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# The Presbyterian Review.

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## A GLAD NEW YEAR TO THEE AND THINE.

"Heaven give thee many, many happy days."

May Happiness ring in the New  
And Peace ring out the Old.

May Spring bring peace to thee,  
And Summer rosy bias that naught alloys:  
All golden hopes fulfilled, may Autumn see  
And Winter crown the measure of thy joys.

Amid the congratulations of the season, the New Year's day festivity and social sparkle we should not forget the poor. It is not alone the destitution that should stir our sympathy. We should remember that when work fails, hearts fail as well as bread. The cottage comforts vanish one by one, and there is a sickness of the heart as they go, for long habit has made them grow into familiar friends, until, in extremest desolation, the picture of the poet is realized—

A shattered roof—a naked floor,  
A table—a broken chair,  
And a wall so blank, a shadow they thank  
For sometimes falling there.

The Presbyterian Church of Australia has hitherto had an independent organization in each of the colonies. It is now proposed to unify the Church by establishing a Federal assembly. A scheme for this purpose has been approved by an assembly of all the colonies and will be sent down to the colonial assemblies for approval.

The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with three presbyteries; the United Presbyterian Church, with two presbyteries; the separate presbyteries of Natal, Cape Town, and the Transvaal, and the congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives. Outside this community there are other two Presbyterian churches in South Africa—the Dutch Reformed, with 160,000 members; and the Basuto Church, with over 9,000 members.

The Young Men's Christian Association has recently celebrated its thirtieth anniversary. Its membership is now 263,298. Thirty years ago there was not a single building owned by the associations. Now there are 315, valued at \$16,759,800. Last year the expenditures for carrying on their work amounted to \$2,296,441. They have 495 gymnasiums, 799 reading-rooms, 355 educational classes, with 25,886 students, and 762 Bible-training classes. Among the Indians there are 43 associations, 61 among negroes, 108 for railroad men, and 480 for college students.

A wealthy lady of Paris has presented a large home, handsomely furnished, valued at \$130,000, to the Young Women's Christian Association of that city. The same Christian woman also paid off the last remnant of the debt of the Young Men's Christian Association, amounting to 3,000.

We want a revival in the Church, and if we are to go on and carry the Gospel to all parts of the earth, we cannot do this without money, and we well know that all who love the Lord give liberally according to their means during their lifetime; but what we want you to do also, is to give at your

death. Let every one who has money or estate to leave, set aside a portion, small or large, to be spent in the spreading of the Gospel—shall we call it God's Portion? In olden times, Jacob promised a tenth of all he might ever possess to the Lord. O let us hasten His coming, for He will not come until the fruit is ripe. Friends—all of you who have money or estate to leave—can help to do this by adding a Codicil to your Wills.

A correspondent of *The Lancet*, London, who conducted a small Rontgen-ray gallery at a bazaar, relates a number of amusing experiences, which are thus condensed by *The Medical News*: "An elderly gentleman of prosperous appearance objected that the show was not 'up to date,' as he had 'read somewhere in a newspaper that now you can see the liver palpitating and the heart circulation.' A young and anxious mother asked to see if her little boy had really swallowed a threepenny bit, as he was uncertain himself. She had read in the papers that a great doctor, Sir Something Blister, in a speech in a large meeting in Liverpool, a little while ago, said that a halfpenny had been seen in a boy's 'sarcophagus!' A girl of the domestic-servant class asked the curator in confidence to 'look through her young man unbeknown to him, while he looked at the picture, to see if he was quite healthy in his internals.'"

The growing disposition on the part even of some who formerly may have been known as "church goers" now to be careless in that good practice, or even to altogether neglect the Sunday evening service is a matter of grave concern to many a pastor. We think of the plain-spoken "local preacher" who prayed the Lord would bless those at home on beds of sickness and also those on the "sofas of wellness". Mr Spurgeon used to describe the "onecers" in the matter of church going as those who "loved one meal a week".

The statistics of the Lutheran Church for 1896 will indicate, it is stated, 60 synods, 5,926 ministers, 9,703 congregations, and 1,430,325 communicants. These figures are both for the United States and Canada. The benevolent contributions, with three synods not heard from, amount to nearly \$1,000,000.

The two widowed sisters, Mrs. Lewis and Mrs. Gibson, of Cambridge, England, who are celebrated for the discovery of biblical manuscripts on Mount Sinai, have given a site and £20,000 for the Presbyterian College to be removed from Bloomsbury, London, to Cambridge. It is this Mrs. Lewis whose article, entitled: "What Language did Christ Speak?" is one of the most important contributions to the *Christmas Century*.

Be gentle with the children God has given you. Be not bitter against them. There is not one of them on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may lade them and a cold world may frown on them, but amidst it all let memory carry them back to a home where the law of kindness reigned.

## The Presbyterian Review

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Toronto, Dec. 31, 1896.

### SOME SPECIAL FEATURES.

As year after year passes, the field opens up and the efforts of the Presbyterian Review are being extended and increased to meet new developments and new needs. During the past year we have found the departments devoted to the Mission Field, to the Sabbath School, to the Christian Endeavour, to work among the young, greatly appreciated and there is reason to believe that the plan we have adopted of setting aside a certain portion of space to special church interests has been found to have been very satisfactory to the reader, specially to the church worker. Acting on the advice of friends we have resolved to add a new department to those already conducted by us, to be devoted to Bible Study. It will be under the caption of The Bible Class, and will appear regularly. It is our desire to improve the Review in every possible way and we are assured that we are steadily moving in the right direction and in accord with the most valued opinion in the church. We have secured the exclusive use for Canada of the Articles which will appear for The Bible Class. They will be very carefully prepared by men of outstanding ability and our desire is that they may be read thoughtfully by the young men and women of the church. If so they will prove helpful and we hope fruitful in good result.

The old departments will be strengthened and improved and will be bright and interesting, and the space now set apart for special articles, selected and contributed, will be used to the best possible advantage. We therefore look forward to the coming year confidently hoping that the co-operation of our constituency so cordially bestowed in the past will be as cordially continued in the future.

### NEW YEAR THOUGHTS.

Thoughts with which to begin the New Year :

Begin the year by a complete surrender of self to God.

The reason why so many of our good resolutions at this season of the year fail is that we go forward in our own strength.

The race is not to the swift, nor the battle to the strong.

Man proposes ; God disposes.

For it is God that worketh in you to will and to do.

Therefore let our surrender to God be complete, and our self-consecration genuine.

### THE AUGMENTATION FUND.

Rev. Dr. Campbell, Renfrew, Convener of the Augmentation Fund has issued a leaflet with interesting facts concerning that Fund, having in view the collection to be made on the Lord's Day January the 17th. The sum asked for is \$23,000, and it has to be stated that the full

amount of that sum is required. It is a careful estimate of the needs of the field. The history of the fund has been a good one, and most important service has been rendered the church by it. It is now thirteen years since it has been established and during these years four hundred and fifty congregations have been assisted, so that, having had help at critical periods, two hundred and sixty one of them are now self-sustaining. Surely no better proof of the need of the fund than such a result, can be desired, or of the wise manner in which it is being administered. No wonder the devoted Convener exclaims "These results are simply marvellous, and our church should be stirred with thankfulness that God has done such great things through us." The list of congregations at present connected with the Fund, and aided by it, numbers one hundred and forty, comprising well nigh forty thousand souls, and the field is the most needy in the church—struggling congregations which without such aid could not have settled ministers with the benefit of complete church organization. The operations of the Committee extend the full length and breadth of Canada and are specially welcomed in the western parts. The congregations thus helped are as a rule when they become self-sustaining, among the most liberal contributors to the general schemes of the church. Rev. Dr. Warden upon investigating the case of the Synod of Montreal and Ottawa on this point found that congregations that had been, or are, assisted by the Augmentation Committee, are contributing \$10,000 annually to Missions, which, as he says, "Speaks volumes on behalf of the Augmentation Fund." Add the other Synods, and the probability is that between \$40,000 and \$50,000 have been contributed to Missions by such fostered congregations during last year,—seven-eighths of which amount, at least, went to help other Funds than Augmentation.

In addition to congregational contributions the Committee is anxious to receive help from Sabbath Schools and Christian Endeavour Societies, as do the other schemes of the church, but which Augmentation has not done thus far. Our readers will be surprised to learn that this fund should have been neglected by the young people. No doubt many claims are being continually pressed on their liberality, but the more the better, the more the need the greater and more glorious the opportunity and privilege. We are informed that the Augmentation Fund has not attracted so many legacies as it ought to have done. No better investment than a willed gift to so important a fund. And those who have been blessed with this world's goods beyond the needs of life and comfort should not delay until the will shall have been read ; Their contributions will be doubly welcome now when the need is so great, and it would be indeed difficult to suppose a more fitting thing than that the rich should help the poor. Let the collection then, on the 17th of January be liberal and large, and made in the true spirit of sacred offering.

### INSTITUTE OF SACRED LITERATURE.

The first annual meeting of the Council of Seventy that directs the American Institute of Sacred Literature has brought into prominence once more the aim and work of that body. The object in view seems a laudable one and the means adopted have been found to be successful. The Purpose of the Council is (1) to associate more closely those who desire to promote the study of the Bible from the historical stand point, and of other sacred literatures as related to it ; (2) to induce properly qualified persons to undertake this work either independently or in connection with another calling ; (3) to extend through the American Institute of Sacred Literature a wider acquaintance with the right methods of Bible Study and their results ; (4) to direct the affairs of said Institute. The Council does not

stand for any theory of interpretation or school of criticism or denomination, but for a definite endeavor to promote the knowledge of the Word of God as interpreted in the best light of to-day. From this point of view also the contributions of other religious literatures are sought by the Council, that through the study of these literatures the teachings of the Scriptures may be more clearly understood. The Council is organized on the belief that the Bible is a unique revelation from God, and strives in a constructive spirit to investigate its teachings and to extend its influence among the people. While, therefore, a large liberty is allowed to the individual teacher, the position occupied by the Council is altogether evangelical. The work of the Council includes all the work conducted by the American Institute of Sacred Literature, viz.:—1. Correspondence Courses in Hebrew, New Testament Greek, and the English Bible. 2. Reading Courses including (1) The Outline Bible Club Course for Christian Organizations, (2) The Bible Students' Reading Guild. 3. Summer Schools held in connection with Institutions, Assemblies, and independently. 4. Lectures in Extension courses, at Colleges and Local "Institutes," at conventions, and under independent auspices. 5. Examinations (1) in Hebrew, New Testament Greek, and the English Bible, open to College Students, (2) upon the International Sunday School Lessons, open to everyone.

**The Armenian Fund.** The Presbyterian Review received last week from Dr. Henderson of Chilliwack, B. C. the sum of \$23,50 being the amount collected at a union service held in Cooke's Presbyterian Church of that town on Thanksgiving Day. It would be well for this deserving fund if other congregations followed the example of our friends in the far west.

**The late Rev. A. M. Phillips.** We extend our sympathy to the brethren of the Methodist Church in their great loss by the death of Rev. A. M. Phillips. He was a sincere worker in the vineyard, a man of strong convictions, outspoken, and a ripe scholar. His energy and organizing powers were extraordinary, and in many ways his ministry was of great service to the Church as a whole. His death causes a blank that will be difficult to fill and he will be greatly missed.

