of eighty-four years of age, is grand. Oh! that his words may go far, and do much toward breaking the spell of the traditions of men which make the word of God of none effect.

There are people who are always emphasizing their points of disagreement with other people. The characters of such seem all built of angles, and their manners to be designed chiefly for the purpose of keeping others at a distance. A Kansas girl, the daughter of a "rancher," who was once asked by her Easter teacher to define a farm, replied: "A farm is a body of land surrounded by a barb-wire fence." There are natures that by their bearing and speech give one the impression of having been constructed on the barb-wire principle, good things existing within them perhaps, but no contact with their life from outside being possible without laceration and wounding. There is nothing really creditable in such an eccentricity of exclusiveness.

Elder A—and Elder B—of the First church, met on the sidewalk one day. Said Elder A—: "Our church is not prospering. There are no accessions, the attendance is dwindling and the people complain much about our pastor." The characteristically brusque reply was: "I have made up my mind to attend to my own business." And so they parted. Some days afterward the two men met again. Said Elder A—: "I, too, have made up my mind to attend to my own business, Brother B—." This little conversation of these two official brethren became known. On reflection, other members of the church concluded to keep steady and still. Ere long the parish was in a peaceful and prosperous condition, and the pastor finished his ministerial career there among a united and warmly attached congregation.

The Presbyterian Review

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Toronto, Jan. 14, 1897.

THE SUNDAY NEWSPAPER.

THE Sunday newspaper is on its defence. Of late paragraphs have appeared belauding its work and justifying its existence, and in default of any other, an Anglican rector has been found to pronounce a benediction upon it. Dr. Holland's form of words is: "Blessed the Sunday newspaper, which, without detaining the few that seek the highest heaven and enjoy it no less for the larger views of earth had on their upward way, saves millions of poor souls from listless stupor or ignorant pastime by drawing their interest in the world's daily life to an ampler reading than the day of work permits about that life's progress, its science, its art, its literature, its politics, its religion."

All this is the outcome of a public sentiment hostile to Sunday newspapers, which is gradually gaining strength in the United States, the Eden in which it acts the serpent. When an institution or enterprise like the Sunday paper is thrown on its defence, it feels the pressure of adverse influences. It is an encouraging sign of the times that the movement against these papers should have forced such recognition, and as the whole question is greatly in the hand of the Christian Church itself—i. e. of its membership who advertise in, buy, and read these huge budgets, the appeals of Moody and others may not prove fruitless. In a recent able article on the subject, by Rev. Dr. D. J. Burrell, he advances, among other reasons for opposing Sunday newspapers, the following:

"People are reading its advertising columns, all through the Lord's Day. Christian merchants (with some notable exceptions, which Christian people would do well to take note of), sit in their comfortable pews and flatter themselves that, because their shops are closed, they are keeping the Fourth Commandment, while thousands of heralds are crying their Monday bargains up and down the streets. Resting? No, indeed. These men are doing a booming business all through the holy day. It unfits for the sanctuary. It forbids that high exercise of devotion for which the Sabbath was intended and by which we are fitted for the heavenly life." He adds, "The only excuse for the Sunday newspaper, to wit, that it furnishes the news, is the main argument against it. The news of the world must not, as we love our immortal souls, be allowed to intrude upon our Sabbath rest. The world is too much with us. The Sabbath was intended to refresh and reinvigorate us, like a sea voyage between two continents of secular life."

THE CALL TO ST. ANDREW'S.

The vacancy in St Andrews' Church Toronto, caused by the lamented death of Rev. D. G. Macdonnel, has attracted the attention of the church at large and the election of a successor has been regarded with more

than ordinary interest. The proceedings have reached a definite stage by the acceptance by the Presbytery of the call to Rev. W. J. McCaughan, of Mountpottinger Church, Belfast. Those who lead in the selection of Mr. McCaughan believe they have good grounds to hope that he will accept the call. Should this belief prove true, Mr. McCaughan will receive a cordial welcome from the church on this side of the Atlantic. He is highly esteemed in Belfast where he has had a successful career in one of the poor districts, *The Belfast Witness* in the latest edition to hand devotes the following complimentary editorial to him.

"We observe with mingled feelings that the Rev. W. J. McCaughan has received a unanimous call to an influential congregation in Toronto—one of the finest congregations in connection with the Canadian Church. The call is in every sense most complimentary to Mr. McCaughan, and a deserved tribute to his ability, energy, and personal worth. We cannot say as yet whether or not Mr. McCaughan intends to accept the call. Should he decide to do so, we must say that Canada's gain will be our most decided loss. Mr. McCaughan has filled a unique position in our midst. He is the minister of a fine congregation, on which success in every department is written large, and he has also managed to devote much time and attention to various departments of Church and philanthropic work with as much energy and attention as if he had no other interests to look after. Lord Palmerston, when he wanted anything special done in the Foreign Office, generally asked it to be given to the clerk who had most to do. So when anything special was wanted, the eyes of the Church, or of local bodies, turned to Mr. McCaughan, and he was always ready and willing to do what he could; and what he did he always did well. While we should always rejoice to hear of honour and advantage to Mr. McCaughan, we hope for the sake of the Church at large, and for his own congregation at Mountpottinger, and for the City of Belfast, that he may be able still to see his way to remain amongst us."

THE AUTHORSHIP OF GENESIS.

The services of Professor W. H. Green to the cause of truth as a defender against the onslaughts of the Higher Critics have been felt and acknowledged throughout Christendom. His keen pen is never idle and one of his latest contributions has been a review of lectures published by Dr. Lyman Abbott, of which the following valuable extract will repay perusal:—

"The only pretexts for division that have any apparent plausibility are found, not in the drift and substance of the narrative, but in certain features of its literary form and in alleged discrepancies of statement, which are capable of ready explanation and require no assumption of a diversity of writers. In i. 1-ii. 3 the Most High is constantly called God (Heb.: Elohim); but in ii. 4-iii. 24 He is called Lord God (Heb.: Jehovah Elohim), and in chap. iv. Lord (Heb.: Jehovah). From this it has been inferred that these are by two separate writers, one of whom is in the habit of using the divine name Elohim, while the other makes use of the divine name Jehovah. The former of these hypothetical personages is accordingly denominated the Elohist, and the latter the Jehovist. But this assumption is altogether unnecessary. The alternation of these divine names, both here and elsewhere throughout the Pentateuch, is to be accounted for, not by a diversity of writers, but by a difference in the signification and usage of the names themselves. God made Himself known to the chosen race as Jehovah, the God of revelation and of

grace. Elohim is the general term for God in His relation to the world at large and to all mankind. Hence in describing the creation of the world, i. 1-ii. 3, Elohim is the name proper to be used. In ii. 4-chap. iv. Jehovah is appropriate because the theme is the establishment of God's kingdom among men, as shown first in the primeval estate of man, then in the promise of redemption after the fall, and His dealings with Cain until he went out from the presence of the Lord, the seat of God's revelation. After this God was Jehovah to him no longer, any more than to the tempter, iii. 1-5, to whom Cain had now completely surrendered himself. The different diction of chaps. i. and ii. is due, not to diversity of authorship, but to a difference in the subject treated and in the thought to be expressed, as can be clearly shown.

"Th discrepancies alleged are not discrepancies at all. It is affirmed that the order of creation as described in the two chapters differs materially; that in chap. i. man was made after the vegetable creation and the lower animals, whereas in chap. ii. he was made before them. But this is a mistake. Chap. ii. says nothing of the general vegetation of the globe, but only of the production of trees in the Garden of Eden. Moreover, chap. ii. pursues the order of thought, not of time, as chap. i. . . . To insist that the order of narration must in all cases be the order of time is plainly absurd in very many passages. And it can not be insisted upon here. And if not, there is no semblance of an inconsistency with the statements of chap. i. And then there is no reason whatever for assuming that chap. ii. was written by any other than the author of chap. i."

PRISON REFORM.

The Prisoners' Aid Association is asking the County Councillors, who meet next week for the first time under the New Municipal Act, to take up the cause of prison reform. As about nine tenths of all prisoners in the Province of Ontario are confined within the walls of County Jails, and as all prisoners whether in the penitentiary or in the Central Prison are first of all county gaol prisoners, it is all important that County jails should be so constructed and so managed that contamination from association should be reduced to a minimum.

The friends of this movement wish just now the co-operation of the County Councils in order to promote the welfare of prisoners and destitute persons in the county jails. 1. For each county to either establish a county house of refuge, or to unite with one or more counties in establishing a district workhouse. 2. To make efficient provision in the county jail for the absolute separation of the young and comparatively innocent from old offenders. 3. To provide the prisoners every working day with industrial employment. 4. To keep the jail supplied with good books. 5. To keep a small sum of money in the hands of the jailor to give temporary aid to discharged prisoners. 6. A small annual grant in aid of county prisoners on being discharged from the Central Prison or Mercer Reformatory at Toronto.

The establishment of county houses of refuge is without doubt the cheapest, most wholesome and morally beneficial way of dealing with the destitute poor of each county. It takes away from the county jail the tramps and the simply destitute poor, thereby preventing overcrowding in the jails and facilitating a better classification of prisoners. Of the great good which would result if the young and comparatively innocent prisoners were separated from the older and more hardened offenders in the county jails, it is necessary only to make emphatic mention. We earnestly

hope that our ministers and members, in whatever part of Ontario the opportunity to do good in this matter may present itself, will bring the most urgent influence to bear upon the County Councils in order to effect these changes.

Armenian Fund. The PRESBYTERIAN REVIEW has received through Dr. J. C. Henderson, Chilliwack, B. C., \$2.00 from Mrs. Farr for the Armenian Fund, making a total of \$25.50 received from Chilliwack for this Fund.

Church Statistics. In a valuable compilation of Church Statistics made by the *Independent* we learn that the twelve Presbyterian Churches in the United States aggregate a membership of 1,400,346 communicants as against 1,458,999 in 1895. To these 11,154 pastors minister and there are 14,559 churches.

Ministry of Reconciliation. The work of the minister of reconciliation is based upon man's relation to God. Created in the divine image, there is that in the soul of man which responds to the divine. Because he has a nature and life which the divine can enter, reconciliation is possible. The reconciliation can be only as the soul perceives the approach of God, and hears His voice of love.

Continental Reputation. The wide spread reputation of the PRESBYTERIAN REVIEW and the ability of the Canada Post Office officials is well illustrated from the fact that a communication addressed to "The Editor, PRESBYTERIAN REVIEW, Canada," posted in London Eng., on December 30th, reached our office on the morning of January 9th. This is another evidence of the prominent position THE PRESBYTERIAN REVIEW has gained and holds among the leading journals of Canada.

Free Church Moderatorship. While there was general regret that Rev. Prof. A. B. Davidson had, on account of ill-health, to decline the Moderatorship of the Free Church, the nomination of Rev. Hugh Macmillan, LL. D., D. D., Greenock, for that high office has met with general approval. The procedure followed in the election of moderator differs from the Canadian practice. In Scotland the Standing Committees of the Church receive a recommendation from the ex-moderators, and the nomination is forwarded to the General Assembly to be confirmed by that body. Thus the moderator-elect is known several months in advance of the meeting of the Assembly and he comes prepared with an address outlining the course, on some given subject, which he thinks the Church ought to follow, during his term. Rev. Dr. Macmillan is a Gaelic-speaking Highlander, who has won distinction as a literateur. A graceful writer on Biblical, literary, and scientific subjects, his many books have been for years popular in Scotland, while as a poet, and student of his native tongue he occupies a high place among his contemporaries. That he will add lustre to the roll of moderators may be safely predicted.

Rome's Weapons. The editor of the *Converted Catholic*, Mr. James A. O'Connor, has been advised to institute legal proceedings against Father Phelan, editor of the *Western Watchman*, a Roman Catholic paper which wantonly published a slanderous paragraph respecting Mr. O'Connor in these terms: "O'Connor, who has maintained a refuge for apostate priests in New York for years, has been adjudged insane and is now in an asylum in Ohio. We said fifteen years ago that the poor man was out of his head. Most of his unhappy wards are doing penance in monasteries in different parts of the country. Will Protestants ever learn that an educated Catholic is inconvertible?" "O'Connor" is in his right mind and is conducting a vigorous and successful mission in New York, a feature of which is the number of priests and others of standing in the Roman church who have been converted and cared for.

DON'T WORRY!

BY THE REV. G. H. C. MACGREGOR, M.A.

"Be careful for nothing."—Phil. iv. 6.

"Be careful." Now, that means, in homely English: Don't worry about anything. One feels inclined to ask if this verse is really in the Bible. For, judging by the conduct of Christians generally, one would come to the conclusion that they had never seen it, or, at least, that they had made up their minds to ignore it. What is there more common in the world than fretting, anxiety, worry? Why, half our trouble arise from this cause. We so often run to meet our troubles. We meet them more than half-way. We give ourselves more pain about the "maybes" than we would suffer if these "maybes" actually happened. Take us as we sit here, and see how many worries there are represented. There are some here to-night who are worried about work. They are either out of work or likely to be out of work; and they hardly know how provision is to be made for to-morrow's needs. Their worry is a worry about daily bread, and a sore and terrible one it is. Then there are others here who snatched an hour for worship from domestic cares and duties, and yet domestic trouble and worry follow them into the house of God. The mothers worrying about their children. Mistresses worrying about their servants. Servants worrying about their mistresses. Then there are business men who carry their worries with them into the house of God; and when they should be waiting on God their minds are occupied with their last business transaction. And yet all the time it stands written: "Be careful for nothing"—don't worry about anything.