**The twentieth Century.** If the modern chronologists are right, the Christmas we have just celebrated really belongs not to the year 1896, but to the year 1900. Leaving out of view the exact day and month of which we know nothing, we are now really at the close of the nineteenth century, and the beginning of the twentieth century. Nineteen hundred years have passed since the shepherds heard the blessed song of peace and goodwill. Nineteenth centuries have failed to see the promise fulfilled, and they pass on the duty unaccomplished, and the honor unachieved to a century which shall complete two chiliads. May we hope that the new century will be more faithful and more favored than that which looks back with disappointed faith as it fades away in distance and mist?—*The Independent.*

**The Sunday Newspaper.** The following words uttered by Mr. Moody at one of his recent meetings in New York is commended to our readers' careful consideration:—"Remember the Sabbath Day to keep it holy." Now I come to the Sunday newspapers. I wouldn't touch a Sunday newspaper any more than I would touch tar. If there are any attacks on me next Sunday I won't see them, for if any one sends me a Sunday newspaper I always tear it up. Nothing is doing more damage to the Church of God than the Sunday newspapers. The papers abuse

Tammany, but Tammany never did one-quarter as much harm in this city as have the Sunday newspapers. There are about 25,000 divorces every year in the United States. Many of them are directly due to the Sunday newspapers, which publish accounts of divorces in all their details. The Sunday newspapers are responsible for many suicides and murders. All the theaters in Chicago are open on Sunday as the result of the Sunday newspapers. In Chicago men are knocked down and robbed in open daylight, murders occur every day, masked men go into the stores and rob them. There is not a divorce case which is full of filth, there is not a case of adultery which the Sunday newspapers don't rake up and publish. The Angel Gabriel could not be heard by the Sunday newspaper readers.

**Words of Approval.** In renewing his subscription for the PRESBYTERIAN REVIEW, Mr. Robert Harrison, Ashfield, Ont., writes a cheering letter which, because its typical of many communications received at this season, we reproduce. He says: "I am much pleased with the courageous stand the PRESBYTERIAN REVIEW has taken on that vital question which has been agitating the public mind of Christian, Evangelical, Toronto for a considerable past 'The Sunday Car Question.'" The heat and weight of the enemy's last charge in the battle, for the time being, is upon your fair city. In this conflict, let the battle-cry of all lovers of the sanctity of the Sabbath in Toronto and throughout the entire land be, as with the voice of one man 'keep the front ranks solid.' In Jesus hand the true 'Jerusalem Blade' will win the field. The conflict will be short, and the victory certain."

**The Criminal Record.** An admirable handling of the "Prison reform" question is given by Mr. S. H. Blake in a recent letter which appeals to the good sense of all who have studied the methods of dealing with crime followed in Canada. Mr. Blake states that in Ontario last year there were 9,500 commitments for crime, and 6,000 convictions. If there had been six thousand cases of small-pox instead "we should have felt" says Mr. Blake, "the necessity of meeting such a state of affairs, and yet the continuation of crime has worse results than that of disease. Deterrent influence to those outside and reformatory influence on those inside our prisons are the main factors in dealing with this question. Culprits are sent down to what they call the "Criminal Club," where they are reasonably well fed, well housed and are glad to meet. The two measures necessary to prevent this are work and separation. It is more desirable that in the Toronto jail this work of separation should begin. A sum of \$3,500 would answer for this test. The cost of maintaining a single prisoner from his twentieth to fiftieth year has exceeded this sum. I feel but little doubt that in thus diminishing the number of prisoners to be arrested, tried and kept in the jail, in five years the whole of the extra cost would be saved. As Mr. Justice Rose says: Young men are often convicted of offences which do not really show moral guilt. In the jail they consort with hardened prisoners and so are educated in crime.

\*.\* Attention is called to the Phenomenal offer we make to our subscribers. On another page we announce a **Premium Family Bible**, given under most easy conditions to subscribers to the PRESBYTERIAN REVIEW. Turn over the pages and read the announcement. A family Bible with references, helps, concordance, etc., printed in large, clear type, at an unusual low figure. Such an offer will seldom, if ever, be within your reach again. Secure a copy while there is time to do so.

## Notes from the North.

Written for the Review.

BY W. M. C.

V.

(Continued from last week.)

The Fortress of Peter and Paul on the North side of the Neva is a place of some interest. As a fortress it is not of much military importance. It is now used as a political prison. The chief attraction is the great church, whose needle like spire rises to a height of 302 feet. In this church are buried all the sovereigns of Russia since the time of the founding of St. Petersburg, except Peter II. who was interred at Moscow. The bodies are buried in the vault; but marble tombs are erected in the church immediately above their respective burying places. Besides the Czars are interred numerous scions of the Romanoff family. The church was hung at every available point with the silver wreaths sent from all parts of the empire, at the time of the funeral of Alexander III. who it will be remembered was killed by a bomb. Near the tomb of Peter is exposed a little figure, representing Peter the Great at the time of his birth. It is 19 $\frac{1}{4}$  inches in length the exact size of the infant creator of Russia, on that interesting occasion. A boat said to have been constructed by Peter is exhibited here. It is generally supposed that it was the work of some Dutch carpenters, although Peter may have repaired it. This solid looking craft is called the "Grand father of the Russian Navy." The real father of the Russian Navy was Admiral Greig a Scotchman, who did more for it than all the Romanoffs put together.

Armed with an order from the chief of police we visited the prison where are collected the prisoners previous to their deportation to Siberia. The building is on the outskirts of the city and stands on a dismal looking dusty site. Inside it is clean and devoid of the usual prison smell. The rooms are large and airy, and perfect quietness prevails. There were few political prisoners, as the Imperial amnesty, given at the time of the coronation, had operated as a sort of general gaol delivery of political offenders. The prisoners were clad in coarse canvas and had their hair cropped. Some were chained. They were divided into two classes, nobles, and common folk, each class having separate rooms. The distinction however ceased here and their fare and treatment, were otherwise the same. Looking at them, it did not appear that the country would lose much by their absence in Siberia. We found one woman among the prisoners sentenced for life to Siberia, whose offence was that of usury. Her methods were, to lend a rouble to a peasant for one month, on the agreement that at the end of this time she was to receive two roubles, and on default for another month, four roubles, and so on. The crime of usury is one considered very heinous in Russia, and the hatred to the Jews, seems to some extent at least, owing to their usurious transactions. We visited the kitchens, and tasted the prisoners food. Soup and brown rye bread seemed the provision for dinner. Both were of excellent quality. The officer, who accompanied us, spoke a little English, and seemed anxious to ascertain whether after what we had seen, we thought them barbarians. The matron was a very pleasant looking and capable woman. She was chiefly engaged in looking after the wives of the Siberian prisoners, who were to accompany them on their journey.

It need hardly be said that we visited the great Winter Palace, and the adjoining Hermitage. In the former we were bewildered among the great ball rooms which followed each other in almost endless succession. These rooms are all painted in white, and in some cases opened into conservatories. The Hermitage, the development of a little pavilion, where Catherine retired for recreation from the cares of state, is now nearly as large as the great palace, and contains a collection of paintings of all schools, unsurpassed in Europe, and treasures of jewels and gold and silver article, unequalled in the world. Any description of this storehouse of every thing magnificent in art would be impossible. It may be said that the arrangement is good, and every gallery decorated in perfect taste to suit its contents.

An hours sail by steamer took us to Peterhoff, the summer residence of the emperor. It is situate on a rising ground near the Gulf of Finland and commands a fine view of the sea. The Palace itself is by no means architecturally imposing, but it is remarkable for its great water works,

rivalling if not excelling those at Versailles. During summer the fountains and cascades begin to play at three o'clock daily and continue playing until seven o'clock. Many of these fountains are of great beauty and originality of design, and lend a charm to the drives through the great park, known as the English Park. The central attraction is however the great cascade, and canal lined with huge jets in front of the Palace. In the enormous park are situated several other smaller palaces which we visited. They are full of paintings and treasures of art, and although seldom or ever visited by the Czar, are kept in readiness for an unexpected visit. The lackeys are standing in the halls and stairways in full livery, ready to receive their Imperial Master. We got a hint that the Czarina might drop in for a cup of tea to one of the royal palaces in the evening of the day of our visit, but as everything about Imperial movements is kept a profound secret we did not care to wait for the bare chance of seeing her. In St Petersburg the people know nothing of the Czar's journeys, and even as to whether he is in the city or not. A Russian told us that in London they knew more about him than they did in the city. He also informed us that sometimes about an hour before the Emperors return from some expedition, the police would call at the houses on his route, and order a display of bunting.

We spent a delightful and interesting day at Krasnoe Selo, the scene of the great Russian camp. The little town from which the camp derives its name is reached by a railway drive of about an hour and a-half. It is situate near the Düderhoff Lakes, and is surrounded by a rolling prairie-like country, diversified by patches of woodland which break the monotonous appearance of the landscape. The camping ground is intersected by wide dusty roads which give a somewhat dreary aspect to the scene. Tents are seen extending at intervals, for miles and afford accommodation for all branches of the service. Sixty thousand men, were, it was told us, under canvas, and judging from the number of tents and troops we saw, these figures appeared to be correct. The whole country seemed to be alive with soldiers. Here men were seen in skirmishing order, running over the open, or firing as they lay on the ground. Parks of artillery were galloping about taking positions in various directions, and after firing disappearing behind the woods. Cossacks, hussars, and dragoons, were charging furiously in all directions, and general officers, with their staff were giving orders to their men for the discomfiture of imaginary foes. The whole scene was one of great animation and interest. The soldiers were generally in their white summer uniform, and looked strong healthy fellows. They were rather undersized, like the rank and file of the army generally. The soldiers of the Imperial Guard are usually magnificent men, but the ordinary Russian private is not by any means a large man. The uniform of the Russian soldiery is grey, with scarlet facings. The artillery wear dark blue tunics, but all have grey overcoats, which they do not discard even in the heat of summer when in dress. They all alike wear white peaked caps, except the Caucasian troops, who wear black or white lambskin high caps. The latter troops wear blue uniforms, and appear to be walking armouries. Under the courteous guidance of a colonel of the artillery of the Imperial Guard, we were conducted through part of the camp, examining the interior of the tents of the privates, and visiting their messes and kitchens. The food provided was excellent in quality, and abundant in quantity. The dinner consisted of cabbage soup, fillets of beef, brown bread, potatoes, and barley pudding. A large tumbler of quass,—the Russian beer, was dealt to each man. When the company came on for dinner they stood uncovered in the mess tent, and in soft and pleasing tones, sang a grace before beginning their repast. The officers live in log cottages, furnished by themselves, and some of these camp homes have little flower beds in front of their verandahs. As might be expected, extreme neatness prevails throughout the encampment. We were entertained at luncheon by the officers of one of the regiments of the artillery of the Imperial Guard, and nothing could exceed the hospitality and kindness of these gentlemen, who seemed desirous of exhausting every effort to make our visit pleasant. After lunch they gave us a sail on the lakes, and accompanying us to the station on our return, loaded the ladies of our

party with flowers and confections. We enjoyed a rare opportunity of seeing the lands of Rosh, Mesehek, and Tubal, who doubtless with their million of men, will play an important part in European affairs at no distant day.

The Islands of the Neva form an ideal park. They are formed by some of the branches of the river, as they fall into the gulf. They are connected by numerous bridges, and are intersected by beautifully kept roads and shady walks. The fashionables dine about six o'clock, and about eight o'clock these drives are full of the carriages of the elite, drawn by black, high stepping, long tailed horses. About sunset the scene is singularly beautiful and attractive.

But all things come to an end, and on a Tuesday afternoon at 4:55 we displayed our police permission to leave at the railway station, and were soon seated in the small compartments of a corridor carriage in the vestibuled and restaurant train known as the Express du Nord en route for London. Our only change of carriage was at St. Eydthunnen on the German frontier where the Russian system ends. We were here transferred to a carriage identical with the one we left. This transfer is necessitated by the change of gauge, the Russian government having adopted a different width of track, to prevent the danger of any sudden invasion. Our route lay through Germany and Belgium, and we crossed the channel from Ostend to Dover. We reached London at 7:45 p.m. on Thursday, glad to find ourselves once more in the land of freedom.