The fact is, if we would only believe it, worry is a sin. We don't like to call it so to ourselves. We say it is natural, and we can't help it. But I say it is a sin. Why? Because the root of it is distrust in God. Were our faith perfect, worry would be impossible. Why is it, mothers, that your infant sleeps so peacefully on your bosom? Why is it that no fear or trouble can reach its little heart? Because its trust in you is perfect. Worry is caused by lurking unbelief, and unbelief is always sin. Take the most natural of worries, the most excusable, I think; a worry that many of us here know nothing of, but a worry that is an actual pain to thousands and tens of thousands round about us—the worry about daily food. Even that arises from unbelief in the heavenly Father's willingness to provide for His children. And if this is sinful, how much more our worry about our trifling sorrows. Do you remember what our God said about that? Our Saviour told men they were not to worry about food. Speaking to men who oftentimes were hungry, and did not know where the next meal was to come from, He said, "Behold the fowls of the air! They sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" Our Saviour traces all this unrest and distress, then, to unbelief—the want of perfect trust in our heavenly Father—and that He may take this distrust away, that He may shame us out of it, He says, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask Him." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Wherefore, O wearied, O worried one! cast thy burden on the Lord and He will sustain thee. It is Thy will that I should cast my every care on Thee. The irksome task, each new perplexity; cast all your care upon Him, for He careth—He careth for you. O mother, anxious about your children—don't worry! O father! O mother! anxious about the conversion of your children—don't worry! O man of business—don't worry! Commit thy way unto the Lord. Trust always in Him, and He shall bring it to pass. O minister—don't worry! The Spirit of the living God will take of the things of Christ and show them unto thee, that thou mayst show them to thy people.

But you will notice the Apostle goes on to give us positive advice. Like all wise preachers and teachers, he is not content with telling us what not to do; he wishes also to tell us what we ought to do. "In everything," he says, "by prayer and supplication with thanksgiving let your requests be made known unto God." Now, in this positive part of the exhortation, you will find three words to which you must give your best attention. The first word we have to do with is the word "everything."

The secret of peace lies there. And it is because you have not got this word that some of you are so distressed.

The secret of peace lies in bringing everything to God. The reason that our religion is to many of us here of so little good is that we are keeping back part of our life from our God. We come to Him with some part, but we keep back some part. We fear to give ourselves absolutely and utterly over to God's hands. Our consecration is not absolute, is not complete. It doesn't take in our whole life. Many a woman will kneel down and ask God's blessing before coming to church or to the prayer meeting, who never thinks of asking God's blessing as she sets to work to dust a room in her home. Many a man will pray to God to help him in Sabbath-school work, who never thinks of asking God to help him in his office work. Many a business man is earnest enough in asking God for blessing on his religious life, who would shrink from laying open his ledger to the eye of God. So long as we keep God out of our life, God's peace is kept out of our life. Everything must be brought to Him. The Christian has no right to have even the smallest corner of his life hidden from the Father. If there is anything in your life that you can't take to God it is time you were done with it. If you can't take your business to God, it is time that you and your business were parting company. If you can't take your amusements to God, there is something utterly wrong in them.

Then the next words are "prayer and supplication." Prayer is the channel of communication between God and our souls. One of the best definitions of prayer you will find in the Word of God is that which is given here—the making of our requests known unto God. Now, it is obvious that this prayer must be in faith. Faithless prayer has no wings and cannot rise, cannot soar up to heaven. To believe in prayer means that we believe that prayer moves the hand that moves the universe; that the great God who wields the stars in their courses and keeps them in their orbits listens to the humblest request of His individual children, and is concerned about His children individually. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." He counts the number of the stars, but He comes also to bind up the broken-hearted, and He has said, "Ask, and it shall be given."

THE TONGUE.

BY WILLIAM H. BANCROFT.

Shut in behind crimson and ivory doors, and occupying a room in the upper story of the human frame, is one of the most wonderful organs in the anatomical structure of man—the tongue. With its papillae, and mucus glands, and arteries, and muscles, and nerves, both of taste and motion, it is an official that performs an important part in the chemistry of the digestion of food. At one time it is a sentinel that prevents the stomach from being surprised with what is nauseous or harmful; at another it is an assistant in the matter of preparing articles of diet for the gastric fluids in the laboratory which lies below it.

But in this particular the tongue of man does not differ from that of the lower animals. God, however, in the endowment of man with superior faculties, has furnished this organ with a higher function. He has made it a helper in the expulsion of speech. Combined with the lips and the teeth and the larynx, this member of the body affords valuable aid in the expression of thought. Without it there could be no distinct articulation of words, and oratory and song and conversation would lose their grace and charm. So essential is its employment in this regard that, in common parlance, or in rhetoric by the use of a metonymy, it is often described as the instrument of speech itself.

What good things the tongue has accomplished in the world! Through its vibration have men been able to communicate with each other, and tell forth the ideas which have been born within their brains. By its movements, from the earliest times down to the present day, men have built cities, and furthered the arts and sciences, and quickened agriculture, and advanced commerce, and spread learning. From it have issued tones of love, binding the sexes together in ties of holy wedlock, and uniting families in peaceful and affectionate interest. With it kings and queens have kindly governed their subjects, statesmen have uttered their policies for the weal of commonwealths, vocalists have let loose their melody, poets have chanted their verses, and orators, in legislative halls, have thundered

sublime denunciation of wrong, or pleaded, in courts of justice, the cases of their clients, or from the pulpit thrilled great congregations with the story of the Saviour's Cross. In short, the human tongue is a symbol of the omnipotence of God.

But, on the other hand, this same organ of speech has wrought in the earth incalculable mischief. Knowing something of its diabolic nature when swayed by sin, the Apostle James declares that it has been often inflamed by the fires of hell. Under the direction of right impulses, capable of the highest blessing, when that government is withdrawn, it becomes a pestilent and unprincipled fiend. Taking up still another figure, he terms it a reptile with virus in its fangs. Men might tame all kinds of beasts and birds and serpents, but "the tongue," he adds, "no man can tame. It is an unruly evil, full of deadly poison."

The Apostle's arraignment of the tongue was called forth because of the times in which he lived. There were men and women in that age who gave wrong exercise to their tongues. His reference seems to be concerning slanderers, those who uttered maliciously false reports of others with the intention of injuring character or reputation.

How apt and forcible the description of such persons! The world had no need for that class of people. They were excoriated excrescences upon the body of society. They were gifted with the power to produce the very worst of trouble. Borrowing his idea probably from this source, Shakespeare, speaking of the universality of such utterance, says:

"Tis slander;
Whose edge is sharper than the sword;
Whose tongue
Outvenoms all the worms of Nile,
Whose breath
Rides on the jostling winds, and doth belie
All corners of the world, kings, queens and states,
Maids, matrons—nay the secrets of the grave
This viperous slander enters."

There is a fable of an old cracked bell that hung far up in the tower of a building, and its clapper bitterly complained of its inability to utter harmonious sounds. Whenever the iron tongue was moved, the metal spoke to the inhabitants of the village below in tones of discord. The story goes that the spirit of Diogenes one day floated through the belfry, and paused to listen to the clapper's censure, and rebuked its grumbling. Said the ghost of the philosopher: "Thou art thyself to blame, for, in the first place, it was by thee that the bell was broken, and in the second place, if thou hadst kept silent about the matter, no one would have known it." The application is plain. We should be careful of harming our fellowmen by our words, and be guarded in publishing their faults.

But above all, we should beware of having an untamable tongue within the home circle. Husbands and wives who have promised to love, honor and cherish each other, until the parting of death, should be slow to anger, and brothers and sisters should refrain from taunts, and every form of speech that irritates and sets up inflammation. At the fireside of the family, if nowhere else, should peace brood and sing.

O, those arrow words that so often are sprung from the bow of passion in all our homes! How they speedily find their mark! What terrible wounds they inflict! What disruptions they cause! Sometimes a single word, which its author wished could be recalled the moment it shot from the tongue, has led to separations beyond repair, or decency preventing that, has extinguished upon the hearthstone of the heart the last ember of affection, and left there the chill of indifference.

You have read, perhaps, the fairy tale of the two sisters, one of whom when she spoke let fall from her tongue toads and serpents. This was wrought upon her because it suited her disposition. The other girl when she spoke dropped from her tongue pearls and diamonds. This fitted her genial temper, and was bestowed upon her as a gift. So in our home life we can be hateful and repulsive in utterance, or employ jewel forms of speech which shall be the expression of a Christian soul within. May the Lord grant to all my readers a tongue that shall always be a blessing, and whose vibrations, in his service, shall make music for eternity!

ACTION AND REACTION IN RELIGIOUS THOUGHT.

REV. THOMAS CHALMERS MARSHALL.

(In the Presbyterian Messenger.)

The March number of the *Expositor* (London) contains a noteworthy article entitled "Jesus, Our Supreme Teacher," from the pen of the Rev. John Watson D.D., (Ian Maclaren). The style is marked by that exceptional beauty and force which have made the writer famous. A sense of dissatisfaction, however, steals over the reader as the trend of the argument becomes apparent to him. What seems at first only a timely exposition of the dangers of traditionalism, resolves itself into an attack upon creeds. For articles of faith Dr. Watson would substitute "the words of Holy Scripture;" but not all of them we discover, only the words of Jesus; not all of them in fact, only his more elementary teaching in the Sermon on the Mount. The sermon, he says, "was Christ's manifesto and the constitution of Christianity." "We all must know many persons who would pass as good Christians by the sermon and be cast out by the creeds, and many to whom the creeds are a broad way and the sermon is a very strait gate." "Was a man satisfied with this type, and would he aim at it in his own life? Would he put his name to the Sermon on the Mount and place himself under Jesus' charge for its accomplishment? Then he was a Christian according to the conditions laid down by Jesus in the fresh daybreak of His religion." "There is no evidence that He altered the constitution of His kingdom either by imposing fresh conditions or omitting the old." As a sufficient creed based upon his conception of the Sermon on the Mount, the writer suggests the following summary: "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God." "Who would refuse to sign this creed?" he triumphantly asks. Who would indeed? He could not more succinctly have expressed its defects. We find in it the ideal of life, but no way to attain the ideal; nothing of guilt, of pardon, of the Cross, of the divinity of Christ, of the Spirit of God. Faith is delicately defined as *trusting* God and *following* Christ. Surely no respectable person, Unitarian or Mohammedan, would withhold his signature.

The article in the *Expositor* is worthy of attention from the fact that Dr. Watson's is by no means a sporadic case. He represents a school of Christian thought, whose disciples are making the air ring. "Christianity not a creed but a life," is their watchword. Their warm emphasis of holiness as the supreme end of existence and their vigorous plea for the enthronement of Christ in the lives of His followers, awake a cordial response in the heart of every sincere Christian. But it is impossible not to think that their position is extreme; that they are in a reactionary state, chafing under a yoke whose galling is aggravated by their own nervous unrest. Were their attack only upon elaborately formulated creeds, their aim only to restore pure New Testament faith, the Church might hear them with advantage. But in reality, the object of their assault is not so much the creed as the definite, intelligent faith which it expresses. However much we may admire the earnestness of these men and sympathize with their protest against a Christianity divorced from Christlike conduct, we cannot avoid feeling some misgivings as to the ultimate effect of their teachings. Will the result of their zeal be unmixed gain to the cause of religion? Would not their influence be vastly better if their views were more comprehensive? Will they not bring into the Church greater evils than those which they seek to expel?

The invasion of the Church by that which must be regarded as "a different gospel," calls for wise and earnest action on the part of the Christian ministry. To us has been committed "the word of reconciliation," and we cannot be indifferent as to the security of our trust. If we are prudent, we will not convert our pulpits into arenas for the slaying of theological opponents. In dealing with a type of Christianity

which seems to us unwholesome, we will go behind the effect to the cause, we will ascertain the reason for its existence, we will pour our cruise of salt in at the fountain-head. Extreme views are the normal fruit of controversy. A swing of the pendulum of thought beyond the perpendicular of truth, suggests a previous swing on the other side. "Action and reaction are equal and in opposite directions" among men as well as among molecules. Do we not recognize, in the case before us, the operation of nature's law? Has there not been in the past and is there not oftentimes now, a grave deficiency in the preaching of the gospel? Has not faith been emphasized at the expense of love, justification, at the expense of sanctification salvation from punishment at the expense of salvation from sin, future happiness at the expense of present holiness? Do we not agitate our hearers more about getting to Heaven than about "living the rest of the time in the flesh to the will of God?" Have not the doctrinal chapters of the Romans been expounded with greater zeal than the practical? Candor compels our assent. And the recoil from such a defective presentation of the truth has manifested itself in a preaching equally imperfect and, if possible, more dangerous. Faith is the root, love the tree, righteousness the fruit of the tree. Too many husbandmen have given their attention to the culture of roots to the neglect of fruit; and now a school of agriculturists has arisen amongst us, advocating a new method. "Away with roots altogether," they cry; "give us only fruit-bearing trees."

The condition of Christian work to-day requires a preaching that is balanced as well as positive. "To get behind the rabbis to Jesus" in a true sense, to build our theology fairly upon the New Testament which is His word, would be to heal many of the Church's disorders. Were the stress laid by us now as it was by Christ and His Apostles, reactionary views would not be so prevalent. Practical righteousness is the end of God's plan. The mission of Jesus was to "save His people from their sins." The Christian's supreme business is to be holy, and that now. The Sermon on the Mount and the character of Jesus are His goal. But it is one thing to see the goal, another thing to reach it. Before a man's life can conform to the Sermon, he must be furnished with an adequate motive and an efficient power. Ability without disposition, or disposition without ability is dead. The motive and the power alike originate in the Cross. Christ crucified enkindles our affections, supplying the motive. "We love because He first loved us." Christ crucified pours forth His Spirit supplying the power. The loving purpose and the strength to follow Jesus come with pardon; pardon comes from Calvary. A place must be found, then, both for the sermon and for the Cross. They stand related as means, and end. The end will not be attained by disregarding the means, nor yet by disregarding the end. In these days of controversy and heated argument we must be careful of our emphasis. In avoiding one extreme we involuntarily rebound to the other and only perpetuate error. It is next to impossible for us to grasp more than one idea firmly. The various denominations are magnificent monuments to man's constitutional onesidedness. Let us hold up the life of Jesus as a rule by which men are to walk; let us faithfully present the Cross as the only instrument by which they can be crucified to the world and the world to them. Let us make up our minds to know two things and no more, "Jesus Christ and Him crucified." Let "Christianity both a creed and a life," be our watchword. We shall then prove for ourselves and to the world that the gospel "is the power of God unto salvation to every one that believeth."

There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each such man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he was doing the work of the mainspring, or one of the inferior parts. It is his duty to try and be himself—simply to try to do his own duty.

THE JAPANESE A QUARTER OF A CENTURY AGO.

"Thirty years ago," says Chauncey Depew, "I was appointed United States minister to Japan. That country had just been opened to the commerce of the world. Its government was a pure feudalism and of the type of the period of Louis XI. The feudal lords had their armies and their castles, and the tillers of the soil were little better than slaves. To-day Japan is governed by a constitutional monarchy and a congress of the representatives of the people. It has an enlightened press, railroads, trolley cars, and electric lights. Then its army fought with spears and bows and arrows, and its soldiers were clad in armor. To-day it has the most efficient navies and best trained and most effective armies in the world. It has utilized every advantage in modern warfare, and in its attack upon China demonstrated that upon land and sea the army and navy of Japan are equal to those of the most advanced of the warlike nations of Europe. Japan is a superb illustration of this age of electricity. It took six hundred years for Europe to progress from feudalism to constitutional liberty and parliamentary government, and from armor and lance to the torpedo and the machine gun. Japan has accomplished the same progress in a little over a quarter of a century."—*Scientific American*.

The Christian Endeavor Pledge.

BY REV. CHARLES A. DICKINSON, D.D.

The pledge is unquestionably the pivot around which the phenomenal success of the Christian Endeavor movement has swung. Other things being equal, the society whose members have been faithful to the requirements of the pledge has been stable, spiritual and aggressive, whereas the society which has omitted the pledge, or allowed it to become inoperative, has, as a rule, been either short-lived or inefficient as a spiritual power in the church. From the time when Jehovah became known as a covenant-making God, as one who was willing to pledge himself to do certain things for man, there has been a mysterious and potent relation between the pledge, or vow, and the moral and spiritual life.

The men who have done much for the world in a moral or religious way have been the men who have vowed unto the Lord, and performed their vows. The crusades and the great temperance movements have all hinged upon a pledge. The Church itself stands upon a solemn covenant. The religious vow is the sign of a quickened conscience, a keen sense of duty, and a resolute purpose. It implies that the person making the vow has recognized some great obligation, has taken into account the difficulties besetting it, and in spite of all opposition has determined to discharge it. Half the battle is the attitude of the soldier. A determined man is more formidable than a glistening bayonet. A man bound by a vow to do a thing rises at once above the mass of careless men as a conspicuous force for good or evil in the community. His vow is his drawn sword, his levelled bayonet, his sign of aggressiveness.

No man can make much of himself, or do much for truth or humanity, who is not constantly in this pledge attitude. The moral and spiritual life is, in the root sense of the word, a devoted life; a life lived under a most solemn vow, a life separated from every form and force of evil, and actively hostile to them. Taking the Church covenant, signing the temperance pledge or the Christian Endeavor pledge, are merely the public acknowledgment of obligations which rest upon all true men and women, and which it is their duty to discharge whether they pledge themselves to do so or not.

A good many young men and women do not join the Christian Endeavor ranks because they do not believe in pledges. They do not feel like committing themselves to a promise which they at times may find it inconvenient or incompatible with their feelings to keep. And yet these same young people are living and moving daily as citizens and social beings in the midst of a most complicated network of pledges and promises. These promises constitute the very framework of our social and commercial life, and in proportion as these promises are violated or kept we approach financial panic, anarchy, and barbarism. Commercial credit, business confidence, civil prosperity,—all these things are the result of pledges kept inviolate. The man who uses a railroad ticket, or passes a dollar bill, or accepts a promissory note, or makes a contract with an employer, is depending on an individual or corporate pledge. The breakfast he eats, the house he lives in, the furniture he uses, the clothes he wears, are in one form or another the results of promises and pledges.

Some years ago there were in my congregation a young man and a young woman of excellent Christian character whom I tried to persuade to join the Society of Christian Endeavor.

They objected on the ground that they did not believe in pledges, and were unwilling to make a promise which would be binding for so long a time. All of my arguments with them were in vain, and they persistently refused to join the society. But about a year afterwards I had evidence that the lady, at least, had overcome her anti-pledge spirit sufficiently to make a promise of a very solemn import to the young man. In fact, they both appeared at my door one day, and blushing asked if I would not impose upon them the most solemn and lasting pledge which a man and a woman can make to each other. They wanted to be married. When they stood up before me, and I said to the young man, "Will you take this woman to be your wedded wife? will you love her, honor her, comfort and keep her in sickness and in health, and cleave you only unto her as long as you both shall live?" a tender glow came into the man's honest eyes, a great purpose seemed to thrill his soul and he said in a voice which had in it none of the anti-pledge spirit, "I will." When I turned to the lady with a similar question, she said, "I will," so promptly and clearly that my wife heard her in the next room. For better, for worse, for richer, for poorer, these two young people had gladly taken upon themselves a lifelong vow. They never thought of it as an inconvenience. Love made it the welcome expression of a blessed obligation. Love would make it a privilege and a joy to keep their vow. Love would make them repudiate as an insult any suggestion of violating it.

This is true of the Christian Endeavorer. His love for his Lord makes it easy for him to acknowledge in a public way his determination to engage in active Christian service, to be in evidence at the prayer meeting and other places where his personality and testimony will count for his Saviour, and to do whatever in the good providence of God he finds to do at the golden gateway of Christian Endeavor. The obligations which meet him at this gateway have been made so clear and conspicuous by the experience and results of the past fifteen years that few young people, who have watched the progress and spiritual power of the Christian Endeavor movement, can fail to hear the voice of conscience saying, Here is my great opportunity to stand pledged before the world for Christ and the church.

Boston, Mass.

Looks into Books.

PROCEEDINGS of the Sixth General Council of the Alliance of the Reformed Churches holding the Presbyterian System held at Glasgow, 1890. London, James Nisbet & Co., Toronto, Wm. Tyrrell & Co.

This volume is edited by the Secretary of the Alliance, Dr. G. D. Mathews, and is the official report of the Council. It gives not only the minutes but also the reports presented on a variety of subjects, the papers read and the discussion that took place. It therefore furnishes a valuable repertory of information as to Presbyterianism throughout the world, and a fair idea of the currents of thought prevailing in its widely scattered sections. A glance through the volume, however, justifies the criticism which found voice in various quarters that far too much time is taken at these meetings with rather common-place papers which nobody much cares to hear, and far too little with open discussion of the subjects which they suggest. No doubt this arrangement prevents many foolish things from being said, but it also robs the meetings of much of the legitimate interest which otherwise might attach to them. The value of these Councils must not be estimated by the amount of work they do, for they do little that could not be as well done without them, but by the sentiment they create, the outlook they afford over a wider field, and the lift that is given to small struggling churches by the sense of fellowship with larger bodies. The volume is gotten up in a style worthy the importance of the body it represents and should be in the possession of everyone who desires to know something of the great Presbyterian world.

THE CHRISTMAS LESSON COMMENTARY for 1897 by W. W. Dowling cloth 8 vo 407 pages. St. Louis Mo. Christian Pub. Co., Price \$1.00.

The annual issue of this valuable aid to Bible study has become a standard and indispensable book. Prepared with scholarship, ability and excellent method, this book furnishes abundant material for the careful study of the weekly Sunday-school Lesson. The following extract from the Preface will demonstrate its completeness. In the gathering of exegetical, illustrative and applicatory material, the best sources available have been drawn upon, and laid under liberal contribution. The most prolific of them have been the former volumes of this Commentary, prepared by the beloved teacher and commentator

B. W. Johnson, of sainted memory. Free extracts have likewise been made from the Commentary on Acts by Dr. Lyman Abbott, and from Notes on the New Testament by Albert Barnes. Many gems of thought and apt illustrations have also been gleaned from Illustrative Notes by Dr. J. L. Hort and R. R. Doherty, as well as from the works of Peloubet, Miller, Pentecost, Trumbull, Beecher, Gray, Hackett, Plumtree, Wythe, Schaff, Arnot and others, all of which it has been the aim to duly credit in the proper places.

FOUR BIBLE STUDIES, by John H. Osborne. New York, A. C. Armstrong & Son, 1896.

This little volume contains four careful expositions of Scripture passages. Three of them are of parables which the author thinks have not hitherto received adequate treatment, namely, those of the unjust steward, the unjust judge and the importunate neighbor. The fourth relates to Elijah's prayers as kindred to the theme of two of the parables. The main contention of the book is that God often answers prayers even though the petitions are foolish and offered in an unworthy spirit in order to teach His people needed lessons. Some of the exegesis, however, seem a little strained. His principle that a parable cannot be used to teach a lesson by contrast but only by likeness, is undoubtedly erroneous. In fact, the author himself sets it aside before he is done, for he makes the parable of the unfaithful steward enforce the lesson of fidelity. The book is beautifully printed.

ARMENIAN RELIEF REPORT. In response to a universal demand, the Red Cross has published this Special Illustrated Edition of the Armenian Relief Report, of one hundred and forty-three pages, copies of which may be obtained, postage paid, by addressing and forwarding thirty cents to The American National Red Cross, Washington, D. C.

The returns from this edition, less cost of publication, will be used for the further relief of the Armenian sufferers.

In justice to the Armenian Relief Committees, it is eminently proper to emphasize the fact that all business relations between them and the Red Cross naturally closed on our return home. This fund is, therefore, entirely independent, and will go direct from the Red Cross to the needs of the field so well known to it.

The *Mid-Continent* of St. Louis announces in the last issue its consolidation with the *Herald and Presbyterian* of Cincinnati. The name "St. Louis" will appear on the title-page date line of the consolidated paper, and the business office of the *Mid-Continent* will be continued as the "St. Louis Office" of the *Herald and Presbyterian* in St. Louis. Dr. Williams, for five years past the editor of the *Mid-Continent*, now becomes a member of the editorial staff of the *Herald and Presbyterian*, with office as above. The *Mid-Continent* was one of our most valued exchanges, and whatever its genial and able editor gave expression to was perused with pleasure.

PEOPLE'S COMMENTARY ON THE ACTS, by Rev. Edwin W. Rice, D.D. Philadelphia, The American Sunday School Union. \$1.25.

This Commentary on the Acts, by Edwin W. Rice, D.D., is not intended primarily as a lesson help, but is most timely in its appearance, and will be a valuable aid. Dr. Rice has given proof of great ability in putting the results of scholarship in popular and practical form in his commentaries on Matthew, Mark, Luke and John, which are all of uniform style with this present volume. The printing of both versions at the foot of the page, the topical divisions, and the suggestive applications are useful features, while outwardly the book matches well the fine character of the contents. It contains 352 pages followed by 20 pages of Appendix matter. It is profusely illustrated and has two finely colored maps.

CHANGED WITH THE OPENING YEAR.

Two of our most valued contemporaries have, with the first of January, changed the form of their papers. First the *Outlook* has made a very radical departure by assuming the form of the regular magazine and is now published the same size page as the *Century*, *Harper* or *Scribner's*. The form is very convenient, and will, we think, add to the popularity of the very valuable journal, particularly its monthly issue, which it will be remembered, is handsomely illustrated and in every respect one of the most attractive of American Religious publications. Second *The Presbyterian Banner* of Pittsburgh which has heretofore been published in the large (blanket) form appears on January 6th, in a page slightly larger than *THE PRESBYTERIAN REVIEW*, with the addition of many new features and departments all enclosed in an attractive cover. We trust that both of these worthy publications will find these changes beneficial to themselves financially,

MISSION FIELD.

CANADIAN MISSION HIGH SCHOOL, MHOW, O.I.

The following report for 1890 by A. P. Mitchell, Esq., Inspector of Schools, C.P. and C.I., will be read with interest.

I visited the Canadian Mission High School, Mhow, on 12th August, 1890.

The numbers are as follows:—

Classes	I	II	III	IV	V	VI	VII	=	Total
Enrolled	12	8	10	4	3	4	6	=	47
Present	11	7	10	4	2	4	6	=	44

The attendance is 33 out of 42 or 83 P.C., which is a considerable improvement on last year.

The organization of the School has much improved, and the records are now in order, neat, and up to date.

The building is neat and tastefully decorated, affording ample accommodation for all the classes.