#### THE EDGE OF THE YEAR.

BY SOPHIE L. SCHENCK.

We stand upon the edge of a new year. What lies before us the next twelve months we cannot tell, but of one thing we may be sure, we need not pass over its untried ways alone. Jesus will be our guide. Close to His side, with our hand in His, we should feel no fears.

We have just passed through a year of many and great changes. The whole world has been shaken financially as seldom before. People living in affluence have been reduced to want, while those in only moderate circumstances have in many cases lost their all. Thus many enter this new year with spirits saddened under trials and bereavements, and as they look forward, new revolutions are formed for a nearer and closer walk with God.

With the dawn of each new year we should dedicate ourselves afresh to Christ's service, determined with His aid to do what we can for the benefit of others who may be in bitter troubles without spiritual comfort. Let us strive then to make known the sweet "peace" that Jesus alone is able to bestow.

Life is a precious boon, and with every year we should aim at new attainments for our spiritual growth, at the same time striving to throw around sweet influences that shall lead others to seek after holiness.

Not for ourselves alone should life be spent,  
But for the Lord's dear sake that men repent;  
Not for the world's applause, not gold to win,  
But some poor soul to save steeped deep in sin,  
This let our lifework be, some good to do,  
As o'er the New Year's edge our way we view.

Something to show that we lived not in vain!  
Some word or kindly touch to lessen pain!  
Only a look perchance some heart may cheer,  
Only a whispered word may banish fear!  
So good deeds, small or great, with Christ in view  
Should be our wish and aim this year to do.

#### THE LOSS OF THE "DAYSRING."

The "Armand Behic," which reached Sydney on Tuesday morning, brought, among her passengers, some of the survivors of the wreck of the mission vessel "Dayspring," which was lost to the north of New Caledonia on the 17th inst., by striking on a submerged coral reef. Captain C. W. Bibbing, who naturally feels keenly the loss of the vessel, has kindly supplied us with the full particulars of the disaster. It occurred near the entrance of what is known as Grand Passe, where the channel is between twenty and thirty miles wide, and where there was nothing to indicate the presence of this hitherto unknown reef. He had intended first to take the course to the south of New Caledonia, on account of the strong northerly winds, but was again compelled by head winds to take the northern course,

which is the most direct one to the New Hebrides. The night on which the vessel struck the reef was clear and fine, the sea smooth, and the terrific shock to the vessel was the first indication of danger. All hands worked well to save the ship, and it was not until noon, when the sea was washing over the main deck, that the captain and crew were compelled to leave in the two boats. Shortly after leaving, the "Dayspring" foundered. The boat in charge of the captain contained nine others of the crew, who, after four days' exposure, were picked up by the "Saint Pierre" and conveyed to Noumea. Much anxiety is felt about the fate of the other six of the crew in the missing boat, which is under the charge of the chief officer, Mr. W. J. Carnichael. This anxiety is somewhat allayed by the assurance of Captain Bibbing that, under ordinary circumstances, they will probably be safe enough. The boat has provisions and water to last a month, and as the scene of the wreck is only about fifty miles distant from Pot Island, in all probability they are there awaiting the arrival of some steamer. As the "Saint Pierre," a subsidised mail boat, is continually cruising in that neighborhood, Captain Bibbing thinks we may hear their rescue in the course of a few days. The "Dayspring," which cost about £10,000 to build and equip, was only insured for £2,000; the Sydney cargo was also insured, but in addition to this there was a Melbourne cargo, the loss of which is uncovered. This is the third vessel of the same name that has been lost in the mission service. It owed its existence to the untiring energy of the veteran missionary, Dr. Paton, and there is widespread sorrow at the calamity which has destroyed the ship which represented the loving labors and the earnest hopes of so many. Much sympathy has already been expressed by the public press for the loss to the Church and the mission field. The Congregational Union sent a letter to Dr. Cosh, giving expression to the grief felt by a sister Church. It is just possible that the disaster may awaken such a keen interest in the work of the New Hebrides that the desire to build another "Dayspring" will be carried to complete success. One lady has already offered the Committee of Foreign Missions the sum of £1,000 towards this purpose, and from cablegrams it appears that others are contributing. The temporary loss may ultimately prove to be permanent gain.—*Australian Weekly.*

#### THE ROMAN CHURCH IN EUROPE.

The Roman Church in Europe has undergone greater changes and experienced more disasters during the last twenty-six years than at any period since the Reformation. In 1870 the Pope was a temporal ruler like any king or potentate. It is true his kingdom was not very large—the city of Rome and a few miles of adjacent territory. But it was something to be a king, and Pius IX. made the most of his earthly crown. He convened the Vatican Council which declared him infallible in 1870. What more could a man do for his exaltation on earth? A Roman Emperor had issued a decree that he was a god and his statue received the same honor and worship that was accorded to Jupiter and the other pagan gods. But he did not pretend to be endowed with the attributes of the Deity. That blasphemous presumption was reserved for his successor on the throne of the Cæsars and the self-styled vicar of Christ who declared himself infallible. All Europe was shocked, Christendom was appalled at this blasphemy. Two months later the Italian troops entered Rome, Victor Emmanuel was proclaimed king of United Italy and the Pope's crown and temporal power disappeared never to be restored. In God's good time His spiritual supremacy shall follow and Jesus will be King.

All hail the power of Jesus name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.

What is prayer for? Not to inform God, nor to move Him, unwillingly, to have mercy, as if, like some proud prince, He required a certain amount of recognition of His greatness as the price of His favor; but to fit our own hearts by conscious need, and true desire and dependence, to receive the gift which He is ever willing to give, but we are not always fit to receive.

**CHRISTIAN ENDEAVOR.****THE HOLY SPIRIT.**

DAILY READINGS.

First Day—God's Promise of the Spirit.—Isa. xlv. 1-8.

Second Day—"I will send Him unto you."—John xvi. 1-16.

Third Day—"He shall be in you."—John xiv. 15-26.

Fourth Day—The Holy Spirit Given.—Acts ii. 1-13.

Fifth Day—"This is that which was spoken."—Acts ii. 14-31.

Sixth Day—The gifts of the Spirit.—1 Cor. xii. 1-31.

PRAYER MEETING TOPIC, Jan. 10.—"Why we are Presbyterians."—1 Peter iii. 8-16.

**WHY WE ARE PRESBYTERIANS.**

Strictly speaking, Presbyterianism is a form of church government, but that form is an expression of great principles, principles which were implanted in the bosom of man, illustrated in divine revelation and crystallized in the only form of government which ever received explicit divine sanction; namely, government by the representatives of the people. The primitive family was at once the state and the church; the father of the family being the priest and ruler of his household. He was the first elder. Aggregations of families were governed by councils composed of these elders. When families increased and became communities the elders ruled through representatives, thus the ancient and primitive Church of God was ruled until the time of Saul. It was a divinely sanctioned theocracy, administered through representatives of the people. The people were rebuked when they desired to substitute a monarchy, a centralized government. The local rule of the elders was continued. Christ found them ruling in the synagogue. Paul instituted them in the churches which he organized. This form of government remains to-day, and it will continue throughout eternity. When John looked from the cliffs of Patmos into the Golden City, did he see a "prudential committee?" Did he see a bunch of mitred abbots, big or little, from an acolyte to a pope? Nay. He saw four and twenty elders in the exercise of their spiritual functions. There were one hundred and forty and four thousand there already—not a pope nor a prudential committee in the whole heavenly country. The brethren of the other communions will come into the most ancient, the divine and the eternal Church of God, at last.

The Presbyterian Church therefore, stands for a government of the people, by the people, and under God, for the people.

The doctrine of the Presbyterian is in accord with his policy the sole sovereignty of God and the perfect freedom of man. The sovereignty of God can receive no help from us, but the freedom of man may receive much. The first element of freedom is knowledge; therefore the Presbyterian who knows his calling is devoted to the education of the people. Thus it has come about that the Presbyterians possess a higher average of education than any other people.

That men may be free they must be virtuous as well as intelligent. The Presbyterian is therefore a champion for every instrumentality and reform that will elevate the moral standard of men. They are vigorous defenders of the Sabbath, because it is essential to the intellectual, moral and spiritual enlightenment of men. They are uncompromising enemies of the saloon, because it is a chief force in maintaining the devil's institution of human chattelhood. Whatever degrades men enslaves them to their own passions, or to the will of other men is determinedly resisted. They regard the Bible, and therefore they so strenuously defend it, as the magna charta of human freedom, the charter of God, upon which a man may stand and bid defiance to any matter, civil or ecclesiastical. We stand in this freedom wherewith Jesus Christ hath made us free.

Wherein does the present Presbyterian differ from his predecessors? Chiefly in that he knows more—hence he is not so narrow in his views. Our men who know it all are now confined to two classes—old men who stopped acquiring knowledge forty years ago, and young men who have not yet begun to acquire it.

What is the present chief duty of the Presbyterian? I must say it is to inform himself more thoroughly of his mission in the world. Let him put his money and his muscle behind his own convictions in promoting his own works. Let him be more watchful in spotting demagogues, civil or ecclesiastical. Let him not allow himself to be diverted from his work by controversies over non-essentials. He knows what he wants. Let him go for it straight.

Presbyterianism stands for living principles towards man and pure worship towards God. It stands resolutely for the Bible because the Bible is its charter of rights, terrestrial and celestial. It stands for God as the Universal Sovereign, for Christ as the

expiatory Saviour, and for man as a lost sinner, whom it is the duty of every Presbyterian to find and bring back to his Father's house.

**FOR THE SABBATH SCHOOL****International S. S. Lesson.**

LESSON II.—THE HOLY SPIRIT GIVEN.—JANUARY 10.

(Acts ii: 1-13.)

GOLDEN TEXT.—"They were all filled with the Holy Ghost."—Acts ii. 4.

TIME AND PLACE.—Sabbath, May 23<sup>rd</sup>, A.D. 30. Jerusalem.

INTRODUCTION.—From the closing verses of our last lesson we learn that the disciples of Christ returned from Bethany, where they had witnessed the ascension of the Lord to Jerusalem, and there, in an upper room, and in the temple, from day to day, they continued in praise and prayer. At some time during the ten days that followed the ascension of Christ there was chosen from among the disciples one to take the place of Judas as one of the twelve apostles. At length, on the tenth day after Christ's ascension, the promise for which He had commanded them to wait was fulfilled, as related in our present lesson.

**I. THE GIFT GIVEN. (1-4.)**

"The time."—Pentecost, sometimes called Feast of Weeks (Deut. xvi. 16), fifty days after Passover. Jerusalem again full of Jews from all parts. Best time for preaching the Gospel to all nations.

"The sound."—Like rushing mighty wind. Fit emblem. Wind is invisible (St. John iii. 8), mysterious—coming and going suddenly; sometimes powerful, as in a storm; sometimes gentle. Always healthy and life-giving.

So is the Holy Spirit. Works unseen. Sometimes mightily, e.g. on this very day making 3,000 repent at once. Sometimes gently moving hearts.

"The sight."—Bright light on each, like tongue of fire. What does fire do? It gives light. So does the Holy Spirit teach the things of God and guide to all truth. (St. John xvi. 13.) It also purifies. Gold is tried, or tested, by fire. So by the Spirit can mortify sin and become holy. (Rom. vii. 13.)

Lesson.—As many as are led by the Spirit of God they are the sons of God.

**II. THE GIFT USED. (5-13.)**

"The gift of tongues."—Who were gathered together? Jews from different parts—Asia Minor, Egypt, Arabia, Central Asia, etc. They had heard the loud sound of the wind—collected quickly round the house. What did they now hear? The Apostles speaking in their languages. What a strange thing! Apostles, natives of Galilee, unlearned men (iv. 13), yet now telling God's wonderful works in sending His Son so that all could understand. What a great gift! Just what the Apostles wanted. They could not otherwise have reached the ears of all.