The compound affords space for amusements and drill; and is provided with a neat garden and tennis court. Furniture and appliances are generally sufficient, but I regret to observe that no gymnastic apparatus are provided. I trust that funds will be found for this purpose during the ensuing year.

The staff is strong, sufficiently numerous, and much the same as last year. I am glad to observe that my suggestions regarding the division of the work have been carried out. Masters are now attached to classes not to subjects and the improvement which has already resulted is most marked.

The financial state of the School is given in the following statement:—

INCOME.		EXPENDITURE.	
School fees	Rs. 27-6-6.	"	"
Allowance from Hussars ..	" 8-0-0.	"	"
High School Staff	" "	258 0-0	
Branch Schools	" "	58 0-0	
Rents	" "	10 8 0	
Servants	" "	10 0 0	
Furniture, Books, etc.	" "	12 0 0	
Repairs	" "	4 0 0	
Monthly Total Rupees	35-8-6.	Rs. 350 8-0	
	12	12	
YEARLY TOTAL RUPEES	424-14 0	Rs. 4206-0-0	

The excess in expenditure is met by private subscriptions raised in Canada.

The bulk of the expenditure is still met from Mission Funds.

Fees are levied at the rate of 5 Annas to Rs. 1 according to standards. I regret that the School has as yet received no grant-in-aid from Local Funds. I shall again represent this matter to the Agent Governor-General and hope that due provision will be made for this in the Budget Estimates of the ensuing year.

As already remarked a further improvement has resulted from the rearrangement of the duties of the staff and from the care and attention of the Head Master and his assistants; and the year's work reflects great credit on Mr. Anketell and his assistants as well as the Missionaries under whose general direction the work is carried on. Promotions number 31 out of 42 or 72 P.C. which is very satisfactory. None passed the Matriculation Examination, and only 1 out of 4 the C.P. Middle School Standard. I examined each class both orally and by means of written papers and was very well pleased indeed with the results, details of which are given below:—

Great care is taken with the Physical Education of the boys. Drill is taught, and dumb bell exercises were very smart. Tennis and cricket are also played by the boys. A systematic course of gymnastics would give a finishing touch to their physical training, but, unfortunately, funds for this purpose are not yet available.

The following statement gives particulars of the Vernacular Branches:—

Name of School.	Staff.	Nos.		P.O. Average Attendance.
		Enrolled.	Present.	
Mah. Dharma. Hindu.	1	66	61	89
" " Urdu	1	14	20	90
Gokul Ganj	3	25	100	80
Horse Line	1	12	40	60
Gujar Khara	1	10	25	80
Dhainaka	1	8	50	80
Total		101	264	81

I am very much pleased with the state of the first three of the above which I visited and am glad to see that they are now properly organized as I advised last year.

The Horse Line and Gujar Khara Branches are especially reserved for low caste children and are most useful institutions.

On the whole I am much pleased with the continued progress of this Institution and congratulate Mr. Russell and his assistants on the excellent results obtained.

(Signed) A. P. MITCHELL,
Inspector of European Schools,
C. P. and C. I.

CHINESE WORK.

Rev. I. M. Condit, D.D., writing for the Church at Home and Abroad, in regard to the Chinese work in California, says:

"Twenty-five years ago there were only one or two stations outside of San Francisco, and now there are ten. At that time the work was largely itinerating, while now it is organized into a regular system. Then there were but few schools, while now we have Sabbath and evening schools at every station. Scarcely anything was then done among the women, and the sight of one in our audience was a rare thing; to-day a systematic work is carried on among them, and more than a hundred of them are often seen in our church on Sabbath. Twenty-five years ago but few children were to be seen in Chinatown, and the starting of a little school for them was quite an event; now the streets are alive with children who number thousands, and they are gathered into many schools. At that time a Christian family was hard to find, and considered quite a curiosity; now Christian homes are numbered by the score. We have three regularly organized churches, six Christian Endeavor Societies, a Young Men's Christian Association with its branch at every station, a Circle of King's Daughters, interesting missionary societies, and even a mission paper. The work has its drawbacks and discouragements, but for all that shows many marks of healthy progress."

Such a statement is interesting and hopeful in view of our own work among the Chinese in Canada, as indicating what we may look for under similar conditions.

A STRANGE STORY FROM OHINA.

Mr. Griffith John, of Hankau, the well-known missionary who played a prominent part a few years ago in disclosing the true origin of the anti-foreign placards disseminated in the Yangtze Valley, has recently published in China an interesting statement in regard to Chou Han. This individual, it may be remembered, was proved by Mr. John to be the author of many of the violent and obscene attacks on foreigners and on the Christian religion which incited the mob to outrages on Europeans; he worked from the city of Changaha, in Hunan province, as a centre, and collected large sums for his inflammatory publications. The Foreign Ministers in Peking demanded his arrest and trial, and after a long interval the Chinese authorities reported that he was insane, and he was accordingly released. Mr. John now reports that two native Christians, who went into Hunan preaching and selling books, entered Changaha, and there got into communication with Teng, the head of the printing establishment of the same name, who was one of the chief printers and publishers of Chou Han's writings. Teng stated to his visitors that Chou Han had greatly changed of late, that he was now studying Christian books, and had renounced spiritualism and his former anti-foreign associates. He would like to visit Hankau and there inquire of the missionaries concerning Christianity, but was afraid that he would be seized for his past misdeeds by the Europeans, and carried into captivity as the Viceroy Yeh was forty years ago. Mr. John has written inviting both Chou Han and Teng, the printer, to visit Hankau and study for themselves the teachings of Christianity. The story is a strange one; but Mr. John's information from Hunan has proved accurate in the past, even when it seem most improbable.—Times.

IDOLATRY IN MEXICO.

Among the many other reasons why we are at work in Roman Catholic Mexico may be mentioned the gross idolatry of the common people. Intelligent Romanists confess that the masses of the people worship the material images that abound in their churches and homes. We are not dependent upon their witness, however, for the facts are before our eyes every day. I doubt if you could find a country not semi-barbarous where idol worship is more common than in this priest-ridden land. This childish devotion to images has filled their highways, mountain tops, street corners, and homes with all manner of things to be worshipped, from the one-cent paper wood out of the Virgin of Guadalupe to the life-size painting or sculpture dressed in the finest of fabrics and adorned with precious stones valued at millions. Every corn in the mountains, every bridge across a stream, every prominent hilltop, and almost every weather-beaten tree, has its story constructed cross, or "Christ," as they sometimes call it, to be kissed or worshipped. Such senseless devotion to stocks and stones must be witnessed to be realized.

THE BIBLE CLASS.

PETER'S LEADERSHIP IN THE CHURCH.

(Acts i. ii.—For Sunday Jan. 24th.)

BY REV. PHILIP A. NORDELL, D. D.

Peter's life after the ascension of our Lord divides itself naturally into two parts, that extending from the ascension to his escape from prison when arrested by Herod Agrippa I., and that from his escape to his death. The former period covered the establishment of the church in Jerusalem and Palestine, and concerning this the Acts furnishes comparatively full particulars; the latter covers apparently his evangelistic work outside of Palestine, and is almost a total blank. That which is lacking in trustworthy history is, however, attempted to be supplied by untrustworthy tradition. Peter's later life is enveloped in a growth of legend that becomes more and more exuberant with passing centuries.

PETER A NATURAL LEADER.

Following Luke's guidance it appears that Peter's natural temperament at once made him a leader among the apostles when the bodily presence of their Divine Master was no longer with them. Whenever anything was to be done Peter not only perceived the need but suggested the remedy. When a word of spiritual insight and heroic courage was to be spoken he instinctively stood forth as the representative of them all. It was as natural for him to act and speak as for John to acquiesce and follow. Peter's primacy among the apostles was based on this fact rather than on official appointment.

PETER AND THE ELECTION OF A NEW APOSTLE.

Day after day the disciples in Jerusalem assembled in an upper room, while obeying the command of their departed Lord not to depart from the city until they were endued with power. Probably they did not know what the promise meant, but they were waiting to see. They had time to think and to pray. They reflected no doubt on the vast enterprise that lay before them as well as on their own weakness in achieving it. Small as their number was it had been rendered still smaller by the defection of Judas. All perceived the vacancy in their ranks, but Peter only thought of filling it. Briefly and forcibly he sketched the situation. His address gave proof of the humbling and chastening effect of his recent experiences. Very modestly he defined the conditions of the apostolate. Only such an one as had been with Jesus from the beginning, and had witnessed His death, resurrection and ascension could be eligible for the office, since the very essence of the apostolic mission was to consist in testifying concerning Jesus as the Messiah. The apostles were not called to be spiritual lords in Christ's kingdom, but to be witnesses for Him to the ends of the earth. Nor did Peter in view of the primacy which Jesus had conferred on him, assume the least authority over his brethren. He suggested they approved and acted.

PETER AND THE DAY OF PENTECOST.

The period of waiting soon passed and Pentecost, the most joyful day in the history of the Church, dawned over the expectant company. Suddenly their devotions were interrupted by a sound as of a storm blowing down upon them, and by the appearance of a brilliant flame that divided and sat upon each of them like a tongue of fire. At the same instant they became conscious of a strange inward change that wrought in them a marvelous spiritual illumination, thrilled them with a new joy and confidence, impelled them to loud thanksgiving and praise, and inspired them to testify with boldness to the character and work of their ascended Saviour. These external phenomena marked an epoch in the spiritual world. Under the Old Dispensation the Spirit of God had been communicated to certain favored individuals, only who had been made the channels of divine revelation. But now, as a Spirit of faith and love, of truth and holiness, of light and life, He took up His permanent abode in the souls of believers, in order that in and through them He might accomplish God's gracious purposes of salvation, and complete the redemptive work which Christ had begun. The one hundred and twenty disciples were filled with the Holy Ghost. So extraordinary was the transformation wrought by this new endowment of power that a multitude of curious people were quickly attracted to the house. In this multitude were strangers who had come up to the feast at Jerusalem from all parts of the Roman empire and who spoke a great variety of foreign tongues. Their amazement was intensified when they heard these unlearned Galileans glorifying God, every stranger in his own language. Some were profoundly impressed, others spoke

of it as the mad revelry of a bacchanalian feast. Such blasphemy filled Peter with holy courage and zeal. The spirit of leadership always prominent in him, was now seized and controlled by a new regulative Power. His words became marvelously effective in touching the consciences of his hostile hearers. With unrivaled clearness he showed that this miracle was nothing else than a fulfillment of prophecy concerning the times of the Messiah, and that Jesus of Nazareth, who had been proved to be the Messiah, by His resurrection and exaltation to the right hand of God, had now displayed His divine energy in pouring out the Holy Spirit upon them who believed on Him.

THE EFFECT OF PETER'S ADDRESS.

Peter's words were no longer those of a mere Galilean fisherman, but the language of the Holy Ghost. Their power was immediately felt by the multitude who, in fear and trembling began to ask what they must do to prepare themselves to become partakers in the blessings of this new Messianic era. The prescribed conditions were simple—repentance of their sins, faith in Jesus as the Messiah, and baptism in His name as a confession of this faith and a means of entrance into the community of His followers. Over three thousand souls responded gladly to the invitation, more than were gathered into the kingdom during the entire ministry of Jesus. Thus the Spirit's power in the Church was demonstrated, and thus the Master's promise to His disciples was fulfilled that they should do greater works than He Himself had wrought.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IV.—THE LAME MAN HEALED.—JANUARY 24

(Acts iii. 1-16.)

GOLDEN TEXT:—"His name, through faith in his name, hath made this man strong."—Acts iii. 16.

TIME AND PLACE.—At the beautiful gate of the Temple in Jerusalem. Some time during the summer or fall of A. D. 80.

INTRODUCTION.—A few months probably have passed since the occurrence of the events narrated in the last lesson, during which the infant Church, with perfect harmony within, and free from hindrances without, successfully prosecuted its mission and peacefully added to its number. Its labors as yet seem to have been confined to Jerusalem, where the believers lovingly associated together; but this state of things was not designed to last. The calm, clear morning was soon to be clouded. The last chapter gave us an account of Peter's first sermon and its effect. We now proceed to consider his first recorded miracle and its results. It is probable he wrought many others. (Acts ii. 43).

VERSE BY VERSE.—1. "The hour of prayer."—When the evening sacrifice was offered in the temple. "Ninth hour."—According to the Jewish reckoning this was three o'clock in the afternoon.

V. 2. "Lame from his mother's womb."—A cripple from his birth. "They laid daily."—Brought there by his friends. "At the gate . . . Beautiful."—This was probably the gate between the two courts of the temple, described by Josephus as composed of fine Corinthian brass, and surpassing all others in magnificence and costliness. "Alms."—Gifts of money. "Of whom that entered."—A part of the worship of the Jews was almsgiving.

V. 4. "Fastening his eyes on him."—Looking intently upon him.

V. 6. "Silver and gold have I none."—He hath none to give him, but he had something better. "In the name of Jesus."—Peter did not claim any power of his own to heal, but acted as the minister of Christ.

V. 7. "Took him by the right hand."—This was an encouragement of his faith. "Received strength."—As by faith he attempted to obey Peter's command, strength came to him.

V. 8. "Walking and leaping."—Showing that he not only had received strength, but the knowledge how to use that strength. "Praising God."—He knew that the work was of God and not of man.

V. 10. "Knew that it was he."—He was well known to all the people who were accustomed to visit the temple.

V. 11. "The people ran together."—It was at an hour of the day when great crowds of people went up to the temple. "Porch . . . called Solomon's."—A covered colonnade on the east side of the temple.