Lesson.—The entrance of Thy Word giveth life.

INTRODUCTION.—The day of Pentecost was the culminating period in the system of Redemption. It ushered in the dispensation of the Holy Ghost, thus proving the divine mission of Jesus, and the truth of Christianity. The old dispensation of types and shadows, of forms and ceremonies, was completely supplanted by the incoming of the spiritual power wrought in men by the Holy Ghost. It was evident that a special living influence spread over the waiting company of disciples, bringing to them the means of advancing Christ's Kingdom throughout the world.

The Holy Spirit moved directly upon the disciples. They were made conscious of His presence, both by hearing and seeing. They were filled with His power when touched by His bright-shining, genial warming and destructive burning. They were moved to speak openly to the wondering, doubting, mocking people. Their tongues became as it were fiery. No one looked to see how another was affected, for each one was inspired with such courage of his own, that he arose and spoke in the language which the Spirit gave, and declared the plan of Salvation, the dispensation of grace. The inward change was so perfect, so purifying, that all thought of personal vanity, or carnal enjoyment was gone, and the spontaneous praise to God sounded forth upon the scorner as well as those who were awakened.

The Galilean disciples were made examples of the power of God's Salvation. They were gathered from different walks in life, and were made up of various dispositions and temperaments. Yet they found it possible to wait upon God unitedly until He visited them, bringing to them the promised gift of His own Spirit. It was seen that every one who waited received the baptism. Each one was able to speak words that astonished the people. Each one took up the same strain, had the same theme. According to his capacity, each one was filled, and, and

strengthened. The unity among them was beautiful. No one coveted or despised another's talent. No one envied another his call to labor, but all joined in praise; God, to the best of their ability.

APPLICATION.—A girl, aged sixteen, had suffered all her life from partial blindness. At last an operation was performed, and she gained perfect sight. How strange everything seemed! One evening a week after her perfect recovery, she went into the open air after nightfall. She quickly ran back into the house, the joy of a great discovery lighting up her face. "Oh, come," she exclaimed, "come out quickly, and see what beautiful things have appeared in the sky!" Her friends hastily followed her out, wondering what she had seen. They saw nothing unusual. "What do you mean?" they asked her. "Look!" she said, "don't you see those bright things sparkling all over the sky?" "My dear child," one said, "those are the stars." Till her eyes were opened she had never seen them. Just so God's Holy Spirit is a bright and shining light. Not till He shines into men's hearts can they see God's truth, God's love, God's happiness.

#### NOT KNOWING.

I know not what may befall me;  
God spreads a mist o'er my eyes  
And at each step in my onward path  
He makes new scenes to arise,  
And every joy that He sends me, comes  
As a strange and sweet surprise.

I see not a step before me  
As I tread on another year.  
But the present is still in God's keeping,  
The future His mercy will clear,  
And what looks dark in the distance  
May brighten as I draw near.

For it may be the dreaded future  
Is less bitter than I think;  
The Lord may sweeten the waters  
Before I stoop to drink;  
Or if Marah must be Marah,  
He will stand beside the brink.

It may be He is keeping for the  
Coming of my feet  
Some gift of such rare blessedness,  
Some joy so strangely sweet,  
That my lips shall only tremble  
With the thanks they cannot speak.

Oh! happy, blessed ignorance!  
'Tis better not to know,  
It keeps me still in the arms of God,  
Which will not let me go,  
And hushes my soul to rest  
On the bosom that loves me so.

So I go on *not knowing*  
(I would not if I might)  
I would rather walk in the dark with God  
Than go alone in the light:  
I would rather walk with Him by faith  
Than go alone by sight.

### THE BIBLE CLASS.

FOR SUNDAY JAN. 10TH.\*

THE CALL OF PETER AND JOHN.

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

Of the twelve men chosen for the apostolate the great majority are little more than mere names in the history. From the very first, however, Peter and John became conspicuous figures besides their Master; the one because of his rough impetuous manner, and his powerful individuality in which there was nothing tame or commonplace; and the other because of his ambitious and intolerant nature coupled with a rare devotion for his Master, and profound sympathy with Him. By far the greater number of personal incidents related of the disciples during their period of training refers to one or the other of these two.

#### INDIVIDUAL TRAINING NEEDED.

The original notions entertained by the disciples concerning the Messiah and His kingdom differed but a

little from the crude and material ideas current in their day. They had absolutely no conception of the nature of that task in view of which they had been called into the school of Christ. They needed to be taught that the Messiah was not a political deliverer, but a Saviour from the power and penalty of sin; that His kingdom was not of this world, but a reign of righteousness, truth, and peace; that He had come forth from God, not to gratify the pride and ambition of a single nation, but to fulfil God's purposes of mercy toward the human race. For the work of preaching the Gospel they needed training under the direct eye of the Master. Much of His instruction was therefore necessarily of a general character. But aside from this general preparation, the disciples needed a personal training in faith and temper, and like a wise teacher Jesus adapted His instruction to the varying characteristics of each. No one of them apparently needed this firm and tender discipline as much as Peter, and perhaps John next to him. Peter was a born leader. Jesus foresaw all his weakness, his strangely unsteady course, his rashness and presumption, but He foresaw also the possibility of moulding this now plastic temperament into a fixed and rock-like character that could be used as the chief human instrument in the founding of the church.

#### THE TRAINING OF PETER.

The special training given to Peter is illustrated in a considerable number of instances. The need of a strong and unwavering faith, no matter how appalling the external danger, was firmly impressed upon him when with a really stupendous trust in his Master's word, he walked toward Christ on the water. The steady and marvelous growth of his knowledge of Christ's nature was brought to light in his courageous confession at Cæsarea Philippi; and his great place in the church was unmistakably, although mystically, foreshadowed in the promises which Jesus then addressed to him. On the other hand so little had he apprehended the nature and purpose of his Master's mission that when Jesus foretold the sufferings and death which awaited Him at Jerusalem, Peter, in a most arrogant manner began to take Him to task for giving way, as he supposed, to such a fit of melancholy. He was then taught that the triumph of the Messiah's kingdom rested on the unlimited sacrifice of self. Peter knew the old law of retaliation, "an eye for an eye, and a tooth for a tooth," and the teaching of the Rabbis that three times exhausted the duty of forgiveness. He had yet to learn that the new law of love which Jesus taught, and which always looked to the reclamation of the offender, would welcome him with a God-like spirit of forgiveness every time he penitently sought pardon. Like forgiveness, humility was a new grace of which the world had no conception, and for which it had no name. In the washing of the disciples' feet at the last Passover all the disciples were taught, but especially Peter, that the highest are those who are ready to do the lowliest service.

#### THE TRAINING OF JOHN.

John is commonly regarded as possessing a genius for love. But it may be doubted if this was an inborn capacity. The incidents related of him before he had learned by long discipline to exemplify the spirit of his Master suggest that his natural disposition exhibited the reverse of that charity, gentleness, and unselfishness which are the leading characteristics of love. He was intolerant toward the interdicted exorcist, vindictive toward the inhospitable Samaritans, selfish in his ambition to overreach his fellows and to grasp for himself one of the chief honors of the coming kingdom. All these displays of temper were wisely curbed by the Master. The lessons learned in the school of Christ bore magnificent fruit in the entire transformation of His natural character. That which has cost a man no effort to acquire he values little. That which is won at great sacrifice is constantly prized. The mind is full of thought concerning it, and that of which the heart is full the mouth speaketh. Just because John had at length gained by divine grace such complete victory over his former self, he knew its cost, and was never weary of expatiating on the characteristics, manifestations, power and blessedness of love, and of inculcating it as the crown of the Christian virtues.

Thus were the natural asperities of these men toned down, until at the end of life the one is found as conspicuous for his patience as he had been for his precipitancy, and the other as winning by his manifestations of love as he may have been ungracious from his lack of it.

\*An Exposition of Lesson 2 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."



## THOUGHTS FOR THE CLOSING YEAR.

## A HAPPY NEW YEAR.

A happy New Year! Oh such may it be!  
Joyously, surely, and fully for Thee!  
Fear not and faint not, but be of good cheer,  
And trustfully enter the happy New Year!

Happy, so happy! Thy Father shall guide,  
Protect thee, preserve thee, and always provide!  
Onward and upward along the right way  
Lovingly leading thee day by day.

Happy, so happy! Thy Saviour shall be  
Ever more precious and present with thee!  
Happy, so happy! His Spirit thy Guest,  
Filling with glory the place of His rest.

## GOING HOME.

"Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you."—Deut. xii. 9.

And is it so, that at the close of this lone and weary pilgrimage there is rest above? And after this earthly fleeting existence there is an inheritance reserved? May I unhesitatingly believe this assurance and hopefully clasps it to my heart? Then with what a firm tread, and with what a buoyant spirit may I press my foot upon the mysterious threshold of the year now opening upon me—even as the morning sun peers above the horizon, and as the early flower expands to the warm influence of its genial beams. Whether, like that sun, this new born year shall it its course be wreathed with storm-clouds—or whether, like that opening floweret, its earthly loves and joys and hopes shall pale and droop and die, I cannot tell nor wish to know. Enough that God is my Father, my Sun and Shield; that He will give grace and glory, and will withhold no good and needed thing. Enough that Christ is my Portion, my Advocate, my Friend, and that whatever else may pass away, His sympathy will not cease, His sufficiency will not fail, nor His love die. Enough that the everlasting covenant is mine, and that that covenant, made with me, is ordered in all things and sure. Enough that heaven is my rest, that towards it I am journeying, and that I am one year nearer its blessed and endless enjoyment.

Thus may each Christian pilgrim commune with his own heart while standing beneath the shadowy portal of another cycle of time. Ere yet we meet its new and sacred claims—its duties, its responsibilities, and its trials,—it may be our wisdom to remember, that we are "not as yet come to the rest and to the inheritance which the Lord our God giveth us." Our path, pointing homewards, lies across a long and dreary desert. We have, as yet, many a milestone to pass—many a stage to travel—many a foe to confront—many a battle to win. We cannot exult as those who put off the armor and wave the palm. And yet we are going home. Going home! what a soothing reflection! what an ecstatic prospect! The heart throbs quicker—the eye beams brighter—the spirit grows elastic—the whole soul uplifts its soaring pinion, eager for its flight, at the very thought of heaven. "I go to prepare a place for you," was one of the last and sweetest assurances that breathed from the lips of the departing Saviour; and though uttered eighteen hundred years ago, those words come stealing upon the memory like the echoes of by-gone music, thrilling the heart with holy and indescribable transport. Yes! He has passed within the veil as our forerunner; He has prepared heaven for us, and by His gentle, wise, and loving discipline, He is preparing us for heaven.

Amidst the perpetually changing scenes of earth, it is refreshing to think of heaven as our certain hope. "In hope of eternal life, which God, that cannot lie, promised before the world began." This is no quiescent basis for faith—nor mirage of hope. Heaven is a promised "rest"—exquisitely expressive image!—and that promise is the word of Him who cannot lie. Nothing can surpass, nothing can compare with this! Human confidences—the strong and beautiful—have beat and broken beneath us. Hopes—bright and winning—we too fondly fed, have, like evening clouds of summer, faded away, draping the landscape they had painted with a thousand variegated hues in the sombre pall of night. But heaven is true! God has promised it—Christ has secured it—the Holy Ghost is its earnest—and the joys we now feel are its pledges and "first fruits." Christian, consider this new epoch of time, unfold a new page of your yet unwritten history with the full, unwavering conviction that God is faithful—that in all the negotiations, transactions and events of the unknown future—in all the diversified and fluctuating phases of experience through which you may pass, it will be your mercy to do with Him of whom it is said, "It is impossible for God to lie." O take this precious truth into your heart, and it will shed a warm sunlight

over all the landscape of your shadowy existence. "He abideth faithful, He cannot deny Himself," Receive the promise, and confide in the veracity of the Promiser, and He will make good to its utmost the word upon which He has caused you to hope. Standing yet within the solemn vestibule of this new and portentous year, could our fluttering hearts find repose in a more appropriate or sweeter truth than the Divine faithfulness of Him "with whom there is no variableness, neither the shadow of a turning?"