V. 12. "Answered."—Answered the wonder and astonishment of the people, which was no doubt expressed in questions. "As if by our own power and holiness."—As if they had received this power to work miracles as a reward of their own goodness.

V. 13. "Glorified His Son Jesus."—That is the power of God had wrought this miracle, thus honoring His Son in whose name

*An Exposition of Lesson 4 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

It had been performed. "Ye delivered up, . . . denied him."—It was this same people who in the presence of Pilate, when Jesus stood before him, had cried out, "Crucify him, crucify him." Peter boldly accuses them of being guilty of His murder.

V. 15. "We are witnesses."—That is, of the fact that Jesus had risen from the dead.

V. 16. "His name."—This word as used in the Bible frequently means power. It was the power of Jesus that wrought the miracle. "Through faith in his name."—Faith as exercised by the apostles, and through them awakened in the heart of the lame man.

THOUGHTS.—Unity in mind and purpose enabled the apostles to labor together for God. Like their Master, they were moved with compassion at the sight of misery. Their firm confidence in the power of Christ to heal, enabled them to believe in his willingness to do so in the case of the incurable man before them. "Man's extremity is God's opportunity," and so they believed. Being on the lookout for opportunity to preach Jesus, it was not a hard thing for the Spirit to direct their minds and attention to the right place. It was just the place where the promise: "Where two of you agree," etc., might be fulfilled. The apostles were just the ones through whom the Lord could work, and Christ be exalted. Since the descent of the Spirit they were not overcome by selfish ambitions, or love of money. They lived with an eye single, and were shining lights wherever they were. They were fearless before the face of men, while they had a burning desire for their salvation. They kept in mind the command of Jesus, "to preach," rather than waiting for an invitation to present their views and doctrines. Their holy love gave them fervent zeal. They knew no differences among persons, but affirmed everywhere that Jesus was able to save them from sin. They had the root of the matter within them. They spoke most of what most interested them. Their example seems to say to us: "When thou seest misery in thy brother's face, let him see mercy in thine eye; the more the oil of mercy is poured on him by thy pity, the more the oil in thy crucible shall be increased by thy piety." "The universal command of the gospel, that comprises all our duties, is to walk as Christ walked." Let us mind the same rule, and bear the same record as Peter and John.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

- First Day—The Sick Woman Healed—Luke viii. 41-56.
 Second Day—Blind Bartimeus Healed—Mark x. 46-52.
 Third Day—The Lame Man Healed—Acts iii. 1-16.
 Fourth Day—The Impotent Man Healed—Acts xiv. 1-18.
 Fifth Day—"Then Shall the Lame Leap"—Isa. xxxv. 1-10.
 Sixth Day—The Apostles Commanded to Heal—Matt. x. 1-20.
 PRAYER MEETING TONIGHT.—OUR FAILURES AND SUCCESSSES—Luke v. 1-11. (A question-box meeting suggested.)

STRENGTH AND WEAKNESS

There is much to be learnt from the history of St Peter. The strong points in his character, and the weak points too, come out more clearly than in most men. No Christians are faultless; but Peter's virtues seem all to be open before us. It will be interesting to mention some of the instances of Peter's forwardness and courage in the cause of his Master. He was the one to step forward on many occasions when his fellow-disciples shrunk back. If there was a question to be asked he was nearly sure to be the one to ask it. If there was a work of daring to be done, he was generally bolder than the rest. When our Lord questioned His disciples as to their opinion of this authority, "Whom say ye that I am?" Peter acting as the spokesman said "Thou art the Christ, the Son of the living God." On that memorable night when the disciples were tossed about in their little ship and they were greatly alarmed a blessed voice is heard out of the gloom a voice, which is sweet and familiar to their ears—"Be of good cheer, it is I, be not afraid." Peter is the one (after receiving the Master's permission) who boldly plants his foot upon the deep and walks upon the waves. When Jesus is seized by the soldiers, seeing Malchus stretch out his hand against our Lord, Peter can contain himself no longer but strikes him with his sword.

But how often we see men fail just in their strongest point. Moses, who was "the meekest man upon earth," fell into the sin of arrogance. Job, who was a pattern of patience, was guilty of murmuring. And so Peter, lion-hearted Peter, sometimes showed almost a cowardly spirit. When he entered with his Master into the judgment-hall, Jesus a prisoner. And now was the time for Peter to stand by Him. But his heart fails, and he who had

lately made such strong professions, trembles with fear and denies his Lord. But with all his faults, Peter was a true hearted disciple. He loved his Lord, and zealously served Him, see him early at the sepulchre on the Easter morning, when Jesus rose from the grave, He hurries there at Mary's bidding; and is just as anxious as she is to know what has happened to their Lord.

Upon the whole, we may say that he was faithful, and yet on some occasions faithless. He was full of courage, and yet sometimes weak and cowardly. His faith was strong and yet at times it entirely failed.

Oh what a mixture of good and bad is there even in the best of us! What need we have of God's strengthening and upholding grace! Had Peter felt his weakness, he would have sought strength from above, and cried, "Hold thou me up and I shall be safe."

Give us grace, O Lord to avoid Peter's failings, and grant us something, of his bold faith, his ardent love, and his devotedness to Christ.

The lesson that one learns from little successes or failures have great weight in settling one's final success. One success has made some men's lives a failure; one failure or repeated failures have made other lives a success. Living in the past will ruin any career. It is only as the past is made a stepping-stone to the future achievement that progress is made. To gain strength from seeming failures is one great secret of success.

Success does not come by chance: Providence helps those who help themselves.

It is not only by doing the right thing, but by doing the right thing in the right way, and at the right time, that we achieve the great successes of life.

More failures are consummated by want of faith and want of patience than by anything else in the world.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

It is well known that at certain central agencies a record is kept of the name, position, and standing of nearly every business man in the country. Careful men are employed to collect this information; and it not only includes the amount of property which the parties are worth, but also their standing as regards punctuality, promptness, integrity, temperance, morals, etc. A number of years ago, it is stated, a firm of four men in Boston were rated as "A 1." They were rich, prosperous, young, and prompt. One of them had the curiosity to see how they were rated, and found these facts on the book and was satisfied; but at the end it was written, "but they all drink." He thought it was a good joke at the time; but a few years later two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity. That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their rating.

The Endeavor Banner gives this answer to "What makes a true man or a true woman?" Boys are always aspiring to be young men, and girls are longing to be like their grown up sisters. The secret is, that they think if they are older they will be entitled to have more freedom and privileges than now. But what queer notions they sometimes have of freedom. Liberty is not license, and added privileges should not lead to presumption. More freedom does not mean more freedom to do things that are wrong. Many boys think that as young men they will be manly if they smoke, or stay away from the Sunday-school, or play cards, and so on, but this has often been the first step in the downward path so many boys have trod. Many girls think that as young women, they can wear newer and gayer dresses, stay up late in the evenings, and attend the theatre and the ball room. But how far below the ideal which God has placed before us in Christ Jesus. The manly man is the Christlike man, and the true woman is the one who has the Christlike spirit. Christ in us is the Source of true manliness and womanliness. Let us accept Him and follow Him as the great example God has given us.

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David's complaint in sickness.

PSALM V.

David prayeth, and professeth his study in prayer. 7 David, professing his faith, prayeth unto God to guide him.

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness, because of mine enemies; make thy way straight before my face.

9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: Let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

PSALM VI.

David's complaint in his sickness.

To the chief Musician on Neginoth upon Sheminith, A Psalm of David.

LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake!

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

PSALMS.

Ps. 3. 4.
Ps. 65. 2.
Ps. 70. 5.
Ps. 88. 13.
Ps. 130. 6.
Hab. 1. 13.
Heb. before thine eyes.
Rev. 21. 8.
Ps. 55. 23.
Heb. the man of blood and deceit.
1 Kings 8. 29, 30, 35, 38.
Ps. 28. 7. & 137. 7. & 138. 2.
Heb. the temple of thy holiness.
Ps. 75. 5.
Heb. those which observe me.
Ps. 27. 11.
Ps. 25. 4. & 27. 11.
Or, steadfast.
Heb. in his mouth, that is, in the mouth of any of them.
Heb. wicked.
Ps. 11. 44.
Rom. 2. 13.
Ps. 62. 4.
Or, Make them guilty.
2 Sam. 15. 31. & 17. 14, 21.
Or, from their counsels.
Ps. 65. 13.
Heb. thou wilt ever prosper with them.
Ps. 115. 13.
Heb. crown him.
Or, upon thee.
1 Chron. 15. 21.
Ps. 127. 1.
Ps. 138. 1.
Jer. 17. 24.
Ps. 41. 4.
Heb. 6. 1.
Ps. 90. 13.
Ps. 70. 9. & 88. 11. & 117. 17. & 118. 17.
1 Cor. 13. 12.
Or, every night.
Job 7. 7.
Ps. 21. 9. & 32. 9.
Iam 5. 17.
Ps. 117. 11.
Matt. 7. 23.
Ps. 41. 11.
Ps. 2. 4.
Hab. 3. 1.
2 Sam. 16. 1. Or, business.
Ps. 31. 15.
1 Cor. 38. 13.
Ps. 50. 22.
Heb. not a deliverer.
2 Sam. 16. 7, 8.
1 Sam. 24. 11.
1 Sam. 24. 7. & 26. 9.
Ps. 94. 2.
Ps. 44. 21.
Ps. 18. 20. & 35. 24.
2 Sam. 16. 7.
1 Chron. 8. 9.
Ps. 129. 2.
Jer. 17. 10. & 20. 12.
Rev. 2. 23.
Heb. My buckler is upon God.
Ps. 125. 4.
Or, God is a righteous judge.
Deut. 32. 41.
Deut. 32. 23, 42.
Ps. 64. 7.
Job 15. 35.
Isa. 33. 22.
Ps. 4. 4.
Jan. 1. 25.
Heb. He hath digged a pit.
Ezth. 7. 10.
Job 4. 8.
Ps. 15. 8. & 10. 2. & 35. 8. & 94. 23. & 141. 2. & Pr. 9. 27.
Eccles. 10. 8.
12 Kings 2. 37.
Ezth. 9. 25.
Ps. 2. 8. & 84. ult.
Ps. 128. 33.
Ps. 113. 4.
See Matt. 11. 25. & 21. 17.
1 Cor. 13. 27.
Heb. founded.
Ps. 44. 16. & 111. 2.

God's glory magnified by his works.

PSALM VII.

David prayeth against the malice of his enemies.

Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me, (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 O let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

PSALM VIII.

God's glory magnified by his works, and by his love to man.

To the chief Musician upon Gittith, A Psalm of David.

LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

THE LITTLE FOLK.

GRANDMA'S NEW YEAR PARTY.

BY BARBARA YECHTON.

The children had had such a good time during the last two weeks. They said they had never enjoyed themselves so much at any Christmas season, and declared that of all places in the world for a holiday, grandma's house was the jolliest. In the first place it was very large, and full of unexpected staircases and landings and halls, leading to quaint-shaped rooms of all sizes, where grandpa and grandma's children and grandchildren and friends were welcome to make as much fun and noise as they pleased and to enjoy themselves in their own fashion. There were a piano, a violin and a banjo for those who could play on them, games of all sorts, and books without number, fairy tales, travels, histories and stories of other boys and girls, interesting enough to please any body; best of all, however, was the garret, a large open space, lighted by some funny looking round little windows which the boys called "port-holes."

Here, at the top the house, the children had good times indeed, here they played "Indians," "Desert Island," "Tug of War" and gymnasium, held receptions, made stump speeches, fired off guns loaded with caps, and shot arrows out of the "port-holes" at imaginary foes.

There were ten children, including tall Murray, fresh from his military school, and baby Karl, who was just eleven months old, so, as Uncle Rollie said, it was a fortunate thing that they had the garret and the yard in which to work off some of their exuberant spirits or there would have been no living in the house with them.

The days between Christmas and New Year passed very swiftly and pleasantly to the young people; picture galleries, public buildings and museums came in for a share of their attention, and the days and evenings passed by on golden wings, until New Year Eve (or as grandma and grandpa called it, Old Year Night) came round. A whisper had gone abroad, how it started no one could tell, that grandma intended giving a New Year party, though the children had heard of no invitations being issued, but when on Wednesday morning at breakfast the old lady said, "Children I should like to see you all in my room, in half an hour, I want to tell you of something which I have planned for tomorrow evening," a delighted smile flashed round the table full of children, each one looked at the other, and nodded as much as to say, "Didn't I tell you so!" while Donald waved his napkin over his head with "Hurrah for grandma!" a cry which the children, the uncles, aunts, and grandpa himself joined in, until the room fairly rang. "Oh! hush! you foolish children," cried grandma, smiling and blushing all over her still pretty face, "or you'll bring a mob about the house."

Before the half hour was up, the children were all in grandma's room. Uncle Rollie was there too, he was the youngest of the uncles, hardly more than an overgrown boy, and a great favourite with every one. The children grouped themselves about the old lady with an air of expectation.

"Children," began grandma, "I intend giving a New Year party."

"A-ah!" breathed her delighted audience.

"The guests will be strangers to you all," continued the old lady, "and I must ask your kindly help and courtesy in entertaining them. They are little cash-girls and cash-boys, who are employed in stores on this street and on the avenue near by. They are honest, hard-working children who seldom have a holiday, and never such good times as you have had the past week. God has been very good to us all, and while the joyfulness of the Christ-Child's birthday is still with us, I thought we would pass along to these brave little workers, some of 'the jolly times' as well as the 'good will' of which we may have more than our share. Will you help my New Year party to go off well, girls and boys?"

There was a moment of surprised silence, this was not what they had expected; then before anybody could speak, Uncle Rollie left his chair by the window and going swiftly to grandma's side took her hand and kissed it. "I'll be glad to help you, mother," he said, and Hope told Nannie afterward that she knew there were tears in his eyes.

"I'll help you too, grandma," cried Murray standing very straight and tall before the old lady.

"And I," cried Elsie.

"An' I too, gramma," put in Russell.

"And I! and I! and I!" cried a chorus of voices, and as grandma unfolded her plan their interest grew as deep as ever she could have desired.

At four o'clock on New Year afternoon, the little guests began to arrive at the big house, in twos and threes; palatially shy at

first, but Uncle Rollie and Elsie answered the bell themselves greeting the little people with kindly speeches, while Aunt Nora Helen and Donald had such pleasant funny things to say while hats and hoods and caps were being taken off, that only needed grandma's bright smile of welcome to set the newcomers quite at their ease.

Grandma's children and grandchildren were always very much in earnest over whatever they undertook to do, and none the less so on this occasion, so the big parlours soon re-echoed with shouts of merriment and laughter. They danced, those that could, they played all sorts of games, even "Oats, Peas, Beans" which grandpa started as "the farmer," taking in grandma as "the farmer's wife," and they "clapped their hands and stamped their feet" after the most approved fashion, amid peals of laughter from everybody.

About half past six o'clock, aunt Kate played the "Wedding March," and grandpa led off the procession with a small bright-eyed little cash-girl of twelve years, grandma followed on the arm of a delicate boy of about the same age, the children of the house each offering an arm to a boy or girl visitor until all were in line, Murray and uncle Rollie being last with the smallest partners they could find, which increased the fun and laughter. Round and round they went keeping time with the music, then through the hall to the dining room at the back of the house.

I wish you could have seen the tableful of good things which grandma had provided for her little "children of the poor." Such roast beef and lamb! such richly browned turkeys and chickens! such rosy ham! such celery and cranberry sauce! such delicious home-made bread! The children ate as if they thoroughly enjoyed every mouthful—as very likely they did—and grandma whispered to grandpa, "It is really beautiful to see the way those grandchildren of ours are waiting upon their little guests, I feel proud of them."

After the solids came oranges, jellies, wholesome cake, apples, nuts, raisins, and favours, which last created much fun among the children. Another procession was formed and all marched back to the parlour where a surprise awaited them. On a raised platform at the end of the back parlor stood a fat rosy Santa Claus, whose eyes twinkled, and whose generously-sized mouth laughed over his long snowy beard in a fashion that was infectious. Santa Claus carried an immense pack on his back which appeared to be well stuffed. A table back of him was also piled up with things which were half concealed under a cover. Near Santa stood a youth about fifteen, whose erect bearing reminded one of Murray. He was enveloped in a loose white robe, gracefully drawn up on one shoulder: he wore a little white mask, and on his head was a narrow crown on the front of which were the figures 1897.

As soon as the children were in order, Santa Claus made a speech; he said he was sorry to have come after Christmas, which was his special season, but he hoped that the young people were glad to see him, nevertheless. He had travelled some distance since morning, and at his time of life, a journey was a journey, even with fast reindeer and a comfortable sleigh, so on that account as well as out of compliment to the New Year on whose time he had encroached, he would ask young 1897 to hand out a few parcels which might be of interest to some of the young people present. Then he untied his pack, and you never saw such a lot of packages and queer-shaped bundles as it contained! Santa gave each package to the graceful New Year who read off the name written on it, and then handed it to the little boy or girl visitor as they approached.

One could scarcely hear for the babel of eager voices which filled the room. For once the small business men and women had forgotten the stern realities of life which had crushed so much of the buoyancy of childhood out of them, and were as happy as children could be over the toys, games, books, and candy, to say nothing of the innumerable useful presents, which Santa Claus had so freely bestowed by the hands of young 1897. Overcoats, warm flannels, dresses, capes, hats, caps, shoes—it would be impossible to tell you of all, but I know this, Santa Claus was so tired by the time the presents were all distributed, that after singing a funny little good-night verse he was glad to accept the New Year's arm, limping off the stage with an exaggeration of lameness that vastly amused his audience.

While the little folks were getting cooled off, grandpa told them a story about New York city as it was in his young days. By the time the story was ended the new possessions which Santa Claus had brought, were made up into bundles and packages by the older folks, then hats and cloaks were donned, and after thanking their kind entertainers for the "good time" they had had, the little cash girls and cash boys went home to relate the wonderful events of the evening, and to cheer the hearts of tired, dispirited mothers and fathers with the sight of the warm comfortable clothing which had been given them, lifting a weight of care and anxiety off more than one overburdened heart. So grandma's party accomplished two ends, it gave the children a bright spot in their lives to look back on, and it touched the hearts of the parents as well. As to the grandchildren—Donald voiced the sentiments of all when he declared—"Well! I enjoyed Christmas Day 'most any but I do think grandma's New Year Party went ahead of anything we've had before—and I hope she'll have another one next year."

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.

As in many other places the Evangelical Alliance has continued to observe the first full week of the New Year as a week of prayer, and this year union meetings were held on two evenings of the week in order to give expression to the sense of Christian unity. But for a long while back such meetings have been very far from successful. Somehow the interest in them has become exhausted and they do not seem to meet the popular need. There is not less prayer or less unity than formerly, but the Christian public have grown weary of the same old list of subjects suggested from year to year, and disgusted at the extent to which cranks of all kinds availed themselves of the opportunity to put their lives in evidence. If the Alliance were to take a leaf out of the Salvation Army book and invite to a week of self-denial for missions it might lead to something practical. Coming on the back of the Christmas festivities it would in many cases be as good for the body as the soul. The experience of the Christian Endeavor Society shows that an appeal to something heroic is likely to meet with a response from the hearts of the people. Some of our needy missions might at the same time be relieved of their embarrassments.

The Board of Management of the Temperance Fund of the late Presbyterian Church in connection with the Church of Scotland have given notice that they will apply to the Parliament of Canada at its next session to amend the acts under which it is incorporated so as to enable the Board to commute the claims of beneficiaries, settle with the claimants and wind up the fund. This is the beginning of the last chapter in a story too long for this column. It is a story which has largely lost its interest for the present generation, but it is connected with a question which has played a large part in Canadian political and ecclesiastical history. There are many who will be glad to see the Presbyterian section of that story peacefully and amicably closed.

As far as Protestants are concerned the question of state ecclesiastical endowments is not likely to give further trouble. But it is safe to say that we are within sight of an agitation for the abolition of the legal privileges granted to the Roman Catholic Church. In the meantime, however, Protestants may be content to look on as spectators. The agitation will be taken care of by the Roman Catholic laity.

A somewhat noted figure has passed away from our public life in the death of Sir Joseph Hickson, an elder of St. Andrew's church. His long connection with the Grand Trunk Railway and more recently his position as President of the Commission on the Prohibition of the Liquor Traffic made him widely known throughout Canada. As to the value of his services in the last connection there is some difference of opinion. But it could hardly have been surprising to those who appointed him that he should have taken the position he did when it is considered that he was connected by marriage with one of the principal brewing families of the Dominion. Whatever his convictions may have been it would have been more seemly had he declined to act in a capacity which exposed him to such suspicion of being influenced by selfish considerations. He was one of the Governors of McGill University and of late years gave a considerable amount of attention to the interests of the institution.

The January number of the College Journal has just appeared and contains a large amount of most interesting material besides the usual college items. Specially timely is an article by Dr. Neil Mackay on the "Religious Element in the Education of the Young." This is a subject which will stand a good deal of discussion for it is evident we have not yet reached the position that is likely to be permanently maintained anywhere. Public opinion will not long consent to the exclusion of religious education from the schools. The problem is how

to secure it and at the same time maintain public schools at all. Dr. Mackay's suggestion of a limited circle of doctrines on which all practically agree may not be the true one. But every thoughtful contribution to the discussion is welcome and somebody will strike out the right idea in the end.

The pulpit of Calvin Church was declared vacant on Sunday the 8th inst. Pulpit supply has been arranged for the ensuing three months.

Prof. Ross, of the Presbyterian College, preached last Sunday at L'Original and lectured on Monday evening to an appreciative audience.

GENERAL.

Prof. Ballantine preached last Sabbath at St. Enoch's Church Toronto.

Rev. J. A. Morrison of Oak St. Church preached in Chalmers' Church Guelph for Rev. R. J. M. Glassford.

A call from the Presbyterian Church at Newmarket has been extended to the Rev. Mr. McNab of Meaford.

Rev. William Burns conducted the morning services in Oak St. Church Toronto and Rev. J. A. Macdonald preached there in the evening.

The anniversary services were held in the Presbyterian church, Manotick, Dec. 20th by the Rev. Mr. Eadie, of Hintonburgh. The services were well attended.

The primary class teacher of St. John's Church St. John N.B., Miss Trimble, was presented with a handsome opal ring as a Christmas gift from the parents of her class.

The Rev. T. F. Fotheringham, St. John's N.B., was agreeably surprised on Christmas morning by receiving a handsome hardwood rocker for his study from the members of his Bible class.

The Rev. E. G. Florence, pastor of the White Lake Presbyterian Church, has gone to Florida for a few weeks' sojourn and his place will be taken by Mr. R. A. Wilson, principal of the public school.

The Rev. John E. Duolos, B. A., Valleyfield, Quebec, has been appointed Moderator of the Session of Beaufort and Chateaufort and all applications for a hearing in that vacancy should be sent to him.

Rev. Mr. Jenson of Durham lectured in the Presbyterian church Priceville on Dec. 7th, on Holland, its influence on other nations, which was very interesting. All parties seemed well pleased with the lecture.

Rev. Dr. Warden and Rev. R. P. Mackay left for New York to attend a conference of Secretaries and Treasurers of the Mission Boards of the Presbyterian Church, with a view to comparing methods of work and to endeavor to unify plans of operation in connection with Foreign Missions.

On Christmas Eve Rev. W. S. Smith, pastor of the Midville Presbyterian congregation, was presented with a well filled purse and an address. A few weeks ago Rev. Mr. Smith received a similar evidence of appreciation from his Darling congregation. He has apparently won the goodwill of all during his four years' pastorate.

The Centate and Christmas tree, held in West Adelaide Presbyterian church Strathroy on Christmas night, passed off pleasantly. The church was beautifully decorated with evergreens and the tree was magnificent. The Centate was nicely rendered and the large crowd of people were well satisfied. The collection taken up for the relief of the Armenians amounted to fifteen dollars.

The New Presbyterian Church at Farewell was opened on Sunday Dec. 20th. Rev. Dr. Fraser of Hamilton preached in the morning and evening and Rev. Dr. Williamson in the afternoon. This comfortable new church is situated in the upper end of Arthur township, a little to the west of Farewell. The Sunday services were all well attended, as was also a dinner given on Monday evening. The new church is a substantial brick structure 50 x 32 feet, which seats 200 easily and he cost about \$1500. The proceeds at the

opening services amounted to more than \$200. A debt of perhaps \$200 was left, but this will soon, it is hoped, be wiped off. The congregation starts out with high hopes under the pastorate of Rev. Mr. Ramsay of Mount Forest, who will conduct service in the new church every Sabbath afternoon at 2.30.

Rev. Dr. Buchanan preached in the Presbyterian church, Preston, on the evening of Dec. 27th, on the subject of "Missions in India." A large and appreciative audience listened with interest to the speaker as he told of the work among the B. A. He stated that from 50 to 150 people are treated at the hospital almost every day, and that in that way they are able to reach their hearts with the story of Christ, the Redeemer.

The anniversary of the Presbyterian church was held on Sunday and Monday Dec. 27th and 28th. Rev. Mr. Shearer, M. A., of Hamilton, conducted the services, morning and evening, on Sabbath. On Monday evening a grand missionary festival was held. Addresses on missionary topics were delivered by the Rev. Messrs. Shearer, Shaw, Henderson, Stewart, Graham and Acheson. The collections amounted to nearly \$50.

Rev. D. R. Drummond, R. D., of Russelltown, Que., was called to the pastorate of Knox Church, St. Thomas, on Tuesday evening Jan. 5th. This is one of the largest and most important congregations in the Presbyterian Church. The call was entirely unanimous, no other name being proposed. The interesting thing is that Mr. Drummond was not a candidate, and never preached to the congregation there. He was called upon his record as an able preacher and faithful pastor. The pulpit has been vacant since July last, when Rev. J. A. Macdonald resigned to accept the editorship of The Westminster. Knox Church, Ottawa, has also been desirous of having Mr. Drummond's services.

Dec. 20th being the anniversary of Melville church the pulpit was occupied by the Revs. Dr. Campbell and Knox, the former in the morning and evening and the latter in the afternoon. Large congregations were in attendance at all the services and listened with the most careful and interested attention to the forcible and eloquent sermons delivered by the reverend gentlemen. On Monday evening Dr. Campbell delivered an exceedingly interesting lecture on "The Sins of the Fathers," which fully repaid the audience for braving the exceeding cold. The choir of St. Andrew's church, Carleton Place, furnished an excellent programme of music. Refreshments were served in the school house before and after the lecture. Receipts were nearly one hundred dollars.