The Home to which we aspire, and for which we pant, is not only a promised, it is also a perfect and permanent Home. The mixed character of those seasons we now call repose, and the shifting places and changing dwellings we here call home, should perpetually remind us that we are not, as yet, come to the perfect rest and the permanent home of heaven. Most true indeed, God is the believer's present home, and Jesus his present rest. Beneath the shadow of the cross, by the side of the merciful seat, within the pavilion of a Father's love there is true mental repose, a real heart's ease, a peace that passeth all understanding, found even here, where all things else are fleeting as a cloud, and unsubstantial as a dream. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But it is to heaven we look for the soul's perfect and changeless happiness. With what imagery shall I portray it? How shall I describe it? Think of all the ills of your present condition—not one exists in heaven! Bereaved one! death enters not, slays not, sunders not there. Sick one!—disease pales not, enfeebles not, wastes not there. Afflicted one!—sorrow chafes not, saddens not, shades not there. Oppressed one!—cruelty injures not, wounds not, crushes not there. Forsaken one!—inconstancy disappoints not, chills not, mocks not there. Penitent one!—sin exists not, burdens not, embitters not there. Weeping one!—tears spring not, scald not, dim not there. "The former things are passed away." There rests not upon that smooth brow, there lingers not upon those serene features a furrow, or line, or shade of former sadness, languor, or suffering—not a trace of wishes unfulfilled, of fond hopes blighted. The desert is passed, the ocean is crossed, the home is reached, and the soul finds itself in heaven, where all is the perfection of purity and the plenitude of bliss. Ages move on in endless succession, and still all is bright, new, and eternal. O, who would not live to win and enjoy a heaven so fair, so holy, and so changeless as this? He who has Christ in his heart enshrines there the inextinguishable, deathless hope of glory.

It is a richly instructive and deeply sanctifying thought—the futurity of the heavenly rest. When told that we are not as yet come to the rest and to the inheritance which the Lord our God giveth us, we are gently reminded that we have each one a niche in life to occupy, a here to fill, a mission to perform. The idea of personal responsibility, of individual influence, and of untiring action instantly starts up before the mind. "Not yet in heaven—then for what am I here? Surely it is for an object in harmony with my intellectual and spiritual being, and worthy of Him who still detains me on earth. It must be that I have something to do, or something to endure for Christ—an active or a passive part to fill. Lord, what wilt thou have me to do or suffer for Thee?" O there is a fathomless depth of divine wisdom in the arrangement that keeps us so long out of heaven. The world needs us, and we need the world. It needs us to illumine and sanctify it: we need it as the field of our conflict, and as the school of our graces. We want the world, not as a hermit's cell, but as a vast theatre where before angels and men our Christianity is developed in the achievements of prayer, in the triumphs of faith, in the labors of love, and in the endurance of suffering.

Not yet at home—then we would remember that it is "through much tribulation we are to enter the kingdom." As a new period of time slowly rises from the depths of the unknown and mysterious future, its form, half-shadowy, half-brightness, seeming to say,

"Cold is my greeting: but when we part  
Thou shalt find I have crept around thy heart.  
Ah! vainly then wouldst thou bid me stay,  
And sigh to recall me when I am away."

Shrink we from its stern and solemn duties, its bosomed sorrows, its deep and impenetrable decrees? Why shrink we? Infinite resources unveil their treasures upon its threshold. Christ's atoning merits confront our vast demerit. Christ's boundless grace confronts our deep necessities. Christ's presence confronts our sad and gloomy loneliness. Jesus thus filled with grace so overflowing, with love so tender, with sympathy so exquisite, with power so illimitable, with resources so boundless, with a nature so changeless, stands before us and says to each trembling heart, "Fear not." We commence a new march under His convoy. We prepare for a new conflict with His armor. We renew our pilgrimage with fresh supplies of "angels' food,"

affording nourishment for the present and pledges for the future. For that future, be not heedlessly, unbelievably anxious. It is all in God's hands. He would that you should live each day upon Him as a little child—simple in your faith, unshaken in your confidence, clinging in your love. Let each morning's petition be—ever linking it with the precious name of Jesus, that "name which is above every name"—"My Father! give me this day my daily bread." Then, O yes, then shall the promise be fulfilled, and its fulfilment shall be the immediate answer to your prayer—"As thy days, so shall thy strength be."

Inspired by the prospect of going home, we shall be watchful that nothing hides it from our view or hinders our growing meekness for its enjoyment. "Arise ye, and depart, this is not your rest," is the yet impressive voice-uttered by each drooping flower, and dying spring, and fading beam of earth-born good. Each moment we leave the desert behind us. We lose nothing, but we gain much; each night we pitch our tent "a day's march nearer home." The hope of the man whose portion is in his life is continually darkening and deteriorating. Each revolving year brings him nearer to the end and the loss of all his treasures. Unconverted reader, ponder this! But the hope of a believer in Jesus is rendered all the more lively, more precious, and more bright as time approaches eternity. Growing more intense, it

becomes more sanctifying. Like the highland stream, dashing from the rock, and purifying itself as it courses its way to the ocean, Christian hope purifies the heart in which it dwells. Gently disentwining its thoughts, affections, and desires from a too clinging attachment to terrestrial objects, it bears them onward to the sea of glory towards which it flows. Forward, then, with firmer tread, and with swifter wing to the hope laid up for us in heaven. Animated by such a hope, with a home before us so alluring and so near, shall we linger on our way to pluck the blighted flower, to admire the receding landscape, or even to build our tabernacle upon the mount all glowing with the Saviour's presence? We are leaving behind us, all present scenes of sadness and of joy. An Arabian prince, on approaching the city of Damascus, was so overwhelmed by the splendor of the city, that he paused at its entrance and said, "I expect to enter one paradise; but if I enter this city I shall be so caught by its blandishments, as to lose sight of the paradise in which I hope to enter." He refused to advance, and erected at a short distance from it a monument, upon which he inscribed this remarkable sentiment. Journeying to a heaven infinitely surpassing a Mahomedan paradise—a heaven of perfect knowledge, of perfect holiness, of perfect love—shall we allow the dazzle of earthly blandishments to blind our eye to the glory so soon to be revealed?

"Here we have no continuing city, we seek one to come."

Not yet come to the heavenly rest, we still are approaching it, and, O, ecstatic thought! we shall reach it at last. Everything in our present course reminds us that we are nearing home, as the sea-weed washed from the rocks, and as the land birds venturing from their bowers and floating by the vessel, are indices to the voyager that he is nearing his port. Are you bereaved?—weep not! earth has one tie less, and heaven has one tie more. Are you impoverished of earthly substance?—grieve not! your imperishable treasure is in heaven. Are you sailing over dark and stormy waters?—fear not! the rising flood but lifts your ark the higher and nearer the mount of perfect safety and endless rest. Are you battling with disease, conscious that life is ebbing and eternity is nearing?—tremble not! there is light and music in your lone and shaded chamber—the dawn and the chimings of your heavenly home.

A NEW YEAR'S HYMN.

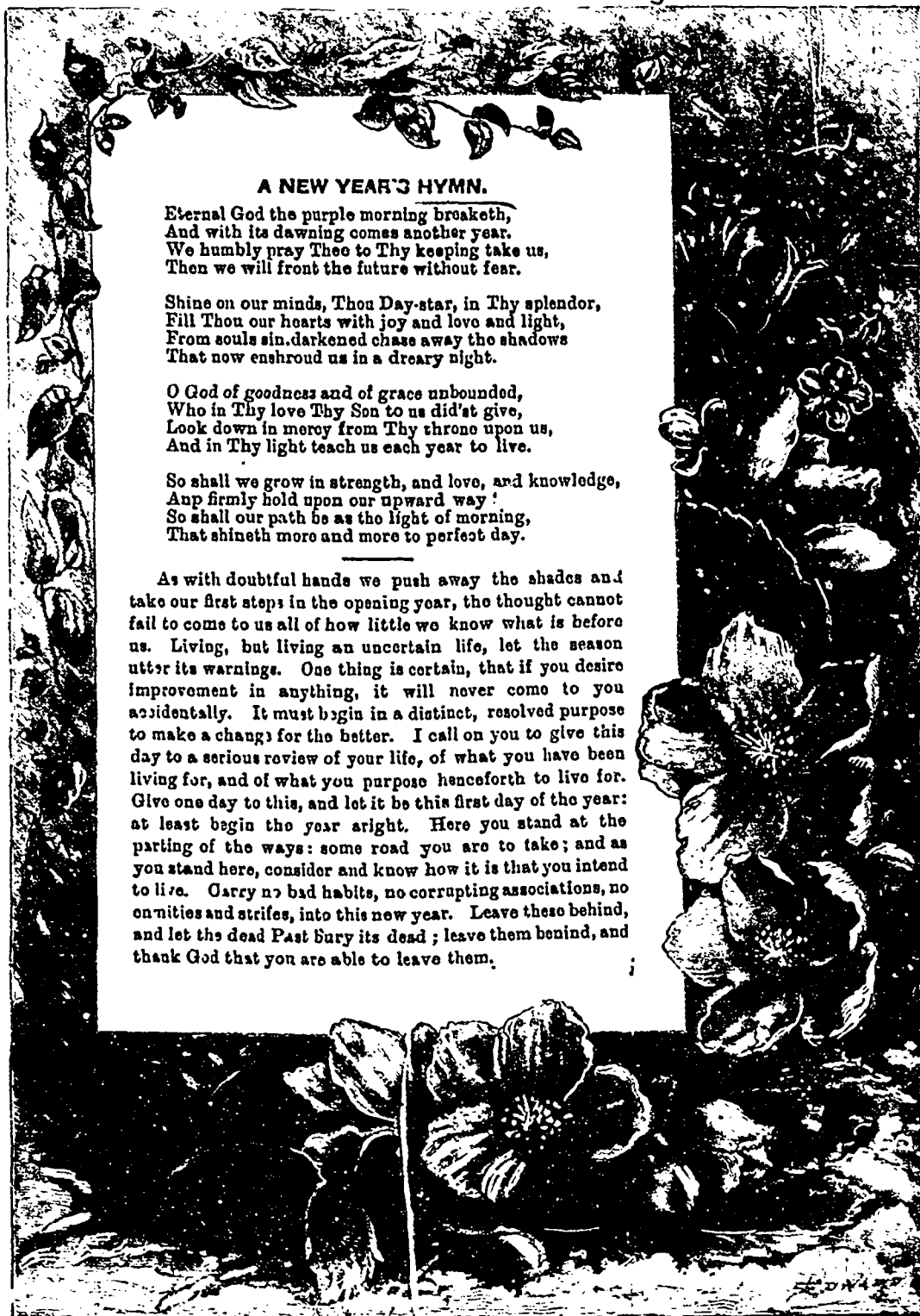
Eternal God the purple morning breaketh,  
And with its dawning comes another year.  
We humbly pray Thee to Thy keeping take us,  
Then we will front the future without fear.

Shine on our minds, Thou Day-star, in Thy splendor,  
Fill Thou our hearts with joy and love and light,  
From souls sin-darkened chase away the shadows  
That now enshroud us in a dreary night.

O God of goodness and of grace unbounded,  
Who in Thy love Thy Son to us did'st give,  
Look down in mercy from Thy throne upon us,  
And in Thy light teach us each year to live.

So shall we grow in strength, and love, and knowledge,  
And firmly hold upon our upward way!  
So shall our path be as the light of morning,  
That shineth more and more to perfect day.

As with doubtful hands we push away the shades and take our first steps in the opening year, the thought cannot fail to come to us all of how little we know what is before us. Living, but living an uncertain life, let the season utter its warnings. One thing is certain, that if you desire improvement in anything, it will never come to you accidentally. It must begin in a distinct, resolved purpose to make a change for the better. I call on you to give this day to a serious review of your life, of what you have been living for, and of what you purpose henceforth to live for. Give one day to this, and let it be this first day of the year: at least begin the year aright. Here you stand at the parting of the ways: some road you are to take; and as you stand here, consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no omitties and strifes, into this new year. Leave these behind, and let the dead Past bury its dead; leave them behind, and thank God that you are able to leave them.



I am going home! Transporting thought!—true, I leave an earthly one, all so sweet and attractive, but I exchange it for a heavenly one infinitely brighter, more sacred and precious. I am going to Jesus—to the Church Triumphant—to Apostles, Prophets, and Martyrs—to the dear ones who line the shore on the other side, prepared to welcome me there. Death, from which I have so often recoiled, is but the triumphal arch—oh, how bright a risen Christ has made it!—through which I pass into 'my Father's house.'"

"I'm fading, slowly, slowly as the day  
Fades into even and the quiet night;  
But with the body's sinking and decay,  
The spirit gathers now and holy light:  
A brief, brief time, and I shall be at rest,  
For ever sheltered on the Saviour's breast."

Let us, on this birth-day of the year, renew each his personal and solemn dedication to God; supplicating forgiveness for the past, and invoking grace to help in every time of need for the future. The atoning blood of Jesus! How solemn and how precious is it at this moment! Bathed in it afresh, we will more supremely unreservedly, and submissively yield ourselves unto God as those that are alive from the dead. It is only as we commence with the atoning blood that we commence aright. It is this that purifies the conscience, allays legal fears, dissolves the heart, imbitters sin, and gives a loftier elevation to motives, principles and actions. Begin we, then, with the Cross. To it, poor and vile, worthless and faithless though we are, we are yet welcome. Oh! let us not carry the burden of the Old Year's sins and backslidings, failures and shortcomings into the New. We will travel to the open fountain, wash, and be clean. Christ loves us to come as we are. We may approach all clothed with shams for the past, but not a reproving look will dart from His eye, nor an upbraiding word will breathe from His lips. The very fact of our coming penitent, humble, and trusting will, so to speak, wake every feeling of love in His heart, and move Him to the tenderest and most forgiving compassion. Nor shall averse and ill-requited mercies past, seal our lips from supplicating blessings for the future. "Open thy mouth wide, and I will fill it," is still the divine promise. And He who gave it has added a supplementary one, if possible, yet ampler and richer, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." For what, then, shall we supplicate of Him, who is thus prepared to bestow more than we are able to ask or think? Lord! hearken to my petition:—

I ask for a power to plead with men,  
With a might like that of an angel's pen;  
To bid them turn to their only rest,  
And in their blessing, to wake me blest!  
The plaudits I want are a silent voice,  
Which shall bid my inner soul rejoice!

I ask in my bosom a wealth to secure  
That shall make the whole world's riches poor.

I ask for a Wisdom that brings to naught  
The hoarded years of experience and thought.

I ask for a Love which with rapture and light  
Shall fill up my being's infinite;

Which cannot change with a changing lot;  
Which endureth, and oh! disappointeth not!—  
Love's heat and brightest, when all earth can borrow  
Is dark, and touched by the gloom of sorrow;  
Which soothes with unfailing sympathy  
When all human founts of feeling are dry;  
Which wipeth a tear in secret shed;  
And cradlath the sick and weary head;  
True, where all else is but shadow and dream—  
Perfect, immortal, celestial, supreme.

And now, beloved, let us arise and depart. "Ye have dwelt long enough in this place." "Let us pass over unto the other side." The cloud moves! 'Tis the heavenly signal for our advance. A greater than Moses is our Leader; a mightier than Joshua is our Saviour. A fairer, sunnier, richer land than an earthly Canaan invites and woos us to its serene and peaceful coast. Trooping around and bowing over us is a great cloud of witnesses, sister spirits, who seem to say, "Imitate our example, and your will be our reward. Will you linger where we hastened? see where we fought? fall where we stood? surrender where we conquered? Oh! be not slothful, but followers of us, who, through faith and patience, are inheriting the promise." Blessed Saviour! thou shalt guide me with thy counsel, and afterwards receive me to glory.

## 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 Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

### RELIGIOUS READING.

This includes not merely the Bible and strictly devotional books, but any literature which tends directly to enrich the spiritual life. It consists in large part of volumes of devout meditations, religious poetry and the biographies of persons eminent for saintly living. It often is said that the habit of religious reading is dying out, and undoubtedly many individuals,

even among professed Christians, neglect it. But the very large sales of such publications afford strong evidence to the contrary.

There still is a vast demand for such reading and a deep interest in it. But its character has changed somewhat during the last half-century, especially in the department of biography. Many once popular volumes of this class now are never read because of their unnaturalness. It is recognized more than formerly that there must be a genuine manliness or womanliness as truly as piety in any character if it is to exert a useful spiritual influence.

But it is well understood that religious reading promotes both self-knowledge and knowledge of God. It is an aid to holy reflection. It prompts to intelligent prayer. It opens the soul's eyes to the way of duty. It quickens and enlarges the whole spiritual nature. It encourages us by informing us of the victories of divine truth in the hearts of others and in the world at large.

The best books and journals for religious reading are not always those which deal exclusively with distinctively sacred subjects. We live in a world of manifold thought and action and the highest type of religion takes this into account. Those publications which look at Christianity in its actual relations with mankind, which aim to help living people to learn and do God's will in common life, are usually the most helpful as well as the most enjoyable. But once in a while some book of old-world pious meditation, some actually mediæval record of religious mental processes or efforts, is found inspiring. Whatever by actual use brings Christ close is good for the soul.

### ABOUT ECONOMY.

"You see, I must economize," and Mrs. McV. dons her garden hat and proceeds to hang out the wash, in order that the washerwomen may get through in a half-day. The poor old woman goes home with fifty cents in her pocket instead of a hundred. A few weeks later on Mrs. McV. is without a washerwoman, and complains that they are "so independent." Of course, when a woman can get a whole day in place of half a day she is very likely to take it.

"Why don't we have steak for breakfast any more?" says Tommy McV. And mamma answers: "We've got to economize, and steak is very dear." Tommy goes to school with his stomach partly filled with something he does not like, and before noon he has put down a couple of apples and two or three peaches in order to fill the gap. A month of this regime and Tommy is losing ground, and mamma does not see "what ails him." Papa finds no fault. He has long since ceased to make suggestions to Mrs. McV. They have weathered many a storm together, and he has abundant faith in her management. She has always saved something from the allowance for the house, and now that he must give her less, she will probably save just the same. Meantime Mrs. McV. has her customary pretty suit for the fall; buys a piece of bric-a-brac at the special sale, and appears to her neighbors and friends to be on top of the wave just the same.

Next door lives Mrs. McD. She, too, has no servant, and hires a washerwoman once a week.

"Well, Mary, did you lose any more days last week?"  
"Deed, mum, I only made three whole days instead of five."  
"That's bad for you. You had better come and wash blankets the first day you're idle."

"Sure, its mighty glad I'd be of the work."  
Instead of cutting down here, Mrs. McD. decides to do a good turn to a faithful old body in hard luck. She makes no difference in the food. The butcher and the grocer find her orders about the same, and though Mrs. McD. must economize, you can not tell where she has begun. But, listen. She has worn one or two pretty, but cheap, muslins to church all summer. There wasn't any one who looked more dainty than she; and this fall she is going to wear her "old silk" again. She says: "It is no use talking economy where necessities are involved, but, when it comes to luxuries, there is the place to cut down expenditures."

### THE LESSON OF GENTLENESS.

We should all try to learn the lesson of gentleness in our homes. It is the lesson that is needed to make the home happiness a little like heaven's. Home is meant to be a place to grow in. It is a school in which we should learn love in all its branches. It is not a place for selfishness or for self-indulgence. It should never be a place where a man can work off his ill-humor after trying to keep polite and courteous all day outside. It is not the place for the opening of doors of heart and lips to let ugly tempers fly out like ill-omened birds, and soar about at will. It is not a place where people can act as they feel, however un-Christian their feelings may be, withdrawing the guards of self-control, relaxing all restraints, and letting their worse self have away.

Home is a school in which there are great life-lessons to be learned. It is a place of self-discipline. All friendship is discipline.

We learn to give up our own way, or if we do not we never can become a true friend. If in the midst of all our duties, cares, trials, joys and sorrows, we are not day by day growing in sweetness, in gentleness, in patience, in meekness, in unselfishness, in thoughtfulness, and in all the branches of love, we are not learning the great lesson set for us by our Master in this school of life. We should be gentle above all to those we love the best. There is an inner circle of affection to which each heart has a right without robbing others. While we are to be gentle with all men—never ungentle to any—there are those to whom we owe special tenderness. Those within our own home belong to this sacred inner circle. Much is said of the importance of religion in the home. A home without religion is dreary and unblest indeed. But we must make sure that our home religion is true and real, that it is of the spirit and life, and not merely in form. It must be love—love wrought out in thought, in word, in disposition, in act. It must show itself not only in patience, forbearance, and self-control, and in sweetness under provocation, but also in all gentle thoughtfulness, and in little tender ways in all the family intercourse.

PSALM V.

PSALM VII.

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.

David prayeth against the malice of his enemies.

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

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

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

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

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

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

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

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.

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

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.

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.

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.

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.

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

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

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

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

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

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

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

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

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

Vertical column of small text containing various biblical references and marginal notes.

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

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

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

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

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.

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.

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

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

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

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

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

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

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

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

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

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

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.

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.

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

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## THE LITTLE FOLK.

### MAMMA'S CHRISTMAS PRESENT.

"Oh, Hetta!" cried little Rufie Ward, rushing into his sister's room like a great gust of wind, "see what I've got!"

Brown-eyed Hetta looked up from the knitting she was doing so carefully, at the letter he held in his hand.

"What is it?"

"A letter from the gentleman whose dog I saved when those bad boys were going to drown it; and he has sent me five dollars to get you and me a Christmas present. But—but, Hetta," repeating the word over in his eagerness, "I want to make a Christmas present for mamma instead." It was so many years since their father had died that "mamma" made all the children's home world.

"Mamma said she would not have much money to buy us Christmas things this year," said Hetta. "She has been so sick. Oh, yes, Rufie dear, I'd rather mamma should have the presents than me."

"We're getting so bid," said Rufus, drawing himself up to his full height, "we don't want stockings any more. Let us hang up mamma's stocking. Shan't we?"

"I'll knit a large one myself," said Hetta, delightedly, and Mr. Peters will teach me to turn the heel."

"And don't let mamma know I've got the letter. It is directed all to myself, and she was not at home when the postman came," Rufus cried.

Christmas eve mamma was very tired and went to bed early, and in the morning they were to have

their little gifts.

The first rays of the Christmas sun saw two small Santa Clauses hurrying downstairs. Then the large white stocking that Hetta had knit was drawn forth, and the good things were put into it. Little fingers had done the work, as the irregular stitches showed, but it was the prettiest stocking she had ever seen, I fancy, to Mrs. Ward.