A conference of the Presbyterian Young People was held in St. Andrew's church, Syria, in December to consider the question of forming a Young Peoples' Presbyterian, similar to those now existing in other Presbyteries. The attendance was large and great interest was manifested. The delegates from Parkhill were Rev. R. Aylward, Miss E. Rawlinson and Mr. D. Worts. An excellent programme was presented containing several valuable papers and addresses dealing with the history, development and present position of the Presbyterian Church. On motion of Rev. A. L. Budge it was unanimously agreed to form a Presbyterian which shall include all Young People's Societies within the bounds of the Presbytery. Officers were appointed for the ensuing year. The first annual meeting will be held in Strathroy.

A very pleasing event was the formal opening of St. Andrew's Church, L'Original, on January 3. For some time past the church has been undergoing repairs, and on Sabbath Rev. Prof. Ross, of the Presbyterian College, Montreal, assisted by several of the clergymen from the surrounding country, conducted the reopening services. This church is a substantial stone structure, built about sixty years ago. At that time L'Original was the county seat for Carleton, as well as Prescott and Russell, and it was reasonable supposed would rapidly increase in population. The enterprising Scotchman of those days accordingly put up a much larger church than they actually required. However, the sanguine expectations of these worthy men have been dis-

appointed in a measure. The town has grown so very slowly that the Church members have for some time been contemplating a reduction in the size of their church, which has now been accomplished by the sub-division of the interior into two parts, so as to form a church and school room. This work, together with other improvements has cost nearly \$1,000. It is not in reality, a retrograde movement, because the building was always too large for the needs of the congregation. The new arrangement is a decided improvement in every way, and reflects great credit upon the congregation and their pastor, Rev. James Bennett, to whose initiation and efforts the success of the undertaking is mainly due. The most creditable feature of all is that the whole cost of the work was raised within a few weeks by the citizens of the place by direct subscriptions. In the list of subscribers are found the names of several belonging to the other Protestant denominations and not a few Roman Catholics. Prof. Ross preached on Sabbath at the regular morning and evening services to large congregations and in the afternoon a special service for the children was participated in by Rev. Mr. McLeod and Rev. Mr. Simpson, of Vankleek Hill, besides Rev. Bennett. On Monday evening, Prof. Ross gave a lecture in the school room on "Scottish Life and Character." The reverent gentleman made a profound impression both in the pulpit and on the platform.

Rev. J. E. Duclou B. A. of Valley-field Que., is Moderator of Session of the Beauharnois Presbyterian Church, vocated by the death of the late Mr. Boyd B. D.

On 20th of Dec., Valley field Que., eighteen new communicants were admitted at the Lord's Supper. This is the largest number ever received at one time, by the Session.

Certification comes to the department of H. R. I. from Rev. W. A. Bradley B. A. that twenty two of the pupils of the Mitchell Sabbath School recently repeated the answers to all the question in the shorter Catechism, two of them Agnes F. Dougherty and Maude I. Swan performing the astounding feat of repeating along with the answers all the Scripture proof.

At a meeting of Central Presbyterian Church congregation, Hamilton, Jan. 12th, the report of the managers recommended a reduction in the salaries of all the paid officials, from the minister, the Rev. Dr. Lyle, down to the caretaker. There was a long and earnest discussion of the recommendation, and Mr. J. M. Gibson and Mr. Adam Zimmerman, members of the Managing Board, explained fully how the church had been falling behind, and how the current account was at present overdrawn \$1,600. They also said that if the report was not adopted they would resign from the Board. After discussing the matter till 11 o'clock the recommendation was referred back to the managers by a vote of 70 to 15. Messrs. Adam Zimmerman, Joseph Wallace, and J. M. Gibson then resigned from the Board, and Messrs. J. W. Lamoreaux, A. Cruickshank, P. Balfour, jr., Geo. Ross, and J. M. Gibson (in his absence) were appointed to fill vacancies.

The congregation of the Presbyterian church, Hespeler, on Monday evening, Jan. 4th, presented their pastor, Rev. Mr. Strachan, with a magnificent fur coat as a token of their love and respect for their pastor, who although only in charge of the church for a comparatively short time, has endeared himself to the whole congregation. Mr. Panbaker read the address, and Mr. Purves presented the coat. Mr. Strachan thanked the congregation, who, he said, were far too kind to him. Mrs. Strachan was presented with a pair of fur gauntlets. Tea was served by the ladies and a most enjoyable time had by those in attendance.

NORTH WEST NOTES.

The Rev. J. L. Small, B. A., has been called to Keewatin and the call has been sustained by the Presbytery of Superior.

Very deep sympathy is felt with the Rev. J. W. Muirhead, of Whitewood, in the sudden and distressing death of his wife last week. The manse at Whitewood was the brightest and most hospitable of homes

and Mrs. Muirhead took a deep interest and a considerable share in many of her husband's pastoral duties. Especially had she worked with enthusiasm for the erection of the new church in Whitewood. Mr. Muirhead has gone to Kingston, Ont., for the funeral.

A fire which broke out in the rooms under which Mr. J. Hunt Jarvis, the missionary student at Yorkton had his apartments, left that gentleman without his wardrobe and his little library, which, however, contained a good and (for a student) a large collection of books. Sympathy in Winnipeg for Mr. Jarvis has taken tangible shape.

Miss L. M. Baker, the veteran and heroic Indian missionary, spent a night unexpectedly in the woods about three weeks ago. She had driven alone as she often does to Prince Albert, about eight miles distant, for the Sunday evening service. As she was returning after dark the horse left the proper road for the better beaten track made by men who had been hauling fire-wood to town. After trying in vain to extricate herself from her dilemma Miss Baker unhitched her horse and tied him to a tree, wrapped herself in robes with which she was well provided and "wished for the day." Fortunately the weather was not as severe as it often is in December, and she marched home safely at an early hour the next morning.

The new Presbyterian church, Deloraine, Man., will be opened on Sunday, the 17th inst. Rev. Peter Wright, of Portage la Prairie, will conduct the dedicatory services.

The Presbyterian congregation, Oak Lake, Man., held a meeting in the church on Tuesday, Jan. 5th, which was presided over by Rev. Mr. Henry of Brandon. A call was given Rev. Mr. McLean, who made so many friends here during his short visit last summer.

PRESBYTERY OF TORONTO.

This Presbytery held its first meeting for the year on Tuesday, January 5. The Moderator, Mr. Wm. Patterson presided. The forenoon was consumed by the consideration of a reference from the Port Credit Session and Assessors. The Session and Assessors had advised the resignation of one of the elders there. The advice was not followed, and as considerable friction had arisen, the matter was brought to the attention of the Presbytery. After very full hearing the Presbytery unanimously endorsed the action of the Session, and advised the resignation of the elder as he had not the sympathy of the congregation. As he declined to follow the advice, the Presbytery, at a subsequent soderant, removed him from the Session of that congregation.

Mr. Hamilton Casels was heard in behalf of the Foreign Mission Fund, and he urged that immediate and vigorous steps be taken towards raising money to meet the deficit of over \$59,000. The Presbytery appointed a committee for the purpose of devising the most practical and effective means of meeting the deficit reported.

Five calls were disposed of during the day. Mr. Geo. R. Feskin accepted the call from St. Paul's congregation, Toronto, and Presbytery will meet on Tuesday, February 9th next at 8 o'clock in the evening, in St. Paul's Church for his ordination and induction. Mr. Patterson will preside; Prof. Ballantyne preach; Principal Caven address the minister, and Mr. James A. Brown the people. Mr. Thos. McLachlan, of Bolton and Vaughan declined the call addressed to him by Knox Church, Canington. Mr. Thos. N. Rogers also declined the call addressed to him by the congregations of Unionville and St. John's, Markham. The call from St. Andrew's Church, Toronto, was sustained by the Presbytery and ordered to be transmitted to the Presbytery of Belfast, Ireland, of which Presbytery Mr. W. J. McCaughan, who is named in the call, is a member. The call from Newmarket, to Mr. Alex. McNabb, minister at Meaford, was sustained by Presbytery and ordered to be transmitted to the Presbytery of Owen Sound.

Presbytery agreed to reconsider its decision asent representation in General Assembly; and after deliberation recom-

mended that the ratio be one in six. The following method of paying the expenses of Commissioners to the General Assembly was submitted and unanimously adopted.

The matter of a permanent site for the congregation now worshipping in the Cowan Avenue Methodist Church was brought forward by the report of a committee. It was recommended that permission be given to Cowan Avenue congregation to continue to occupy the Methodist Church on Cowan Avenue for a period not exceeding five years from 1st January, 1897; that prior to 1st January, 1901 a lot other than that on which the Cowan Avenue Methodist Church now stands be purchased by the Cowan Avenue congregation for a permanent site, and that a church or Sabbath school building be erected thereon, and ready for occupation prior to January 1st, 1902; and that a standing committee of Presbytery be now appointed to confer with Cowan Avenue congregation whenever desired, as to the securing of a permanent site, said sites to meet with the approval of Presbytery before being purchased. It was finally agreed to send down this recommendation to the Cowan Avenue and the Dunn Avenue congregations for their consideration, with the request that they report to Presbytery at its next meeting.

Mr. Mutch made a statement and appeal on behalf of the Widows' and Orphans' Fund, in view of the meagre support this Fund receives from many Sessions and a more generous support on behalf of both pastor and people.

Mr. James H. White tendered his resignation of the charge of Deer Park, on account of continued ill-health. The resignation was tabled, and the Clerk instructed to cite the congregation to appear in its interests at the next regular meeting.

The following Standing Committee on Church Extension in the City of Toronto and its suburbs was reported and approved: Revs. J. A. Turnbull, (Convener), W. Frizzell, A. Gilray, L. H. Jordan, A. MacMillan, Dr. McTavish, J. Neil, Dr. Parsons, W. Patterson, and Dr. Warden; Messrs. J. Carlaw, S. C. Duncan-Clarke, Wm. Carlyle, J. Harris, A. Jardine, Geo. Keith, Robert Kilgour, J. Parkinson, J. A. Paterson, and J. Blackett Robinson.

On petition from the Morningside congregation it was agreed to unite that congregation and the Fern Avenue congregation under one pastoral charge, provided the latter congregation were willing for such union.

Presbytery agreed to meet on Tuesday the 9th day of February next, one week after the usual time, that its meeting might not conflict with the Conference to be held in Knox College during the first week in February. Presbytery also agreed to meet in February in Knox Church, Toronto, instead of in the usual place in St. Andrew's Church.—R. C. Tran, Clerk.

PRESBYTERY OF GLENGARRY.

This Presbytery met at Martintown on Thursday, December 31st, Rev. A. Graham acting as Moderator. Rev. Angus Macaitium preached an appropriate sermon from St. Mark xvi, 20. The usual questions having been answered, the Moderator engaged in prayer, and thereafter inducted Rev. P. F. Langill into the pastoral charge of St. Andrew's Church, Martintown. Rev. John Matheson then addressed the minister in earnest words of wise counsel. Rev. A. Givan followed, and spoke to the congregation on their duties in relation to the new pastor and his work. The hearty handshaking of the large congregation at the church door, the floral decoration of the church, and the splendid dinner served in the hall at the close of the induction services, combined to constitute such a welcome to Mr. Langill as augurs well for the future.—D. McLAREN, Clerk.

SUPERIOR PRESBYTERY.

The Presbytery of Superior met in Port Arthur on Monday the 28th ult., to consider the call from Keewatin to Mr. J. L. Small. The call was presented and was found to be hearty and unanimous. It was accompanied by a guarantee of stipend of \$2,000 per annum. It was agreed, on motion of Mr. Rowand, seconded by Mr. Wilson, that the call be sustained and

and placed in the hands of Mr. Small. It was further agreed, that should the call be accepted the induction take place on Monday, Jan. 11th, at 8 p.m., that Mr. Nairn preside and preach, Mr. Rowand address the minister and Mr. Murray the congregation.—W. L. H. Rowand, Clerk.

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A reference to the last Government insurance blue book will show that in respect to all important essentials the North American Life is unexcelled by any other Canadian company.

If you contemplate insurance it will be decidedly to your advantage to secure an interview with one of the company's agents respecting its attractive Compound Investment and Investment Annuity Plans of Insurance.

For pamphlets, fully explanatory, address Wm. McCabe, Managing Director, Toronto.

MISS EDITH MILLER'S SONG RECITAL.

We are pleased to note that Miss Edith J. Miller, the popular contralto, has returned to Toronto after a year's study in Paris and London under the best vocal teachers, and that she will give a Song Recital in St. George's Hall on Saturday evening next, the 10th inst. when she will give such a varied and attractive programme as will show the great advance she has made as a soloist. Col. Mapleton, the famous impresario, speaks in glowing terms of Miss Miller's grand voice and of her bright prospects for a brilliant musical career. Miss Miller will be assisted at her Recital by a number of our leading musicians. She is open for engagements in Toronto and elsewhere, during her short stay in Canada, full information of which can be had by addressing 672 Spadina Avenue, Toronto. Her services have been secured as contralto soloist in the choir of the Bloor street Presbyterian Church.

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Is absolutely essential to health. It is impossible to get it from so-called "nerve tonics" and opiate compounds. They have temporary, sleeping effects, but do not CURE. To have pure blood and good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. In fact,

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ANNUAL MEETING.

KNOX CHURCH, GALT.