There was an orange and an apple, and a box of figs which mamma liked so much, and candy; and a little wooden case which Rufus had made himself, with paper in it, for mamma wrote a great deal; and a pair of warm gloves; and hanging beside the stocking, a pretty shawl for which kind Mrs. Peters had bought the material and helped Hetta to make; and a pair of warm slippers, and a dear little blue book, gilt-leaved, with poetry in it, for mamma loved poetry—surely one five dollars had never bought so much; and last but not least, a little paper book with a story in it that Rufus had written himself.

All this took some time to arrange. Then they got a nice breakfast ready, for Hetta could make very good coffee; and by and by mamma came down looking very pale, but with a soft "Happy Christmas, my dears," and a book for Rufus and a work-bow for Hetta in her hand.

So many kisses and so many thanks, and then two happy voices together: "Now, mamma you must look at your things."

"Oh, my darlings!" said Mrs. Ward, after she had examined the gifts, with the tears shining in her eyes, as she drew them both to her in one fond embrace. "You have early learned that 'it is more blessed to give than to receive.'"



TWO FRIENDS.

## 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.]

### MONTRÉAL NOTES.

Ecclesiastically as well as politically the town of Cornwall has been the centre of an unusual degree of interest within the past few weeks. On the 6th and 13th of the month, special services were held in Knox Church to celebrate the fiftieth year of its history as a separate organization. During that time it has had seven pastors. The present pastor, the Rev. James Hastie, has just completed thirteen years, and they have been years of marked prosperity.—A new church has been erected at a cost of \$18,000. The Sabbath School has trebled. The contributions of the congregation have amounted to \$63,271 or an average of \$5,273 per annum. Four hundred and twenty have been received into the membership, 270 baptized and 106 couples married. Mr. Hastie has at the same time taken a prominent share in the work of the Presbytery of Glengarry, and made the church a power for good in the community. His people hope that he may be spared to them for many years longer. They enter upon their second half century with bright hopes of still greater blessing in the future.

On the 20th inst. Cornwall was further called upon to rejoice in the opening of a new building for the French Presbyterian Mission, which is under the care of the Rev. J. E. Charles. The services were conducted by the Rev. J. L. Morin, of Montreal, and the Rev. S. J. Taylor, Secretary of the Board of French Evangelization. The building is a neat structure in a central situation, and is already largely paid for through the activity of the missionary, and the liberality of friends in Cornwall and vicinity. Mr. Charles has access to a large number of families among the French population of the place, and it is confidently expected that in this new building he will be able to gather together a considerable congregation. The people are more and more asserting their independence of ecclesiastical authority, and are determined to think for themselves on all questions, including religion.

Only one or two of the Presbyterian Churches in the city held service on Christmas day, but sermons suitable to the season were preached in most of them on the Sabbath preceding or following, and special music was rendered by the choir. In the Sabbath Schools more notice has been taken of it still, and a good many have had festivals, in which the Christmas tree has played a prominent part. In some of these the teachers provided the entertainment for the children; in others the children of the schools co-operated with their teachers in providing gifts of toys, clothing, and food for the poor, whom they had invited for the occasion. In this way they have been taught to realize that it is more blessed to give than to receive. At one of these no fewer than thirty two needy families were represented, and all were sent away happy with some suitable donation. The indications at the present time are that there will be more than the usual amount of poverty this winter calling for relief. But the agencies, through which the city's charity is administered, are tolerably well organized, and so far as cases are made known, they will be sufficiently provided for.

The missions of the Church are being remembered as well as the poor. The treasurer of Erskine Church Missionary Society, the other day received from a lady in the congregation who does not wish her name published a special donation of \$2,000 for the Sobemee of the Church. There are many others who are equally well able to contribute similar amounts and speedily help to remove deficits or to prevent them from occurring.

The executors of the late A. O. Leslie, who died a few weeks ago, have intimated that he has left a bequest of \$1,000 to the Presbyterian College and another of \$500 to the Church extension work of the Presbytery of Montreal.

### GENERAL.

Rev. Dr. Sexton preached to large congregations on Dec. 20th morning and evening at Grafton, and afternoon at Vernonville.

On Sabbath the 20th inst., Taylor Church Montreal received sixteen on confession of faith and four by certificate. The previous Sabbath was the eleventh anniversary of the Rev. Thomas Bonnett as pastor.

Mr. E. F. M. Smith, B.A., licentiate was ordained and inducted into the pastoral charge of the United congregations of Grafton, Lucan and Fraser Church, by the Presbytery of Stratford, on the 22nd of Dec. inst.

The Kirkhill congregation in the Presbytery of Glengary will be vacant after Dec. 27th. Ministers wishing to be heard with a view to settlement will kindly communicate with the Rev. John MacLeod, Vanhook Hill. Gaelic an absolute necessity.

The Presbyterian Church, Belmont, held anniversary services on Sabbath, the 13th. Rev. J. H. L. Joslyn, of Balda, in the morning, and A. Currie, of Wawanesa, in the afternoon and evening, preached able sermons. The Rev. Hugh Pedley, of Winnipeg delivered an interesting lecture, "Three Tramps on a Trip." The lecture was a treat, and intensely enjoyed by the audience.

The Presbyterian congregation of Kingsbury, Que., held their Xmas tree on Dec. 22nd, when a very enjoyable time was spent. The congregation presented their pastor, Rev. J. McClung, and his wife with a purse as a token of their appreciation. Mrs. McClung's Sabbath school class also presented her with a beautiful gift. These are some of the many kindnesses shown the pastor and his family by the congregation.

The annual thank offering meeting of the Carman, Man. W.F.M.S. was held in St. Andrews church on the evening of Nov. 18th. There was a large attendance of members and friends. The chair was occupied by the pastor Rev. Mr. Sutherland. Mrs. MacKay of Winnipeg gave a very helpful and interesting address on "What is being done by the women of our church for missions both Home and Foreign." A trio was sung by members of the choir. The offering amounted to \$26.00. Refreshments were served and a social hour spent very happily together.

At Bank Street Presbyterian Church, Ottawa, Dec. 22nd, a social was given to the members of the Chinese class, about twenty of whom were present. The playing of games took up the major part of the evening, while a short programme was also given. It consisted of a recitation by Lennng Yien; duet by Lennng Yien and Mong Moy; speech, Lennng Chee; recitation, Hum Dien; address in Chinese by Ye Su; reading in English of the 14th chapter of John, Lennng Wing; speech in English and Chinese, music on instruments resembling guitars and flutes by Mark Chung.

The fourth anniversary of the opening of the Presbyterian Church Callander was fittingly celebrated by special services on Sabbath, the 6th inst. Rev. W. G. Smith, the pastor, gave a practical address to the Sabbath school in the afternoon, at which a good number of the parents were present. At the service in the evening a large congregation listened to a sermon from Isa. lii. 1, "The Strength of the Church." On the following Monday a social gathering was held which passed off successfully. Rev. Thos. Macadam, M.A., of North Bay, was present and gave an address which was much appreciated by all.

Rev. Mr. Wilson, of Vernon, who is the Convener of the Home Mission Committee of the Presbytery of Kamloops, was in Rossland last week, helping to organize the finances of the Presbyterian Church here. In this he was highly successful, securing in a few days weekly subscriptions amply sufficient to make the congregation self sustaining. Heretofore the church at Rossland has drawn from the Home Mission fund, but this was found to be unnecessary, and now the congregation stands on its own footing, being the third of the Presbytery to reach that fortunate

position, the others being Kamloops and Nelson. The church building at Rossland has been found much too small, and the managers are discussing a building scheme. The growth of the congregation is a gratifying testimonial to the faithful pastorate of Rev. Mr. Wallace and Rev. Mr. Dodds.

Knox Church Cornwall has just completed celebrating their jubilee. Fifty years ago, the beginning of this month, the congregation was begun. On Dec. 6th the Rev. James Fleck, B.A., of Montreal, Moderator of the Synod of Montreal and Ottawa, officiated morning and evening and addressed the Sunday-school in the afternoon. Large audiences were present and were delighted with his addresses. On Monday evening a dinner was served by the ladies, which was patronized by six or seven hundred people. Then followed two hours of singing by the choir and addresses by the local clergy, and the Rev. Mr. Fleck. The Rev. James Hastie, the pastor, read a most interesting historical statement covering the last fifty years, from which it appears there have been seven pastors in charge during this period, the Rev. John Fraser, the Rev. Charles Quinn, the Rev. Martin Loury, the Rev. Hugh Campbell, the Rev. Wm. H. Hen de Bourck, the Rev. Robert Binnie, and the present pastor, the Rev. James Hastie. The first three pastorates were short; Mr. Campbell was there ten years, Mr. Binnie, eleven; Mr. Hastie has just completed thirteen years. None of the first six are now alive. The paper gave the names of the first members and several of the living men since who have borne the heat and burden of the day. Some details were also given in connection with the present pastorate, viz. 420 have been received into membership, 270 were baptized, 106 couples were married. A new church was erected at a cost of \$18,000. The Sunday-school has doubled. The congregation has contributed during these twelve years \$63,271, or an average of \$5,273 per annum. On Wednesday evening the Junior Mission Band of sixty little boys and girls under the leadership of the pastor's wife, gave a missionary concert which did great credit to all concerned. On Sunday, Dec. 13th, the services came to a close by a communion service.

### PRESBYTERY OF OWEN SOUND.

Met Dec. 15th, Rev. J. Little appointed Moderator. Rev. J. Siewright, M.A., appointed as ordained missionary to Lion's Head field for two years. Remits from Assembly considered and disposed of. The Presbytery decided against any reduction in representation in the General Assembly, and in favor of Toronto as the permanent place of meeting. In the meantime the Presbytery does not see its way clear to approve the establishing of a Board of Publication and the appointment of an Editor. A long docket of business of purely local interest was disposed of. Stirring addresses on various schemes of the Church were given by Mr. Siewright, Dr. Waite, Mr. Davidson, Mr. McLean, Mr. Little and Dr. Fraser, a new feature which was generally felt to be profitable. Next regular meeting will be held in Knox Church, Owen Sound, on the third Tuesday in March, 1897.—J. B. FRASER, Clerk.

### PRESBYTERY OF LINDSAY.

This Presbytery met in St. Andrew's Church, Dec. 15. A call was sustained from Cannington addressed to Rev. Thos. McLachlan, of Bolton, and Vaughan. Rev. G. MacKay was appointed to prosecute the call before the Presbytery of Toronto. Messrs. J. M. Cameron, P. A. McLeod, and J. H. Glendinning were appointed a committee to confer with a similar committee of the Toronto Presbytery on contiguous congregations affecting the Augmentation Fund. Rev. D. Miller resigned charge as ordained missionary at Cobocook and Kinmount. Mr. J. W. Macmillan presented the claims of the Foreign Mission Committee. Messrs. J. McD. Dunson, and E. J. McDonald, will represent the Presbytery at the meeting of the W.F.M.S. Mr. D. D. McDonald obtained three months leave of absence. Mr. Campbell was

appointed S. S. convener, and Mr. Cameron, moderator of the Presbytery in his absence. It was agreed to hold hereafter four regular meetings per annum, instead of six as has been the custom for some time past.—P. A. McLeod, Clerk.

#### PRESBYTERY OF PETERBOROUGH.

This Presbytery met on the 15th inst. There were twenty ministers and ten elders present. It was reported that Havelock is still vacant. Mr. McMullen, a graduate of Queen's is to be ordained and inducted into the charge of Springville and Bethany on the January 1st, at 2:30 o'clock. Mr. McEwen leaves the Apsley and Clydesdale mission field at the end of the year. Presbytery has appointed the fourth Sabbath of February as a missionary Sabbath, and a committee was chosen to devise some plan to bring the Missionary Schemes before the congregations of the Presbytery. At next meeting four delegates to Assembly are to be chosen by rotation and three by election. Notice of motion was given "to overture the Assembly to change the age of retirement from the active duties of the ministry from seventy to sixty-five." The next meeting of Presbytery to be in Port Hope on second Tuesday in March, at two o'clock. Mr. Hay is to represent the Presbytery at the annual meeting of W. F. M. P. S. in February next. Evangelistic work within the bounds is to be discussed at next meeting. Mr. W. M. Roger was received by certificate from the Presbytery of Hamilton.—W. B.

#### PRESBYTERY OF REGINA.

This Presbytery met at Knox Church Regina on Wednesday Dec. 9th., and was constituted with devotional exercises led by Moderator after which the Rev. A. Matheson preached the opening sermon based on Psalm lxxii. 6. The following motions, etc., were agreed to:—(1) That Rev. H. McKay preach at next regular meeting. (2) That the oversight of Wapella and Fairlight fields be given to Messrs. Muirhead and Dobbin respectively. (3) In re Remit No. 1 from General Assembly that representation from Presbyteries to Supreme Court be reduced from 1 to 1/2 of the whole number (4) In re Remit No. 2—That the place of meeting of General Assembly be determined upon from year to year. (5) That all Session Records be presented at the July meeting. (6) That members of Presbytery be instructed to give facts re Schemes of Church to their respective congregations. (7) That Presbytery desire to express sincere sympathy with Master Birrell Gillespie in his prolonged sickness and to express its appreciation of his Christian efforts in behalf of others, and its hope that the God of all comfort will continue to graciously minister to His young servant. (8) That the Convener of Home Mission Committee be instructed to prepare a statement for the immediate use of all missionaries in the Presbytery, to be read to their congregations, informing them, that in consequence of every field being occupied this winter, the limited sum allocated to this Presbytery will necessitate, a considerable diminution in all salaries, unless the people contribute an extra amount equal to the proposed reduction of fifteen per cent of grant due to the missionaries in this Presbytery. (9) That Messrs. Muirhead Burton and Crawford be a committee to consider the advisability of holding missionary meetings throughout the Presbytery and report at next meeting. (10) That members of Presbytery agree to pray in private for each other every Sabbath morning. (11) That the next regular meeting be held at Moose Jaw, the first Wednesday of March 1897.—J. W. McTearhead, Clerk.

#### PRESBYTERY OF QUEBEC

This Presbytery met in Richmond on the 5th December, the Rev. D. Pugh Moderator. Elders commissions in favor of Messrs. W. Sutherland, H. P. Blair, S. Ewing, Thos. Wark and A. McCallum were accepted, Revs. J. W. Mitchell, R. J. Adamson and Elias Mullen were invited to sit and correspond. Committees were appointed to consider and report at the next meeting on remits from the General Assembly. A committee consisting of the Revs. K. McLennan, A. T. Love, D. Tait,

J. M. Whitlaw, Peter Johnston and W. R. Dean was appointed to take into consideration the formation of a Presbyterian Auxiliary. The Rev. Elias Mullen was appointed to supply Melbourne till the first of May next. The committee appointed to arrange with the governors of Morrin College as to a public reception to the Rev. Dr. McRae reported that a social reception of a public nature had been given from which good results may be anticipated. A committee was appointed to visit Valcariser and to take its future supply into consideration. The committee appointed to visit Sawyerville Mississippi with a view to the re-arrangement of the field, reported the desirability of erecting Sawyerville into a pastoral charge. Action was delayed meantime. The committee appointed to visit Leeds reported that no re-arrangement of that field could be effected at present, and no action was taken. The Rev. Dr. Hargrave's name was placed on the roll as a minister without charge. The clerk reported his efforts in behalf of the Grandmere Church, and that the whole debt was removed with the exception of fifty dollars. He was instructed to continue his work until the whole amount was wiped off. Rev. R. J. Adamson was appointed to Sawyerville till the first of April next. Dr. Kalkock gave notice that at the next meeting he will move the nomination of the Rev. Dr. R. Campbell (Ranfrew) for the Moderatorship of the next General Assembly. The Board of French Evangelization was recommended to send a colporteur to the St. Francis district. It was resolved to call the attention of congregations to the desirability of their paying the expenses of elders and ministers while in attendance on church courts. The Presbytery adjourned to meet in Morrin College on March 9th, at 4 p.m.—J. R. MacLeod, Presbytery Clerk.

#### PRESBYTERY OF SAUGEEN.

This Presbytery met in Durham on the 8th Dec. The clerk was instructed to grant Mr. George Soon a certificate of his standing as a student missionary. Hon. certificates for repeating Shorter Catechism, were granted to thirty-six Sabbath school scholars. In considering the first remit, it was agreed not to change the present representation to General Assembly. The second remit ament the Assembly's meeting place was not adopted. The Presbytery also disapproved of the remittance Mission Board. Messrs C. Cameron, I. Little, R. P. McKay and R. M. Croll being present, were asked to sit and deliberate. Mr. McKellar presented the claims of the Manitoba College, and Mr. Munro those of the Widows' and Orphans' Fund. Mr. Thom tendered his resignation of Arthur and Gordonville. Mr. Edinison was appointed to cite the congregations to appear for their interests in Mount Forest on the second Tuesday of January next at two o'clock p. m. Mr. Lander reported that the auditors had examined the treasurer's books and found them correct. Mr. Ramsay gave in the treasurer's report and gave the estimate for next year. Mr. Aull, Home Mission Agent, reported that \$250 of a supplement had been granted to Moorfield and Drayton, and that the Rev. R. M. Croll was supplying Mildmay, Ayton and E. Normanby for the winter. The supply of Swinton Park was left with Mr. Aull. The Rev. R. P. McKay addressed the Presbytery on the Foreign Mission Work and its claims. The Presbytery extended to him its most cordial thanks for his address and appointed Messrs Munro, Ramsay and Hamilton to set before the congregations within the bounds, the present state of the Foreign Mission Fund. The special topics suggested by the Assembly's Committee on young peoples' societies were recommended by the Presbytery to the young peoples' societies within the bounds. The Rev. Dr. McDonald, of Seaforth, was unanimously nominated as moderator of the next General Assembly.—S. Forsa, Clerk.

#### PRESBYTERY OF GLENGARRY.

This Presbytery met at Maxville on the 15th instant, Rev. John McLeod, in the chair. The clerk placed on the table a call to Rev. Malcolm McLennan, of Kirk Hill, from the congregation of

St. Columba's Free church, Edinburgh. The call had 799 signatures upon it, and was accompanied by reasons for translation, and certified extracts from the records of the Free Presbytery of Edinburgh.

The moderator stated that he had visited Kirk Hill last sabbath and that after the clerk's citation had been read, the congregation appointed commissioners to represent the session and the congregation. Rev. Dr. A. R. Mackay, Montreal, appeared as representative of Edinburgh Presbytery to prosecute the translation of Rev. M. McLennan. In addressing the court, Dr. Mackay urged as reasons for the desired translations, that St. Columba's Free church was one of the largest and most important Gaelic congregation in the Free church of Scotland, that this church has been so long vacant, and that Mr. McLennan had so won the respect and love of the people, that their call had been not only unanimous but of the most cordial character, as proved by the great number of signatures. Messrs. Duncan Bethune, J. G. McNaughton, J. D. McGillivray, W. D. McLeod and Wm. McLeod all spoke of their regret in parting with Mr. McLennan, but offered no opposition. The clerk then read a lengthy statement from Mr. McLennan, who is still in Scotland, showing how entirely unsought this call had come to him. He stated that scarcely any event in his life had given him such long and anxious thought in deciding. After due deliberation he now asked Presbytery to grant his translation to Edinburgh. Thereupon it was moved by Rev. J. Cormack seconded by Rev. J. Campbell, and carried that this Presbytery agrees to grant the translation of Mr. McLennan to Edinburgh, and in so doing places on record its sense of the loss sustained by the removal of a brother who has proved himself an able preacher, an earnest worker and a most useful member of Presbytery. It was agreed to declare the pulpit of Kirk Hill vacant on 27th inst., and that Rev. J. McLeod be moderator ad interim of their session. The session of Kenyon reported that trustees had been duly appointed to hold the church property at Greenfield. Verbal reports were given as to the missionary meetings held throughout the Presbytery this autumn. The clerk announced that Rev. P. F. Langill had accepted the call to St. Andrew's Martintown. It was resolved to hold the induction services in St. Andrew's church, Martintown, on Thursday 31st instant at 11 a.m., Mr. Macallum to preach, Mr. Matheson to address the minister and Mr. Giran the people. A resolution was unanimously passed urging the Presbyterians of Innesville congregation to uphold, by their votes on the 22nd December, the Local Option law at present in force in that village. Presbytery congratulated Rev. T. A. Mitchell on the announcement that the Avonmore congregation expects to have all its church debt wiped off next January, and henceforth to be self supporting. The next regular meeting of presbytery was appointed to be held in Knox church, Cornwall, on second Tuesday of March at 11.30 a.m. Presbytery then adjourned to meet in Martintown on 31st inst. D. MacLaren, Clerk.

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**KINGSTON PRESBYTERY**

This Presbytery held its ordinary meeting in Belleville on Tuesday, Dec. 16th. Rev. J. D. Boyd, Moderator, and with him 17 ministers and 4 representative elders. A very successful conference had been held the day before under arrangements made by the committee on Young Peoples Societies, and it was resolved that instead of forming a Presbyterial union, conferences be held from time to time and that a committee on Young Peoples Societies make provision for such conferences. The Rev. D. G. McPhail was chosen Moderator of Presbytery for the next 6 months. A committee consisting of Principal Grant, Convener, and Messrs Maclean, Houston, Mackie, Boyd and Prof Dyde was appointed to consider and take action as to the best means of bringing the claims, not only of the Foreign Missions, but also of the H. M. and Augmentation Funds before the congregation of the bounds. The Rev. G. Shore was appointed as ordained missionary to Portsmouth and Collinsby, these stations guaranteeing \$400 per annum towards his stipend, and the Home Missionary Committee of Presbytery was authorized to apply to the Assembly's Committee for a grant in aid of the field. The induction of Rev. S. S. Burns to the charge of Stirling, and W. Huntingdon was appointed to take place in St Andrew's Church, Stirling, on January 12th at 7.30 p.m. A committee consisting of Messrs. Gracey, Laird and Peck, ministers, and Messrs. McIntosh and Russell, elders was appointed to visit Newburgh and Camden with Presbyterial powers to arrange certain matters between those congregations. A letter from the Prisoner's Aid Association in reference to establishment of a reformatory was referred to a committee consisting of Messrs. Houston and MacGillivray. The Home Mission Committee reported the mission fields within the bounds as in better condition than ever before. Two mission fields during the year had been raised to status of regular congregations and four others had applied for ordained missionaries. During the last year the sum of \$2,500 had been spent by the Home Mission Committee within the bounds of the Presbytery. The reports submitted showed 628 families, 835 communicants and 723 school pupils in the different mission stations. The Convener, Mr. Maclean, had prepared very elaborate details showing extent and condition of the work; being unavoidably absent from this meeting however, the report was submitted by Mr. Gracey. The Presbytery resolved to defer the full consideration of the report until next meeting, and meanwhile tendered thanks to the committee and especially the Convener, Mr. Houston, as Convener of the Augmentation Committee, reported the amount of grant to Kingston Presbytery for the present year as \$1,500 and urged a hearty support of the scheme. The Presbytery adjourned to meet in Stirling on Jan. 12th, thereafter to meet by adjournment in Chalmer's Church, Kingston, at 10 a.m., on the 3rd Tuesday in March next.

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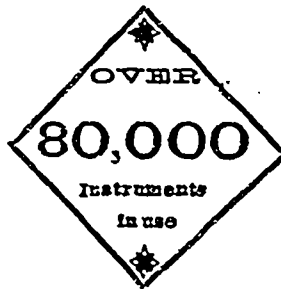
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