The Knox Church congregational meeting was held Tuesday, January 6th. The attendance was very large, showing the great interest taken in the business affairs of the church by the congregation. The meeting opened at 8 o'clock with the Moderator, Rev. Dr. Jackson, in the chair. Mr. James Moffatt was appointed a Manager for one year, while ballots were distributed for the election of seven others out of ten who were nominated. Dr. Moyer read the Treasurer's statement, which was not as satisfactory as that of former years. Then followed the reading of the Sabbath school, Y. P. S. O. E., W. F. M. S., and many other reports, all of which were adopted. After this a lively discussion took place on private matters. The meeting closed at 11 o'clock.

The statement of the treasurer, Dr. Moyer, showed as follows:

Receipts—Balance on hand from 1895, \$124.87; Subscriptions and envelope offerings, \$3,236.90; plate collections, \$463.97; Presbyterian Records, \$95; Choir concert proceeds, \$80.50; Water privileges from Mr. Hugh White, \$2.50; Note at Bank of Commerce, \$775.00; From re-shingling fund, \$28.50; Memorial Volume Fund, \$47.35; balance \$41.70; total, \$4859.29.

Expenditure—Salaries—The Rev. Jackson, \$3,000; Wm. Murray, \$400, Miss Grove, organist two months, \$66.66, Wm. Shaw, organist, four and a-half months, \$187.50; gas, \$94.20, wood and coal, \$119.50; Presbytery assessment, \$60; Bayne bursary, \$55; pulpit supply, \$53; organist supply, \$169.15; church officer's supply, \$15; church repairs, \$25.35; manse repairs, \$46.25; communion expenses, \$16.40; water rates, \$30; printing \$66.75; taxes on manse, \$40.20; insurance, \$120; tuning organ, \$24; choir, \$25.78; Presbyterian Record, \$37.50; interest and discount, \$71.55; Presbytery and Synod expense, \$28.95; sundry expenses, \$27.40; church bell, \$79.50; total, \$4859.29.

Church Schemes—Receipts, balance from 1895, \$348.15; collections, \$454.62; total, \$802.77.

Expenditure, Home Missions, \$171.20; Foreign Missions, \$125; French Evangelization, \$151.17; Knox College, \$30; Aged and Infirm Ministers' Fund, \$32.25; Widows' and Orphans' Fund, \$22; balance, \$210.05; total, \$802.77.

Augmentation, Receipts, \$50.49. Paid Rev. Dr. Warden, treasurer, \$50.49.

Special grants and collections—St. John's Presbyterian Church, Newfoundland, \$40.70; Welland Canal Mission, \$32.63; Missionary at Franklin, Man., \$200; Knox College Students' Missionary Society, \$32.76; Armenian Relief Fund, \$94.40; Session Expense Fund, \$30.99; Missionary at Thessalon, Algoma, \$14.06; Galt hospital, \$25.57; Point Aux Tremble, Mission, \$1; Jamaica Mission, \$109; total, \$581.11.

Poor fund, collections, \$93.78; paid T. B. Allen, \$93.78.

Sabbath school collections, \$40.69; paid Alex. Sloan, \$40.69.

Assets—Net liability, \$2719.70.

Liabilities—Promissory note to D. Spiers, \$800; interest \$258.80; note to Robt. Oliver, \$709; interest \$24.95; note to Bank of Commerce, \$775; due re-shingling fund, \$28.50; due memorial volume, \$47.35; sundry accounts about \$35.10; total \$2,719.70.

The report of the Sabbath school, read by the superintendent, Mr. Malcolm Gibb, showed that they had on the roll 504 scholars, 13 officers and 53 teachers. The average attendance was 317 which was slightly lower than last year, although there were more on the roll. The treasurer's statements showed receipts from collections and other sources, amounting to \$447.78, and an expenditure of \$439.84, leaving a balance on hand of \$19.94.

Reports were read from the various societies in connection with the church which showed the auxiliaries to be in a flourishing condition.

The several reports were, on motion, received and adopted.

Messrs. Geo. Hogg, Wm. McArthur, and James Cowan were re-elected property trustees.

The old auditors, Messrs. A. W. Falconer and J. B. McRae, were also re-elected.

The total membership at the end of the year is 1,164.

Nine members of the church died during 1896.

A PROVIDENTIAL RESCUE.

From a Life Burdened with Pain and Suffering.

Languor, Severe Headaches and Pains in the Region of the Kidneys Made the Life of Mrs. McCaule Miserable—Dr. Williams' Pink Pills Cured After Other Medicines Failed.

From the Gravenhurst Banner.

Poor health is an affliction that is dreaded by every one, and the first sign of approaching disease is usually met with an attempt on the part of the patient to check and kill it. Frequently, however, even the most skilled physicians fail, and the sufferer endures a weary round of agony such as those who are in the full enjoyment of health can have no conception of. But when at last a medicine is found that will cure its worst cannot be estimated in dollars and cents. It is without price, such is the opinion of Mr. and Mrs. Hugh McCaule, of Ashdown, Ont. Mr. McCaule tells the story of his wife's illness and cure as follows:—"For three or four years past my wife had been constantly failing in health. The first symptoms of her trouble were languor and loss of appetite, accompanied by bearing down pains and headaches, which affected her periodically. As time grew on she was attacked with pains in the region of her kidneys that became almost unbearable owing to their severity. Home remedies and different medicines were tried, but with no good results. Last winter she grew so weak and helpless that I was obliged to seek medical aid for her, and accordingly sent her out to Barrie, where she received the best medical attention, the result of which was only slightly beneficial. On her return, owing no doubt to the tediousness of the journey, she suffered from a relapse and her trouble came back in a form more aggravated than before. I noticed in a paper which I was reading one day a testimonial from one who had been cured of a similar trouble, and although knowing that other remedies had failed in my poor suffering wife's case, there was yet a ray of hope. I therefore procured a few boxes of Dr. Williams' Pink Pills and on my return home administered the first dose to my wife. It is perhaps needless to relate that before the first supply was exhausted she found great relief. My wife now commenced to enjoy a buoyancy of spirits and kept on taking the Pink Pills with increasing good results. By the time she had used six boxes her condition had so improved that her neighbors were almost unprepared to believe the evidence of their own eyes when seeing the change in her appearance. Before taking the pills it was a severe task even to dress herself, much less to do any housework, while now, although not having used any of the pills for more than a couple of months, she attends to all her household duties without the slightest inconvenience. Taking all things into consideration, I feel it a duty I owe to other sufferers to recommend these little pink messengers of health which stood between my well nigh distracted wife and the jaws of a lingering but certain death."

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy from a dealer, who for the sake of the extra profit to himself, may say it "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

"Mongolian Methods"

Of preparing the Tea Leaf by the Hands and Feet is widely Condemned by Medical Authorities.

"SALADA" CEYLON TEA

Is grown on the Highest Tea Producing Soil in the World, and Prepared by Machinery—Hence Cleanliness.

Lead-packets only. Never in bulk. All grocers.
25c, 40c, 50c, 60c.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache.

DIARRHOEA, DYSENTERY,
and all **BOWEL COMPLAINTS.**
A Sure, Safe, Quick Cure for these troubles is

Pain-Killer

(PERRY DAVID'S)
Used Internally and Externally.
Two Sizes, 25c. and 50c. bottles.

Take notice to-day. This ad. may not appear again.

\$100 FREE IN GOLD

Who can form the greatest number of words from the letters in ENDEAVOR? You can make twenty or more words, we feel sure, and if you do, you will receive a good reward. Use no letters unless found in the word. Use no language except English. Use any dictionary. Poisons, nouns, verbs, adverbs, prefixes, suffixes, adjectives, proper nouns, plurals allowed. Anything that is a legitimate word. Work it out in this manner: Endavors, en, end, ends, near, nod, nose dear, deer, ear, ears, and, or, ore, our, oars, etc. Use these words in your list. The publisher of Women's World and Jewish Mirror Monthly will pay \$20.00 in gold to the person able to make the longest list of words from the letters in the word ENDEAVOR. \$10.00 for the second; \$5.00 for the third; \$3.00 for the fourth, and \$2.00 each for the thirty next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome women's magazine, thirty-six pages, one hundred and forty-four long columns, finely illustrated, a full original matter, long and short stories by the best authors; price \$1.00 per year. It is now ready for you to enter the contest, to send two-cent stamps for a three months trial subscription with your list of words, and every person sending the 74 cents and a list of twenty words or more to guarantee an extra present, by return mail (to add it to the magazine), of a 176 page book "Baron Recall," by Adeline Sergeant—a powerful love romance. Satisfaction guaranteed in every case or money refunded. Lists should be sent at once, and not later than March 15. The names and addresses of successful contestants will be printed in April issue, published in March. Our publication has been established nine years. We refer you to any mercantile agency or our standing. Make your list now. Address: J. H. PERRY, Publisher, 225-6-7 Temple Court Building, Dept. N. C., N. Y. City.

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ELIAS ROGERS & CO.

THE USE OF SALT.

To relieve heart-burn drink a half-tumblerful of cold water in which has been dissolved a table-spoonful of salt.

Salt as a tooth-powder is better than almost any other dentifrice. It keeps the teeth very white, the gums hard and rosy, and the breath fresh.

If the throat is very sore, wring a cloth out of cold salt and water, and bind it on the throat tightly, when going to bed; cover it with a dry towel. This is excellent.

For neuralgia, make a small muslin bag, fill it with salt, heat it very hot and lay it against the aching place. It will prove a great relief as salt retains the heat a long time.

For troublesome weeds and for grass in sidewalks, driveways, etc., apply a dressing of coarse salt; this will kill all growth. Be careful not put it on anything that should not be destroyed, however.

For catarrh, snuff up considerable salt and water from the hollow of the hand every morning. Salt and water, used as a gargle just before going to bed, strengthens the throat and helps to prevent bronchial troubles; it is also excellent for sore-throat.

If ink is spilled on the carpet, throw a quantity of salt on it which will quickly absorb the ink; take this up, and put on more salt. Keep repeating this, rubbing it well into the ink spot, until the ink is all taken up by the salt; then brush the salt out of the carpet.

For a felon, take common rock-salt, such as is used for salting down pork, dry it in an oven, then pound it fine and mix with spirits of turpentine in equal parts. Put it on a linen rag and wrap around the felon. As it dries put on more and if followed up the felon will be dead in twenty-four hours.

FREE!

We direct special attention to the following remarkable statements:



Dear Madam:—
Yours to hand. I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years; have known of many others being cured of the very worst cases. By all means get

Yours truly,
W. E. PENN.
EURRERA SPRINGS, ARK., May 24, 1894.
The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson New Albion, N. Y.

Cured in '92, Well in '96.

34 years ago I had rings in my head, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes, and "stopped up" feeling in my head. General health so impaired was not able to work. I used Aerial Medication in 1892. It stopped the roaring, pain and soreness in my head and throat, fully restored my hearing, and for four years have been free from Catarrh, and able to work.
Wm. F. BOWMAN, Howell, Ark.



Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had Lvgrippe the disease settled in the back of my head and my sufferings have been almost unbearable. I thank God I ever heard of your treatment, which has no equal. I can speak in the highest terms of Aerial Medication.
Miss E. S. OAK, E. Harpswell, Maine.



Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send medicines for three months' treatment free. Address,

J. H. MOORE, M.D., Dept. H. 6, Cincinnati, O.



The First of these Monthly Competitions will commence January 1st, 1897, and will be continued each month during 1897.

\$1,625 IN BICYCLES AND WATCHES GIVEN FREE EACH MONTH

As Follows:

- 10 First Prize, \$100 Stearns' Bicycle, . . . \$ 1,000
- 25 Second " \$25 Gold Watch 625
- Bicycles and Watches given each month . . . 1,625

Total given during year 1897, \$19,500

HOW TO OBTAIN THEM.

Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper—that portion containing the heading "SUNLIGHT SOAP." These (called "Comps") are to be sent enclosed with a sheet of paper on which the competitor has written his or her full name and address, and the number of Comps sent in, postage paid, to Messrs. Lever Bros., Ltd., 23 Abchurch Lane, London, marked on the Soap Wrapper (top left-hand corner), with the NUMBER of the DISTRICT Competitor lives in.

RULES.

1. Every month during 1897, in each of the 48 Districts, prizes will be awarded as follows:
 - The 20 competitors who send in the largest number of Comps from the district in which they reside, will each receive, at winner's option, a lady's or gent's "Sunlight" Bicycle, value \$100.
 - The 25 competitors who send in the next largest number of Comps from the district in which they reside, will each receive, at winner's option, a lady's or gent's Gold Watch, value \$25.
 - The 20 competitors will clean the last day of each month during 1897. Comps received in this last day's month's competition will be put into the next.
 - 2. Competitors who obtain wrappers from unused soap in dealer's stock will be disqualified. Messrs. Lever Bros., Ltd., and their families, are debarred from competing.
 - 3. A printed list of winners in competitor's district will be forwarded to competitors 23 days after each competition closes.
 - 4. Messrs. Lever Bros., Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Messrs. Lever Bros., Ltd., as final.



NO. OF DISTRICT	NAME OF DISTRICT
1	Western Ontario, consisting of Counties York, Simcoe & all Counties W. and E. of these
2	Eastern Ontario, consisting of Counties Ontario, Madocan & all Counties E. & N. of these
3	Province of Quebec
4	Province of New Brunswick
5	Province of Nova Scotia and Prince Edward Island

The Bicycles are the celebrated "Stearns," manufactured by E. C. Stearns & Co., Syracuse, N.Y., & Toronto, Ont. Each wheel is guaranteed by the maker and has complete pneumatic